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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 6, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

"Man may not see thee do an impious deed;
But God thy very inmost thought can read."

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There is a tolerance that is due to indifference. Of that Christians need to beware.

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The surrendered life is the spiritually fruitful life. This is true because it is directed by the Holy Spirit, who is all-wise and all-powerful.

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Enthusiasm is not less valuable in Christian work than it is in other undertakings. More of it would be helpful to many in the Church who have important interests committed to their hands.

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It is said that wireless telegraphy saved twenty-six American vessels during the past year. We wonder how many disasters were averted by "wireless" messages from Christians on bended knees to the Heavenly Father's throne?

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Courtesy—considerateness of others—is a virtue well worth striving to attain. It is one of the finer manifestations of that trait of character termed "brotherly kindness" by St. Peter in his memorable enumeration of the Christian graces.

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The death notices in the secular papers have lately been very numerous. How fast those about us are marching to eternity! Are we faithfully endeavoring to help them to prepare for the summons to the tomb and to the judgment? Ere we are aware they may seem to be gazing at us reproachfully from the narrow coffin. Let us make the most of present opportunities to impress for good our fellow-pilgrims. None of us can remain on earth long. What we are to do either for others or for ourselves must be done quickly. A profound and ever-conscious realization that the chief and abiding sphere of humanity is somewhere in the realm invisible is a prerequisite to the highest living and noblest doing.

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The world needs a religion of power—one that can regenerate the soul and impart to it strength to resist the temptations of Satan. It is not the doctrines of Christianity that save men, but its dynamics—the vital forces into touch with which its teachings bring them. The supreme function of the Gospel is to instruct human spirits how to find the triune God and to become the recipients of the spiritual life and vigor that he stands ready to bestow. If a person stops short of being thus directed by the Divine Revelation, he will eternally perish, though he may often read the precious volume and be intellectually familiar with its contents from cover to cover. It is not KNOWING the Word, but DOING it that leads to pardon, peace, conscious communion with the risen Christ, and finally to the heavenly home.

RICH IN QUALITY, IF NOT IN QUANTITY.

The best evidence of the worth of Christianity is found in the men and women that it makes. Paul called the Philippian disciples his "joy and crown." Even in heathen lands the achievements of Christianity in this respect are accorded recognition. An illustration of this was recently given in the Empire of Japan, as is shown by the following quotation from The Outlook:

"It is said that only a quarter of one per cent of the fifty million people in Japan believe in Christianity. Hence the news is all the more surprising that half of the decorations to educators bestowed at the coronation of the new Emperor have gone to Christians.

"Writing from Kyoto, where the crowning took place, the Rev. Otis Cary, Secretary of the American Board's (Congregational) Japan mission, points out the contrast between this event and the coronation of the late Emperor. Then Christianity was strictly prohibited. Now among those honored, posthumous Court rank is given to Neesima (the Japanese lad who ran away from Japan, was educated in America, and returned to work for his country) and to Yamamoto, who united with him in founding the Doshisha University. Other educators who were honored include President Harada, of the Doshisha; Dr. Motoda, of St. Paul's College (Episcopal); President Naruse, of the Congregational Woman's College; Mr. Ebara, a Methodist; and two women, one at the head of a large Presbyterian institution, and the other connected with a Methodist school—all Japanese, of course. Some Christians were also included among the business men who received decorations.

"Thus, though the numerical percentage of Christians in Japan is very small, it contains material evidently precious to the Japanese Government."

NONE OF THEM SHOULD BE NEGLECTED.

The Sunday school is a great institution, but there is no need of trying to claim for it more than it is entitled to. When it is said that approximately 90 per cent of the members received into the Church come from it, it should not be inferred that the credit for this belongs to it alone. These are largely the children of the Christian homes of the Church, and other spiritual agencies are co-operating with the Sunday school in effecting their religious development. From among these same children no doubt the Church would chiefly secure its membership if the Sunday school did not exist, though the increase we dare say would be considerably less. We write this not to disparage the magnificent work that our Sunday schools are doing, but in the interest of truth and justice. Let us not overlook the value of the other forces that are contributing largely to the upbuilding of the Kingdom—the prayer meeting, the Epworth League, the Woman's Missionary Society, personal evangelism, and the work of the pastor in and out of the pulpit. The ideal Church is one in which all arms of service are given due attention and are brought to the highest possible state of efficiency. The wise minister will neglect none of them.

PERIL IN THE PASSION FOR NUMBERS.

Nearly all the Churches are growing in numbers, but too much store should not be set by that. Some of the heathen faiths also are increasing in numerical strength. So are the Mormons and Spiritualists, and none in this respect is outstripping Roman Catholicism. The more important question is, Whether our Churches are growing in Christlikeness—in holiness? And when one observes the extent to which their members are indulging in dancing, card-playing, and theater-going, and notes how much money they are spending upon themselves and how little they are giving to the cause of Christ, along with the lack of a devotional spirit among them, one who is given to thoughtful reflection can scarcely keep from feeling some uneasiness as to the situation and final outcome. There is little value in a name to live without the life—in a mere outward profession of Christianity without its transforming powers at work in the soul. There have been great Churches in the course of human history, with vast numbers of adherents, that were well-nigh destitute of the true spiritual religion. Oh! let us not only bring people into the Church, but **let us also bring them to Christ**. If we stop short of this, nothing of vital importance will have been accomplished, either in the way of saving souls or of really strengthening Zion. We doubt if it would be putting it too strongly if we were to affirm that the indiscriminate haste with which all sorts of persons are now rushed into the Church has become one of the perils of Christianity.

LAYMEN'S MISSIONARY MEETING.

A series of meetings in the interest of the work of the Laymen's Missionary Movement will be held in New Orleans, January 23-26. A number of distinguished speakers will be present, our Church being represented by Bishop W. R. Lambuth, Dr. W. W. Pinson, and Dr. E. H. Rawlings. The meetings will begin on Sunday, the 23d inst., and will be continued through the following Wednesday. A rally of the Methodist forces will be held on Wednesday afternoon. The Protestant Christians of the city should seek to make the presence of these widely known missionary leaders count for the utmost possible. Immediately following the work done here, a similar series of meetings will be held in Jackson, Miss.

Bishop Thoburn, who has long been noted for his spirituality, recently said: "We need a great revival of religion and I believe it is coming. The religion of the present day is not deep enough."

INSIDE.

No father's house is full,
E'en though there seem no resting place for more;
Forgiving arms and doors do open wide
If one repentant child implore
Outside.

No mother's heart is full,
Unless it be with longing, burning wild—
Heart-throbbing that no cheerful face can hide—
The wish to clasp her sinning child
Outside.

God's flock is never full;
Fear not to enter boldly at his door—
None ever were refused who there applied;
He hath abiding place for more
Inside.
—New York Christian Advocate.

EFFICIENCY.

By Rev. W. L. Doss, Jr.

This is the day of efficiency. A few years ago a certain gentleman took charge of a manufacturing establishment in New England. After making a thorough investigation of conditions in the establishment of which he had become the manager, he reorganized the whole business upon the basis of efficiency. His reorganization resulted in the reversing of the fortunes of that concern and making it to be a successful institution. This was the beginning. Since that time efficiency has become the watchword of all who are pursuing what men are pleased to term success.

This cry of efficiency has invaded the Church of Christ. In the commercial world, the manager of the establishment bends every energy for his own personal development and equipment. He leaves nothing undone in order that he may become the better prepared for the work that is before him to be done. Having done this, he secures the very best material equipment possible in order that his business may be placed in the very front ranks of commercial enterprise. Then he surrounds himself with the most capable force of assistants that the financial strength of his firm will allow him to be able to employ. Now, he demands of each one of these that every one do his share and manage his department on the most paying basis. It may not always be that the most paying basis is the most economical. Indeed, it is often true that the most paying basis is far from being the most economical. When there comes out of this organization the production of a large volume of business that pays good dividends to the stockholders, that manager and his management are said to be efficient.

Now, we baptize efficiency and take it into the Church. No Church, Christian organization, preacher of the gospel nor any Christian worker can make any sort of progress toward efficiency in the work of God without first of all being vitally connected with God. This must be taken for granted and must be set down as one of the very fundamental principles. Without this, there can be no genuine efficiency in God's great enterprise of saving a lost world from sin. However, the time has come when there is something more needed than this alone, though this is far and away the most important requisite toward efficiency in the work of the Church.

No one seeking to achieve efficiency in doing the work of God can hope to reach the highest point without having the necessary assistance and equipment. This equipment does not refer merely to an education, though this is much needed. There have been some of the most efficient of God's workers that the world has ever seen who have had very little of education. Dwight L. Moody is an example. Moody had with him Ira Sankey; and who will say that the singing of Sankey and his direction of the music in Moody's meetings did not make Moody a more efficient worker for the cause of God in the world? In this present time Billy Sunday is one of God's most efficient workers. Before he will ever agree to come into a city to enter upon a campaign there are certain very definite requirements that he demands shall be met. These have to do with the sympathetic co-operation of the people of God in that city and also with the taking care of certain definite material needs for carrying on the meeting. He demands that there shall be built a tabernacle according to the plans and specifications that he himself shall give. Why is this? It is because he knows that he can be a more efficient workman for the Lord when he has the sympathetic co-operation of the Christian people of the city and when he has the necessary material needs supplied.

This is true in all our strivings after efficiency in the work of God. One man, all alone, cannot by himself run a great manufacturing establishment and make it the most efficient possible. Neither can he do this without having certain very definitely needed material equipment. This takes money. It is the same in the work of our Lord, having at first granted the vital connection that men must have with God. For a Sunday school superintendent, a preacher in charge, or anyone else in the work of God to believe that he can achieve the greatest efficiency alone through his own efforts and without the help of others and without certain needed material equipment means the perpetuation of an enterprise paying but small returns, if any, in immortal souls saved from sin. In order to escape this result of non-efficiency two things are needed aside from the great fundamental principle already mentioned. These are sympathetic human co-operation and money to secure the needed material equipment. The Church can supply these. The Church must supply these. When this is done, we see an efficient establishment. When it is not done, then we see an inefficient work being carried on in the name of the God who supplies abundantly all the needed human sympathy and also the material equipment to his people who hold this back from his great work in the world. Shall it be that men will require his work to go on like making brick without straw? Let it come to pass that every servant of the living God rise up to render all the assistance possible for him to render, whether this be of personal efforts put forth or of money invested in the cause of the Lord. Then will it come to be that there will be far greater efficiency in the work for God in the world.

ATTACKING THE ATONEMENT.

The Continent, in a recent leading editorial, repeats its attack on the Presbytery of Alabama, because, on his own confession before it, the Presbytery informed Dr. Edmonds that he is not in harmony with the Confession of Faith and teachings of the Southern Presbyterian Church, as "He does not believe that Christ died as our vicarious Substitute, to satisfy divine justice and deliver us from the judicial penalty of the law." The Continent, in an introductory disquisition on theology and philosophy, admits the right of the Church to erect creeds as a means of defense. The Southern Church has a creed, and in the very heart of that creed, which Dr. Edmonds formally vowed to accept and teach as truth, there stands the statement: "Christ executeth the office of a Priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us." In his recent confession he declared he did not believe this, and without formal process, the Presbytery, on his own confession, declared he was not in harmony with the Presbyterian Church (South), and according to our information he withdrew and formed an independent church, with 250 members of his former church. This fact of withdrawal making judicial process on his own confession unnecessary was to his credit. It would be well if more of his kind did the same thing. The Continent might say that the vicarious atonement is a peculiar doctrine of the Presbyterian Church, but consultation of the Standards of both the Catholic and Protestant Churches will show that this doctrine of Christ's death as a ransom, as a satisfaction of God's justice, and therefore a reconciliation to God, is contained in every one of these creeds, and is therefore the universal testimony of the Church. Not only so, but it will be found that remission through blood, ransom by giving of life, and vicarious suffering and death is an inseparable fact of the Bible Atonement. Therefore, the session of the South Highland Church, and the Presbytery of North Alabama, were faithful to their vows, and did their duty as men and as Christians, in showing Dr. Edmonds his errors. The Continent, on the other hand, in condemning the Presbytery, throws its influence not only against Presbyterianism, but against the faith of the Church, as taught in the Holy Scriptures, and it puts itself squarely on the side of modern liberalism. The Continent did not right and truly try the case, because it omitted weighty evidence. According to Dr. Edmonds' statement before his Session, this was not the only doctrine he denied, but he frankly said he did not agree with the teachings of the Church, and specified several places with which he disagreed and declared that he had been thinking it was his duty to resign the Presbyterian Church and join the Congregationalists. The Continent says the test of a minister's soundness is his ability to preach the atonement in such a way as to cause men "to repent of their sins in sorrow for the sufferings of Christ." How can a man do this who denies the facts of the Atonement? Dr. Edmonds, tested by his standard, certainly failed. He grieved the hearts of five hundred people, because he denied the real power and purpose of their Lord's sufferings, and made them of none effect, and by the same teaching he split this church, and he poisoned the hearts of 250 people, and led them out of the Church. Surely this is a warning to all Sessions to be watchful and to protect their flocks faithfully.

The Continent indulges in the hackneyed statement of modern liberals, and says that such actions as that of the Presbytery of North Alabama denies to the present-day Church the presence of the Holy Spirit. The Holy Spirit is with the Church to-day as in all ages. But the work he does to-day is not that which he did at other times. Then he inspired men to speak and record the Revelation. This is completed, and this work is no longer needed. He gave to men the gifts of tongues and of prophecy. These, too, are no longer needed, and are not now given. Men still need to be regenerated and sanctified and empowered to do the work of to-day, and this he is accomplishing in them. Whatever the Spirit does, let it be surely known that he does nothing contrary to the Scriptures which he formerly inspired. —The Presbyterian.

RELIGION REGENERATIVE.

The aim of a true religion is not to gloss over sin, or to offer a sop to the conscience; but to regenerate the hearts of men, and to put them into moral sympathy with the purposes of their Maker. A clergyman, after several unavailing attempts to reform a profligate, received this curt reply: "It is all in vain! You can't get me to change my religion!" "I do not want to do that," rejoined the minister; "I want religion to change you!" If the kind of faith a man professes is having no regenerative effect whatever upon his life, he would better transfer his regard to some other form of belief, for his religion has no real worth. Only the religion that changes us is the kind of religion from which we should never change.—Zion's Herald.

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CHINA'S VITAL QUESTION.

The monarchist movement in China is the subject of an article in the North American Review, by Prof. J. W. Jenks, who has given much thought to the problems of modern China's government, and is an enthusiastic admirer of President Yuan Shih-k'ai (who, since this article was written, has become Emperor). Like other observers of China's present situation, Prof. Jenks identifies the monarchistic movement with the militaristic. He quotes the words of a distinguished English newspaper correspondent at Peking, Mr. William H. Donald

"The military party have been at the bottom of the movement for the re-establishment of the monarchical system of government from the outset. Even since the establishment of the republic the President has been periodically approached by high military officials and urged to change the system of government. Invariably he replied that as a republic had been definitely established, it would be gravely improper for him even to discuss such a step. But, while their personal loyalty to the President has in no way diminished, the military officials have of late become more and more insistent, and as they were practically unanimous, it was impossible for the President, with the solemn duty of preserving internal peace and concord always before him, to dismiss them with a blank refusal. He was faced by a powerful body holding very emphatic views, and if he had persisted in an irreconcilable attitude, the result would probably have been the inception of intrigues and the formation of secret societies to bring about by force what he refused to grant. The President, therefore, was faced by a very difficult problem. The most despotic and autocratic ruler, if all his most powerful supporters were united in a desire to compel him to take a certain course, would not be able forcibly to resist them. That was exactly the position in which President Yuan Shih-k'ai found himself. He could not openly resist the demand made by the military party, the most powerful force in the State, but he could, and did, divert its activities into a proper and constitutional channel."

As to President Yuan's intentions, Prof. Jenks claims no prophetic gift, but thinks that we may reasonably judge a man's intentions from his past. He reminds us that Yuan saved his ruler, the Empress Dowager, from her own kinsman by marriage, the Emperor Kwang-Shu. He saved the Imperial son of his inveterate enemy, Ch-un, the regent. Furthermore, it is frequently forgotten that when the republic began four years ago in China, the little Manchu Emperor was retained in his title and his civil list. He is a pensioner of the Chinese Republic.

"The wisdom and patriotism of Yuan Shih-k'ai have not as yet failed China. Is there any real reason for thinking that he will fail now? Thrice during the Manchu crisis he declined a marquisate, and twice when the late Empress Lung Yu invited him to ascend the throne he refused. The elections seem to show that a crown will be offered to Yuan Shih-k'ai; it may be that real public opinion ascertained for him in other ways will declare to the contrary. In either case it may well be that Yuan Shih-k'ai will confound those who, throughout his career, have accused him of plotting and planning for his own ambition; that he will consolidate at his back the growing strength of southern Chinese progressive opinion; and so at last find himself free to carry into effect, with the certainty of popular approval, those great practical reforms which are vitally necessary in China, in order that she may stand upon her own feet and be no longer menaced by fear of foreign aggression."

In his acceptance of the crown there is nothing fundamentally inconsistent with the conception of Yuan's character which Prof. Jenks elaborates in his article. As President of China, Yuan had already defied the military cabal and he had repeatedly refused the crown. His final acceptance of it may be taken as an indication that China merely desires to give him a longer tenure of office than the Presidency.—American Review of Reviews.

WHY CHRISTIANS ARE AGGRESSIVE.

There is sometimes a feeling that Christians are too aggressive. It is claimed that they should live sweet and wholesome and attractive lives, and then be content to depend upon such sweet living for the attractive power in the advance of Christianity. The charge of being too aggressive is especially made, by some, against missions, and especially against missions for the Jews.

The commission of Christ, in its very nature and form, is aggressive. "The King's business requireth haste." The command is to "Go ye into all the world." When missions or any other form of Christian work ceases to be aggressive, it will soon cease to exist. The following example is to the point: A Jew asked a missionary, "What makes you Christians so aggressive?" The missionary answered:

"I will tell you. We Christians have something! How is it with you? You have nothing—neither God nor idols! You have no country, you have no temple, you have no altar, you have no sacrifice, you have no priest, you have no ephod, you have nothing!

"Once God was among you. You were thus marked out from all other nations. Once the cloud, symbol of his presence, filled the tabernacle, afterwards the temple, and he gave his communications by the Urim and Thummim on the holy breastplate of God's high priest. Now your name is a by-word and a reproach in every land. Think of it; God's chosen people! Now we, who were 'dogs of the Gentiles,' 'without God and without hope in this world,' having received Jesus, the Son of God, your rejected Messiah and the Savior of the world, as our Savior and Lord—we are rich! Infinitely rich! Redeemed by Christ, all things are ours.

"We have the immediate presence of God, the holiest in heaven as our temple! We have Christ, the Holy One of God, as our altar. We have Jesus, the crucified, as our sweet-smelling Sacrifice!

"We have the risen Christ within the veil as our High Priest, in God's presence for us, and coming again as Savior into the air to change our bodies of humiliation to his likeness, and to receive us to himself.

"We have the Holy Spirit enabling us to draw nigh to the throne by the blood of Christ, and to offer up spiritual sacrifices acceptable to God by Jesus Christ, and down here on earth to show forth the praises of him who hath called us out of darkness into his marvelous light. Yes, my dear friend, we are saved through the crucified and risen Christ, and are waiting his return for us.

"This, this is why we are so aggressive, desiring that you, God's chosen people, might have your spiritual eyes opened and recognize in Jesus of Nazareth the crucified Savior, the long-looked-for Messiah, the great antitype of the rejected Joseph, the rejected Moses, and the despised and rejected One of the fifty-third chapter of Isaiah."—The Presbyterian.

CENTENARY COLLEGE.

Finding myself a boarder in old Centenary College, amid scenes quite familiar when pastor at old Jackson just twenty years ago, and recalling the days of my college life at Tulane, I find myself being made the younger for the experience.

My appointment being near Shreveport, and it being more convenient to live in this city, through the courtesy of Dr. Wynn, I am enrolled as a boarder with a wee-bit more freedom of movement than the student body.

I find Shreveport a busy little city, whose growth and improvement is easily noted with each passing year. Methodism is stronger proportionately here than in any other part of the State of Louisiana, and is making itself felt throughout the city. First Church is a great plant, and one with a future. Noel Memorial has great possibilities before it, and as centers of population shift it will soon become a strong factor in the Church life of this city.

The other churches I have not had opportunity to visit, but, as heard from, they are all in excellent shape.

Centenary College, under the guidance of Dr. R. H. Wynn, is doing fine work, and I fear we do not realize over the Conference the full worth of that which is being done by Dr. Wynn and others. The student body are a well-behaved, studious set of young men. I learn from the faculty and President that there is less of disorderly conduct and more application to books this session than is usual.

When at Jackson I was much impressed with the advantage of the small college. Frequently it is overlooked by many and looked down upon by the majority. However, the work done and the quality of men which are its product compare favorably with any institution of larger size and greater fame, and to the advantage of the smaller college. In the large schools the boy is lost sight of; there is but little personal touch, and association with the professors, save in classroom, is impossible. In the small school, on the other hand, the boy is not overlooked, is easily reached by the motive thought of the morale of the school and has access to the faculty at almost any time.

It is not the size of the school which counts, or the amount of salary paid the teachers, but the contact, the touch, the association. It is not the number of volumes on the shelf, but the number read; it is not the number of teachers or the number of their degrees, but the amount of the force and uplift of contact and comradeship which really count. Here the smaller college has much the advantage; teacher and student becoming friends, the superior lifts the inferior. For is not this the force and worth of college training?

Centenary may lack in many things the large schools possess, but Centenary is prepared to do good work, and is doing it admirably. Could the Methodism of the State realize its opportunity for service in this plant, its problems would be solved.

We need more students and more equipment. Can not the pastors solve one of these needs, and the friends of Christian education solve the other?

I am personally enjoying my life in the College, and my field of labor being among old friends, I am anticipating a most delightful year.

JOHN F. FOSTER.

Centenary College, Shreveport, La.

A REMARKABLE REPLY.

The Bible presents us with a view of a God vast enough to fill the infinite spaces, and tender and loving enough to fit down by his grace into the niches and grooves of our innermost experience. A freethinker met a plain countryman going to church. He asked him where he was going. "To church, sir!" "What to do there?" "To worship God." "Pray tell me whether your God is a great God or a little God?" "He is both, sir." "How can he be both?" "He is so great, sir, that the heavens cannot contain him, and so little that he can dwell in my heart." The freethinker declared that this simple answer from the plain peasant had more effect upon his mind than all the volumes which learned doctors had written against him. The simple are often wise, and there is no telling when the Holy Spirit may take even the utterance of a child to convict an astute thinker of sin, righteousness, and judgment to come.—Zion's Herald.

Church News

The New Orleans Episcopal Area of the Methodist Episcopal Church reported a decrease during the past year of 2645 members.

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Mrs. Rebecca Crazier, of Pittsburgh, Pa., lately deceased, bequeathed to the American University (Methodist Episcopal) at Washington, D. C., property valued at from $100,000 to $150,000.

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Dr. John R. Stewart thinks that when all the Annual Conferences of our Church shall have been held, that the collections for the Superannuate Endowment Fund will show an increase of something like $12,000 over those of last year.

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Dr. A. P. Parker was fraternal messenger from our Church to the East Asia Conference of the Methodist Episcopal Church, which was held in Nanking, November 9-15, 1915. His address was heard with marked manifestations of favor.

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Bishop M. C. Harris, of the Methodist Episcopal Church, has announced his purpose to request the General Conference of that denomination, which will convene next May, to release him from his duties as Missionary Bishop of Japan and Korea.

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At the late session of the Florida Conference, Rev. J. B. Mitchell was appointed to First Church, Jacksonville, and Rev. L. M. Broyles to Hyde Park Church, Tampa. Rev. J. E. Wray was assigned to Live Oak. These brethren are known to many of our readers.

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The China Christian Advocate, a monthly, has a circulation of about 550, of which 310 are paid subscriptions. This paper is issued under the joint supervision of the Methodist Episcopal Church and the Methodist Episcopal Church, South. It is thought that it will pay expenses next year.

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The North Arkansas Conference is said to be the only Annual Conference in the Connection that has a layman for Secretary. At its late session Mr. F. M. Daniel, of Mammoth Springs, Ark., who had previously served the abolished White River Conference in that capacity, was chosen to that position.

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A press dispatch brings news of the destruction by fire on Decemher 30 of the buildings of Sullins College, Bristol, Va.-Tenn. The loss is estimated at ahout $150,000. Sullins College is the property of the Holston Conference and is one of the leading institutions for women in our Church. Dr. John C. Orr is President.

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Bishop W. A. Candler has announced the following changes in dates and places of the sessions of the Mexican Conferences: Pacific Mexican Mission at Nogales, Ariz., January 27, 1916; Mexican Border Conference at El Paso, Tex., February 3, 1916; Central Mexico Conference at San Luis Potosi, Mexico, February 10, 1916.

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Six new Roman Catholic Cardinals were named during the past year, but it is stated that the end of 1915 finds the Sacred College depleted in numbers and weakened by the age and infirmity of some of its members. It is expected that another Consistory will he held and that additional Cardinals will be elected early in the present year.

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Dr. L. C. Branscomb and Mr. J. B. Wadsworth have heen elected editors of the Alabama Christian Advocate. Dr. Branscomh will continue to act as presiding elder of the Birmingham District. The paper will be printed by the Whitehead Puhlishing Company as heretofore. At its recent sessions the North Alahama Conference declared for maintaining a paper in Alabama, but the Alabama Conference, though deciding to cooperate with its sister Conference in issuing a church paper for another year, expressed a preference for merging with the Wesleyan Christian Advocate after the expiration of that time.

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Dr. John S. Frazer, Financial Commissioner for Emory University, reports that at the Conferences he has visited he has received substantial evidence of the interest of the brethren in Emory University. At the Memphis Conference more than six thousand dollars was subscribed by the members of the Conference. The North Mississippi and Mississippi Conferences will unite their efforts to aid in providiug buildings for the Lamar School of Law. The Alahama Conference adopted a report pledging its efforts, together with the North Alahama Conference, to the erection of an Alabama building on the University campus. The Florida Conference gave a creditable contribution to the University. Dr. Frazer has lately moved from Mobile, Ala., to Montgomery, Ala.

MEETING IN THE INTEREST OF MISSIONS.

The General Secretaries of the Board of Missions of our Church, together with the Missionary Secretaries of the various Annual Conferences, held a meeting in Nashville, December 30,-31. The purpose of this meeting was to plan for the work of 1916 with the view of a great forward movement in the missionary enterprises of the Church. More than twenty of the Annual Conference Secretaries were present, among the number being: Revs. R. M. Archibald, North Alabama Conference; J. J. Stowe, Tennessee Conference; Clarence Burton, St. Louis Conference; J. W. Moore, Holston Conference; N. E. Joyner, Louisiana Conference; D. L. Blakemore, Baltimore Conference; Frank Siler, Western North Carolina Conference; C. Henley, Illinois Conference; T. N. Potts, Virginia Conference; A. C. Johnson, Missouri Conference; R. E. Turnispeed, Upper South Carolina Conference; S. B. Harper, South Carolina Conference; J. E. Crawford, Central Texas Conference; J. W. Sims, West Oklahoma Conference; Glenn Flinn, Texas Conference; J. T. Lewis, North Mississippi Conference; W. A. Russell, Memphis Conference; Forney Hutchison, Little Rock Conference; B. C. Horton, Kentucky Conference, and S. J. Thompson, Louisville Conference.

EVANGELISTIC CONFERENCE.

There was held in Nashville, December 28, 29, an Evangelistic Conference for the evangelists and other preachers and laymen of our Church interested in the great work of evangelism. It was, from every standpoint, a successful Conference, and the good influence of the meeting should be felt throughout the Church in renewed interest in our evangelistic efforts. The meeting opened on the morning of December 28, three splendid addresses being delivered at that morning session by Dr. James W. Moore, of Chattanooga, Tenn., Dr. O. E. Goddard, of Galveston, Tex., and Dr. W. J. Young, of the Candler School of Theology at Atlanta. Some of the other speakers heard during the session were: Bishop James Atkins, Dr. George R. Stuart, Dr. E. G. B. Mann, Dr. C. W. Tadlock, and Dr. P. E. Zartman, of Winona Lake, Ind. Among the evangelists who delivered addresses were: Revs. H. C. Morrison, D.D., D. L. Coale, H. W. Bromley, W. C. Swope, Raymond Browning, G. A. Klein, Bob Jones, Burke Culpepper, Thurston B. Price, L. B. Bridgers, Walt Holcomb. The officers for the Methodist Evangelists Association for 1916 are: Dr. John M. Moore, President; Dr. H. C. Morrison, Vice President; and the members of the Board of Control, Revs. H. C. Morrison, Bob Jones, Burke Culpepper, L. B. Bridgers, and D. L. Coale.

The general evangelists of our Church are: Rev. J. B. Andrews, Siloam Springs, Ark.; Rev. J. M. Bass, Macon, Ga.; Rev. L. B. Bridgers, of Gainesville, Ga.; Rev. J. E. Brown, Siloam Springs, Ark.; Rev. Raymond Browning, Lincolnton, N. C.; Rev. D. L. Coale, San Antonio, Tex.; Rev. Burke Culpepper, Memphis, Tenn.; Rev. J. E. Green, Houston, Tex.; Rev. J. O. Hanes, Birmingham, Ala.; Rev. Walt Holcomb, Nashville, Tenn.; Rev. Bob Jones, Montgomery, Ala.; Rev. G. A. Klein, Nashville, Tenn.; Rev. H. C. Morrison, D.D., Wilmore, Ky.; Rev. T. B. Price, St. Louis, Mo.; Rev. W. C. Swope, Charleston, Mo. In addition to these are some fifty Conference evangelists regularly appointed to this work. The year just closed was a most successful one from the standpoint of the evangelistic effort of the Church, and there is promise of even better results for the year before us. That, at least, is the faith of those who were so fortunate as to be able to attend the recent Conference in Nashville.

FOR LOUISIANA PREACHERS.

By Rev. W. W. Holmes.

Bishop Atkins has asked for a full and comprehensive quarterly report from the presiding elders of the Louisiana Conference, and has suggested that the following blank be used by the pastors in making their reports to the presiding elders. The pastors will please be ready to make their report on February 22, and a report every three months thereafter. The form of the report is given below, that every preacher in the Conference may know beforehand what information is desired. All preachers will be furnished with report blanks.

Quarterly Report of Pastor of.....
(Please be accurate) For.....Quarter ending....
How many revivals have you held?.....
How many Professions?.....Reclamations?.....
Total?.....
How many Accessions to our Church?.....
(To other churches from your Revivals?.....)
How many Sermons Preached?.....
Church Conferences held?.....
How many Preaching Places?.....
Average Congregation?.....
How many Prayer Meetings?.....
Average Congregation?.....
Do you hold Church Conference as prescribed by law?.....
Are your Registers and Records well kept?.....
Had you help in your Revival?.....
Who did the Preaching?.....
Can you give help in Revivals?.....When?.....
How many enrolled in Sunday School?.....
How much has your Sunday School raised for Missions? $..... Total? $.....
Should new schools be organized in your bounds or near you?.....
How many Epworth Leagues?.....Raised for Missions? $..... Total? $.....
How many Junior Leagues?.....Raised for Missions? $..... Total? $.....
Should new Leagues be organized in your bounds or near you?.....
How many Women's Societies?.....
How much have they raised for Missions? $.....
Total? $.....
Should new Women's Societies be organized near you?.....
How many Christian Advocates taken?.....
New Orleans Advocates?.....
How much is your salary? $.....Paid to date?....
Behind? $.....
How much is Presiding Elder's salary? $.....
Paid to date? $.....Behind? $.....
How much is your Benevolent Collection? $.....
Subscribed? $.....Not provided for?.....
In your opinion will your charge pay out?.....
When?.....
How much have you raised for Church Repairs, Song Books, Pews, Bells, etc.? $.....
How much has been raised for Parsonage Repairs, Furniture, etc.? $.....
How much money raised, not elsewhere reported? $.....
Total money raised for all purposes? $.....
Remarks: ....

Yours fraternally,

.....P. C.

N. B. If you cannot write in space given, or have additional matter to report, write it on separate sheet.

A CHRISTMAS ECHO.

Rev. Dr. Fred A Perry, pastor of the Plymouth Methodist Protestant Church, Adrian, Michigan, sent to his church members and to his friends as a Christmas message this year the following beautiful and helpful lines:

How good it is to be alive, and each new day
Enjoy the light of sun; and then at night to say,
God's stars are shining.
How great to find in each allotted task a joy,
And trust—tho' storm-clouds rage, and cherised fruits destroy—
God's silver lining.
How glad to greet each new-found friend with love sincere;
And wounded sore, with bleeding heart through many a tear.
God's love divining.
How sweet it is at close of day, when lights are out,
And friends are gone, to rest and trust with out a doubt:
God's arms entwining.

—Methodist Recorder.

JAMES SIMEON HUDSON.

James S. Hudson was born and reared on a farm in Mississippi and spent practically all the fifty-seven years of his useful life in the State of his nativity, passing to his reward at Batesville, Miss., on Dec. 19, 1915, near his boyhood home. His parents were Methodists and in early life he united with their Church, remaining a consistent member to the end.

Lacking in means and delicate in health, it required a heroic struggle for him to fulfill the ambition of his youth and secure an education. Persistent effort and indomitable will, however, triumphed over adversity and obstacle and enabled him to attain his goal. Together with his wife, who was Miss Ada Kyle—herself an efficient teacher of broad culture and strong personality—he became one of the successful teachers of the State.

Even while teaching, however, his greatest work was done outside the classroom. Without neglecting his duty as an instructor, he was ever turning his eyes toward the great future when his boys and girls would be men and women. Many of us will never forget the long private walks, the inspirational conferences, during which he unfolded the possibilities of life for attainment, achievement and unselfish service. With the benediction of these personal touches upon us, we were ashamed to do less than our best.

Mr. Hudson was one of the few teachers accumulating any money. By rigid economy, he gathered a fund of ready cash, never large enough to rank him as a rich man, never too small to make a generous loan to a boy or a girl struggling for an education. In the past thirty years, some two-score young people have been the recipients of his favor in this way. I dare say these are his most enduring monument. Those of us thus favored will not forget our faithful friend, our kindly counsellor, our noble benefactor. Peace to his ashes and the blessing of heaven upon his sorrowing wife and son.

J. R. COUNTISS.

THE BIBLE IN THE PUBLIC SCHOOLS.

We have been asked a number of times as to the legal status of the Bible in the public schools in the several States of the Union. In answer to this inquiry, let us say briefly that in eleven States, and in the District of Columbia, the law is expressly favorable to the use of the Bible. These States are Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota, Oklahoma, Pennsylvania, South Dakota. In Mississippi the constitution of the State expressly makes provision for the reading of the Bible in the schools. The North Dakota law declares that the Bible "shall not be deemed a sectarian book," and that "it shall not be excluded from any public school." In eleven other States the courts, or the State superintendents upheld by the courts, have decided that the use of the Bible in the schoolroom is lawful. In Maine, Michigan, Kentucky, Ohio and West Virginia, favorable decisions have been rendered by the several supreme courts of those States. There are thirteen States in which there are no laws bearing directly upon the subject; and in eight States opinions have been rendered against the use of the Bible in the schools. But there are only two States, Illinois and Wisconsin, in which the Supreme Court has so decided. On the whole, it may be said that there is a healthful reaction favorable to the use of the Bible in the schools, and a growing popular sentiment in favor of a more thorough teaching of Christian ethics as an essential part of the education of American children.—Methodist Recorder.

BILLY SUNDAY IN THE EAST.

Mr. Sunday has completed a greatly blessed labor in Syracuse, N. Y. It covered a period of five weeks. There was a notable absence of organized opposition. The failure of the opposition at Philadelphia and Paterson seemed to ruin its courage. The usual accompaniments of the tabernacle work were all vigorously pursued. The largest accession for one meeting in the history of this work occurred at Syracuse. On the third Sabbath, more than 2400 professed Christ at the tabernacle, and 200 more at an overflow meeting, making 2600, within 400 of the day of Pentecost. There were more than 10,591 professions at the tabernacle, and 4000 at meetings outside the tabernacle. Mr. Sunday has accepted appointment to conduct a four months' labor in New York City, in the forepart of 1917. The sound believers are looking forth to these meetings with great expectation, fellowship and prayer for the manifestation of the Holy Spirit.—The Presbyterian.

MRS. E. H. MOUNGER CALLED HOME.

Dear Dr. Meek: Mrs. Sallie Markham Mounger, wife of Dr. E. H. Mounger, of the Mississippi Conference, died at the Touro Infirmary in New Orleans, after a brief illness on December 27, and was buried from the Main Street Church in Hattiesburg, Miss., on the afternoon of December 29. For nearly seventeen years as the wife of an itinerant preacher she filled her place with honor to the Church, and came to the end with a submissive spirit and a joyous hope. A suitable memoir will be furnished later.

GEO. H. THOMPSON.

It is with sincere sorrow that we publish the above announcement. Sister Mounger was truly a woman of noble Christian character, and she and her beloved husband were companions in the fullest sense, being nearly always seen together on the trains, at the Annual Conference, and all other occasions upon which either of them was in attendance. Their devotion to each other was beautiful, and our heart goes out in tender sympathy to Dr. Mounger in his great bereavement. May the Heavenly Father have him and all others who mourn with him in this trying hour in his gracious keeping!

NOTICE.

To Members of North Mississippi Conference, Ministers' Relief Association.

The Rev. J. W. Poston 'passed to his reward' from Holly Springs, Miss., on Christmas Day.

Brother Poston was a faithful and prompt member of the Ministers' Relief Association of the North Mississippi Conference.

Assessment No. 12 is now due:

JOHN PARK, Sec.-Treas.

Sardis, Miss., Dec. 31, 1915.

DISTRICT STEWARDS' MEETING.

The Port Gibson District stewards met in the parlor of the Port Gibson Female College on Tuesday, December 22, 1915, at 11:30 a. m. A large number of both pastors and district stewards were present. By invitation the pastors present took part in the discussions of the meeting.

Rev. M. B. Sharbrough, the new presiding elder, presided in his usual happy manner and suggested plans for a forward movement in all departments of church work in the district. The suggestions met with enthusiastic approval by all present.

The presiding elder's salary for the current Conference year was fixed at $2200 and ordered to be apportioned to the several charges in the district on the percentage basis, being based on the assessments for pastors in 1915.

Resolutions were adopted to make immediate provision for the liquidation of the debt on the old district parsonage at Port Gibson.

T. J. O'NEIL, Secretary.

THE VIEW OF A GREAT PREACHER.

There are those who appear to think that the outcry against the danger of unsound teaching in this day is due to ignorance and narrowness, and that it is an evidence of scholarship and breadth to be tolerant and fearless of it. This conception, however, lacks much of being correct. That this is true is shown by the following from a leaflet issued by the Wesley Bible Union (England), for which we are indebted to The Bible Champion (New York):

"Is Wesleyan Methodism in Peril?

From all over the Connection earnest Methodists have written to answer this question, and there can be no doubt that the peril is more grave than words can express. But throughout Methodism there is no one whose warning will carry so much weight as that of the Rev. Dr. W. L. Watkinson, whose letter to the Secretary of the Union we give below:

'December, 1914.

'Dear Mr. Morton:

You know how entirely I am with you in conviction and feeling.

Methodism seems strangely insensible to the deadly peril that besets her. Just as the nation was deaf to Lord Roberts, and would not know until the hour of fate struck, so our Church today is heedless of your warnings, blind to every disturbing sign, deaf to every awakening voice, and it appears will be, until ———. You must do your duty even when you are unto them as one that mocks.

They will not see that the worst thing 'made in Germany' was the theology.

With sincere sympathy and prayer,

Yours affectionately,

WM. L. WATKINSON.'"

It is doubtful whether any other living Methodist preacher can compare with Dr. Watkinson as a strong and suggestive pulpit man. He is possessed of an accurate and wide-reaching scholarship, and we are inclined to think that his published sermons are about the best we have seen from any minister who has wrought in the Church within recent decades. A statement from so authoritative a source cannot easily be brushed aside as not deserving consideration. When such a man speaks so earnestly, it well behooves all who love the Kingdom of Christ to ponder carefully his words.

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Secular News

By R. E. Meek.

Osmium, which is one of the most valuable metals, is worth $50 per pound.

Canada will increase her force in the British army from 250,000 men to 500,000.

In normal times the world's wealth increases at the rate of $15,000,000,000 a year.

Tomasso Salvini, an eminent Italian tragedian, died at Florence, Italy, on Jan. 1, 1916.

Emperor Nicholas of Russia has been made a field marshal in the British army by the English King.

There are about three million people employed directly and indirectly in furnishing war supplies for the Allies.

According to a report issued by the City Health Department on Jan. 1, 1916, in Chicago 201 persons died of pneumonia in four days.

The latest disease is said to be "petromortis," or automobile gas-poisoning. This is a malady which pedestrians are not subject to.

One of the best grades of Italian cheese is sold only after it has been seasoned for four years or longer. No wonder it is hard to digest. It is good and stale by the time it reaches the consumer.

A large number of Germans have taken up their abode in Constantinople, and, as a result, a factory for refilling used cartridges that have been picked up on the battlefield has been built and is in operation.

President Wilson received a warm New Year's greeting from the King of the Belgians, which showed that the people of Belginm and their lawful ruler appreciate the assistance which they have received from the people of the United States.

David Lloyd-George, the noted English statesman, has a woman chauffeur in his employment. As fast as his menservants enlist in the army he fills their places with women. Evidently Europe at the present time is no place for women of the ornamental type.

The German Kaiser has called for a great war council, which will be held in Berlin on his birthday, Jan. 27, and which will be attended by the leading generals and dignitaries of the Empire who can help Emperor William solve the problems which confront him.

Prof. M. V. O'Shea, Director of Child Training in the Mother's Magazine, declared in the January issue of that periodical that modern investigation has shown that no article of food is good for a person if he does not like it. We are inclined to believe that there is much truth in what Prof. O'Shea says.

King George of England has bestowed the decoration of the Order of Merit upon Henry James, the author. There are only eleven civilian members of this order, and this is a rare honor which has fallen to the lot of the distinguished writer. Mr. James, formerly an American, became a British subject last July.

The Texas farmers have 1,000,000 bales of cotton which they hope to be able to ship to a country in Europe. The name of the country is withheld, but it is douhtless one embraced in the Teutonic alliance. The President of the Texas Farmers' Union went to Washington on Dec. 30 to confer with Mr. Lansing, Secretary of State, concerning the shipment of this cotton.

New York is now the largest city in the world, having forged ahead of London. So says a dispatch from the English metropolis. The figures giving the population of these two leading cities are as follows: County of London, 4,521,358 in 1911. New York City, 4,766,883 in 1910. Extra-London," counting all suburbs, 7,251,358; Greater New York, including Westchester and New Jersey suburbs, in 1914, 7,383,871. These figures show New York City 245,525 larger than the county of London, and New York environs 132,513 greater than Greater London.

It is expected that the National Convention of the Prohibition Party, which will convene in Minneapolis on July 19 and 20, will nominate one of the following men as its candidate for the presidency: Richmond P. Hobson, of Alabama; J. Frank Hanly, formerly governor of Indiana; William Sulzer, formerly governor of New York; Eugene Foss, formerly governor of Massachusetts. Any good and competent man who can take defeat as easily as he can victory, so long as he sees the ultimate triumph of the cause that he is representing, will do for the prohibition nominee. Though it has never elected a President, the Prohibition party has done a great work in keeping the cause of national prohibition ever before the mind and upon the hearts of the American people.

THE PRESIDENT'S WORKING HABITS.

From the standpoint of office routine, punctuality is the great dominating characteristic of the present occupant of the White House, if we may trust the statements of his secretaries as embodied in an article on "The Working Habits of the President of the United States," contributed to the American Magazine for January, by James Hay, Jr.

Not only is President Wilson punctual himself, day in and day out, but he requires punctuality from others, including members of Congress and heads of departments. Senators and Representatives calling at the White House by appointment find that each conference is expected to last from three to five minutes. After each caller leaves the office, Mr. Wilson himself makes a shorthand note of the caller's business. (It is stated, by the way, that the President is himself an expert stenographer, and that a page from his notebook is "as clear and clean-cut as a piece of engraving.")

Following is the daily program of this very hard worked and very punctual man:

"His personal stenographer, C. L. Swem, who was with him in New Jersey, reports to the study in the White House proper at 8:55, at which time the President dictates replies to the important letters which have been received at the White House offices the day before. At 10 o'clock he takes his place at his desk in his private office in the White House offices. Between 10 and 10:30 he attends to whatever routine work is possible before he begins to keep the appointments he or his secretary has made several days before. Each caller usually gets five minutes, some of them three, and a few fifteen. He keeps a card on his desk showing the list of appointments, and checks off with his own hand each appointment as it is kept. (I saw one of these cards on which he had run his pencil through the name of a prominent politician and had written after the name in blue pencil, 'He did not come.' That 'He did not come' looked ominous.)

"At 12:59 the President, having concluded the appointments, leaves the office and goes to the White House for his 1 o'clock luncheon.

"At 2 o'clock he receives in the East Room delegations of tourists who want to shake his hand, and, if it is necessary, he has a long conference with some member of the Cabinet or a diplomat. After that, he plays golf, takes a walk through the shopping district of Washington, or goes for an automobile ride.

"At 7 o'clock he has dinner.

"He goes to bed between 10 o'clock and midnight, never after midnight."

The President's office methods are described as remarkable for accuracy and exactness. He files all his important papers with his own hands in a filing case just back of his chair in the White House study. His powers of concentration are great, and after devoting his mind entirely to a single subject, on dictating a speech or a state paper, or writing it out in shorthand and then reading it to his stenographer, practically no changes are required.—American Review of Reviews.

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"THE GOSPEL HAS NEVER LOST ITS POWER."

By Hilary Westbrook.

We frequently hear the unjust statement that the Church is comparatively dead spiritually, and that the gospel message has well-nigh lost its power and grip upon the children of men. This is erroneous and pessimistic. They who have honored the Holy Ghost in all walks of life as an optimist have found that the old, rugged gospel will cause men to desist from sin, and come to Jesus for help right on after the camp-meeting and the protracted meeting have closed. The Holy Ghost can re-preach the truth to every one that has heard the message of hope during the revival season. We are seeing daily how the power of God transforms the people in the private walks of life in this world of mutation. We have witnessed how, at the family altar, in the preaching service, in the prayer meeting, in the field, in the shops, in the office, men and women have been converted or reclaimed.

What we like is to have God work when no eye sees, and no one can say look on us, as the soul plows through to a lasting victory. Such will stand firm unto the end. O listen with me at the beautiful sound of

"Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

Meridian, Miss.

WANTED—By a local preacher of our Church, who is a first-class double-entry bookkeeper with up-to-date methods, business correspondent, etc., a position in either Louisiana or Mississippi: moderate salary. Address: Hope, care of the New Orleans Christian Advocate, New Orleans, La.

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The Home Circle

THE WORDS WE SAY.

By Helen M. Richardson.

A kite can't fly without a string,
But words can, says my mother;
And you can't ever call them back,
Or make them any other.
They fly, she says, past our recall;
And so it's best to say
The kind of words we would not be
Glad to recall next day.

—Zion's Herald.

HOW BOBBY LEFT HOME.

Bobby was the very dearest, sweetest little fellow that ever lived. Everybody said so—father, mother, grandpa, grandma, Sister Lou, Uncle Bob, and Aunt Sue; that's everybody, of course.

But every now and then Bobby would have an "off day." Grandma said that he got out of the wrong side of the bed, but Bobby said that could not be, for he always got up just the same—if it was the wrong side one day, it was every day.

Whatever the trouble was, these days were rather trying, for everything went crisscross all day.

"I wish eggs grew bigger," said Bobby, complainingly, one of these mornings. "I don't any more'n get begun eating mine before it's all gone."

Then he wondered how much longer it would be before he was "growned up" enough to have doughnuts and coffee like father.

After breakfast he looked his playthings over, but could not find anything he wanted to play with. "I think I'd rather have my newest box of soldiers," he said presently.

"But," said mother, "I put that away in the closet upstairs, you know, because you have so many things around now."

"But I'd rather have that than anything else," persisted Bobby.

So mother told him when she had finished baking her cookies she would go and get it for him.

But, alas, when it came he did not care for it. He had got all over that, he said; now he wanted one of mother's cookies.

"But mother does not like for you to eat warm cookies, Bobby; they are not good for you."

"I don't know why; father has them, and I should think you'd like to have me when I want 'em so much. I'd make 'em for my little boy every day," was Bobby's reply.

So it went all the morning.

After lunch mother proposed that they go upstairs to rest, and try to get up on the right side. But Bobby would not hear to that. He wasn't a bit tired, and anyway he believed he would rather go and live with grandma.

"She's always doing something nice for me—I could have more fun there. She let's me have everything round at once, and when I don't like those things she tries to find somethin' new. I like to live with her all the time."

"Very well," said mother, "if you would like it better there than here with father and mother you had better go. We want our dear little boy to be happy if he can. I will put your nightie in your bag and you can go right over."

Bobby looked very much surprised; he had not expected to be taken at his word in that fashion.

"I—could wait until to-morrow," he said, hesitatingly.

"Oh, no; there's no need of waiting," answered mother cheerfully. "Grandma is at home, and will be glad to see you, I know. If you really think you would be happier there, I think you had better go."

So presently Bobby, with his little bag, was trudging down the street to grandma's.

But somehow it did not seem half as nice as usual there. Grandma got out all his playthings for him, and she had two cute little kittens that some one had just given her.

Usually Bobby would have been delighted with them, but he hardly looked at them to-day. "They're very nice kittens," he said, "but I don't seem to care much for 'em this afternoon."

Then grandma got him the nicest little lunch, but there was a queer little lump in his throat, so he could not swallow very well. He wondered what mother was doing now. It must be most supper time. He always helped her set the table. He didn't see how she could manage without him. And he was afraid grandma didn't know such nice little stories to tell him when he was going to sleep.

"I think I ought to go home," he said all at once. "It is most midnight and father will be home pretty soon. He and mother will be dreadfully lonesome without their little boy. It—makes me feel—all choked up—to think my mother and father are lonesome," and Bobby's big brown eyes were brimming over.

So, before mother had even started to get supper, a sturdy little figure came trudging back down the street.

"I've come home, mother!" he cried, as he rushed into her arms and kissed her over and over again. "Grandma's ever so nice, but I'd rather live with my father and mother than anybody else in the world."—Springfield Republican.

HOW DUKE EARNED HIS LICENSE.

By Helen M. Richardson.

Duke was a dog that had not belonged to any one until Robin adopted him. The dog followed Robin home from school one day, and ever after had refused to leave him.

Duke proved to be a very civil dog, kind affectionate, and possessed of more than ordinary intelligence; but, how he did eat! Robert often shared his own dinner with him in order to avoid hearing his father say: "That dog isn't worth his keep. He eats more than his neck is worth," or something of that sort.

Robin's little heart was near breaking one day, when he overheard his father telling his mother that Duke must be got rid of in some way before the time came round for licensing dogs.

His mother found him in a corner of the woodshed with his arms around Duke's neck, while the dog's eyes looked appealingly into those of his boy friend as if begging for protection. Every now and then the dog's tongue would lick the hand that drooped from his shaggy neck as if in sympathy he could not otherwise express. And altogether it was a picture hard to look upon with dry eyes.

"It really seems a pity to separate them," Mrs. Jordan confided to Robin's father when relating the circumstances to him.

"Yes, it does. But I certainly cannot afford to both feed the dog and pay his license. If Robin will agree in some way to earn Duke's license I will agree to keep on feeding the rascal," Mr. Jordan replied, as Duke, who had slipped into the room during the conversation, snuggled a cool nose coaxingly into his hand.

Robin, who was close behind Duke, heard the proposition, and joyfully acceeded to it. Earn the money for Duke's license? Of course he would! There were numberless ways in which he could do it. Why, he almost felt the money in his hand now.

In the first place, there were sodas. No more of these until Duke could boast a paid-up license. Baseball games, too, must be cut out. Why, when Robin started in enumerating the many ways in which money slipped through his fingers he was sure that in three weeks at least, Duke would find himself a respectable, licensed dog.

Duke, unmindful of the unusual interest he was exciting, still followed Robin about in faithful dog fashion, all day, and at night stretched himself contentedly upon his bed of meal bags in the woodshed.

"One dollar of your fee earned already, old fellow," Robin exclaimed, throwing his arms impulsively around Duke's neck one night, as he was settling himself down to dog slumbers.

As if half sensing the meaning of the words, Duke softly licked Robin's cheek, accompanying the caress with a low whine.

"I wonder if Duke understands what I am doing for him," Robin mused as he was undressing himself ten minutes later. "I'm quite sure he would do as much for me, if he could. Not the same thing, maybe, but I know he'd do anything he could to help me if I was in trouble," he assured himself as he jumped into bed.

A couple of hours later Robin was aroused from a dreamless sleep by something brushing his cheek. "It feels just like Duke's tongue," he murmured sleepily, and he was about to drop off again, when the touch was repeated, this time accompanied by the clawing of a paw at the bedclothes. He put out his hand, and it rested upon Duke's shaggy head. The dog was whining and acting strangely.

"What is the matter, Duke?" Robin said, by this time wide awake.

Duke's answer was a series of loud, short barks that soon woke Robin's father and mother and brought them into the room. Duke immediately rushed through the door and down the stairs, Robin and his father and mother rapidly following.

Robin had wondered how Duke had managed to gain an entrance to the house, but the open door between the shed and the kitchen reminded him that he must have forgotten to close it.

A fire smoldering in the corner of the shed told the rest of the story. The dog had smelled it and had hastened to notify the sleeping family of their danger through Robin, his little playfellow and friend. The smoldering flames were soon extinguished; but had Duke delayed five minutes longer they would have burst forth.

After the excitement was over, Robin's father stooped and laid his hand tenderly upon the head of the faithful dog who in all probability had saved all their lives.

"You have earned your license, old fellow; and if I continue to pay it as long as I live I shall still consider myself in debt to you," he said, in a husky voice.

Duke's soft brown eyes looked first at Robin, and then at Robin's father, while his wagging tail seemed asking: "Who will own me now, you or Robin?"—Waltham.

TREES TALLER THAN THE CALIFORNIA REDWOODS.

Our giant trees of California have long been supposed to be the tallest trees in existence. But naturalists from Australia are now telling us of the eucalyptus in that continent that actually surpasses our redwoods in height.

FLESH WOUNDS

Whether Cuts, Bruises or Burns *cannot* and *will not* inflame if treated promptly with

Dr. Tichenor's Antiseptic

The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in *each instance.*

A bottle in the house is your best *safeguard* against accidents.

All druggists 25 and 50 cts.

Dr. Tichenor's Antiseptic.

ASK ANY ONE WHO HAS EVER USED IT

[illegible]

[illegible]

[illegible]

son, died on December 19, and was buried the next day in the Batesville Cemetery."

Elsewhere in this issue of the Advoeate we are carrying a brief tribute to this well known Mississippian from the pen of Rev. J. R. Countiss of Grenada, who was elose to him and who knew his worth. It was in 1893 at Vaiden, Miss., where he was the principal of the puhlie school and where we were serving our seeond eharge in the Methodist itineranсy, that we first met Prof. Hudson, and between us there soon sprang up a friendship that was never for a moment interrupted. He was a man of warm heart, of genial, kindly bearing, and of sterling eommon sense. He was never known to betray a eonfidenee, or to forget a kindness rendered him. He took deligbt in lending a helping hand to others and scattered sunshine wherever he went. He was a loyal Methodist, who was interested in the work of his Church and who rejoiced in its prosperity. The announcement that he has passed from earth has given us a sense of loss and lonliness. We shall miss him in the eoming years, and we shall not fail to cherish his memory. May the "Everlasting Arms" sustain his loved ones until they shall overtake him in the land where no farewell words are ever spoken!

MRS. LILY MEEKINS INJURED.

While alighting from a Coliseum Street ear last Sunday about 1 o'eloek p. m., the dress of Mrs. Lily Meekins, our eity missionary eonnected with the Mary Werlein Mission, was caught in some way, and she was dragged some distanee by the moving ear, being severely injured. She was first carried to the home of a frlend near-by, but at her own request was moved later to her apartments at the mission. She is at this writlng said to be resting quietly, and, tbough painfully hurt, it is thought that she will recover.

There is no Christian worker in New Orleans who is more conseerated or who has won a larger place in the affeetions of the suffering poor of the city than has Mrs. Meekins, and the aeeident which has befallen her has ealled forth a general expression of regret and anxious concern. Some weeks ago a visitor at the Advocate offiee, who was not a Methodist, pronounced her the most useful missionary belonging to any Chureh here. For years she has thought only of others and her life has been made up of beautiful and holy ministries to needy ones in the Master's name. At the time she was hurt she was on her way to the Seventh Street Orphans' Home, and had with her two presents for inmates there, one of them for a blind infant. Well has she won the title which has been given her—"the Angel of Tchoupitoulas Street."

Let all our readers remember this saintly woman at the throne of graee, praying especially that she may have a speedy and eomplete recovery, so that she may again take up her noble work.

PERSONAL AND OTHER NOTES.

Rev. G. P. Fikes reports a royal reception and a heavy "pounding" at Moseow, Miss. He is hopeful of a successful year.

The Methodist News Bureau (Nashville) says that it is now evident that our Church will have this year a gain of more than 60,000 members.

The North Mississippi Conferenee Minutes are expected to be out early in this month. Seeretary Countiss does not believe in any dilly-dallying in getting out this important annual.

Bishop W. P. Thirkield, of the Methodist Episcopal Church, preaehed for Dr. Felix R. Hill, Jr., at Rayne Memorial Chureh, this eity, last Sunday morning. His discourse was a strong and scholarly one.

The Epworth Leaguers of First Chureh, Baton Rouge, held a wateh night serviee last Friday night, December 31. About 50 persons were in attendance and the new year was ushered in with prayer.

The meeting of the District Stewards of the New Orleans District, which was scheduled to be held on Monday evening, January 3, was postponed to Monday evening, January 10. The plaee is First Chureh, and the hour is 8 o'clock.

Watch night was observed by the First M. E. Church, South, of Crowley, La., on Deeember 31. Brother Townsley does not believe in passing over any good thing. A liver wire than he is would be hard to find anywhere in Methodism.

Mr. George W. Cable, the noted author, is in the Crescent City on a visit. It is stated that he is here to secure coloring for a new work of fiction dealing with life in this section, which is expected to come from the press next fall.

Rev. J. W. Dorman, pastor of our First Church at Water Valley, Miss., sends us Christmas greetings, and adds: "I have a great congregation. Come to see us." We predict a pastorate fruitful of large things for Brother Dorman in his new field.

Rev. R. H. Harper went to De Ridder, La., the latter part of last week, where he has been assisting the pastor, Rev. W. S. Henry, in a series of New Year services. Prior to his arrival, Rev. R. W. Tueker, of Shreveport, delivered there several discourses.

We have in hand the Monthly Bulletin of the New Albany (Miss.) Methodist Church, which evidences the fact that Pastor Pope and his worthy flock have taken up energetically the work of the new Conference year. We wish them a large measure of success.

Rev. F. L. Crowson orders his paper changed from Chaires, Fla., to Webster, Fla., which will hereafter be his address. After four sueeessful years in his former charge, he has been given a new field, where he hopes to accomplish much for the Master.

Rev. Walt Holcomb, the well known evangelist, closed his last year's work at Orlando, Fla., with a gracious revival at the First Methodist Church. He is now engaged in conduеting a meeting for Rev. W. V. Jarratt, pastor of the West Nashville (Tenn.) M. E. Church, South.

We take off our hat to Brother T. M. Babington, an esteemed layman of Franklinton, La., for a club of 14 subscriptions, with a check to correspond, forwarded on Dec. 30. We wish him and the church which he so worthily represents great prosperity during the year 1916.

Rev. J. W. Raper is on the ground and has taken up his work at Houston, Miss. He says: "We have been given a delightful reeeption. This is a great people. Things have started off well." Brother Raper has already begun to look after the interests of the Advoeate in his new eharge.

"This is a promising field, and I am going to labor to develop here one of the best eharges in the Conference." So writes Rev. J. H. Mitchell, of Indianola, Miss. That Brother Mitchell will achieve this worthy aim, few who know bim will doubt. It is his habit to build up things where he toils.

From a personal note from Rev. T. H. Dorsey, presiding elder of the Corinth District, we extract the following: "Cunningham, Cogdell, and Davenport, the Corinth pastors, bave made good beginnings. Reports from over the district indleate that the pastors are in plaee and that they are hopeful of a great year."

Rev. W. W. Mitchell, presiding elder of the Durant District, is, we are glad to state, much improved physically and has eommeneed his first round of appointments. His family are now domiciled in the district parsonage at Durant. Brother Mitchell was with the Sallis pastor and people last Saturday and Sunday.

"We have received an interesting eommunieation from Wm. B. Van Valkenburgh, of Kent Hill, Maine, who recently was brought South by personal engagements. Because of the Editor's absence, it was not turned in to the hands of the printer in time for this number of the Advoeate, but it will appear next week.

Major Dan Morgan Smith, of Chicago, a national representative of the Anti-Saloon League of America, will deliver an address in the First Methodist Chureh of New Orleans next Sunday at 11 o'clock a. m., and another at the Collseum Baptist Church at 7:45 p. m. He is said to be a remarkably entertaining and forceful speaker.

The Editor of the Advoeate was out of the city for about ten days, following Deeember 22, personal engagements having called him to Central Mississippi. In eonsequenee, his work has piled up considerably, but he hopes to eateh up with it in a few days. He trusts that his correspondents will hear with him patiently for a brief season.

Rev. J. F. Foster states that his work has opened up pleasantly on the Bayou La Chute charge. As will be seen in his communication whieh appears elsewhere, he will live in the dormitory at Centenary College, his room there having been fitted up delightfully for him by his parishioners. His present field of work is among old friends of earlier days.

Miss Marie C. Meek, daughter of Mr. and Mrs. W. M. Meek, of Lexington, Miss., and Mr. Benjamin Galloway Hobbs, of Jackson, Miss., were married in the Methodist Church at Lexington at 9:30 a. m. on Tuesday, December 28, the Editor of the Advocate and Rev. V. C. Curtis jointly officiating. Mr. and Mrs. Hobbs will make their home in Jackson.

The following invitation was received some days ago: "Mr. and Mrs. William Wesley McNeill request your presence at the marriage of their daughter, Annie Henry, to Mr. William Duncan McLeod, on Wednesday, January 5, 1916, at six o'clock, at the First Methodist Church of Greenwood, Miss." We extend to the happy bride and groom congratulations and all good wishes.

Rev. H. G. Roberts, of Coldwater, Miss., writing on Christmas day, says: "You should have been here and have stuck your feet under the parsonage table to-day. These Coldwater people had it loaded to its utmost capacity with edibles, from turkey down." Brother Roberts is, indeed, serving a generous and thoughtful people, as the Editor knows from experience. Any preacher is fortunate to be their pastor.

From Dubach, La., Rev. W. L. Doss, Jr., writes: "I am beginning to get started in my work here. The people have given us a very kind reception. We have a handsome new brick church, which is just being completed. This has been made possible through the generosity of our membership at this place and through the great service that Brother McCain, my predecessor, rendered. He did a lasting work on this charge and it was a great pity that he was not able to go on with it."

Rev. C. A. Northington writes: "We are now in the parsonage of our work, which is located in New Albany, Miss. The people have made everything pleasant for us, and the prospects are cheering." Brother Northington has called for lists of our subscribers at the several points in his charge, in order that he may see that the Advoeate circulates among his people. He has the good habit of taking care of all the interests of the Church where he has sway.

Our Church at Homer, La., of which Rev. J. G. Snelling is the popular pastor, was dedicated last Sunday, January 2, the dedicatory sermon being preached by Dr. George S. Sexton, of Shreveport. In the afternoon, at 3 o'clock, a special service in the interest of the Laymen's Missionary Movement was conducted by prominent laymen from Shreveport, and at the evening hour the pulpit was ably filled by Rev. Briscoe Carter, presiding elder of the Ruston District.

Rev. T. S. Randle writes us as follows: "I am now in San Antonio, Texas, spending Christmas with my wife, who is here with her daughter, Pauline, and her husband, for medical treatment. She has been taking this treatment for about three weeks and will continue to take it for several weeks more. The doctor says that she is doing well. We ask the prayers of all our friends who may read this note. My health has improved so much that I have accepted the pastorate of the Batesville Church."

In a personal note to the Editor, Rev. J. A. Bowen, who is one of the North Mississippi Conference evangelists, says: "Mail addressed to me either at Tupelo, Miss., or Birmingham, Ala., care of Rev. L. F. Whitten, D.D., will reach me promptly. I expect to take up my work in Mississippi and at other points about the last of January. The prospect for a sueeessful year is most encouraging. I have attended since Nov. 3 seven Annual Conferences. They have been occasions of great spiritual power and harmonious deliberations. The reports were very gratifying."

From the Daily Press of Deeember 28, published at Lafayette, La., we take the following: "The stork flew over the parsonage of the Methodist pastor Sunday morning and left a chubby little fellow to brighten the already happy household of Rev. and Mrs. William Schuhle. When the members of the congregation assembled for services the word was passed around that "there was a little stranger" in their midst. The beloved pastor was excused from holding services. Particular interest centers in the coming of the boy, as he is Rev. and Mrs. Schuhle's first baby. They have been the recipients of felicitations from the membership of their church and the other friends they have made since coming to Lafayette. Because of his long connection with the Southern Methodist Church as a minister and presiding elder, more recently of the Monroe district, the minister and his wife will be showered with congratulations. Mrs. Schuhle and "the little junior were doing excellently last night."

DR. THADDEUS P. BELL

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And the Correction of Errors of Vision.

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TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

MRS. SUSAN EMMA JENKINS.

"She sleeps, but not forever."

Mrs. Susan Emma Jenkins, beloved wife of Rev. M. G. Jenkins, passed to the home of the blest in San Antonio, Texas, on Sunday, Nov. 28, 1915, and her remains were conveyed to Mineola, Texas, for interment. She was the daughter of Malcom and Susan Monroe, and was born in Thomas County, Georgia, on March 22, 1846. She was married to Brother Jenkins on July 7, 1865, at the home of her birth. Converted in early life and becoming a member of the Methodist Episcopal Church, South, she was trained by her godly parents to walk the ways of a pure and virtuous life. Her young, sweet life grew and developed into a lovely and symmetrical Christian womanhood, which ever afterward characterized her. We learn by letter from Brother Jenkins that his now glorified companion "suffered intense pain for two months. One daughter, Mrs. Lula Harris, and her sister, Mrs. Estelle Drennan, of Houston, Texas, were with her nearly the whole time of her illness until she breathed her last. All that the physicians and prayerful and watchful loved ones could do was unavailing. She said a short time before becoming unconscious, 'My dear Savior has heard my prayer,' doubtless referring to passing from pain to endless joy and endless bliss. Beside the casket of her triumphant spirit were assembled those who loved her, where she had lived for eight consecutive years, where she lived and where she died. Among the weeping throng was Rev. Dr. J. E. Harrison, President of West Texas Female College; also Wesley Peacock, each of whom paid beautiful and touching tribute to her memory. Truly, I am bereft, sadly bereft. In the language of President Peacock, 'I have truly walked through the valley of the shadow of death.'" Having been their presiding elder, I was often in the Jenkins' home and closely connected with them, and I learned to know her well. Sister Jenkins was with her gifted husband throughout his active itinerant life, helping and encouraging him in the work that both of them so dearly loved, and was his comfort and mainstay in the later years of his retirement from active service. In her passage, he has indeed met with the severest loss and experience he ever had. In Georgia, Texas, or Louisiana, wherever their appointment put them, this couple, "true as steel" to each other, to God and to the Master, lived lives of thorough devotion in the bonds of perfect love, in all the varied and trying happenings of Methodist itinerant life. As he has done his work well in the pulpit, so she has been the heroine of the parsonage—with cheerfulness, patience and inspired ability as wife, mother, and elect lady, she did her duty as God directed her. Many besides those of her kin and household were helped by the touch of her hand, the sweetness of her words of love and sympathy, and the resplendent living before them of the Christ-life. There is nothing I could say more than that she filled out in all with which she had to do the character of a wholly consecrated servant of God. Fallen on sleep and passed from mortal view, her ransomed spirit is happy in the Father's house on high. Separated for a while, our brother, and her daughter, and all who loved her, in God's good time will find her in glory, and all shall be at home with God forever and forever.

JOHN T. SAWYER.

DAINTY COOK BOOK FREE.

We will send you FREE a copy of our new 1916 recipe book "Dainty Desserts for Dainty People," for the name of your grocer. This book is illustrated in colors and will show you how to make your CHRISTMAS CANDIES at home. It also contains recipes for the daintiest Desserts, Jellies, Puddings, Salads, Ice Creams, etc. If you send a 2c stamp we will send you a full pint sample of KNOX SPARKLING GRANULATED GELATINE, or for 15c a two quart package, if your grocer does not sell it. **Knox Gelatine, 201 Knox Ave., Johnstown, N. Y.**

CHRISTMAS IN NEWTON, MISS.

Our people manifested the true Christmas spirit, seeking out the desolate and needy, and trying to give comfort and good cheer to all. In my desolate home, I was most kindly remembered, my pastor doing a large share in inspiring hope and courage. The many kind remembrances filled my heart with love for these good people, and those in other parts of the State. The many Christmas cards received mean so much to my poor, stricken heart. Those from our ministers were truly appreciated, as were the others. The dear one now resting from his labors loved his brethren truly. It helps me to feel that they have not forgotten him when so kindly remembering me.

God bless the dear Advocate and make it a blessing in many homes during the year 1916. Your friend,

Mrs S. G. WEEMS.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

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Box 17-D, Shelton, S. C.
Gentlemen:
I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it falls to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
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(Please write distinctly).

If Your Baby is Fretful
he probably is not getting the right food. See how quickly he will change into a serene, happy baby when you give him "Eagle Brand."

For 50 years wise and careful mothers have brought their babies up on pure, safe "Eagle Brand." Easy to prepare.

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Our cabbage plants this season are the finest we have ever grown, and if you want good strong plants that will be sure to make heads, send us your orders. We ship promptly, guarantee full count, and safe delivery. Varieties: Early Jersey Wakefield, Chas. Wakefield Succession, Flat Dutch, Early Drumhead. Price: 500 for $1.00; 1000 for $1.80 postpaid and insured. By express 1000 for $1.25; per 1000 in lots of 5000 for $1.00; 10,000 for 90c; 15,000 for 85c; 20,000 for 75c. per 1000.

Beet and onion plants the same price. Big Boston lettuce plants $1.50 per 1000. Nancy Hall and Porto Rico potato plants ready April 1st.

Write for our illustrated catalogue, which gives a full description of all our plants, and tells how to grow them.

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Be Pretty! Turn Gray Hair Dark

Try Grandmother's old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray; also ends dandruff, itching scalp and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Now-a-days, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two your hair becomes beautifully dark, thick and glossy.

—Adv.

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A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

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Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

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Stop! Calomel is Quick-Silver

It's Mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.—Adv.

Purely Vegetable—Not Narcotic

For over seventy years has been highly successful in relieving children during the dangerous teething period. It soothes the child, softens the gums, allays pain, dispels wind colic and is the best remedy for infantile diarrhoea. Demand "Mrs. Winslow's Soothing Syrup" and accept no other. Twenty-five cents a bottle.

NORTH MISSISSIPPI CONF.

Winona Dist.—First Round.

Moorhead, a. m., Jan. 9.
Indianola, p. m., Jan. 9.
Sunflower Ct., at Sunflower, Jan. 15. 16.
Isola Ct., at Inverness, Jan. 16, 17.
Swiftown Ct., at Swiftown, Jan. 22. 23.
Belzoni, Jan 23, 24.
Lambert Ct., at Marks, Jan. 29, 30.
Tutwiler Ct., at Tutwiler, Jan 30, Feb. 1.
Dublin Ct., at Cherry Hill, Feb. 5, 6.
Webb Ct., at Webb., Feb. 6, 7.
Ruleville Ct., at Ruleville, Feb. 12, 13.
Drew, at Drew, Feb. 13, 14.
Sebiater Sta., Feb. 19, 20.
Valley Mission, at Tippo, Feb. 26.
Minter City, at Minter City, Feb. 27, 28.

The district stewards will meet in the Methodist Church at Greenwood. Miss., at 10 A. M. Jan. 11, 1916.

L. M. LIPSCOMB, P. E.

Columbus Dist—First Round.

Brooksville, preaching and quarterly conference, Jan. 9, 10.
Starkville, Q. C. 7 p.m., Jan. 10.
Artesia, Q. C., Jan. 13.
Shuqualak, Q. C., Jan. 14.
Crawford, Q. C. and preaching, Jan. 15, 16.
Columbus, Central, Q. C., Jan. 18.
Columbus, First Church, Q. C., Jan. 20.
Macon Ct., at ExPrairie, Q. C. and preaching, Jan. 22, 23.
Macon, preaching and Q. C., Jan. 23. 24.
Mashulaville, Q. C., Jan. 25.
Columbus Ct., at Mt. Pleasant, Q. C., Jan. 27.
West Point, Q. C., Jan. 28.
Cedar Bluff, Q. C. and preaching, Jan. 29, 30.
Mayhew, preaching and Q. C., Jan. 30, 31.
Cochrane, Q. C., Feb. 2.
Longview, Q. C. and preaching, Feb. 5, 6.
Sturgis, preaching and Q. C., Feb. 6, 7.
Mashulaville, preaching, Feb. 13.
Artesia, preaching, Feb. 20.
Shuqualak, preaching, Feb. 27.
Columbus Ct., at Mt. Pleasant, Mar. 5.

District Stewards meeting at Artesia, Wednesday, Jan. 12, at 1:30 p.m.

W. W. WOOLLARD, P. E.

Holly Springs Dist.—First Round.

Water Valley, First Church, Jan. 9, 10.
Water Valley, North Main, Jan. 9, 10.
Holcomb Ct., at Spring Hill, Jan. 15.
Grenada, Jan. 16, 17.
Pine Valley Ct., at Salem, Jan. 22.
Coffeeville Ct., at Coffeeville, Jan. 23, 24.
Waterford Ct., at Waterford, Jan. 29.
Abbeville Ct., at Abbeville, Jan. 30, 31.
Ashland Ct., at Liberty, Feb. 5.
Potts Camp Ct., at Potts Camp, Feb. 6, 7.
Paris Ct., at Paris, Feb. 12.
Taylor Ct., at Taylor, Feb. 13, 14.
Randolph Ct., at Randolph, Feb. 19.
Toccopola Ct., at Lafayette Springs, Feb. 20, 21.
Mt. Pleasant Ct., at Mt. Pleasant, Feb. 26.
Lamar Ct., at Lamar, Feb. 27, 28.
Holly Springs, at pleasure of pastor and officials.

District stewards will meet at First Church, Water Valley, Jan. 10, at 2:30 p. m.

JAMES H. FELTS, P. E.

Durant Dist.—First Round.

(In part).

Ackerman, Jan. 9, 10.
Vaiden and West, at Vaiden, Jan. 16, 17.
Lexington, Jan. 23, 24.
Tchula, Jan. 29, 30.
Sidon, at Sidon, Jan. 30, 31.
Louisville, Feb. 6, 7.
Noxapater, at Noxapater, Feb. 7, 8.
High Point, at High Point, Feb. 8, 9.
Pickens, at Pickens, Feb. 13, 14.

Other dates will be announced later. District stewards will meet at Durant on January 12 at 2 p. m.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Nettleton, at Union, Jan. 8, 9.
Vardaman, at Vardaman, Jan. 15, 16.
Armory and Nettleton, at N., Jan. 10.
Houston, Jan. 17.
Aberdeen, Jan. 20.
Calhoun City, at Pittsboro, Jan. 22, 23.
Houlka, at Vanvleet, Jan. 28.
Houston Ct., at Rhodes' Chapel, Jan. 29, 30.
Montpelier, at Woodland, Feb. 1.
Buena Vista, at B. V., Feb. 2.
Algoma, at A., Feb. 5, 6.
Pontotoc, Feb. 6, 7.
Prairie, at Strongs, Feb. 9.
Greenwood Springs, at G. S., Feb. 11.
Tremont, at Hopewell, Feb. 12, 13.
Fulton, at New Salem, Feb. 19, 20.
Smithville, at Greenbriar, Feb. 24.
Okolona Ct., at Tranquil, Feb. 26, 27.

The district stewards are called to meet at Aberdeen on Jan. 26, at 1:30 p.m.

JNO. W. BELL, P. E.

Greenville Dist.—First Round.

Leland, Jan. 2, 3.
Shelby and Alligator, at Shelby, Jan. 8, 9.
Shaw and Merigold, at Shaw, Jan. 9, 10.
Clarksdale, Jan. 16, 17.
Cleveland, Jan. 22, 23.
Boyle and Shipman's Chapel, at Boyle, Jan. 23, 24.
Glen Allan, Jan. 30, 31.
Friar's Point, Feb. 1, 2.
Lula and Dubbs, at Lula, Feb. 2, 3.
Tunica and Robinsonville, at Hollywood Feb. 11, 12.
Coahoma and Lyon, at Coahoma, Feb. 12, 13.
Jonestown and Belen, at Jonestown, Feb. 20, 21.
Gunnison Feb. 26, 27.
Benoit and Bulah, at Bulah, Feb. 27, 28.
Rosedale and Hillhouse, at Rosedale, Mar. 5, 6.

The district stewards will meet in the Methodist Church, Shelby, at 2 p. m., Friday, Jan. 7, 1916. The pastors and charge lay leaders are invited to meet with the district stewards.

H. S. SPRAGINS, P. E.

Corinth Dist.—First Round.

Booneville, Jan. 9, 10.
Shannon Ct., Jan. 15, 16.
Corinth, First Church, Jan. 23, 24.
Corinth, South Side, Jan. 25.
Corinth Ct., Jan. 26.
Iuka Ct., Jan. 28.
Iuka, Jan. 30, 31.
Tishomingo Ct., Feb. 1.
Belmont Ct., Feb. 3.
Chalibeate Ct., Feb. 5, 6.
Ripley and Blue Mountain, Feb. 7.
Ripley Ct., Feb. 8.
Dumas Ct., Feb. 9.
New Albany, Feb 10.
Guntown and Baldwyn, Feb. 13, 14.
Mooreville Ct., Feb. 15.
Mantachie Ct., Feb. 16.
Marietta Ct., Feb. 17.
Myrtle Ct., Feb. 19, 20.
Hickory Flat Ct., Feb. 22.
New Albany Ct., Feb. 26, 27.
Rienzi Ct., Feb. 29.
Booneville Ct., March 1.
Wheeler Ct., March 2.
Kossuth Ct., March 3.

Special Notice—The District Stewards will meet in the First Methodist Church, Corinth, on Thursday, Jan. 13, at 1:30 o'clock p.m.

T. H. DORSEY, P. E.

Cured His RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 5971B Marcellus Ave., Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

Avoid Church Money Worries.

Here is a plan that enables your church to get a handsome new organ without financial worries or inconveniences. The R. S. Hill Co., Louisville, Ky., manufacturers of high quality reed organs, will ship the instrument without a cent's deposit, for your approval, and allow special terms of payment that save the church treasury. They also offer to make a careful study of your church building, and recommend an instrument that will exactly fill requirements. Their organs are of superior workmanship and lasting tone, and are protected by long-term guarantees. Their attractive prices mean a money saving. Write them today for full details.—Adv.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

Lime Medication In Tuberculosis

In the New York Medical Record of December 5, 1914, Dr. John North, of Toledo, says: "I have come to the conclusion that one of the most prominent causes (of tuberculosis) is 'lime starvation.' • In all cases of incipient tuberculosis there is a deficiency of calcium. Many do not eat food containing enough lime. • In such cases we must resort to lime medication."

Eckman's Alterative should be given a fair trial in such cases, because one of its chief ingredients is calcium (lime), in such combination with other remedial agents as to be easily assimilated by the average person.

Where its use is combined with proper diet, fresh air and hygienic living conditions, we believe it will prove beneficial in any case of tuberculosis.

It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

ELIXIR DUCRO
ALIMENTAIRE
Sustains the Organism Without Nourishment.
Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.
Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For MALARIA, CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

An Old Well Tried Remedy

(In use over 50 years.)

For Bronchial Asthma, Consumption, Night Sweats.

Sufferers from Consumption, Bronchial Asthma and Night Sweats will get quick relief from Dr. James' Extract Cannabis Indica. This herb is used in hospitals throughout the country, relieving thousands who suffer from these dreaded diseases. Don't wait until it is too late. Start a treatment now. Dr. James will send his receipt free upon request.

Address CRADDOCK & CO., Philadelphia, Pa.

Naming this paper.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Eat Less Meat If Back Hurts

Take a glass of Salts to flush Kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, and bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous Salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and organs clean, thus avoiding serious kidney disease.

Adv.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Hammond, Jan. 9.
Pride, at Olive Branch, 11 a. m., Jan. 15.
Baker, at Baker, 10 a. m., Jan. 17.
Zachary, at Zachary, 1:30 p. m., Jan. 17.
Gonzales, at Gonzales, Jan. 22.
Franklinton Ct., at Angie, Jan. 29.
Franklinton, at Franklinton, 7 p. m., Jan. 31.
Jackson and St. F., at Jackson, Feb. 5, 6.
Greensburg, at Days, Feb. 12, 13.
Pine Grove, at Pine Grove, Feb. 19.
Tangipahoa, at Natalbany, Feb. 21.
Baton Rouge, First Church, Feb. 28.

To the pastors I will write as to the time when I will be with you for preaching services. Try to have the Every-Member Canvass made if possible before the quarterly conference. If you have not done so, please, if possible, have your committees all appointed and ready to work. Brother stewards, try to be at the first quarterly conference, and let us plan the work together. Be ready if you can to make liberal plans for your pastor. Let us pray for a great revival through the whole district.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Grand Cane, at G. C., Jan. 9, 10.
Mooringsport, at Mooringsport, Jan. 12.
Pelican, at Pelican, Jan. 15, 16.
Many, at Many, Jan. 22, 23.
Pleasant Hill, at P. H., Jan. 23, 24.
Noble, at Belmont, Jan. 25.
Zwolle, Jan. 26.
Anacoco, at Holly Grove, Jan. 29, 30.
Leesville, Jan. 30, 31.
Coushatta and Wesley, at Coushatta, Feb. 5, 6.
Lake End Circuit, at Lake End, Feb. 6, 7.
Logansport, Feb. 12, 13.
Bayou Lachute, at Lachute, Feb. 20, 21.
Vivian, at Vivian, Feb. 27, 28.

C. D. ATKINSON, P. E.

When Your Eyes Need Care

Try Murine Eye Remedy. No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c and 50c per Bottle. Murine Eye Salve in Aseptic Tubes, 25c and 50c.

Murine Eye Remedy Co., Chicago

Alexandria Dist.—First Round.

Lecompte, at Lecompte, Jan. 8, 9, 1916.
Boyce, at Boyce, 8 p. m., Jan. 12, 1916.
Jena, Jan. 15, 16, 1916.
Trout and Goodpine, 8 p. m., Jan. 16, 1916.
Natchitoches, 8 p. m., Jan. 20, 1916.
Provencal, 8 p. m., Jan. 21, 1916.
Pineville, Jan. 22, 23, 1916.
Alexandria, Jan. 23, 24, 1916.
Merryville, 8 p. m., Jan. 27, 1916.
DeRidder and Mission, 8 p. m., Jan. 28, 1916.
Bon Ami and Carson, 11 a. m., Jan. 29, 1916.
Longville, 8 p. m., Jan. 30, 1916.
Pollock, at Pollock, Feb. 3, 1916.
Woodworth, Feb. 6, 1916.
Harrisonburg, Feb. 13, 1916.
Indian Mission, at Indian Creek, 4 p. m., Feb. 18, 1916.
Rapides, at Fellowship, Feb. 19, 20, 1916.
Elizabeth, at Elizabeth, Feb. 26, 27, 1916.

H. W. MAY, P. C.

Lafayette Dist.—First Round. (In Part.)

Lake Charles, Jan. 8, 9.
Sulphur and Vinton, at Vinton, Jan. 9, 10.
Crowley, Jan. 12.
Evangeline, at Ville Platte, Jan. 15, 16.
Patterson and Jeanerette, at Patterson, Jan. 22, 23.
Rayne, Jan. 26.
French Mission, Jan 29, 30.

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Waterproof, at Waterproof, Jan. 9.
Brooklyn, at Frantom, Jan. 15, 16, a.m.
Eros, at Eros, Jan. 16, p. m.
Mangham, at Mangham, Jan. 23.
Tallulah, at Tallulah, Jan. 28.
Lake Providence, Jan. 30.
Farmerville, at Marion, Feb. 6.
Sicily Island, at Sicily Island, Feb. 13.
Oak Grove, at Oak Grove, Feb. 20.
Rayville, Feb. 27.

The district stewards will meet in the First Church, Monroe, Jan. 5, 1916, at 2 o'clock, p. m.

ALBERT S. LUTZ, P. E.

New Orleans Dist.—First Round.

St. Tammany, at Talisheek, Jan. 8, 9.
Bogalusa, Jan. 9, 10.
Carrollton Avenue, Jan. 16, a.m.
Slidell, Jan. 16, p.m.
Parker Memorial, Jan. 23, a.m.
McDonoghville, Jan. 23, p.m.
Louisiana Avenue, Jan. 30, a.m.
First Church, Jan. 30, p.m.
Plaquemine, Feb. 6, 7.
Covington, Feb. 13, 14.

W. W. HOLMES, P. E.

Ruston Dist.—First Round.

Elmore, at New Prospect, 11 a. m., Jan. 8, 9.
Dubach, at Dubach, 7 p.m., Jan. 9, and 10:30 a.m., Jan. 10.
Ringgold, at Ringgold, Jan. 15, 16.
Bienville, at Bienville, Jan. 18.
Simsboro, at Simsboro, Jan. 20.
Jonesboro, Jan. 22, 23.
Winnfield, night, Jan. 24.
Plain Dealing, at P. D., Jan. 26.
Bernice, Jan. 29, 30.
Minden, Feb. 5, 6.
Cotton Valley, at C. V., Feb. 7.
Arcadia, Feb. 8.
Sibley, at Brushwood, Feb. 12, 13.
Homer, Feb. 18.
Haynesville, Feb. 19, 20.
Gibsland, at Mt. Moriah, Feb. 26, 27.
Ruston, Feb. 28.

District stewards will meet at Gibsland, January 3, at 10:30 a. m.

BRISCOE CARTER, P. E.

AMITE CITY, LA.

Dear Brother Meek: Owing to serious sickness in our family we did not reach Amite, our new appointment, until Dec. 16. But when we finally arrived, we found a very gracious welcome. We reached here on the 6 p. m. train. A large number of the officials and brethren of the church met us at the depot and carried us immediately to the parsonage. There we found a number of the good women waiting for us with everything in the parsonage in readiness and a warm supper, smoking, and ready on the table. You can imagine how inviting it looked to us after a trip of more than 300 miles, with a six hours' lay-over in New Orleans. On further inspection, we found the storeroom well stocked with groceries, and a large amount of wood in the yard to replenish the already burning fires.

Well, all these things help a preacher to feel encouraged, as you know. So now that we have preached our first sermon, which means we have "broken the ice," a large amount of stage fright, or as some nicely say, "nervousness," seems to have passed away, and we are getting down to real work.

Amite furnishes a large field for labor, and as some good and faithful workers have preceded us here, we feel like the harvest is white, and by the help of the Master of the harvest, we expect to do some reaping in this part of the vineyard.

We wish you and all the Advocate readers a happy New Year, and assure you that one of our resolutions is to try to do more for the Advocate during this coming year.—Henry T. Young, P. C.

WIGGINS, MISS.

Dear Dr. Meek: My work here at Wiggins opens well; all indications are favorable for a good year. I have had accessions on profession of faith every Sunday that we have had services since Conference. Last Sunday night in response to a call for penitents eight adults came forward and knelt at the altar. As a result of the service, three were reclaimed; my youngest son, James, confessed his call to preach, and two united with the Church by vows. It was a very gracious service and left a deep impression on all who were present. Our prayer-meetings have been specially helpful of late. We have had an average attendance of 50 during December. We are looking forward with great expectations for a year of revival power and gracious results. I hope that my brethren will offer earnest prayers for my work to that end. My health is steadily improving and I am hopeful of complete restoration to strength, for which I am very grateful to my Heavenly Father.—J. L. Sells, P. C.

RENWAR KILLS RHEUMATISM

MARRIED.

At Meridian, Miss., on December 25, 1915, at the Wesley House, on 8th Avenue, by Rev. Hilary Westbrook, the pastor, Mr. W. C. CANTERBURY and Miss LOIS HUGHES, both of Meridian, Miss.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symtoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and $1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

THE REAL DEFINITION OF LIFE IS NERVE-FORCE

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life" and the modern definition of life is "nerve-force."

This nerve-force must be distributed regularly all over the body. Directly it does not run smoothly ill-health will follow.

Dr. Miles' Nervine benefits the health by evening up the distribution of this vital force of life, and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated:

"I have found Dr. Miles' Nervine to be unexcelled in all nervous disorders and I have always recommended it to anyone whom I hear is suffering in this way. We also always keep Dr. Miles' Anti-Pain Pills on hand as we feel they are invaluable. No words can truly express the real merit of Dr. Miles' Restorative Remedies."

Dr. Miles' Nervine can be used with advantage in all ailments which have a nervous origin or which have affected the nervous system. It is particularly beneficial in case of sleeplessness, nervousness, epilepsy, hysteria, chronic headache and neuralgia.

Dr. Miles' Nervine is on sale at all drug stores and is strictly guaranteed to benefit you or your money will be refunded by the druggist.

MILES MEDICAL CO., Elkhart, Ind.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Estabutchie, Jan. 8, 9.
Collins, Jan. 9, 10.
McLain, at Pine Grove, Jan. 15, 16.
Lucedale, Jan. 16, 17.
Leakesville, Jan. 18.
Oloh, Jan. 22, 23.
Sumrall, Jan. 23, 24.
Prentiss, Jan. 25.
Broad Street, Jan. 30, 31.
Court Street, Jan. 30, Feb. 1.
Eucutta, Feb. 3.
Taylorsville, Feb. 5, 6.
Magee, Feb. 6, 7.
Silver Creek, at Oakvale, Feb. 12, 13.
Mt. Olive, Feb. 13, 14.
Williamsburg, Feb. 19, 20.
Seminary, at Sanford, Feb. 20, 21.
Blodgett, at Ovett, Feb. 27, 28.
Purvis, Mar. 5, 6.

District Stewards will meet at Main Street Church, Hattiesburg, Dec. 21, at 2 o'clock. The pastors of the district are asked to meet with the stewards, and to remain over the following day to consider questions vital to the ensuing year's work.

GEO. H. THOMPSON, P. E.

Seashore Dist.—First Round.

Lumberton, Jan. 8, 9.
Coalville, at Coalville, Jan. 12.
Poplarville, Jan. 15, 16.
North Gulfport and Lyman, at Lyman, Jan. 19.
Vancleave, at Mt. Pleasant, Jan 22, 23.
Longbeach, p. m., Jan. 25.
Columbia, Jan 29, 30.
Hub, at Hub, Jan. 31.
Carriere and Picayune, at Carriere, Feb. 5, 6.
Brooklyn and Bond, at Bond, Feb. 12, 13.
Wiggins, p.m., Feb. 15.
Mentorham, at Pine Grove, Feb. 16.
Americus, at Pleasant Hill, Feb. 19, 20.
Pascagoula and Ocean Springs, at Pascagoula, p.m., Feb. 23.
Saucier, at Saucier, Feb. 26, 27.
Wolf River, March 1.

The district stewards will meet Thursday, December 16, at 2 p. m., at First Church, Gulfport. The pastors are also invited to be present.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Fannin, at Oakdale, Jan. 8, 9.
Brandon and Pelahatchie, at Brandon, Jan. 9, 10.
Eden, Jan. 15, 16.
Yazoo City, Jan. 16, 17.
Bolton, Jan. 23, 24.
Benton, at Midway, Jan. 29, 30.
Lintonia, Jan. 30, 31.
Flora, Feb. 2.
Florence, Feb. 4.
Terry, Feb. 6, 7.
Canton, Feb. 9.
Vaughan, at New Hope, Feb. 10.
Sharon, Feb. 11.
Camden, Feb. 12, 13.
Harrisonville, at Mt. Pisgah, Feb. 19, 20.
Madison, Feb. 27, 28.

The district stewards will meet in the Capitol Street Church, Jackson, at 10:30 a. m. Tuesday, December 21. The pastors and charge lay leaders are most cordially invited to attend.

PAUL D. HARDIN, P. E.

Meridian Dist.—First Round.

Enterprise and Stonewall, at Enterprise, Jan. 9.
Pachuta and Quitman, at Quitman, Jan. 9, 10.
Daleville, at Soule's Chapel, Jan. 15, 16.
Porterville, at Porterville, Jan. 22, 23.
DeSoto, at Cooper's Chapel, Jan. 29, 30.
Shubuta, Jan. 30, 31.
Scooba, at Scooba, Feb. 6, 7.
Wayneshoro Circuit, at Fedora, Feb. 12, 13.
Waynesboro Station, Feb. 13, 14.
Clark, at Manassas, Feb. 19.
Matherville, at Andrew's Chapel, Feb. 20.
Vimville, at Pleasant Hill, Feb. 26, 27.
DeKalb, at New Hope, Mar. 4.
Moscow, at Big Oak, Mar. 5.
Buckatunna, at State Line, Mar. 12, 13.

The district stewards are called to meet in East End Church, Meridian, at 2 p. m., Thursday, Dec. 30, 1915. The pastors are invited to meet with the district stewards.

J. T. LEGGETT, P. E.

Brookhaven Dist.—First Round.

Adams, at Adams, Jan. 8, 9.
Summit and East McComb, at East McComb, Jan. 9, 10.
Topisaw, at Sartinsville, Jan. 15, 16.
Hazlehurst, Jan. 18.
Bayou Pierre, at Center Point, Jan. 19.
Barlow, at Rehoboth, Jan. 20.
Gallman, at Bethesda, Jan. 22, 23.
Crystal Springs, Jan. 23, 24.
South McComb, at La Branche Street, Jan. 29, 30.
McComb, Centenary, Jan. 30, 31.
Tylertown, at Tylertown, Feb. 2.
Buford, at Summer Chapel, Feb. 5, 6.
Monticello, at Oma, Feb. 7.
Pleasant Grove, at P. G., Feb. 10.
Wesson, at Wesson, Feb. 13, 14.
Bogue Chitto and Norfield, at B. C., Feb. 19, 20.
Brookhaven, Feb. 21.
Fernwood, at Fernwood, Feb. 26, 27.
Magnolia, Feb. 27, 28.

The Discipline provides that certain committees shall be elected by the Church Conference, and the conferences should be held the first month of the Conference year. Please let this be done. The pastors will then be ready to answer such questions as provided for in the first round of conferences.

Brethren, please do not overlook anything that needs your attention. We need to begin right.

I shall expect each of us to do his full duty. Let us do this much one quarter.

ROB'T SELBY, P. E.

Brookhaven, Miss.

Port Gibson Dist.—First Round.

Vicksburg, Crawford Street, Jan. 7.
Anguilla, at A., Jan. 8, 9.
Rolling Fork, at R. F., Jan. 9, 10.
Mayersville, at M., Jan. 12.
Silver City, at Midnight, Jan. 15, 16.
Oak Ridge, at O. R., Jan. 17, at 11 a.m.
Vicksburg, Gibson Memorial, Jan. 18, at 7 p.m.
Fayette, at F., Jan. 23, 24.
Hermanville, at H., Jan. 28.
Utica, at Utica, Jan. 29, 30.
Washington, at W., Feb. 5, 6.
Natchez, Feb. 6, 7.
Roxie, at R., Feb. 12.
Gloster and Liberty, at Gloster, Feb. 13, 14.
Woodville Ct., at Rebecca Creek, Feb. 19, 20.
Woodville, Feb. 20, 21.
Rocky Springs, at R. S., Feb. 26, 27.
Nebo Ct., March 5, 6.

M. B. SHARBROUGH, P. E.

Newton Dist.—First Round.

Laurel, 2nd Ave., Jan. 2-4.
Laurel, 14th Ave., Jan. 2-4.
Laurel, First Church, Jan. 3.
Lake, at Lake, Jan. 8, 9.
Clarksburg, at Clarksburg, Jan. 12.
Forest and Morton, at Morton, Jan. 13.
Bay Springs and Montrose, at Bay Springs, Jan. 15, 16.
Carthage, at Carthage, Jan. 21.
Walnut Grove, at Walnut Grove, Jan. 22, 23.
Harperville and Lena, at Harperville, Jan. 23, 24.
Philadelphia Cir., at Mars Hill, Jan. 29, 30.
Philadelphia Station, Jan. 30, 31.
McDonald, at McDonald, Feb. 1.
Chunky and Mehan, at Chunky, Feb. 5, 6.
Rose Hill, at Homewood, Feb. 8.
Newton and Hickory, at Newtou, Feb. 12, 13.
Decatur and Union and Indian Mission, at Decatur, Feb. 19, 20.
Shiloh, at Shiloh, Feb. 25.
Homewood, at Homewood, Feb. 26, 27.
Trenton, at Trenton, Feb. 28.
Raleigh, at Raleigh, Feb. 29.

W. L. LINFIELD, P. E.

When the Baby is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possibly further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

AN IMPORTANT CONFERENCE.

The writer has just returned from Chicago, where he spent three days in a Joint Conference of the Teacher-Training Committees of the Sunday School Council of Evangelical Denominations and of the International Sunday School Association. The Conference was made up of representative Teacher-tralning leaders of North America. The time of this conference was spent in an effort to outline a course of teacher-training for the Sunday schools of America that might be in harmony with the present needs of the Sunday school and in keeping with the greatly enlarged conception of the Sunday school's opportunity and responsibility.

The general plan as agreed upon at Chicago calls for one Standard Course, which is to supersede the two courses now being offered by the denominations and by the International Association, known as First and Advanced Courses. The Standard Course will be of three years' length, the last year being specialized work in some particular department of the Sunday school.

Inasmuch as by the action of our own General Sunday School Board a new Teacher-training course had to be prepared at this time, it has seemed very important that as far as possible it should be arranged in harmony with the new standards in process of preparation, as indicated above. In order to avoid fixing our own course and rules before these general standards had been worked out, it has been necessary to leave a number of things undetermined until after the meeting of the Sunday School Council in Richmond, on January 25-27, when these standards for the denominations will be authoritatively fixed.

This much may be said, however, at this time, that "The Pupil, the Teacher, and the School" is the finest book in the new course of the Southern Methodist Church, and this course will be known as the Standard Course. It will conform to the three-year plan as laid down above, and will take the place of all other courses. It will be in harmony with the standards fixed just as far as text books already written make it possible. Diplomas will be issued only for the completion of three years' work, but certificates of other forms of recognition will be given for the completion of any one year's work in the course. After January 1, 1916, classes will not be enrolled in any other than the new, or standard, course.

Thousands of schools ought to start teacher-training classes in this new course. Fifteen hundred students are already enrolled in the first book. The second book will be announced immediately following the Richmond meeting.

Write to Smith & Lamar for the first book (35 cents, or 42 cents postpaid), and send enrollment of your class and inquiries to the Department of Teacher-training, 810 Broadway, Nashville, Tenn.

JOHN W. SHACKFORD.

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Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

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Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

RENWAR KILLS RHEUMATISM

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

CHINA CONFERENCE.

Interesting reports have come from the recent session of the China Mission Conference held in October, 1915. Bishop Hoss presided at the meeting, and the missionaries were delighted with the opportunity of having him there. The new appointments have been received, and the following changes were made among our workers: Miss Emma Lester, Laura Haygood School; Miss Edith Hays, Changchow, with Miss Leverett; Miss Bertha Attaway, Davidson Memorial; Miss Nina Stallings, Mo Ka Embroidery Mission. Our new missionaries were appointed to language study—Miss Olive Lipscomb to Soochow, and Miss Ruth Brittain to Nanking.

A CALL.

Six weeks ago the Japanese portion of Walnut Grove, Cal., was burned. The only religious organization in the city was that of our Japanese Methodist Episcopal Church, South. The building and furnishings used were demolished in this fire. We now need to erect a room where these religious services may be conducted. There is no land for sale, but by contract a certain portion may be rented for a period of years. Five hundred dollars is needed to erect this temporary building. There is no money in our treasury and no available funds in sight. Walnut Grove is in Sacramento County, where there are more than four thousand Japanese engaged in farming. What a wonderful opportunity to bring the gospel to these people! An appeal comes from these farmers to our Japanese pastor, Rev. Imai, to provide some place where they may send their children to a boarding school. The pastor feels that with a donation of $2000 this building may be erected. It is an opportunity to do real missionary work. Can we say nay to these people? Who will make it possible? Start the new year right, and make some sacrifice for the Master.

THE CONVERSION OF A DISTINGUISHED JAPANESE PHYSICIAN.

A distinguished physician, professor in the medical department of a Japanese university, was urged by a friend to become a Christian; but his seven years' training in the universities of Germany had made him a skeptic. He admitted, however, that the life of his assistant, an earnest and consistent Christian, had greatly impressed him. After much urging, the friend was given a reluctant promise that every day he would read a portion of St. John's Gospel and pray. He had objected to giving this promise on the ground that, neither knowing nor believing in God, it seemed to him both absurd and impossible to pray. His friend, however, insisted that the promise be given, saying that in praying he should tell God that very thing, that he neither knew nor believed in him, and ask that he might know him. Some months passed, and the doctor's little boy died. As the grief-stricken father stood weeping by the body of his child, his soul was flooded with the thought: "Why, this is just the way God loves me, as I love my child!" And the joy of finding his Father for a time blotted out his great sorrow. He called to his wife and told her of his discovery of God, and soon she, too, was rejoicing in the realization of her Heavenly Father's love. At the grave next day, when all the members of the university faculty gathered with other friends, the doctor told in simple manner and language how he had found his Heavenly Father and how gladly he could give back his child to Him who had sent that child to lead him to himself; and so clearly did he see his child's mission that he could not grieve at his death, but rejoiced at his life, which, although short, had done such a wonderful work.—Miss Nellie Bennett, in The Epworth Era.

SOME FACTS ABOUT MOHAMMEDANISM.

Every eighth person in the world is a Mohammedan.

From one to five times a day two hundred million of the human race turn their faces toward Mecca. Their prayer is: "There is but one God; and Mohammed is his prophet."

The slogan of the Moslem is "Africa for Islam, and to carry out this slogan every trader is a missionary of his faith and penetrates every nook and corner of the Dark Continent. New adherents are being enlisted by the hundred thousand.

Mohammedanism is spreading three times more rapidly in Africa than is Christianity. For every thirty-three natives who become Christians, one hundred become Mohammedans.

Slavery, polygamy, and the demoralization of character have resulted from Moslem control of Africa during the past twelve centuries.

Lying is a fine art in Moslem lands. Mohammed declares: "A lie is allowable in three cases—to women, to reconcile friends, and in war."

GREAT THOUGHTS OF MASTER MISSIONARIES.

"Every man, woman and child in heathen darkness is a challenge to the Church."—S. Earl Taylor.

"I tell you, fellow-Christians, your love has a broken wing if it cannot fly across the ocean."—J. W. Conklin.

"That land is henceforth my country which needs most the gospel."—Count Zinzendorf.

"China has no sorrow that Christ's message cannot cure; India has no problem it cannot solve; Japan has no question it cannot answer; Africa has no darkness it cannot dispel."—John Smith.

"Nowhere have I appeared as anything else but a servant of God who has simply followed the leadings of his hand."—David Livingstone.

"With all my heart, after these fifteen years of service, I want to say to you to-day that it is the loveliest thing in the world to be a missionary. More and more, I feel that it has been a high and holy privilege to come at his call to China. I feel to-day that if I had a hundred other lives to give, so great seems the need of his witnesses now in China and so wonderful the opportunity to serve him here, I would count it all joy to give them every one to Him for China."—Miss Laura Haygood.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

INSTALLATION OF CHURCH OFFICERS.

It was the great and gifted Bishop H. N. McTyeire who said, "The best way to avoid dead formality is to have a good ritual, and to use it," or words to that effect. Our Church has suffered much through some ministers, who feared they might become "too formal," and frequently they have discarded our classic Ritual for marriages, baptisms, etc., and have extemporized their own ritual. No matter how gifted and happy the minister in felicitous phrase, we doubt if he is ever justified in abandoning our prescribed Ritual for extempore ceremony. We once heard a great leader in our Church, in addressing a class of young ministers, say: "Young men, you will be tempted to improve on, or perhaps ignore, our Church Ritual; let me urge you at all times to stick to the Book."

Our last General Conference of 1914 accordingly amended Paragraph 126 so as to ask the pastor to publicly install all the elective officers of the Church with suitable and fitting ceremonies. The reasons for this are obvious. We venture to enumerate a few of them here:

1. It puts into effect the will of the General Conference—the only legislative body of our Church.

2. It emphasizes the sacred and important duties of the Church officers.

3. It develops a spirit of loyalty and co-operation among the congregation.

4. Other branches of the Church of Christ have been accustomed to "install pastors, deacons, elders," and have profited by it.

5. It has a fine effect on the officers to be installed, in impressing them with the sacred obligations of their office, and in encouraging them to be more spiritual.

We have only mentioned a few of the many benefits accruing from the public installation of Church officers. Only those who have been used to this fitting custom can realize the profit derived from it. By a little thought and care each pastor can prepare a simple and impressive form of installation, or, if he prefers, he can obtain a form from the writer by addressing him at Crowley, La.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

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If you will send us orders for 5 M. cabbage plants at $1.00 per M. we will send you 1 M free for your own use. These plants must be shipped to two or more parties direct from us to the user so we can get their names and addresses. When taking advantage of this offer you must comply with above stipulations. Take advantage of top market prices on early cabbage by using our plants. Low express rates.

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From the Field

Shannon, Miss.

Dear Dr. Meek: We arrived at our new field of work last week, and were given sueh a warm reception that it makes our heart glad. We were met at the depot by a party of friends of preachers, and were escorted to the parsonage in a handsome car. At the parsonage we found another lot of friends, with a nice, warm dinner for us, all of which we appreciated very much, indeed. I find here a very high type and choice class of people.

—W. V. Shearer.

Many, La.

Dear Dr. Meek: I have been returned to the Many charge for the year 1916. I have met with a warm reception, and the outlook is bright for a prosperous year. We received a splendid "pounding" last Friday, consisting of good things to eat, and some other articles, all of which we appreciated very much indeed. The "pounding" was given by the Woman's Missionary Society, but all the members of the church and many other friends assisted. They also sent a large rocker to be used by this scribe. We are praying that this may be the best year in the history of the Many charge; and to this end I desire the Editor and all of the Advocate's readers to pray for me. I have received four members into the Church since Conference. May the Lord bless the Advocate and all of its readers.

—S. D. Howard.

Barlow, Miss.

Dear Editor: On our return, we have been heartily received by the good people of Barlow. As an expression of their good wishes and our welcome in their midst, they gave the parsonage a linen shower, and the preacher a good "pounding." Besides, they gave to our family many nice Christmas presents. We greatly appreciate all these nice things; but above all do we appreciate the good spirit and interest manifested. We are brought under great obligations to our people, and we never felt more like trying to do our best to make this the most prosperous year of our ministry. We dearly love the Advocate and expect to send in some new subscriptions and renewals soon.

—S. N. Young.

Itta Bena, Miss.

Dear Advocate: I reached Itta Bena Saturday afternoon, Dec. 11. Dr. Holloman and my old friend, Brother H. H. Nabors, met me at the train. I ate turkey dinner with Dr. Holloman Sunday, and Sister Nabors made me feel very comfortable in her beautiful home until my household goods arrived. The J. E. Thomas folks are mighty fine people to follow; this parsonage, yard and garden were indeed swept and garnished, and it was a real joy to come into a place so clean and inviting. They had even left a fire burning in the grate and a scuttle of coal setting near by. Things were in like order in the church, everything organized and at work, and the girls crying for Sister Thomas. This church building is a beauty, and would do credit to a congregation and town four or five times the size. Brother Randolph, the new superintendent of our Orphans' Home, was with us last night, and told us the story of the Home. He told us how many they have down there, what they do, and how they do it, and what it costs to do it, and how he gets the money to pay the bills. He did not take a collection, but wanted us to send one Sunday's incidental collection, and he was informed that this was already being done. Our people seemed to enjoy Brother Randolph's story of the Home. I am of the opinion, if the Lord sees fit to continue this man's health and strength, that he will make a great success of this work. He is young, vigorous, cultured, and a good business man, and with a heart as big as the needs of his interesting family. Open the way for him, brethren, and give him an opportunity to tell the story of the Home, and the people will do the rest.—W. S. Shipman.

A GREAT OCCASION.

Dear Mr. Editor: On Dec. 12, 1915, we celebrated the one hundredth anniversary of the third Annual Conference held at Adams' Campground, in Lincoln County, Mississippi, in the year 1815. Drs. A. F. Watkins and I. W. Cooper were the speakers of the hour. After a song by the choir, the congregation was led in prayer by Brother W. T. Griffin, of Gulfport, Miss. A beautiful solo was rendered by Miss Ella Godbold. A paper was read by Brother Enoch Carruth, giving a history of the country and the organization of the first Methodist Church in this neighborhood in the year 1812, which was listened to with intense interest by the entire audience. He was followed by Dr. A. F. Watkins, who chose for his subject the history of Methodism in South Mississippi. It is needless to say that he was master of his subject. At times he swayed his audience with flights of eloquence as he outlined the history of our great Church. At the conclusion of his address, a sumptuous dinner was served. At 2 p. m., the congregation re-assembled in the church. A beautiful quartette was rendered, after which the congregation was led in prayer by Brother Edward Coker, of the Mississippi Conference. Dr. Cooper addressed the audience on the doctrine and polity of the Methodist Church, and it goes without saying that he gave one of the finest expositions of the doctrine and polity of the Methodist Church that it has been my privilege to listen to. Drs. Cooper and Watkins are two of our strongest and most useful men, both in Church and school work. The church was beautifully decorated. An arch of evergreens was suspended over the rostrum with a beautiful motto underneath, taken from First Samuel, seventh chapter and twelfth verse: "Hitherto hath the Lord helped us." The occasion will linger through the coming years in memory's storehouse, and I trust that it will be an inspiration to all who were present to undertake greater things for the Church founded by our fathers and mothers in South Mississippi, from whose pales they have been translated to the beautiful beyond.

ROBERT H. BARR, P. C.

Auburn, Miss., Dec. 27, 1915.

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BATESVILLE, MISS.

Dear Dr. Meek: Rev. R. H. B. Gladney was with us last night and the result of the great message he delivered and the good work he wrought in our midst will abide for years to come. The officers and teachers of our Sunday school and others met with him for the purpose of studying the needs of the Sunday school. He made it very clear to us that knowledge was the basis of all real power and enthusiasm—knowledge of the child and child life, of the Word of God, and the true method of teaching the Word of God. He said it made no matter how anxious the teacher might be to make an effective teacher or to do the work of our Lord in the Sabbath school; it could not be done unless the teacher knows something definite to teach, unless he or she has made careful preparation for the work they are undertaking. This great truth he drove home to every heart present. As a result of his labor among us, a teacher-training class was organized—a class composed of twelve members; a fire for greater efficiency was kindled in our hearts and there was awakened a determination on our part to make 1916 a banner year in our Sunday school work here at Batesville. Let the brethren send for and use Brother Gladney. He will help them.—E. G. Mohler, Jr., P. C.

Dec. 30, 1915.

RIPLEY AND BLUE MOUNTAIN

Dear Brother Meek: Rev. T. H. Dorsey, our new presiding elder, was with us at Blue Mountain on the third Sunday in December for his first official visit. He preached two great sermons and made a profound impresion. He was to have spent Monday, 20th, with us at Ripley, but was called to Rienzi to bury Sister Fulllove. The work moves off smoothly, and with good prospects for the coming year. Our Sunday schools are taking "Specials" for the China Mission fields. The week of prayer will be observed, with services each evening from January 3 to January 9. Grenada College will also be brought before our people on the second Sunday.

Following the "Week of Prayer" we will hold a series of meetings at Blue Mountain, with Rev. J. H. Bell, one of our Conference evangelists, to do the preaching. On Friday, Feb. 11, we will hold a County Sunday School Institute with Dr. W. L. Deitrich and Rev. R. H. B. Gladney, and others, in charge.

Brother W. G. Burks, who was assigned to the Dumas charge, in this county, has not yet reached his work, on account of sickness. He has had a very bad case of la grippe. Our last news from him was that they would start in a few days for their new home. The people here, and in this county, are very fond of Brother Burks; he has been twice before pastor in this community.

Rev. J. R. Countiss, who preached at Blue Mountain, in the College Hall, to a great audience on the Sunday our Conference was in session, produced a profound impression.

R. P. NEBLETT.

PRENTISS, MISS.

Dear Dr. Meek: We are comfortably housed in our new quarters and are highly pleased with our new work. The good people of this community, both Methodists and Baptists, have received us very cordially. After spending six years in the Seashore District among the tall pines and gallberry bushes, we are glad to get back up into the farming country and watch the cotton as it is being hauled to town. We find plenty of work to do and no time to lose. It is said by some that we have the best board of stewards in the Hattiesburg District, and, from what I have observed, I feel that we are going to have backing in all our work here by these good men. Our district conference will be held here this year and I trust that you will be able to visit us then.—J. M. Lewis, P. C.

SEMI-ANNUAL STATEMENT

THE WHITNEY-CENTRAL NATIONAL BANK

OF NEW ORLEANS

At the Close of Business Friday, December 31, 1915.

RESOURCES		
Loans and Discounts		$13,842,252.34
Due by Customers, account of Acceptances		492,657.25
U. S. Bonds to Secure Circulation		1,520,000.00
U. S. Bonds to Secure U. S. Deposits		250,000.00
Other Bonds to Secure U. S. Deposits		136,500.00
Stock in Federal Reserve Bank		120,000.00
Other Bonds and Securities		1,205,892.29
Banking House, Furniture and Fixtures		1,950,970.07
Other Real Estate		6,511.53
Due from Banks and U. S. Treasurer	$3,454,581.12	
Cash	3,008,590.26	6,463,171.38
Total		$25,987,954.86

LIABILITIES		
Capital Stock	$2,500,000.00	
Surplus Fund	1,500,000.00	
Undivided Profits	100,000.00	$4,100,000.00
Quarterly Dividend of 3½ per cent now declared		87,500.00
Circulation		1,520,000.00
Deposits		19,222,419.85
Re-discounts with Federal Reserve Bank		515,000.00
Acceptances for Account of Customers		492,657.25
Reserved for Taxes		50,377.76
Total		$25,987,954.86

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Frank B. Williams ..... Vice President
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S. J. McMain ..... Auditor

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL TRUST AND SAVINGS BANK

NEW ORLEANS

At Close of Business Friday, December 31, 1915

RESOURCES		
Loans and Discounts		$4,074,234.70
Bonds, Stocks, Securities, etc.		1,026,205.80
Real Estate		305,951.21
Cash on hand and with banks		1,464,860.30
Total		$6,871,252.01

LIABILITIES		
Capital Stock	$200,000.00	
Surplus (now increased $100,000)	300,000.00	
Undivided Profits	26,126.61	$526,126.61
Deposits		6,345,125.40
Total		$6,871,252.01

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Deposits Whitney-Central National Bank	$19,222,419.85
Deposits Whitney-Central Trust and Savings Bank	6,345,125.40
Total Deposits	$25,567,545.25

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences Methodist Episcopal Church, South. Whole No. 3125.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 13, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

WHO IS RESPONSIBLE?

That the liquor traffic is the most gigantic and withering curse that afflicts modern society there is not the slightest doubt. It is the uncompromising foe of all that is good and the unfailing ally of every other evil agency in existence. The most dependable statisticians tell us that it causes twenty-five per cent of the insanity of the Nation, thirty-five per cent of its vagrancy, and seventy-five per cent of its crime. It destroys vastly more lives than war or pestilence, imposes upon the public its heaviest financial burdens, and is the greatest hindrance to the upward progress of mankind. It debauches manhood, outrageous womanhood, and despoils and blights childhood. It respects no law, however sacred; spares no institution, however holy; and has mercy upon no victim, however pathetic his condition. It wars against the Christian Sabbath, against the home, against the Church. It is the creator of gamblers, the manufacturer of prostitutes, and the breeder of every form of corruption. It drags down to the grave every year hundreds of thousands of human beings, wrecking not only their bodies, but also their immortal souls. Mr. Clinton B. Howard did not overstate the case when he declared: "If Satan should make into one every serpent in the sea, every snake in the grass, every mad dog in the street, and every wild beast in the forest, he could not incarnate the American saloon unless he put himself under the same skin; for the saloon is as mad, sleepless, relentless, pitiless, and blood-thirsty as them all."

Who is responsible for the dramshop and its awful work of ruin in this fair land? The saloon-keepers? Yes, in part; but not wholly so. The State? No, the State is not a personality—it is only what its citizens make it. In the last analysis, it is the people who are responsible. Every voter who casts a ballot for men or measures favorable to the licensing of the liquor traffic is in part accountable for its existence and for all that follows from it. In a most important sense he is a party to the business, and God will so adjudge him. Can you afford to place yourself on the side of the saloon and meet that record in the fierce light of the judgment? This is the question that now squarely confronts every suffragist in the State of Louisiana.

THE ROMISH CHURCH WIDE-AWAKE.

The following is an extract from a statement sent out by the Church News Association (New York):

"Constructively, a big project of the year is in hand by Roman Catholic leaders of America, especially archbishops and college presidents. The Pope has just formed at the Vatican, as part of the administration of the curia, a new congregation that has for its aim the strengthening of Christian education. In part this new congregation was formed to help education in America. The Catholic University, the diocesan seminary, the college conducted by the orders, and especially the training of priests for Italian speaking Catholics, are to be looked to by this great communion in 1916."

This shows that, whatever the Protestant denominations may do, the Roman Catholic Church does not propose to retreat from the field of education. She realizes that her strength lies largely in her schools and that her hope for the future is in multiplying them and providing more adequately for their maintenance. Truly, it seems that this ancient Church never sleeps, but is Argus-eyed to discover and seize opportunities. It behooves the Protestant Churches likewise to be up and doing to strengthen their institutions of learning. It is frightful to think of what might result if the instruction of the youth of the Nation should be turned over to the secularists and papists.

"DISMISSED WITH FALSE PRAISE."

Under this caption, The Continent, the great Presbyterian weekly of Chicago, recently published the following utterance:

"An astonishing pamphlet is circulated by a prominent church. It is devoted to praise of the congregation's retiring pastor, and relates with glowing and elaborate compliments his success in his ministry there. It declares that when he offered his resignation his people besought him to stay among them, but he resisted all pleas and insisted on leaving because he was called to a work much more important. There are reprinted elaborate resolutions in which the session and all other church organizations expressed their heart-broken sorrow at losing a pastor so beloved. Formal action of the eldership pledged 'hearty co-operation and support' if he would only consent to remain. All this in spite of the fact, open and notorious enough to be known to hundreds, that the session months before the resignation served notice on the pastor that his presence in the congregation was unendurable and that he must leave as soon as he could get another place to go to—in consequence of which notice the unhappy man scoured the entire country to find a reasonably soft cushion whereon to light when he was kicked out. Condemnation of the church's hypocrisy is hardly necessary beyond the mere statement of the case, but there may at least be appended a sententious remark which an eminent Church leader uttered several years ago in view of a similar juggle: 'Before we church folks ever get any great blessings from the Lord we have got to learn to quit lying.'"

This language is caustic, but if the facts are correctly given (as we do not doubt they are, considering the source from which they come), it is not too much so. That any body of church officials could be guilty of attempting to palm off such deception upon the public is amazing. We have known instances in which the officials of a church in their desire to be courteous to a pastor deported themselves in such a way as to give him a wrong impression as to their attitude toward his continuance as the shepherd of their flock; but no such flagrant act of duplicity as this has ever come under our observation. We are printing this utterance of The Continent with the hope that it may serve as a warning against all tendencies of a kind to mislead any party interested or the general public concerning the affairs of a congregation. If there is no occasion for speaking out frankly in regard to such matters, as usually there is not in the Methodist Church, a person may do well to remain silent except to those to whom he has a right to express himself; but no sort of dodging or two-facedness is ever justifiable. Hypocrisy and falsehood are not less offensive when practiced in connection with Church work than they are under ordinary circumstances; on the contrary, if there is any difference, they are worse, because the Church claims to stand in all things for that which is highest and best. The only proper course to pursue in the administration of the affairs of a religious denomination is one of straightforward manliness. Indeed, this is the only way in which high-minded men can afford to bear themselves in any sphere or transaction of life.

A STRONG AND TIMELY ADDRESS.

We are publishing in this issue of the Advocate an address to the people of Mississippi by representatives of various Churches of that State which deals with a matter of large importance. It is a strong utterance, and if given a careful reading by the citizens and legislators of that commonwealth, as we trust it will be, it can scarcely fail to produce a profound impression.

The two sections of the Constitution mentioned in the discussion are not only an injustice to the Protestant denominations in Mississippi, but are hurtful to the general welfare of the State and are wholly out of accord with the spirit of the times. They ought by all means to be repealed, and it is to be hoped that the new Legislature, now in session, will at least give the people the privilege of passing upon the question. To do this would be good democracy.

A DIPLOMATIC EFFORT.

The New York American gives the following account of the effort of a colored minister to be both faithful and considerate in conducting a funeral service:

"An old darkey of questionable reputation, who had been a power in the community, had died, and the church was filled with negroes to hear what the preacher would say regarding him. After a very diplomatic eulogy, the orator wound up his remarks with: 'Now, my bredern, we hopes Uncle Moses is whar we thinks he aint.'"

But, anyhow, this is better than we have known some ministers who were not colored do on similar occasions.

A SONG OF THOSE WHO ANSWER NOT.

It singeth low in every heart,
We hear it, each and all—
A song of those who answer not,
However we may call;
They throng the silence of the hreast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more!

'Tis hard to take the hurden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Though they are here no more!

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
What'er betides, Thy love abides,
Our God, forevermore!

—The British Weekly.

THE CHRISTIAN HOME.

Jesus Christ was no ascetic. No Christian man has any right to attempt to create saintliness of character hy hiding himself from the activities of every-day life. I must live in my home, but that home must have upon it the stamp of the heavens. I must mix among my friends, hut my contact with my friends is to he that which will draw them toward God. I very well remember when I was married my father came into my home. We showed him into every room, and then, in his own peculiar way, he said to me:

"Yes, it is very nice; but no one will know, walking through here, whether you helong to God or the devil."

I went through and looked at the rooms again, and I thought, "He is quite right," and we made up our minds straightway that there should he no room in our house henceforth that had not some message—a picture, a text, or hook—for every comer which should tell them that we, at any rate, would serve the King.

It is our privilege to take the home in which we live, all the recreations which we have, and turn them into opportunities for recognizing godliness.—G. Campbell Morgan.

BISHOP WILSON'S NEW YEAR MESSAGE TO THE CHURCH.

(From the Baltimore Southern Methodist.)

To all of my heloved hrethren of the ministry and laity of the Methodist Episcopal Church, South, and all others who will give heed to it:

God has not given us the spirit of cowardice, but of power and of love and of a sound mind. The events of the past year have unsettled the minds of men, so that they are hlindly groping after ends which cannot be attained by the agencies almost unlversally employed. The Church of Christ must not allow itself to he misled or disturbed by the restlessness and unsettled conditions of affairs prevalent in this present age. The mind of every believer in Jesus Christ should be settled and fixed upon the divine assurance and promise of power and of a soher mind. The one business of the Church is to save the souls of men. That work must be carried on without regard to secular conditions. It has happened more than once in the world's history that the largest gains to the kingdom of God have been made in the midst of the most troublous times and in the face of the most strenuous opposition hy the powers of evil. "We wrestle not against flesh and blood hut against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenly places." We must not be dismayed by the magnitude of these forces of evil. He that is for us is greater than all that be against us. If, with unquestioning faith, every believer in Jesus Christ will give himself to the one work to which he is committed hy his profession, the incoming year will mark such results as have not been witnessed at any period in the Church's life. The powers engaged in conflict exceed by far any ever arrayed in any struggle heretofore known. As God has never failed hitherto to furnish all that is needful to counteract these secular agencies, we have no reason to douht that He will abundantly supply all the Church's needs for its work at this time. Let me exhort you, then, to take to you the whole armor of God and, with ahsolute devotion and unceasing prayer, labor for the one end, the salvation of men—that is the one and only guarantee of peace on earth.

May the grace of our Lord Jesus Christ and the love of God and the feliowship of the Holy Spirit he with you all.

With love, your brother in the patience and tribulation of Jesus Christ,

A. W. WILSON.

FAITHFUL PREACHING.

By Rev. John T. Sawyer, D. D.

The man who is called of God to preach his Word is to he ahsolutely free from dictation on the part of those to whom he preaches. God sends him forth with his message, and to God alone he is accountable. The truth has always hurt and it hurts to-day. The man who prophesies "smooth things" to the people—"only of love, only of peace"—does not do his whole duty, and can not have God's approval. It is a mistake to suppose that a man must not preach the law. The man who does is no more to be condemned than the surgeon who performs a painful yet necessary operation.

Again, the soil has to he ploughed and prepared for the seed, and so the law is "our schoolmaster to bring us to Christ." A man must he ploughed up and hrought under conviction hefore he will so care for Christ as to actually come to him, i. e., so as that his nature and life shall be changed and he be made a "new creature." Hence, every true man, whether his hearers bear or forhear, will preach the Word of God, hit whom it may.

The story is told of a Quaker who, finding a thief in his house, took his gun and said: "Friend, thee had better get out of the way; for I intend to fire this gun right where thee standeth." The preacher must, of necessity, wound hefore he can help, and sinners must he made conscious sinners hefore they can be reached and saved. Why? Jesus said: "I came, not to call the righteous, hut sinners to repentance." Kid glove, rose water, not-to-hit preaching is at war with the "Thou-art-the-man" preaching which God requires of his servants. A minister of God should never be like one of those Italian jugglers who practice throwing daggers at a friend. See the latter stand against a hoard and note the skill of the juggler as he pins him in and literally marks out his form with daggers. The juggler's skill is in not hitting—the preacher's skill is in his so hitting as to hring his hearers, all bruised and woundcd, to the feet of his Lord for mercy and a perfect cure.

Archbishop Whately says: "I remember one of my parishioners at Stalesworth telling me that he thought 'a person should not go to church to he made uncomfortahle.' I replied that I thought so, too; hut whether it should be the sermon or the man's life that should he altered so as to avoid the discomfort, must depend on whether the doctrine was right or wrong."

At every hazard, the man who stands for God should preach God's Word—and wherever a man does that, he has seals to his ministry, not simply in additional names on his church register, but in saved souls, spiritually vitalized of God and showing forth the power of godliness in their daily lives.

"The carnal mind is enmity against God," and hence an audience of carnal men and women will not "endure sound doctrine." What, then, must God's minister do? Suit his sermons to please his hearers and fill their "itching ears" with sweet sounds? No, no! Let him "cry aloud and spare not." Studying his Bible, seeking in prayer the enlightenment and power of the Spirit, he should go into his pulpit and give his people "the whole counsel of God," never forgetting to hold up to them the crucified Son of God as an all-sufficient Savior. The man who fails to hold up Christ in his fulness of saving merit is as untrue to his people as the man who fails to warn them in unmistakable terms of sin, death and hell. More than aught else there is needed honest, plain, pointed and awakening preaching. Shall the devil be free to seek man's ruin and the Christian ministry be muzzled in seeking to warn and save him? It is indeed a reason for devout thankfulness that in the pulpits of all denominations there are still found many men who can not and will not flatter and soothe to the eternal ruin of their hearers—men who would rather please God than be popular.

The true minister makes frequent use of such texts as the one beginning, "God so loved the world," and the other, "Come unto me all ye that labor and are heavy laden and I will give you rest;" yet he does not neglect to use such texts as the following: "Enter ye in at the straight gate," etc.; "I tell you, nay; but, except ye repent, ye shall all likewise perish;" "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" "The wicked shall be turned into hell, and all the nations that forget God;" "And these shall go away into everlasting punishment; but the righteous into life eternal;" and those found in Matthew x, 28, and xviii, 8 and 9, and in Luke xvi, 19-31.

The preacher who would be true to God and to his fellow-men, and who is determined to keep his skirts clear of the blood of souls, will hold hack no whit of God's truth, willing himself to suffer that souls may be saved.

THE CORRESPONDENCE SCHOOL—ARE YOU ENROLLED IN IT AS A STUDENT?

On September 30, 1914, the Board of Education of our Church moved the Correspondence School from Vanderbilt University, at Nashville, to Emory University, Atlanta. Since that time the instruction has been personally done by the faculty of the Candler School of Theology of Emory University. These men have been selected hy the high authorities of the Church as the hest men to have charge of the studies of our young preachers. No matter how conscientious and intelligent a Conference Committee may be, there is no comparison btween the attempt to adequately examine students on five or six hooks during the hustle and distracting claims of an Annual Conference session and the quiet, steady mastery of the book, from week to week, and the careful writing out of the results of that study and its submission to the criticism of specially selected and trained men.

The Correspondence School not only conducts courses of study for admission on trial and for the four years of the Conference courses, but has graduate courses for the benefit of those who have already entered upon the full work of the ministry. A very large majority of the undergraduate ministers of our Church are studying with us. We crave for all of our other young brethren the same advantages. It is a matter of increasing surprise, as we see more and more the great benefits of the correspondence work, that all our preachers who are unable to attend a theological seminary do not pursue their studies hy this method. It means so much hetter preparation for their life work and far greater efficiency in the highest of callings to which they have been summoned.

No better witnesses can be found to the benefits of the correspondence work than the students themselves. If we are to judge by the large number of unsolicited expressions of their pleasure

and profit in the work, the present year has been one of highest usefulness for the Correspondence School. We quote a few of these expressions:

"I thank you for your instruction and kindness toward me during the year. I am certain that I have received unmeasured help this year in my line of work and am better prepared for service."

"I am glad that I have submitted to the grind of examination papers, for it has been of great help to me, and I feel better equipped than if I had depended upon the superficial examinations at the Annual Conference."

"I have enjoyed my course more this year than any previous year, and I have gotten more out of it than during any previous year."

"Your instruction has been highly satisfactory."

"I appreciate the fact that we have such an opportunity in taking our courses in this most helpful way."

"I have enjoyed the studies and feel that your department has been of great help to me."

"I want to thank the school for their kindness to me during the past year and can say that I have been greatly benefited by having taken the work with you."

"The course in the Correspondence School has been very helpful to me indeed."

"I thank you for thus favoring me, and am very much pleased with my work the past year which I have had under you."

"I certainly enjoyed my work this year."

"I shall always thank you and be grateful to God for the benefits to me from the Correspondence School. May you be permitted to give many more brethren these benefits!"

"I wish to thank you and the instructors for kind and patient attention and helpful suggestions. These five years have been filled with ever-increasing wonder and admiration and love for the instruction given by the Correspondence School. If I were just beginning instead of finishing, I would pursue the same course. I have obtained more thorough study of the books by your association than I possibly could have done in the old way without your instruction. The purpose of this note is to express my appreciation of the school. Thanks to you to the various members of the faculty for the proficiency of which the students have been the beneficiaries. To enumerate the benefits the school has been to me would be too long a story. I have always wondered how, with the number of students enrolled, you could give the detailed attention to each one in his work that you do. It seems to me that I have always been in very close touch with the faculty who have given me instruction."

"It is fitting to be said that, while the school was excellent under its management at Vanderbilt, I notice a decided improvement in the work done by the school under its new management. This is worthy of praise, for it was thought by the most of us that the school would be some time in regaining its regular working proficiency when it went out from the old into the new home and management."

Such letters from our students are refreshing to the spirit, showing as they do that the school is fulfilling the purpose of its founders and helping to strengthen and develop for service the ministry of our Church.

In most of the Conferences the Board of Education will take care of the fees of students who feel they can not meet them if a statement to this effect is made before registering. A large majority of all the undergraduate ministers of our Church are already studying with us. We will be glad to hear from any who are not enrolled. The past year has been one of the best in the history of the school, and we trust that the coming year will be even better. Address Correspondence School, Wesley Memorial Building, Atlanta, Ga.

R. H. BENNETT,
Secretary Ministerial Supply and Training.

It is reported that Gen. Joffre expects the war to last two years longer.

REV. JOSEPH W. POSTON.

Dear Brother Meek: In the death of our dear Brother Poston I have suffered a personal hereavement. As I pen these lines at my quiet firesIde, I feel lonesome. He was to me a dear and familiar friend for more than fifty-six years. He was the last of my boyhood comrades. Not one is left. He was my senior by several years, but we were nearly the same age as preachers, both of us being licensed in 1859. I entered the itinerancy one year ahead of him, November, 1859. He joined in 1860. From that date to the day of his death he was a faithful Methodist preacher, about three-fourths of which time was spent in the regular work.

I know nothing of Brother Poston's parentage, nor where nor when he was born. I know from his own statements that his early advantages, educational and religious, were exceedingly limited. Up to the time of his conversion, he had not gone beyond the elementary grade, even in the country schools of his day. His religious life received no encouragement at home. He was then about twenty-one years of age, and had mastered the carpenter's trade, for which he had a genius, as indeed he had for any kind of mechanical work, wood or metal. When his eye was clear and his hand steady, there was not a better watch repairer in the whole land.

Soon after his conversion he felt called to preach. No boy in all the country was less prepared than he for the work. But he determined to do his best to get ready. In the providence of God, he came to the attention of Rev. Dr. John T. Baskerville, himself a Methodist preacher—a man blessed with worldly means and as generous as faithful Job. The Doctor took the boy to his home, supplied his needs and sent him to school. If Brother Poston ever had a regret, it was that he quit school too soon. He might have continued longer—not more than a year however, for the war, which began in 1861, put an end to all schools. Besides, the general sentiment of that day was that a young man called to preach ought to begin the work as soon as possible. "The king's business required haste."

Brother Poston joined the Memphis Conference at Aberdeen, Miss., under the presidency of Bishop George F. Pierce. He entered upon the work hopefully and joyfully, strong physically, and strong in the faith. I knew his hopes and his aspirations, and had some knowledge of his mental and spiritual equipment. I was cognizant of his entire self-surrender and consecration to the Master and his cause, and have never felt surprised that he bore the hardships, and conflicts, and privations incident to the work like a hero—even in the spirit of martyrdom. Nearly the whole of his ministry was spent in North Mississippi. There are a few men left in the Conference who can testify that fifty-five years ago there were some hard places in North Mississippi. I can, for just fifty-five years ago I was there and travelled over one of the hard places, filling twenty appointments on every round. It was Brother Poston's lot to fill many of the hardest of these places. He never flinched during the war, nor in the days that followed the war, and they were days that tried men's souls—days of poverty and distress. He shared uncomplainingly the fortunes of his people. His pay in money was always small, but he lived in the confidence and love of his brethren and was happy. During the whole course of his ministry I do not suppose that he ever received as salary for a year as much as six hundred dollars.

Brother Poston was a useful man. He was not a great preacher as the world rates preachers, but he understood the doctrines of the gospel and preached them faithfully. Revivals and conversions followed often where he labored. He knew how to conduct revivals. He was a better hand at such work than at almost anything else. Were the great and good Dr. Wheat alive, he could testify that Brother Poston had few equals as the organizer and manager of a great camp-meeting, and that he knew exactly how to keep order among "the lewd fellows of the baser sort." The Oxford camp-ground, laid out and built on in 1871 or 1872, stands to-day as a monument of his zeal and activity. Long may it stand! He will have many stars in his crown of rejoicing.

Brother Poston assisted me in the first protracted meeting I ever undertook to conduct. It was at Rock Hill, in a log schoolhouse about six miles south of Somerville, Tenn. Our joint labors resulted in a great revival. Many souls were turned to the Lord. It was at this meeting that I introduced him to the lady who afterwards became his wife, Mrs. Sallie Compton, a young and lovely widow. She was a devoted Christian, and when she joined Brother Poston in the itinerancy she held back nothing. All she had of body, mind and spirit were consecrated to the Lord. For nearly forty years she labored by his side and helped him in his work. She shared uncomplainingly all his toils and sorrows, and rejoiced with him in his success. She was faithful and died in the hope of heaven. His second wife I have never met. She survives him in tears, but "surrows not as those who have no hope."

Brother Poston was "a good man, full of faith and the Holy Ghost." He had faith in Christ. He experienced religion, enjoyed it, preached it, and practiced it. For many years past he lived daily in the experience of perfect love—was never afraid nor ashamed to testify to the fulness of grace and the keeping power of his Lord. He died at his home in Holly Springs, Miss., December 25, 1915. His end was peace. His last words to a close personal friend were: "Oh, it is all right up yonder!" No wonder, for it was all right down here. I shall see him again.

His devoted and life-long friend,
Nashville, Tenn. JOHN W. BOSWELL.

HE WAS REAL MEAN.

Hudson Maxim has a delicious anecdote in his work just published, "Defenseless America." On a voyage across the Atlantic he was introduced to a famous woman pacifist, a notorious militant moral reformer, a Carrie Nation of England. She had asked to meet Mr. Maxim, and on his being introduced she at once opened upon him, saying that men like him who invent explosives and guns to kill people ought to be killed with them themselves.

Mr. Maxim sought to escape verbal guillotine for the moment by diverting her thought, so he asked her opinion of the Armenian atrocities, of which the world was hearing much then. "What do I think of them?" she answered. "I think just this—that if I were the Queen of England I would put an end to that business pretty quickly."

Mr. Maxim asked her how she would do it. "Why," she responded, "I would go there with an army and exterminate these beastly Turks."

"If you were to do that," said Mr. Maxim, "surely you would need some of the tools for killing people like those you blame me for inventing, would you not?" The woman would never speak to Mr. Maxim after that.—Army and Navy Journal.

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Church News

Gipsy Smith, Jr., is soon to conduct a revival in Macon, Ga.

* * *

Dr. John R. Mott's son, who was graduated from Princeton University last June, is now studying theology at Aberdeen, Scotland.

* * *

The Book Concern of the Methodist Episcopal Church, taken in its several branches, is said to be the greatest publishing house in the world.

* * *

It is stated that Rudyard Kipling, England's greatest literary light, is descended from Methodist ancestry, both of his grandfathers having been Wesleyan ministers.

* * *

Dr. Sessler Hoss, of Muskogee, Oklahoma, a son of Bishop E. E. Hoss, and Miss Irene Ewing Morrow were married in Nashville, Tenn., on December 24, Dr. H. M. Du Bose officiating.

* * *

Bishop Collins Denny addressed the Railroad Y. M. C. A. of Richmond, Va., on a recent Sabbath afternoon, taking "King David" as his theme. His message is stated to have been an eloquent and stirring one.

* * *

Rev. James Cannon, D. D., of the Virginia Conference, is chairman of the National Legislative Committee of the Anti-Saloon League of America. This means that the hand of a master is on the helm at the National Capital.

* * *

Unlike his illustrious kinsman, L. Q. C. Lamar, the late Justice Joseph R. Lamar, of the United States Supreme Bench, was not a Methodist. He belonged to the Church of the Disciples (the Campbellite Church).

* * *

Because of certain happenings in Missouri, Zion's Herald thinks that "border Methodism" (Northern and Southern) is coming together, and that the "border" is setting a good example for other parts of the country.

* * *

The New York Weekly Witness of December 22 published one of Bishop J. C. Kilgo's luminous articles on the New Birth, taking it from the series on that important subject which has been appearing in the Nashville Advocate.

* * *

A complete re-organization of the various benevolent boards of the Methodist Episcopal Church, so as to bring about more unity of operation, is being advocated by Zion's Herald, the forceful organ of New England Methodism.

* * *

Dr. T. N. Ivey, editor of the Nashville Christian Advocate, together with his family, spent the Christmas holidays in Raleigh, N. C. On the Sabbath that he was there he preached at the Edenton Street Church at the evening hour.

* * *

Judge W. W. Venable, who has been elected to succeed the late Hon. S. A. Witherspoon as Congressman from the Fifth Mississippi District, is a son of Dr. R. A. Venable, the well known Baptist minister. He is well educated and is considered a man of much promise.

* * *

The Church News Association (New York) thinks that the great war has resulted in strengthening the influence of the Vatican in several European countries, and cites England as a notable example. The Romish Church seems to be alert and aggressive everywhere, and it behooves the Protestant denominations to be up and doing. The trend of things in our own country is by no means reassuring.

* * *

A Conference on Union attended by representatives of a number of Churches was held in Garden City, N. Y., last week. This is the organization that was originated by the Episcopalians, and to which the late J. Pierpont Morgan gave $100,000. During the proceedings a letter was read from Cardinal Gibbons, who previously had declined to attend, in which it was stated that the Pope was favorable to the aim of the organization and would like to see a union of the Churches of Christendom. We dare say, however, that the Pontiff would want the union to come upon such terms as would practically amount to a "Romanizing" of the other Christian bodies.

* * *

Bishop E. E. Hoss arrived in San Francisco last Monday morning (December 27) on his return trip from the Orient. Those who have been reading his most interesting letters in the Christian Advocate (Nashville) do not have to be told that it was a most strenuous trip, "abundant in labors," and, in consequence, his physical condition is not the best. Moreover, on Christmas day he received a telegram from Honolulu that his son, E. E., Jr., who accompanied him on the trip, and had stopped over at that city to visit his old captain, had had an attack of appendicitis and had been operated on therefor. The Bishop will remain in San Francisco awaiting the arrival of his son.—Pacific Methodist Advocate.

* * *

Dr. Lyman Abbott, the brilliant editor of The Outlook, was eighty years old on December 18, 1915. He comes of a line of distinguished ministers, teachers, and authors, and has himself been a Congregational minister since 1860. After the death of Henry Ward Beecher, he filled the famous Plymouth Pulpit in Brooklyn from 1888 to 1899, when Rev. Newell Dwight Hillis became the pastor of that congregation. Dr. Abbott still preaches very frequently, and it is stated that for the past sixteen years his discourses have been mostly to college students. He was admitted to the New York bar some sixty years ago and is still a member of the New York State Bar Association. The vigor of his remarkable intellect seems yet unabated.

A LETTER FROM MISSISSIPPI'S CAPITAL.

Dear Dr. Meek: Our city of Jackson is now enlivened by the presence of many lawmakers and visitors. Both houses, the Senate and Legislature, opened on Tuesday morning, Jan. 4, with nearly all of the members answering to roll call. Of course, Mr. T. G. Bilbo presides over the Senate by virtue of being the Lieutenant Governor of the State. Mr. M. S. Conner, of Seminary, was elected Speaker of the House. He is reputed to be scholarly, having graduated from the University of Mississippi in the Liberal Arts and in Law. He also took a course in law in Yale and returned to Seminary to practice his profession. I have been informed that he is a Methodist and is superintendent of our Sunday school there.

The masterly contribution by Dr. F. N. Thomas in the Methodist Review on the life and work of Dr. Gross Alexander was a worthy tribute to that great scholar. I took my whole New Testament course with Dr. Alexander. Without controversy, our Church, as great as it is, has never produced such an accurate scholar in Hellenistic Greek. It gives us unspeakable pleasure that he was recognized by men of letters as a great expositor. When shall we see his equal again? The Trustees of the Southern Methodist University at Dallas acted wisely in securing him as a professor in our new school. His presence there would have added respect and prestige.

Since our denomination has ordained that Jan. 3-9 be celebrated as a week of prayer, we are observing the time appropriately. The doors of the Galloway Memorial Church are open every day from 9 a. m. until 6 p. m. There is a book placed on a table in the Church where the worshiper may write his name daily or at such time as he enters for private prayer. Each day's registration surpasses others (this day is the 7th). On the fly-leaf of this book are the words: "And a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession."—Malachi 3:16, 17.

This roster will be placed in my library as a priceless possession. Mayhaps I shall be often refreshed by reading and re-reading this list of worthies.

What the Layman's Missionary Convention will mean to Mississippi cannot yet be predicted. Our pastors would do well to send delegates here as some of the choice speakers of our Church, and other Churches will be on the program. If any charge needs stirring up on the spirit of missions, this Layman's Convention, which will meet here Jan. 26-30, would prove to be a powerful stimulus. Let Mississippi Methodism take advantage of the opportunity thus afforded.

Of course, we all felicitate ourselves over the selection of Dr. DuBose, formerly of this Conference, as the Book Editor and the Editor of the Methodist Review. He has not given us a sample of his work yet, but we know that we have no risk to run. But why attempt to describe a man who is indescribable?

The Jackson churches are all in good condition and the pastors are busy. We are expecting good this year—an unlimited advance in Christian grace.

W. G. HENRY.

Jackson, Miss., Jan. 7, 1916.

HOSPITAL DAY AND THE HOSPITAL ISSUE OF THE ADVOCATE.

Hospital Day, Jan. 23, is near at hand. All four Conferences co-operating in the building of a Methodist Hospital in Memphis, Tenn., have fixed upon the fourth Sunday in this month, or as near it as practicable, as the day to press the claims of this greatly needed institution.

There should be inspiration in this concert of interest and effort—the fact that nearly eight hundred churches and two thousand Sunday schools throughout North and East Arkansas, West Tennessee and Mississippi, and part of Kentucky are thinking of, praying for and contributing to the same great benevolence of our loved Church. It should be a day of great and cheering results.

To help forward this great work the New Orleans Christian Advocate has generously and heartily consented to devote the issue of the previous week to the cause of Hospital Day. Hence the issue of Jan. 20 will be the Methodist Hospital number. We greatly appreciate this kindness, and thank the good Editor most heartily.

Our great Methodism in this section is equipped with about all other needed machinery for successful operation. Our people are numerous, and they are by no means lacking in financial ability. Yet our failure to care for the suffering and unfortunate is a reproach to our Church and a loss to the Kingdom of Christ. This condition we are determined to remedy.

The success of Hospital Day is in the hands of our good presiding elders, pastors and Sunday school superintendents. If these brethren will press this cause with the enthusiasm its importance deserves, Hospital Day will prove a blessing to their charges and schools, and will make possible the opening of the Hospital for service at an early date.

The forthcoming Hospital Issue will contain all necessary information as to the present status of the enterprise and the plans for its future. It will also give some helpful thoughts and suggestions for those who wish to present the cause to their people and pupils.

Now let us all put our prayers and best efforts into the opportunity so inspiringly presented, and let us see to it that Hospital Day shall make it possible for our loved Methodism to begin to meet the measure of its responsibility to the many sick and suffering around us.

H. M. ELLIS, Field Secretary.

WANTED—By a local preacher of our Church, who is a first-class double-entry bookkeeper with up-to-date methods, business correspondent, etc., a position in either Louisiana or Mississippi; moderate salary. Address: Hope, care of the New Orleans Christian Advocate, New Orleans, La.

A PLEA FOR THE REPEAL OF THE MORTMAIN LAW.

An Address to the Legislature and to the People of the State of Mississippi.

The Methodist, Baptist, Presbyterian, Episcopal and Christian Churches, acting through their representative assemblies and authorities, believing that there are two sections of the Constitution of the State of Mississippi which are unwise, unjust and indefensible, have appointed Committees to jointly meet and petition the Legislature and appeal to the people to abrogate those sections.

The undersigned, thus chosen and acting for those great organizations, humbly petition the Legislature and strongly appeal to the people of Mississippi to take the necessary steps to eliminate from the Constitution Sections 269 and 270 thereof.

The first mentioned section prohibits giving by will land to religious corporations for charitable purposes, and the other makes void any bequest of money or other personal property to any religious corporation for charitable and educational purposes.

These were not included in the Constitution of 1832, but were embodied in the Code of 1857. In adopting the subsequent Codes of 1871 and 1880 they were, on careful consideration, wisely omitted.

Thus the law stood permitting such gifts by will for a period of more than forty years, during which long period it is not reported that there existed in any part of the State any of the abuses which Sections 269 and 270 above referred to are supposed or were intended to prevent.

Shortly, however, before the Constitutional Convention of 1890, when the Constitution was adopted which is now in force and which contains said Sections 269 and 270, there was a rather spirited newspaper controversy between a Catholic priest and a prominent citizen of this State, who afterwards became a member of the Convention, and under whose influence, mainly, said sections were enacted and became not a statute, but a part of the organic law, that is, of the Constitution itself.

This action of the Convention, inspired no doubt by a partisan spirit, was aimed mainly at the Catholic Church. There was little debate on the question and there had been no previous public discussion through the press or otherwise.

Ever since that action of the Convention in imposing the restrictions referred to, it has been generally conceded that it acted unadvisedly and unwisely, and that there has been and is now a very general and constantly growing demand for the repeal of the same.

While we have not examined the statutes and constitutions of the various States of the Union, we are informed that there is in none of them any such arbitrary and far-reaching restriction as is contained in our Constitution in said Sections 269 and 270.

Reasons for Repeal of these two Sections.

1. There are no conditions existing in Mississippi different from all the other States, making necessary such legislation.

2. If we are mistaken in this, as is contended by some, and it is necessary to restrain the Catholic Church as was contended in the adoption of these Sections, then they have wholly failed in their purpose, for it is well known that it is the custom of that Church to take and hold the title to its property in the name of its Bishop, who has neither wife nor children and to whom legacies are constantly being made by loyal members. On the contrary, other Churches, the title to whose property is not vested in any individual, are discriminated against, in that they cannot receive certain devises or bequests because of these sections. The result is that the Catholic Church is not barred from these benefits by will, while others are barred.

3. These Sections impose an unjust restriction on the rights of persons and of property. In order to guard against improper or undue influence during the last illness, and to secure time for reflection and deliberation, it could easily be provided by statute that a devise or bequest for religious purposes shall not be valid unless the will is duly executed a stated time before the death of the testator. And, to avoid any supposed danger of an undue accumulation of lands by any religious organization, it could be likewise provided by statute that lands devised for religious purposes shall be sold or converted into money or other property within a given time after the death of the testator.

4. It has ever been the public policy of the State of Mississippi, as expressed by its laws, to restrict in every possible way vice and crime. To this end lotteries, liquor saloons, gambling and prostitution are prohibited. The sections of the Constitution in question by their restrictions really class religion and charity with vice and crime.

5. There are no restrictions on devises or bequests for the purpose of improving the quality of poultry, swine, dogs, and cattle, but for the purpose of rearing and educating children with immortal souls and making them into useful, virtuous and law-abiding citizens through Christian schools and orphan asylums, no man can now leave, by will, either money, land or other property.

6. Wealth is accumulating in this State. A few years since, it was the boast of some that Mississippi was a State without millionaires and without paupers. Now we have both. In a way never shown before, people of wealth are beginning to feel that they owe duties to their fellowmen and that they should leave a part of their wealth, which might in such large quantities be a curse to their children, to the relief of the widow and the orphan, and for the education under Christian influences of poor children, so as to fit them for positions of usefulness and honor.

7. The State Universities and Colleges are far too small to accommodate all the students of the State of age to enter them. Many complain now of the burden of taxation necessary to support and upbuild and maintain these schools. (We are not of that number.) But by repealing the sections in question it is not only possible, but highly probable, that within a few years after its repeal people of substance, by their wills, may have provided without one cent's taxation to the State many other great schools and colleges with endowments so great that thousands of the sons and daughters of Mississippi who are too poor to ever attend college may have that great privilege, to the upbuilding and uplifting of our great State, and without increased taxation on the people; that hospitals may be built for the relief of the sick and suffering, thus relieving the situation in the State where now the call is being made upon the Legislature to double the capacity of the charity hospitals with that body not knowing which way to turn to get the additional revenue to meet this and additional calls; that homes for aged and destitute persons may be maintained; that orphan asylums may be built and those already established properly maintained by childless people of wealth who are to-day ready to make wills providing for this and other like beneficent purposes, but who are prevented because of these prohibiting sections.

It is, therefore, asked that the Legislature shall adopt a resolution declaring the necessity for the repeal of said sections and submitting to the voters of the State the question of amending the Constitution by striking out said sections.

R. W. MILLSAPS, Chairman.
J. B. HUTTON, Presbyterian Church.
A. F. WATKINS, Methodist Church.
E. T. EDMONDS, Christian Church.
J. W. PROVINE, Baptist Church.
L. BRAME, Episcopal Church.

A TRIP TO THE SOUTH AND SOME MUSINGS.

Mr. Editor: I was recently summoned by telegram to the sunny Southland to assist a sister in attending to some business matters. As long as the journey seemed, I did not hesitate, because the call came from a loved one. How much we are hedged in and bound together by the God-given ties of family relationships! What a great reunion awaits us some day when we shall all be permitted to gather around the great white throne! One thing especially impressed me on my journey southward: that was the prosperity of the Southland. At Huntsville, Ala., where I stopped to visit a married sister, I was urged by the pastor of the First M. E. Church, South, to tarry over Sunday and preach to his people, but time forbade.

At Conway, Ark., while visiting another married sister, I was privileged to look in on the buildings and grounds of Hendrix College, and also had a hurried glimpse of the new $70,000 M. E. Church, South, there; and at Dallas, Tex., I had the pleasure of being driven over the grounds of the new Southern Methodist University by a brother of mine, who is interested in real estate and is now selling off adjoining lots. That this school should succeed is no surprise to those on the ground, as the citizens of Dallas have given land to the value of several hundred thousand dollars as an endowment, and are most enthusiastic in pushing it to its final consummation. Already five administration and dormitory buildings have been completed and a fine enrollment has been secured. On my return trip, I worshiped on a Sunday morning in the First Southern Methodist Church of Little Rock, Ark., and offered prayer for the pastor, the Rev. Forney Hutchinson.

But why this rambling note? So much for this long journey. Since I was once a frequent contributor to your esteemed paper, and the presence of my father and mother in my home who receive it affords me the opportunity for scanning its weekly contributions, it recalls old school days at Centenary College, when it stood on a hill in Jackson, La., and Prof. Wiley, stately, dignified scholar that he was, daily paced her campus. Prof. McGimsey taught us mathematics, and A. S. Lutz, N. E. Joyner, and many other fellows wrestled with the Greek problems that Prof. Tom Carter, hurled at us in the classroom. My, how those old days come back! In the city of New Orleans, Revs. F. N. and F. S. Parker, John Foster and Dr. J. T. Sawyer then led the hosts to battle.

Please give my greetings to the old boys on the firing line.

WM. B. VAN VALKENBURGH.

Kent's Hill, Maine.

STATEMENT
OF
Interstate Trust & Banking Company
At the Close of Business December 31, 1915

ASSETS

Loans, discounts, etc.	$5,087,797.71
Banking house, furniture, fixtures and other real estate	132,093.32
Cash on hand and with banks	1,155,046.20
Total	$7,374,935.23

LIABILITIES

Capital stock	$ 750,000.00
Surplus and undivided profits	510,748.45
Dividends unpaid	30,000.00
Deposits	6,084,186.88
Total	$7,374,935.33

The dividend Rate of this Bank is 1 per cent Monthly.

2 per cent Interest Paid on Checking Accounts.
4 per cent Interest Paid on Savings Accounts.

Chalmers' Gelatine
UNITED COUPONS
A WHOLESOME DESSERT

Secular News

By R: E. Meek.

In 1914 the poultry and egg output of the State of Minnesota was valued at $35,000,000.

In 1914 the Southern States produced 22 per cent of the total output of minerals in the United States.

Since the beginning of the war the exports of the United States to Greece have increased from $1,000,000 a year to $20,000,000.

More than 25,000 women are now employed on railroad trains in France. They serve in the capacity of porters, cleaners, and conductors.

Gen. Victoriano Huerta, former provisional president of Mexico, recently underwent an operation in El Paso, Texas. It is thought that the operation may prove fatal.

The girls employed on the English railroads are payed from $5 to $10 for every year of service as marriage dowries; but the largest amount of money that one of them can receive upon marrying is $150.

During the last three months of the year 1915, 6,400,000 barrels of flour were shipped from the city of Minneapolis. This output marks an increase of over a million barrels over that of any other equal period of time.

There is an epidemic of typhus fever in the city of Mexico. Victims of the plague have become so numerous that the Government requires that funerals be held at night, lest a knowledge of the number of deaths should create a panic.

During the past year the population of Bridgeport, Conn., has been increased by about 35,000—the growth being from 115,000 to 150,000. The stimulus to manufacturing occasioned by the European war is said to be responsible for the city's growth.

In France, shoes are now being specially manufactured for railroad men. The footwear is so constructed that if a workman's foot gets caught in any part of the track the soles and heels of his shoes can be removed instantly and his foot quickly extricated from the shoe and its place of imprisonment.

Joseph Rucker Lamar, Associate Chief Justice of the Supreme Court of the United States, died on Sunday, January 2. Justice Lamar was 58 years old and had been on the supreme bench for five years. He belonged to the Lamar family of Georgia, being a cousin of L. Q. C. Lamar, who served on the supreme bench from 1888 to 1893.

The sale of magazines containing liquor advertisements is now prohibited in the State of Washington. A similar law is in effect in Idaho and Oregon. An agent for periodicals states that several of the most popular journals will probably issue a special edition for these three States with the advertisement of alcoholic beverages left out.

Major Robert R. Moton, of Hampton Institute, Hampton, Va., has been elected President of Tuskegee Institute to succeed the late Dr. Booker T. Washington. Major Moton is a full-blooded negro. He is a graduate of Hampton Institute. It would be a hard job for any man to fill the place of Booker Washington, but we wish Major Moton success in his new undertaking.

The Rockefeller Foundation recently gave $200,000 for the relief of destitute people in Belgium. The money will be used to purchase shoes and clothing. There are 3,000,000 needy Belgians. The sum donated will be properly disposed of by the United States Commission for Relief in Belgium, with the aid of the Committee appointed by President Wilson to co-operate with it.

Mr. M. S. Connor, a young lawyer of Covington County, who last week was elected Speaker of the Mississippi House of Representatives, is only 25 years of age. He was educated at Yale University and the University of Mississippi. On the same day two one-armed Confederate veterans, Mr. W. H. Rees and Mr. W. H. Benton, were chosen doorkeepers of the State Senate.

La grippe is widespread throughout the United States. Cleveland, Ohio, and Detroit, Mich., are each said to have one hundred thousand cases of it, and the disease continues to spread. It is also widely prevalent in New York City, Chicago, Philadelphia, Boston, San Francisco and Seattle, and there are indications of an epidemic in Buffalo, Pittsburgh, Baltimore, San Diego, Dallas, and Mobile.

The record of the four leading cotton producing counties in Mississippi for the past two years in running bales is as follows: Bolivar, 1914, 94,454—1915, 84,967; Coahoma, 1914, 68,583—1915, 55,383; Sunflower, 1914, 70,212—1915, 55,258; Washington, 1914, 65,229—1915, 49,399. Washington County, which at one time stood first, producing nearly 100,000 bales of cotton, now occupies the fourth place.

"PADDLE YOUR OWN PIROGUE."

On the bayous of Southern Louisiana, in the days of my boyhood, the pirogue was one of the chief means of travel. These trim little boats, made from the trunks of the giant cypress, and beautifully modeled after the lines wrought out by the early French voyageurs, under the skilled guidance of one who was trained to the use of the paddle, and had learned to hold a right balance, were a joy to natives and a wonder to strangers from the upper country. Having once acquired the art of this somewhat risky means of locomotion, the skiff or yawl seemed tame in comparison therewith. Seated in the stern of his somewhat captious craft, the traveler, acting as both propeller and steerman, skimmed fearlessly the surface of the waters. There was little machinery, but much progress. A skillful paddler, with a stroke and backward sweep, kept his trim craft on an arrow-like course, and only changed sides to use his muscles in another relation.

Such is life, such is work, such is progress—knowledge of the art, training by constant use, and skillful results therefrom. Anything that interferes with efficiency is damaging. An overloaded pirogue would fill or capsize. Sunken logs, barnacle-covered snags, and mud-flats were avoided, or disaster was imminent. But the man in the boat was master of the situation.

Are we as a Church too old to learn, or too crystallized in our polity to change? In all honesty, let us ask: Can the men assigned to our charges "paddle their own pirogues?" Do the men on the ground, in charge, have sufficient judgment, skill and piety to keep their trust and execute its delicate duties? Or does he need constant and continuous prodding from sources too numerous to mention? His mail is laden with "red type" letters—circular letters—from all the numerous departments of the Church, connectional and quasi-connectional, denominational and interdenominational, crying, like so many fledgling birds in the nest, for help.

Our fathers called burdensome officialism "red tape"—may we not call this "red type?" Is all the love for Christ's kingdom in the earth, all earnest desire for its promotion, all devotion and loyalty to its interests, hidden in a typewriter? I, for one, am tired, weary, and I write, too—but on the other side, from another view-point.

Hear me: field work is needed more than office work. John, Paul, and a few other New Testament writers wrote us letters that are better guides than anything dictated to a secretary and pounded out in multiple sheets on a Smith Premier or an Oliver. Give the man on the ground some credit for common sense and efficiency, and let him "paddle his own pirogue." He knows vastly more about conditions than you can tell him. Save your stationery and postage—give it to the cause; it needs it far more than the post-office department.

Again, the duties of the preacher in charge are very plainly laid down in the Discipline of our Church. They are enough, and to spare; and they are full enough, if carried out, to make him efficient. And efficiency is what counts. Eloquence, culture, learning are discounted before "making good." Few indeed are the men made more efficient by red type prodding. If our office men really want to help, let them seek some neglected rural church, which only hears a sermon on a fifth Sunday in the month, and tell the people of some modern movements—meanwhile preaching the gospel. Quit hammering on a typewriter, and hammer a pine-board pulpit. It's fine exercise, and tends to godliness.

Is all this too caustic? If so, and it hurts, just exchange places with the circuit rider for a season and get a new view-point.

Wilson, La. S. J. DAVIES.

THE HOLMES STORE

OF NEW ORLEANS

is one of America's truly great department stores.

It has perfected a buying organization that reaches into every producing market of the world, maintaining offices in Berlin, London, Paris and Florence, as well as New York.

It never presents any merchandise that is not of good quality and equitably priced.

Its very efficient service to patrons in the city is supplemented by the largest and best equipped mail order department of any store in the South. Ninety-eight per cent of all orders received are filled on date of receipt.

The aim of the store is to merit fully the confidence that has been manifested by the public during its seventy-two years of merchandising history.

D. H. HOLMES CO., Ltd.

A GOOD EXAMPLE.

The following statement from M. Poincare, of France, is worth reading and remembering. He said: "You ask the President of the Republic to follow the example of other heads of foreign States and pledge himself to abstain from all spirituous liquors during the war. That is a pledge which is very easy for him to take, not only for the duration of the war, but beyond it, for the President never takes alcohol." We wish we could say of every British leader in the State, and in the army and navy, "He never takes alcohol."—Christian Guardian.

COTTAGE COLONY, NEAR HAMMOND, LA.

FOR THROAT AND LUNG DISEASES.

Pine forest, artesian water, hot and cold baths, no dust or noise. Physicians' attention, Graduate nurse's service and drugs furnished.

Rates, $10 per Week and Up.

Address Dr. E. L. McGehee, Hammond, La.
City Office. 923 Maison Blanche Bldg.

BUY **LUMBER** FROM

W. W. CARRE CO., Ltd.

NEW ORLEANS, LA.

The Home Circle

AN APPRECIATION.

I know a most unusual girl!
Her manners aren't fancy.
Her hair sets in a wavy curl,
Her name is only Nancy.
Her wishes do not boldly roam,
Like those of her big brother.
She really likes to stay at home
And try to help her mother.

'Tis true, she hasn't made a hit
By being smart or funny.
But smiles across her features flit
Like glints of April sunny,
And so I pen this simple "pome,"
Because, somehow or other,
I like that girl who stays at home
And tries to help her mother.

—Washington Star.

HOW DICK STOOD BY HIS MOTHER.

"We never have pancakes now," sighed wee Dalsy, looking mournfully across the table at her brother.

"But we have oatmeal, and it's so nice and hot," answered Dick, pressing his fingers to the outside of his bowl by way of warming them.

"Bessie Warner has pancakes every morning, with lots of maple syrup. We used to have good things when Daddy was home. I wish he would come back." And Daisy drew a mite of a handkerchief from her apron pocket and held it to her blue eyes.

"If that's all you want father home for"—Dick began indignantly. Then he stopped suddenly. "We've got mother," he added, lowering his voice.

"But she's so sick."

"Dick, come here, please."

The boy pushed his chair back from the table and entered an adjoining room.

"It was such a good breakfast you brought me, dear," his mother said with a tender smile as he stood beside her bed. "I don't see how you managed it, Dick."

"You needn't think I am going to give you my recipe, mamma," laughed the boy as he lifted the tray from the coverlet.

"You're such a comfort, Dick," his mother answered. Then she added as he turned away, "I shall be thankful when I am able to make things comfortable again for you and Daisy."

"Maybe I won't think it jolly, too," Dick declared, his face fairly beaming.

"I am going to ask the doctor if I may sit up awhile to-day. And, Dick, you won't forget to go to the postoffice this morning?"

Dick did not answer immediately. But, the threshold reached, he paused and said slowly:

"You won't count too much on getting a letter, mother?"

"No, I won't dear. But I feel we shall hear from your father to-day." And Mrs. Foster's thin, white face lighted hopefully as her boy left her.

It was something to have a soldier-father! How proudly Dick straightened whenever he thought of it! But it was more to have a sick mother depending upon him for certain things. It was this that made Dick stand by his mother as loyally as his father was standing by his country away off in the Philippines, where he had been sent a year before.

Several letters, some containing money, had come from the father to the cottage on Lincoln street, but for three months not a word had been heard from Mr. Foster. But, as old Dr. Hall said, "Where Dick is, sunshine is." And the boy's cheery spirit helped his mother to bear up during this anxious time far more than he ever dreamed of.

"No letters for you to-day, Dick," Mrs. Thompson at the village postoffice said when the boy asked for mail that morning.

A lump came suddenly into Dick's throat and his eyes acquired an unwonted dimness. How could he go back to his mother and watch the light die out of her face at the news he bore? She had been so sure there would be a letter.

"Come on, Dick. We're going nutting," said a voice at his elbow.

Dick turned to find a schoolmate standing beside him.

"There's loads of 'em on Hickory Hill. Come on."

For a moment Dick was tempted to yield. It would be easier going nutting than facing his mother. Besides, it would be time enough to tell her the disappointing news later on. But only for a moment did Dick hesitate. Dick came of soldier stock, you will remember.

"I can't go to-day, Ned," he said, and, turning, made his way home.

His mother heard his footstep as he entered the kitchen and called him to her side.

"Coming," he answered and stood as if fastened to the floor. He had not decided yet, though he had been trying all the way from the postoffice how best to tell his mother there was no letter.

"Dick, dear, come quickly!" How eager the voice sounded! Dick felt his legs tremble.

Then Daisy danced out of the bedroom to meet him. "You've been so long, Dick!" she cried. "There is a letter from daddy. Mr. Thompson gave it to Dr. Hall to bring to mamma. There's money in it, and daddy is coming home, and mamma says we'll have pan—"

But Dick had fled past Dalsy to his mother.

"Mrs. Thompson said there was no letter, and I was afraid to tell you, and—and it's been so long since we saw father, and, oh, I'm so glad!"

Here Dick stopped suddenly and hid his face in the coverlet. But mothers don't tell, and Dick was only ten, you see, and sometimes it had been pretty stiff work keeping a brave front.

But by the time Dalsy tiptoed back from the pantry, whither she had been to make sure that the griddle was quite ready to fry paneakes on, Dick's face was sunshine again, and he hummed a bar of "When Johnny Comes Marching Home Again" as he made the big armchair ready for his mother with pillows and eomforter and thought how good it would seem to have his father home again.—Marie Deaeon Hanson, In New York Herald.

THE AUTHOR OF "IVANHOE."

So cordial was Slr Walter Scott as a host, so ready to guide in outdoor rambles, "overwalking, overtalking and overfeeding his guests," as his wife used to say, that visitors to his home in Abbotsford might easily forget his business In life, or that he had anything else to do but entertain. But Walter Scott rose daily at five o'clock, and was writing away rapidly by six, so that he "broke the neck of the day's work before breakfast." This was his regular program. While he was bathing and dressing, his thoughts were "simmering" in his brain, so that he dashed them off "pretty easily" when his pen was in hand. With no interruption except for breakfast, he worked steadily till eleven or twelve. By this system, very rarely broken, he could afford a ride after lunch, and at one o'clock, rain or shine, he could mount his big horse for a gallop over the hills.

And just as he would not let his work cheat his outdoor life, he would not let it cheat his children or his friends. When Irving visited him, he had to excuse himself after breakfast to correct proof; but often he wrote in a room filled with people. It is said he used manuscript sheets the same size as letter-paper, so that he might write his books and yet seem to be writing a common letter. The shouts of his children playing marbles or ninepins around him, or his dogs sleeping at his feet, or even leaping in and out of the open window, could not interrupt his thought, though occasionally the father stopped to tell a story to the pleading pets who talked, or give an affectionate pat to those who only looked their love. And then his active hand drove on, laying aside sheet after sheet.—St. Nicholas.

EVANGELISM IN NORTH MISSISSIPPI.

The North Mississippi Conference has now two regular Conferenee Evangellsts, Rev. J. A. Bowen and Rev. J. H. Bell. These ministers have been chosen because of their experience and fitness for the work. Brother J. A. Bowen will make his home in Tupelo, Miss., and Brother J. H. Bell will reside at Columbus, Miss. All brethren who desire the service of either of these men will take notice. Brother Bowen has been in Florida taking a course of study for four weeks since Conference. These prepared men are ready for work.

Your Committee trusts that there may he a great increase of meetings this winter and in the early spring, feeling that it is a great mistake, espeelally for pastors of towns on the railroad, to postpone their meetings until summer. We now have better houses of worship and hetter methods of heating them, and we should get out of that old habit, since those who have tried the early meetings are so well pleased with the outcome. Let us give our evangelists full work this winter. They need to put in the time because the needs of the field demand a strong effort, and not many of the country districts can be worked to great profit until summer. Now, brethren of the Conferenee, the pastors should give these thoroughly equipped men an opportunity. That is what they need, and if it is given to them God will use them in the conversion of many souls, and the upbuilding of the spiritual interests of the Church will follow. These men will not he expected to go together at all. They will manage their meetings separately, but will be in perfect harmony and accord with each other in the work that has been assigned to them. With the Church praying and working under the leadership of the pastor, and with the Conference Evangelists and the local evangelists, Rev. W. M. McIntosh and Rev. W. D. Bass, this should be the greatest year in the history of North Mississippi Methodism.

W. M. YOUNG, See'y.

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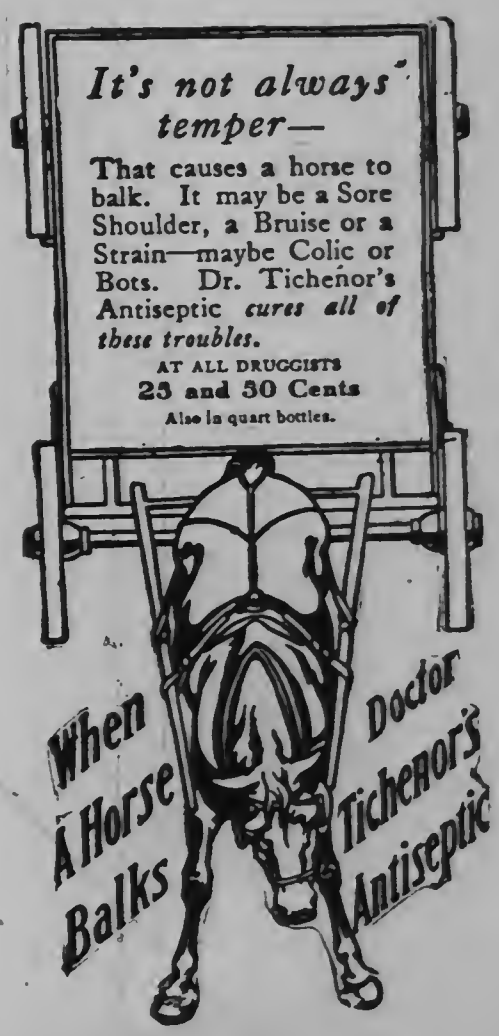
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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

NOW IS THE TIME.

The early months of the year are the ones in which the best work can be done toward circulating the Advocate. Our three patronizing Conferences resolved in their recent sessions to give us 3500 NEW subscriptions. Of these, each of the two Mississippi Conferences is expected to furnish 1300 and the Louisiana Conference 900. We request all of our friends, clerical and lay, to lend us AT ONCE a helping hand in carrying forward this movement. There is not a cause in the Church that would not be appreciably aided by the successful accomplishment of this undertaking. We should be glad to furnish any of our pastors a list of our subscribers in their charges. In writing for these, it would be well for the pastor to give us the names of all the post-offices at which his members receive mail. It is impossible for us to keep up with the grouping of the churches and be informed as to this. Let us hear from you, brethren. We can accomplish little without your assistance.

THE METHODIST REVIEW QUARTERLY.

The January number of this stately journal is on our table, brimful of interesting matter and fully up to its usual high standard. This is the first issue under the management of the new editor, Dr. H. M. Du Bose; the material for it, however, was gathered by his predecessor, the lamented Dr. Gross Alexander, and it is therefore to be regarded as largely the finishing up of his work in connection with this publication. Very fittingly, the opening discussion is a sketch of Dr. Alexander, along with an appreciation of his character and the service which he rendered in various capacities, from the gifted pen of his former pupil, Dr. F. M. Thomas, of Louisville, Ky. The articles which follow cover a variety of subjects and are, without exception, meritorious and informing. There are the usual number of book reviews—a department which ought to be of great value.

But the feature of this issue which is likely to attract the most attention is "The Editor's Table," which contains Dr. Du Bose's first public utterances since being called to his present position. He furnishes three characteristically admirable brief discussions, as follows: "An Editorial Foreword," "The Teutonic Peril," and "Southern Methodist Authorship." In the first of these he pays tribute to the work of his distinguished predecessors, after which he proceeds to set forth his conception of the functions of such a periodical as the Review. He states that he thinks it should be "Churchly"—that "it should voice the highest manifestations of the life and spirit of the Church which it represents, and should become a certain means of awakening and fostering a denominational consciousness." To this end he would have it to be a forum for the discussion of the teachings and polity of Methodism, as well as of the general doctrines and problems of Christianity. We regard what he has to say on this subject as of such importance that, at the risk of being somewhat prolix, we quote his concluding paragraphs:

"The doctrines of Christianity require to be kept constantly in the light of inquiry and thought. Healthy and reverent discussion is the life of religion; but theological agrarianism and adventurous speculation concerning doctrinal essentials are baneful to the last degree. The commission of the Church review to promote the one is a charge to discourage and combat the other. True progress in thought and action is achieved through the enlargement and use of the things already revealed and vindicated. Not discovery, but reverent appropriation, is the opportunity to which the largest theological thought invites. Discoveries there are for those who enter that realm, but they are like those made by the plow, the pick, and the spade in a continent whose shores were long ago charted

"Theological discussion and doctrinal criticism have in our day too often presented the aspect of an inverted pyramid. The nonessentials have come first; foundations have not been considered. Intellectual and spiritual gravity has been left out of the account. The dizzy risk of extending the mightiest verities into horizontal ether has been undertaken with the complacence of a thaumaturgist. The scheme has looked possible on paper, but the attempted realization has brought collapse and confusion. Something should be learned from experience. That which does not answer to law, it is lawless to handle. Its philosophy, or its folly, would as well be left undiscussed.

"A defense of ecclesiastical order and institution comes pertinently from the Church's chief literary mouthpiece. Both virtue and occasion should be made of this function. The most unlikely subjects have sometimes blossomed and fruited with literary abundance. The Athenian masters of tragedy chose commonplace themes and brought forth immortal dramas. While dealing with its severest problems the Church may lead the best literary impulses of its people. But while the Church may not plan to compete, even in its highest-grade publications, with the literary world, it can and must maintain the defense of its own interpretations, its own authority, and the guarantees of its own corporate life. Since this can be done not through punitive, nor always through administrative, measures, but rather through sentiment and argument, the value of a responsible connectional organ of the highest grade is apparent. With such an organ in the hands of its ministry and laity, the Church has covered at least one important line of contact in the work of securing the loyalty of its constituency. This will further indicate the policy which we hope to realize in the conduct of this Review.

"But we have by no means conceived of a Church quarterly as being only a means of making denominational loyalty more certain, or of settling denominational institutions into a more certain steadfastness: the field is wider; the mission of a review is more catholic, and is more a part of world thought and action. The review should be a promoter of true culture in connection with religious and ethical discussion on the plane of world sympathies. The finest models of expression befit all kinds of religious and ethical teachings, and, in fact, the higher aspects of such teachings are not translatable in any other than the terms of classic categories. It is well to know and admit this. It is well to give sanctity to a matter so well calculated to refine the intellect and enhance the religious instincts. It might even be a cure for the small frenzy which comes of the thought that religious writing to be attractive must hazard all kinds of disrespect to the letter and spirit of a revelation which claims to be complete and inerrant. True culture is always, and in every part of it, ethical. If unethical, learning is more dangerous than ignorance, as fire and water, when unleashed of the hand of use, are lawless in proportion to their volume and range.

"It is our wish and prayer that the Review under our hand should be an evangelical force, a true defender of the Church's doctrines and institutions, and a channel for the liveliest thought-expression and the most genuine literary activity possible in our great brotherhood. The Virgin-born, divine-human Christ and the doctrine of his sufficient blood atonement for human sin, his compassionate, healing love for men, and whatever else belongs essentially to the kingdom of his grace, are the theme and matter which rise Himalayan high before us as we contemplate the possible future pages of this Review."

It is indeed a splendid ideal for The Review which the new Editor here unfolds; and if he can bring it to a realization of these aims he will make it a mighty force for the upbuilding of Southern Methodism and of the cause of Christ. Possessed of rare literary genius, of a passion for investigation and hard work, and of a sound faith and profound convictions, along with an open mind and balanced judgment, we feel that Dr. Du Bose has "come to the kingdom for such a time as this." Let the brethren hold up his hands in every possible way, and especially encourage him by giving The Review a much larger circulation than it has ever had. Every preacher ought to take it and it ought to go into the homes of thousands of our laity. If our people are to stand firm amid the perplexities of this transitional age they must be informed and fully established in the truth. There was never before so much need for serious and convincing discussion as there is to-day, and periodicals which afford an opportunity for it will, in our opinion, be in increasing demand in the coming years. The warfare between the Prince of light and the Powers of darkness is destined to become more largely extended into intellectual realms as the knowledge of mankind expands, and Christianity must meet the issues presented in these fields and conquer in them as well as elsewhere. For this reason, the Christian scholar and Christian magazine may now be numbered among the necessities of the Church.

MRS. MEEKINS' INJURIES RROVE FATAL.

Mrs. Lily Meekins, our city missionary, connected with the Mary Werlein Mission, who, as was stated in the Advocate last week, was accidentally injured while alighting from a street car on January 2, died at her home at the mission last Sunday night about 10 o'clock. It was thought when our paper went to press last week that she was doing well and it was hoped that she would recover, but she had suffered a concussion of the brain and a contusion of the shoulder which finally proved to be too much for her to overcome, even with the best of nursing and medical attention. Though her condition was regarded as very grave, her death was sudden and came when unexpected. Her trained nurse, Miss Cora Carney, had prepared her for the night and she remarked that she was feeling better. A few minutes later, however, she complained of not feeling well, and her faithful physician, Dr. George S. Brown, was quickly summoned. A few moments later she gently expired.

Mrs. Meekins was the widow of Mr. John Meekins and had been a resident of New Orleans for forty years. Before her marriage she was Miss Lily Colton, and was born in Covington, La. She is survived by a brother, Mr. Joseph Colton, of Washington, and a niece, Mrs. William Hollis, of this city. Her only child, Miss Nellie Meekins, died a few weeks ago. Mrs. Meekins was 62 years of age. She had been connected with the Mary Werlein Mission for a number of years and her noble and unselfish work had attracted much attention. Her decease is greatly mourned, and by it New Orleans Methodism has sustained a heavy

loss. We trust that some one familiar with her life and service will in the near future prepare for the Advocate a fitting memoir of this great-hearted woman who, like the Master, "went about doing good."

WILL BE A GREAT OCCASION.

The Laymen's Missionary Convention to be held in New Orleans January 23-26 promises to be a great occasion. The sessions will be held in the First Methodist Church. The speakers on Sunday, January 23, will be Dr. J. T. Henderson and Dr. W. R. Lambuth. A number of the most distinguished missionary workers in the United States will be in attendance and will deliver addresses. It is a rare opportunity which is afforded the people of New Orleans and the surrounding section to listen to the stirring messages of these noted Church leaders. Similar meetings have been held in nearly all of the leading cities of the country, and have been largely attended and have awakened widespread interest. It is to be hoped that a large number of our pastors and laymen from over the State of Louisiana will find it possible to be present at this convention. We feel sure that they would be amply repaid for coming.

PERSONAL AND OTHER NOTES.

Rev. W. B. Baker has entered upon his work at Sherman, Miss., and states that he is much pleased with his new charge.

January 25 will be election day in Louisiana. A safe rule to follow in casting a ballot is for one to vote as one prays.

Rev. J. C. Price, of Ida, La., says: "Our work is getting on finely and the prospect is bright for a good year." Brother Price has our thanks for a club of 5 subscriptions from his charge."

Rev. A. W. Turner, Superintendent of the Anti-Saloon League, spent the early part of this week in New Orleans. He stated that the outlook for the prohibition cause throughout the State is encouraging.

Rev. T. L. Porter, of Miami, Oklahoma, in renewing his subscription to the Advocate, says: "I am well and happy, comfortably situated, and have a very fine people to serve. The year has opened with very bright prospects."

Rev. J. H. Holder, presiding elder of the Sardis District (North Mississippi), requests us to state that the meeting of the District Stewards of his district has been changed from January 18 to January 25. Let all interested note this change and govern themselves accordingly.

Rev. Lemuel B. Green, of the Alabama Conference, has been appointed a professor in Paine College, Augusta, Ga., our school for negroes. He takes up the work of Rev. W. L. C. Wallis, who, after nearly ten years of faithful service in that institution, died in November last.

Mrs. R. F. Harrell requests us to state that the present address of Mrs. J. L. Nelll, Publicity Superintendent of the Woman's Missionary Society of the Mississippi Conference, is Box 84, Jackson, Miss. It will hereafter so appear in the Woman's Department of the Advocate.

The Joint Commission of our own Church, the Methodist Episcopal Church, and the Methodist Protestant Church, appointed to decide whether John Street Church, New York, or Sam's Creek, Maryland, has the right to claim priority of organization in American Methodist history, will meet in Baltimore, Md., January 25-27.

We make grateful acknowledgment to Rev. A. L. Porter, of Cleburne, Texas, one of its editors, for a copy of the "Journal of the Central Texas Conference for the Year 1915." It is in every respect a most creditable publication. The Central Texas is one of the great Conferences of the Lone Star State, having a Church membership of approximately 80,000.

Rev. W. W. Hopper sends us some subscriptions from Mayersville, Miss., and adds the following note: "We have been kindly received and our people have evidenced their loyalty to their pastor and his wife in many ways. We are grateful for this service to the Advocate, and we wish Brother Hopper a large measure of success in his new field.

The prayer meeting of the First Methodist Church of Monroe, La., according to "The Monroe News-Star," is increasing in interest and attendance. On a recent Wednesday evening Pastor Morris discussed in an impressive and informing manner the theme, "What Methodists Believe."

This congregation has also lately conducted an every member canvass with gratifying results.

We acknowledge the reception from the Rev. and Mrs. Robert Selle of an invitation to the marriage of their daughter, Miss Katherine, to Mr. Ashly Minor Poole, which was announced to take place at the Methodist Church in Brookhaven, Miss., on Wednesday afternoon, Jan. 12, at 3 o'clock. We extend congratulations to the happy couple, and wish them much happiness.

Miss Ellen Fitz Pendleton, President of Wellesley College, at Wellesley, Massachusetts, was a distinguished visitor in New Orleans last week. Much attention was shown her and several entertainments were given in her honor. It was under Miss Pendleton's splendid leadership that pledges amounting to more than $1,000,000 were recently secured for the great institution with which she is connected in a single year.

Writing under date of Jan. 1, Mrs. Lida Falkner Bobbitt, the accomplished wife of President R. E. Bobbitt of Mansfield College, says: "We have several new girls and our work has begun again in earnest. The College and our girls are very dear to us." We are pleased to know that things are progressing well at this excellent institution. The Methodists of Louisiana may feel assured that its interests are in safe and capable hands.

Rev. L. W. Cain, of Leland, Miss., sent us the following message from Nashville, Tenn., on Jan. 4: "We are having a fine meeting. The evangelists of the Church are worth while in every way. I have enjoyed the trip and have been greatly benefited. I think that hereafter I will be able to do better work." Brother Cain is an excellent help in a revival, and we hope that our pastors in Mississippi will keep him busy during the year.

Brother W. E. Fechter, of Fernwood, Miss., sent us last Monday the following brief notice: "Died at Fernwood, Miss., Sunday, January 9, 1916, at 5 o'clock p. m., James Sewell, aged 65 years. The funeral service will take place at the Methodist Church, Tuesday morning, January 11, at 9:45 o'clock. The interment of the body will be made at Bruce, Miss." We regret to chronicle this sad news, and we extend sympathy to the bereaved.

Rev. John E. Stower, Secretary of the Superannuate Endowment Fund, says to our pastors throughout the Church: "Any information you may request, the write correspondents to persons who might be induced to aid the Superannuate Endowment Fund or any of the Conference endowment funds will be gladly received. I am ready to spend a Sunday with any pastor where there is opportunity to aid our good cause. The brethren will please write me."

Having heard that his son, Mr. F. F. Hoss, Jr., who, as is stated elsewhere in this issue of the Advocate, is ill in Columbia, was getting well, Bishop Hoss has gone from San Francisco to his home at Muskogee, Oklahoma. The whole Church will rejoice to know that the beloved chief pastor is again in the homeland. Let all our readers pray that his health may improve and that in due time he may be spared to Southern Methodism for many years.

Rev. J. F. Nelson, of Lake View Springs, Miss., would be pleased to get in revival work. Brethren who wish to secure a date can best write Rev. R. A. Tucker, Glendale, Miss. Rev. J. S. Cummins, Bear Creek, Miss., is one of the following: Rev. P. P. Gore, Rev. [illegible] Rev. J. G. Johnson, Rev. P. P. Phillips, Rev. W. F. O. Bryan, Rev. D. L. Crichet and Rev. T. F. McLeod. Brother Nelson will be open for engagements from May 1 until the middle of July.

Mr. George Avery, of Biloxi, Miss., has left to complete the music course at the Moody Bible Institute of Chicago. We are pleased to assure to him a rich field of service as a singer and church leader. He has had some experience as a "singer" with evangelistic services. We are wishing for him success. We also wish to know more about him. Rev. W. B. Lee, presiding elder of the Scranton District, Gulfport, Miss., Note that Mr. Avery address Biloxi, Miss.

The Bulletin of [illegible] Methodist Church of Baton Rouge, La., Rev. [illegible], stresses the importance of [illegible] mentioning [illegible] the New Orleans and Shreveport Christian Advocate [illegible] Methodist. Vol. V, No. 1, published a cut of the church, also the [illegible] committee, consisting of [illegible] members of the board of Stewards. Brother Battle, the editor, [illegible] from the case of having the [illegible] of the Advocate circulate among his people.

Rev. D. P. Armour, of Walnut, Miss., has taken up the work of his new charge, though he was hindered in reaching it by the illness of his babe. We have no [illegible] more concerning his new field, which will appear in our "From the Field Department" next week. He has sent [illegible] subscribers at the several [illegible] and hands of his work and will [illegible] list. He has many of the leaders of [illegible] We appreciate the interest [illegible] in the circulation of the [illegible]

Rev. Hilary W. [illegible] ably domiciled in the Wesley [illegible] Avenue, Meridian, which [illegible] spacious. Miss Mattie [illegible] about a quadrangle [illegible] on the Waynesboro Circuit [illegible] recent host cordially by the [illegible] congregation of this city. We [illegible] may have a great year in the [illegible] like.

Through the courtesy of Mr. [illegible] who is a member of the graduating [illegible] have received an invitation to the [illegible] ment exercises of the New Iberia High [illegible] which will take place Friday evening, Jan. [illegible] We dare say that the occasion will [illegible] much interest, and we wish that it were [illegible] for us to be present. We congratulate [illegible] thoughtful young correspondent and the other members of the graduating class upon [illegible] successfully completed their course of study.

Through the kindness of Mr. Harrison Grey Otis, the editor and general manager, we have received a copy of the Iris Midwinter [illegible] of the Los Angeles Times. It is a handsome [illegible] able edition of that noted journal and [illegible] the city of Los Angeles and its [illegible] ing it are developing at a [illegible] In 1900 the city had a population of [illegible] its population is estimated to be [illegible] fact is, practically everything [illegible] ing in that section of the Far West [illegible] ligion.

Rev. W. L. Doren, of Colorado [illegible] "We have recently lost by death some of our older members, who were [illegible] spirits in our charge. Mrs. A. L. Scott, one of our noblest women, died on Wednesday, Jan. 5. She was in her 84th year, [illegible] teeple, as her years would indicate. We [illegible] to know that the Rev. [illegible] historic congregation, and, above all, would be Church Militant for, but to [illegible] that they may be trained [illegible] triumphant."

After the session of the Mississippi Conference, Bishop Atkins decided to leave [illegible] ment at Rolling Fork and send [illegible] to Broad Street Church, Hattiesburg, [illegible] Terry is now in place at his [illegible] as follows concerning his work: "The [illegible] opened auspiciously. The people [illegible] reception and are very kind. We have [illegible] ready to additions to the Church. We [illegible] watch night with 50 persons in attendance [illegible] the service. There were [illegible] last Wednesday evening, January [illegible]

Rev. J. T. Lewis, of Greenville, [illegible] "We had a joyous Christmas in this [illegible] the exception of our son, Henry, [illegible] ill with la grippe. My try to Nashville to [illegible] the General Board of Missions and [illegible] Missionary Secretaries were [illegible] promenade. We are painting [illegible] church here in Greenville. We [illegible] year both to repair our [illegible] and to add to the [illegible] flock. We are also expecting [illegible] congregation to go forward spiritually."

We regret to know that [illegible] Harrell, of Centerville, Miss., [illegible] case of la grippe at the [illegible] few weeks, but are pleased [illegible] ill-affected ones are [illegible] write as follows: "The holidays [illegible] pleasantly spent and we are [illegible] the new year to take up [illegible] and responsibilities, the joys and sorrows [illegible] have in store for us. Brother [illegible] have wrought noble [illegible] we hope that their labor [illegible] be crowned with a [illegible]

Rev. S. B. Myers, of Ocean Springs, Miss., [illegible] am comfortably housed at [illegible] parsonage here and am [illegible] painted with the people [illegible] was all that could be [illegible] vice is wide open. We [illegible] secretaries of the Board of [illegible] capable young men. Rev. P. [illegible] ministry for Pascagoula, [illegible] Rev. J. H. Holder during [illegible] new parsonage was [illegible] expenses, and Rev. S. A. Brown, who preceded me and who left the result [illegible] service in material improvement [illegible] age and premises. And, best of [illegible] workers left their impress for [illegible] and spiritual life of the entire community. They are all held in the highest esteem for their work's sake."

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On the morning of September 29, 1915, the death angel visited our home and carried away our little darling, BESSIE FOSTER, 2 years and 13 days old. This caused me to realize that the words our Savior spoke are true: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." I often called her papa's angel when she would climb up in my arms and place her little baby-hands about my neck and say "Papa, I love you; sing, papa." I would often sing "Sweet By and By," but little did I think it would be but a few days until my darling would be in the city beyond, and I could sing "In the sweet by and by, we shall meet on the beautiful shore," and know she is on the other shore waiting to welcome loved ones home. She was patient and submissive through all her suffering and showed a Christ like spirit. Just before she died she wanted papa to sing her to sleep. I asked her if she loved papa, and she said, "Yes, sir." I began to sing her baby-song "By, baby By;" she closed her eyes to sleep and tried to help me sing, but her little voice was so weak she only moved her lips and she soon fell asleep—the sweet sleep of death—and passed from this wicked world of pain and sorrow to the peaceful resting-place that awaits the redeemed in the sky. There we shall meet her again some sweet day.

HER FATHER.

Slate Spring, Miss.

RESOLUTION OF SYMPATHY.

Whereas, one of the beloved members of the Woman's Missionary Society at Heidelberg, Miss., Miss Callie Finlayson, who was such a devoted daughter, has recently been bereft of her mother, to whom during her long illness she gave herself in loving attention and patient devotion; therefore, be it Resolved:

1. That we, the members of this Society, extend to Miss Callie Finlayson our sincere sympathy and commend her and her father, together with all the other members of the family, to God who gave and who hath taken away.

2. That these resolutions be spread on the Minutes of the Society and a copy given to Miss Callie Finlayson, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. J. W. Ramsey, Miss Sallie Dantzler, Mrs. C. G. McCormick.

AN EXPRESSION OF SYMPATHY.

Whereas, on Thanksgiving Day, while all was sunshine and joy, a sad misfortune befell Mrs. George Morrison and her family in the unexpected death of their boy, Elmer—the sad news which came to them turning their joy into sorrow and shocking the entire community; therefore, be it Resolved:

1. That we, the Woman's Missionary Society of Heidelberg, Miss., of which Mrs. Morrison is a member, extend to her our sincere sympathy and commend her and her family to God, who said, "Cast all your care upon me and I will strengthen thee."

2. That we as members of this Society will be more faithful in our daily duties, so that if death should come to any of us suddenly, as it came to Elmer, or otherwise, we may be ready for the summons.

3. That these resolutions be spread on the Minutes of this Society, a copy given to Mrs. Morrison, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. J. W. Ramsey, Miss Sallie Dantzler, Mrs. C. G. McCormick.

GEORGE P. SHAW.

Wayne County, Mississippi, never produced a more loyal nor honorable citizen than George P. Shaw, who was born on November 13, 1839, and who for seventy-six years lived the upright life which inspires confidence and love. On Wednesday, August 11, 1915, the Master called, and he went up higher to await the coming of loved once left behind, and to enjoy the blessed fellowship of those gone before.

"Uncle George" was married to Miss Hilma Lefstrand on January 25, 1872. Of this union were born nine children—seven daughters and two sons. Eight of these children and the devoted wife were permitted to be with and minister to this good man until the end. One little daughter preceded him to the glory world. Converted in early life, his religion stood the tests of the varying experiences of more than half a century. He was a man of great faith. He believed God when he said, "The steps of a good man are ordered of the Lord," and so he was a man of prayer. Many people in all walks of life can testify to his unbounding Christian hospitality. He had that kind of courage that faced shot and shell on the battlefield without flinching, and the higher kind that faced the financial wreck and ruin caused by the war and began the struggle for reconstruction without losing heart; and also that still higher courage that enabled him as a private citizen to stand uncompromisingly for the right under all conditions. He had great love for his friends and especially for his old comrades who, with him, wore the gray. He loved his family—his home was his castle. His funeral was held in the Methodist Church at Winchester by Rev. A. B. Coit, a Presbyterian minister from Enterprise, who is a beloved friend of the family. The church was filled to overflowing with his fellow-citizens from every walk of life, while great crowds of colored people stood with bowed heads just outside. Their presence and tear-stained faces testified to the high esteem in which he was held. The verdict of all is: "Well done, thou good and faithful servant."

One who loved him,

SADIE CLARK.

Sage Tea to Darken Hair

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.—Adv.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes, $3 per hundred, samples 5c each. 81 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exqusitely reproduced in 16 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola.*

THE COCA-COLA CO. ATLANTA, GA

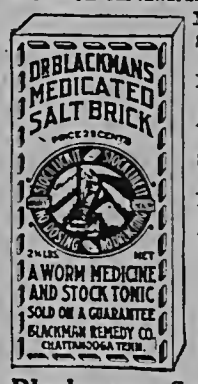
SEED FREE

OUR OFFER $10.00 in gold for the biggest Tomato grown from our seed. We will send you FREE a package of seed of the Ponderosa Tomato, the largest of all tomatoes in cultivation, delicious flavor, very solid and has few seed, color crimson purple, excellent for home use or for shipping. This is the ideal tomato. Give it a trial. Package of seed and annual catalogue sent on request.

Prize awarded September 1st, 1916. Affidavit from weigher will be accepted.

Tucker Mosby Seed Co.
P. O. Box 454, Dept. B. Memphis, Tenn.

EVERY ANIMAL ITS OWN DOCTOR



No Dosing—No Drenching
Stock Lick It—Stock Like It
Drop Brick in Feed Box—It Will Do the Rest
A Handy Medicine—It Salts 'em Too
Saves Time, Labor and Veterinary Bills
Best Worm Medicine and Tonic Ever Produced
You've tried the rest—Now use the Best

Contains Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys and the purest Dairy Salt.

Blackman Stock Remedy Co.
Chattanooga, Tennessee.

Trees, Shrubs and Plants

Ours are the oldest and largest general nurseries in Florida. 30 years of experience, widely diversified stock. Make selections from our illustrated catalog and write us freely on all plantings. Act now.

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Complete assortment of trees, plants, shrubs, etc., for orchards, groves, home grounds, offices and stores at moderate prices. We will tell you how to make them grow. Write for free catalog and special inquiry blank.

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Pulpit Bibles Largest assortment, finest Bibles at lowest cost. Write to us for full description and prices.
PENTECOSTAL PUBLISHING CO., Inc., LOUISVILLE, KY.

RESULTS OF A "WHITE GIFTS" CHRISTMAS PROGRAM.

While the writer had helped to work up other similar programs, his first experience in carrying out a "White Gifts" service was the past Christmas in our Sunday school at Donaldsonville, and from first to last we were delighted with the results. To begin with, the program was simple and easily prepared, the singing of the standard Christmas hymns being the larger part of the service for the congregation, and these hymns when once learned can be used year after year. The Christmas stories that set forth the spirit of the program were told by adults, who themselves took care of this part of the service. Luther's Cradle Hymn by a Junior girl was the only number on our program for which training was needed, and that was given by the child's mother. The service was profoundly spiritual, from the Scripture lessons on the birth of Christ to the presenting of the gifts. It was like a revival meeting, where Christ was held up as "all in all." As a result, in our school, which has an attendance of about fifty, the gifts summed up as follows: Six signed pledges for accepting Christ, and four for renewed consecration; and four "intermediate" boys came forward and publicly renewed or began their Christian life. Seven signed pledges to be more regular in attendance upon Church, ten pledged to try and bring others to Church, eight to win some one to Christ, and two to attend the weekly prayer meeting and to try and bring others with them. Four pledged to respond to any reasonable request for service from the pastor, and two pledged to aid in visiting the sick. Three pledged to join the Woman's Missionary Society.

In "substance," various gifts of groceries and vegetables were presented, including a filled box by the "intermediate" boys' class, and a flour sack of ear popcorn by a beginner, and $13.50 in cash. The groceries were divided into baskets and distributed to the poor, including two aged negro women, and the money was used in buying clothes for children not able to dress properly for Sunday school.

In service to the Sunday school, ten promised to be always on time, and five promised to bring new scholars, one naming two as the number, one five, and one six. Seven promised to respond to any reasonable service asked for by the superintendent. One promised to attend the Young People's Society more faithfully, and two to lead the meetings.

In carrying out the "white" emblems of the program, the altar and the pulpit of the church were decorated in white, banked in pot plants in white containers, and white streamers trimmed in green connected a brilliant electric star, above and behind the pulpit, to an electric cross that sat on a white table that made the altar upon which the gifts were laid. All other lights except those composing the star and the cross were turned out during the giving service, these emblems representing to the eye the beginning and the end of the Savior's life.

Following the giving Christmas service, on another night during the holidays, the congregation had an old-time Christmas party in a borrowed hall, and had all manner of games and social pleasures. At this time Santa Claus came and brought fruits and candies for each one present, and a delightful time was had.

In the person of Mr. H. L. Baker (by the way, who drives in twelve miles to be present), we have a Sunday school superintendent that sees things from afar, and we expect the already splendid school, for its size, to be doubled in attendance and to develop materially in efficiency during the year. To be associated with such a laborer in the Lord's vineyard is a delight too rarely enjoyed by a pastor.

P. O. LOWREY.

Donaldsonville, La.

Will You Accept This Relief for Your Catarrh If I Send It FREE?

Send No Money---Take No Risk

Merely sign and mail the coupon and I will send you, fully prepaid, a large trial of my new Combined Treatment and valuable information on:

C. E. GAUSS.

How to prevent nose from stopping up.
How to avoid constant throat clearing.
How to stop bad breath.
How to relieve shortness of breath.

I ask not a single penny of you, I require not a single promise.

I merely say—if you have Catarrh or any form of Catarrhal trouble, for your own sake find out if my method of treatment will help you. I do not say it will—anyone can make claims. But I send you an effective treatment free and leave it to you to say.

Can I make a fairer offer?

Please let me have a chance to prove to you how quickly, how effectually, how naturally my Combined Treatment goes right to the root of your trouble and begins to bring you relief and comfort from the start.

I say again—send no money, make no promises. Sign and mail the coupon and give your health, happiness and welfare a chance to realize what Gauss' Combined Treatment will do for you.

Send the Treatment and Book FREE

If your New Combined Treatment will relieve my Catarrh and bring me health and good spirits again, I am willing to be shown, So, without cost or obligation to me, send, fully prepaid, the Treatment and Book.

Name .....

Address .....

.....

Mail to C. E. Gauss, 8443 Main St., Marshall, Mich.

A NOTE FROM BROTHER BACHMAN.

For the many holiday greetings and good wishes received, and which I have not been physically able to reciprocate, I hereby express hearty appreciation. The Lord bless all, and may brotherly love continue!

I have been shut in-doors for three weeks, but am improving slowly. I hope to be up soon.

A happy and prosperous year to the Advocate and all its readers.

G. W. BACHMAN.

Winona, Miss., Jan. 3.

WATCH YOUR HEART IF YOU WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:

"It has been many years since I was cured of heart trouble by Dr Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ to-day. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

If you suspect that you have heart trouble avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

MILES MEDICAL CO., Elkhart, Ind.

OVER-EATING.

Life preservation being a natural instinct of mankind, and its contingent necessity being that of eating, diet becomes, in consequence, the most vital question of existence. Its importance will be generally conceded We all know the old proverb which says: "It is not the legs that make the stomach to amble, but the stomach the legs."

Food has been defined by the late Doctor Parkes as "a substance with a store of latent or potential energy, manifest as heat, electricity, mechanical movement or formative power, so as to serve the purpose of healthy life, or else a substance aiding the manifestation or application of this energy."

Sir Henry Thompson says that "a proportion, amounting to at least more than one-half, of the disease which embitters the middle and latter part of life is due to avoidable errors in diet. Such disease renders life for many disappointing, unhappy and profitless, a term of painful endurance, while for not a few it shortens life.—Pittsburgh Christian Advocate.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.

Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Stop Sneezing

Hawking&Snuffing by using King's Healing Catarrh Cream; Instant relief. Agents make big money or can earn over 600 handsome premiums selling this excellent 25c Cream. Wonderful offer &catalog&box of it mailed Free to any address. King Mfg. Co. Dept. 71-H St. Louis, Mo.

An Old Well Tried Remedy

(In use over 50 years.)

For Bronchial Asthma, Consumption, Night Sweats.

Sufferers from Consumption, Bronchial Asthma and Night Sweats will get quick relief from Dr. James' Extract Cannabis Indica. This herb is used in hospitals throughout the country, relieving thousands who suffer from these dreaded diseases. Don't wait until it is too late. Start a treatment now. Dr. James will send his receipt free upon request.

Address CRADDOCK & CO., Philadelphia, Pa.

Naming this paper.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

FROM THE ALEXANDRIA DISTRICT.

Dear Brother Meek: Please announce that the District Stewards of the Alexandria District will meet in the First Methodist Church at Alexandria on Jan. 18, at 11 a. m.

The outlook grows brighter as the days go by. We are planning for a new church and parsonage at Glenmora. The church at Bunkie is undergoing substantial repairs—eight Sunday schools rooms are being added. The "Week of Prayer" is being observed at some places. The Every-member canvass is receiving attention. My last year on the district promises to be the best.

H. W. MAY.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

NOTICE.

The Board of Missions of the North Mississippi Conference is called to meet in Grenada, Miss., at 7 p. m., Thursday, January 27. The meeting will continue through the 28th. Dr. E. H. Rawlings will be present as the representative of the General Board. We desire the presence of all the members of the Board and all the presiding elders.

WM. L. DUREN,
Columbus, Miss. President.

If Kidneys Act Bad Take Salts

Says Backache is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

THE GENUINE AND IMPORTED
DR BLAUD'S IRON PILLS
For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Blaud" stamped on each Pill. *All Druggists,* E. FOUGERA & CO., Inc., 90 Beekman St., New York.
No increase in Price

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA, CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

MISSION STUDY IN SUNDAY SCHOOLS.

To the Pastors and Sunday School Superintendents of the North Mississippi Conference.

Dear Brethren: The educational department of our General Board of Missions has determined upon a seven-year study of the mission fields occupied by our Church in our Sunday schools—one for each year.

The field for study this year is China. A course of study for the primary, junior, intermediate and senior classes of our Sunday schools has been prepared, which should be taken up by the classes either in monthly studies of the lessons or during some one quarter of the year. If you will write to Dr. Rawlings for "China in the Sunday School," a little folder explaining the course, he will gladly furnish to you all that you desire.

As all thinking men know, "Information produces inspiration." If our Sunday schools but knew the great need of China, and that Christianity is meeting that need, there would be but little trouble in getting a missionary special for China from each Sunday school this year. This course of study on China will furnish much valuable information that can easily be converted into enthusiastic inspiration for the great cause of missions.

Please let us think of our duties to China, and other religious obligations, as glorious opportunities to cowork with God in the BIG business of saving a lost world. Let's not allow ourselves to think of any religious duty as an irksome task. Such thoughts are paralyzing to one's religious life. But to approach one's Christian obligations with happiness and buoyant joy for the privilege of coworking with God is rejuvenating to the Christian and life-producing to the world.

Yours fraternally,
J. TILLERY LEWIS,
Conference Misionary Secty.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 17F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it falls to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

BIBLES AND BIBLE HELPS.

You save money by buying your Bibles and Testaments, Song Books, Sunday School Helps and other Religious books from the Alabama Bible Society. Send for free descriptive Catalogues.

ALABAMA BIBLE SOCIETY,
Montgomery, Ala.

JENNINGS, LA.

Dear Brother Meek: I arrived here in time to take charge of my new work on December 1. We were cordially received and the outlook for the year's work is good. We have organized our Sunday school classes and have also started a teacher-training class. We observed "Rally Day" for Africa and it resulted in a nice sum being pledged as a special contribution to the cause of missions. Our people see as never before the needs of that field of Christian endeavor. We have a class that will soon begin mission study, using as a text book "Daybreak in the Dark Continent." We are in the midst of the week of prayer and self-denial. A good attendance is present at each evening service. Our congregations are increasing, and, on account of our accessibility to the main street of the town, many of the visitors to Jennings attend our Church. We are planning to have a day set apart as Advocate Day, on which we shall present in a special way the claims of our church paper.

W. R. McPHEARSON, P. C.

THE TROUBLE IS NOT INSIDE.

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 15 years standing." 50c at druggist's or by mail from Shuptrine Co., Atlanta, Ga

SUNDAY SCHOOL WORK IN MISSISSIPPI CONFERENCE.

I wish to give you some facts concerning the Sunday School Board of the Mississippi Conference and its work.

We feel that the Sunday School Board is very fortunate in being able to secure the services of Rev. J. L. Neill as our Field Secretary. Brother Neill was the popular pastor of First Church, Laurel, and did not wish to give up his work, and never did give his consent to leave the work, but stated that he would loyally go to any field to which the Church would send him. Bishop Atkins gave the Board permission to select their man, assuring us that if we selected the best man possible, he would stand by us in our choice. We selected Brother Neill, and he appointed him to this work against Brother Neill's wish, and also the wish of the official board of his Church.

Brother Neill has taken hold of the work with his accustomed enthusiasm, and we are looking forward to a great year in our Sunday school work in the Mississippi Conference.

Brother Neill goes to the various fields free of charge, and we want all Sunday school superintendents and pastors to feel perfectly free in writing him, and extending an invitation for work in their respective fields of labor. This will enable him to go to the poorest fields, as well as the more fortunate fields, without any embarrassment to pastors, superintendents or the people.

Our goal for the year is 10,000 new pupils, a "mission special" in every Sunday school, every teacher a personal worker, and every school observing Children's Day.

We are only asking this year for one thing from the Sunday schools, and that is the collections from Children's Day to maintain our work. Last year, in addition to this, we asked for a five-cent assessment and a fifth Sunday collection. We found this burden; some on the Sunday schools and have decided to ask only one thing—the Children's Day collection.

We feel that the pastors and superintendents, both will appreciate our position and will do their best to make this as great a success as possible. The Board has asked Brother Neill to attend to the correspondence regarding the Children's Day programs and services; so all correspondence regarding this matter will be with him. His address is Jackson, Miss., Box 84.

H. F. TOLLE,
Chairman of the Board.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

HOOPING-COUGH OR CROUP

The Celebrated Effectual Remedy without Internal Medicine.

ROCHE'S Herbal Embrocation

will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO and RHEUMATISM

W. EDWARDS & SON, 157 Queen Victoria Street, London, Eng. All Druggists, or E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.
No increase in Price.

Mrs. WINSLOW'S SOOTHING SYRUP

Purely Vegetable---Not Narcotic

Has been used for over seventy years by millions of mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure to ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.

A Foe to Tuberculosis

The Journal of the American Medical Association (August 9, 1914), reviewing an article on "The Influence of Calcium Salts on Constitution and Health," said: "They (the authors) report numbers of concrete instances in which patients gained in vitality and energy after taking calcium."

Doctors agree that in tuberculosis lowered vitality and lost energy must be overcome.

One of the constituents of Eckman's Alterative is calcium (lime), in such combination with other valuable ingredients as to be easily assimilated by the average person. To this, in part, is due its success in the treatment of tuberculosis—a service which even some ethical practitioners have acknowledged to their patients. We make no wholesale claims for it but since it contains no opiates, narcotics or habit-forming drugs, a trial is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

NORTH MISSISSIPPI CONF.

Sardis Dist.—First Round.

Como, Dec. 19, 20.
Sardis, Jan. 2, 3.
Charleston, Jan. 8, 9.
Oakland Ct., at Enid, Jan. 9, 10.
Cockrum Ct., at Palestine, Jan. 15, 16.
Hernando, Jan. 16, 17.
Arkabutla, at Brook's Chapel, Jan. 22, 23.
Coldwater, Jan. 23, 24.
Pleasant Hill, Jan. 29, 30.
Olive Branch, at Mineral Wells, Jan. 30, 31.
Sardis Ct., at Wesley's Chapel, Feb. 5, 6.
Senatobia, Feb. 6, 7.
Tyro Ct., at Fredonia, Feb. 12, 13.
Longtown Ct., at Truslor, Feb. 19, 20.
Crenshaw Ct., at Crenshaw, Feb. 20, 21.
Courtland, Feb. 26, 27.
Batesville, Feb. 27, 28.
Eudora Ct., at Hinds' Chapel, March 4, 5.
Wall Hill Ct., at Marion, Mar. 11, 12.
Eureka Springs Ct., at Lovejoy, Mar. 18, 19.

The District Stewards are called to meet in the Methodist Church, Sardis, Tuesday, Jan. 25, at 10 a.m. The pastors, charge lay leaders and trustees of district parsonage property are requested to meet with them.

J. H. HOLDER, P. E.

Winona Dist.—First Round.

Sunflower Ct., at Sunflower, Jan. 15, 16.
Isola Ct., at Inverness, Jan. 16, 17.
Swiftown Ct., at Swiftown, Jan. 22, 23.
Belzoni, Jan 23, 24.
Lambert Ct., at Marks, Jan. 29, 30.
Tutwiler Ct., at Tutwiler, Jan 30, Feb. 1.
Dublin Ct., at Cherry Hill, Feb. 5, 6.
Webb Ct., at Webb., Feb. 6, 7.
Ruleville Ct., at Ruleville, Feb. 12, 13.
Drew, at Drew, Feb. 13, 14.
Schlater Sta., Feb. 19, 20.
Valley Mission, at Tippo, Feb. 26.
Minter City, at Minter City, Feb. 27, 28.

The district stewards will meet in the Methodist Church at Greenwood, Miss., at 10 A. M. Jan. 11, 1916.

L. M. LIPSCOMB, P. E.

Columbus Dist.—First Round.

Shuqualak, Q. C., Jan. 14.
Crawford, Q. C. and preaching, Jan. 15, 16.
Columbus, Central, Q. C., Jan. 18.
Columbus, First Church, Q. C., Jan. 20.
Macon Ct., at ExPrairie, Q. C. and preaching, Jan. 22, 23.
Macon, preaching and Q. C., Jan. 23, 24.
Mashulaville, Q. C., Jan. 25.
Columbus Ct., at Mt. Pleasant, Q. C., Jan. 27.
West Point, Q. C., Jan. 28.
Cedar Bluff, Q. C. and preaching, Jan. 29, 30.
Mayhew, preaching and Q. C., Jan. 30, 31.
Cochrane, Q. C., Feb. 2.
Longview, Q. C. and preaching, Feb. 5, 6.
Sturgis, preaching and Q. C., Feb. 6, 7.
Mashulaville, preaching, Feb. 13.
Artesia, preaching, Feb. 20.
Shuqualak, preaching, Feb. 27.
Columbus Ct., at Mt. Pleasant, Mar. 5.

District Stewards meeting at Artesia, Wednesday, Jan. 12, at 1:30 p.m.

W. W. WOOLLARD, P. E.

Holly Springs Dist.—First Round.

Holcomb Ct., at Spring Hill, Jan. 15.
Grenada, Jan. 16, 17.
Pine Valley Ct., at Salem, Jan. 22.
Coffeeville Ct., at Coffeeville, Jan. 23, 24.
Waterford Ct., at Waterford, Jan. 29.
Abbeville Ct., at Abbeville, Jan. 30, 31.
Ashland Ct., at Liberty, Feb. 5.
Potts Camp Ct., at Potts Camp, Feb. 6, 7.
Paris Ct., at Paris, Feb. 12.
Taylor Ct., at Taylor, Feb. 13, 14.
Randolph Ct., at Randolph, Feb. 19.
Toccopola Ct., at Lafayette Springs, Feb. 20, 21.
Mt. Pleasant Ct., at Mt. Pleasant, Feb. 26.
Lamar Ct., at Lamar, Feb. 27, 28.
Holly Springs, at pleasure of pastor and officials.

District stewards will meet at First Church, Water Valley, Jan. 10, at 2:30 p. m.

JAMES H. FELTS, P. E.

Durant Dist.—First Round.

(In part).

Vaiden and West, at Vaiden, Jan. 16, 17.
Lexington, Jan. 23, 24.
Tchula, Jan. 29, 30.
Sidon, at Sidon, Jan. 30, 31.
Louisville, Feb. 6, 7.
Noxapater, at Noxapater, Feb. 7, 8.
High Point, at High Point, Feb. 8, 9.
Pickens, at Pickens, Feb. 13, 14.

Other dates will be announced later. District stewards will meet at Durant on January 12 at 2 p. m.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Vardaman, at Vardaman, Jan. 15, 16.
Armory and Nettleton, at N., Jan. 10.
Houston, Jan. 17.
Aberdeen, Jan. 20.
Calhoun City, at Pittsboro, Jan. 22, 23.
Houlka, at Vanvleet, Jan. 28.
Houston Ct., at Rhodes' Chapel, Jan. 29, 30.
Montpelier, at Woodland, Feb. 1.
Buena Vista, at B. V., Feb. 2.
Algoma, at A., Feb. 5, 6.
Pontotoc, Feb. 6, 7.
Prairie, at Strongs, Feb. 9.
Greenwood Springs, at G. S., Feb. 11.
Tremont, at Hopewell, Feb. 12, 13.
Fulton, at New Salem, Feb. 19, 20.
Smithville, at Greenbriar, Feb. 24.
Okolona Ct., at Tranquil, Feb. 26, 27.

The district stewards are called to meet at Aberdeen on Jan. 26, at 1:30 p.m.

JNO. W. BELL, P. E.

Greenville Dist.—First Round.

Clarksdale, Jan. 16, 17.
Cleveland, Jan. 22, 23.
Boyle and Shipman's Chapel, at Boyle, Jan. 23, 24.
Glen Allan, Jan. 30, 31.
Friar's Point, Feb. 1, 2.
Lula and Dubbs, at Lula, Feb. 2, 3.
Tunica and Robinsonville, at Hollywood Feb. 11, 12.
Coahoma and Lyon, at Coahoma, Feb. 12, 13.
Jonestown and Belen, at Jonestown, Feb. 20, 21.
Gunnison, Feb. 26, 27.
Benoit and Bulah, at Bulah, Feb. 27, 28.
Rosedale and Hillhouse, at Rosedale, Mar. 5, 6.

The district stewards will meet in the Methodist Church, Shelby, at 2 p. m., Friday, Jan. 7, 1916. The pastors and charge lay leaders are invited to meet with the district stewards.

H. S. SPRAGINS, P. E.

Corinth Dist.—First Round.

Shannon Ct., Jan. 15, 16.
Corinth, First Church, Jan. 23, 24.
Corinth, South Side, Jan. 25.
Corinth Ct., Jan. 26.
Iuka Ct., Jan. 28.
Iuka, Jan. 30, 31.
Tishomingo Ct., Feb. 1.
Belmont Ct., Feb. 3.
Chalibeate Ct., Feb. 5, 6.
Ripley and Blue Mountain, Feb. 7.
Ripley Ct., Feb. 8.
Dumas Ct., Feb. 9.
New Albany, Feb 10.
Guntown and Baldwyn, Feb. 13, 14.
Mooreville Ct., Feb. 15.
Mantachie Ct., Feb. 16.
Marietta Ct., Feb. 17.
Myrtle Ct., Feb. 19, 20.
Hickory Flat Ct., Feb. 22.
New Albany Ct., Feb. 26, 27.
Rienzi Ct., Feb. 29.
Booneville Ct., March 1.
Wheeler Ct., March 2.
Kossuth Ct., March 3.

Special Notice—The District Stewards will meet in the First Methodist Church, Corinth, on Thursday, Jan. 13, at 1:30 o'clock p.m.

T. H. DORSEY, P. E.

Old Folks Saved From Suffering

Mrs. Mary A Dean, Taunton, Mass., in her 87th year, says: "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr. Sam A. Hoover, High Point, N. C., writes: "My kidney trouble was worse at night and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says: "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

Foley Kidney Pills are tonic, strengthening and up-building, and restore normal action to the kidneys and to a disordered and painful bladder. They act quickly and contain no dangerous or harmful drugs.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Laurel, 2nd Ave., Jan. 2-4.
Laurel, 14th Ave., Jan. 2-4.
Laurel, First Church, Jan. 3.
Lake, at Lake, Jan. 8, 9.
Clarksburg, at Clarksburg, Jan. 12.
Forest and Morton, at Morton, Jan. 13.
Bay Springs and Montrose, at Bay Springs, Jan. 15, 16.
Carthage, at Carthage, Jan. 21.
Walnut Grove, at Walnut Grove, Jan. 22, 23.
Harperville and Lena, at Harperville, Jan. 23, 24.
Philadelphia Cir., at Mars Hill, Jan. 29, 30.
Philadelphia Station, Jan. 30, 31.
McDonald, at McDonald, Feb. 1.
Chunky and Mehan, at Chunky, Feb. 5, 6.
Rose Hill, at Homewood, Feb. 8.
Newton and Hickory, at Newton, Feb. 12, 13.
Decatur and Union and Indian Mission, at Decatur, Feb. 19, 20.
Shiloh, at Shiloh, Feb. 25.
Homewood, at Homewood, Feb. 26, 27.
Trenton, at Trenton, Feb. 28.
Raleigh, at Raleigh, Feb. 29.

W. L. LINFIELD, P. E.

Good News From Everywhere.

From all parts of the country, wherever it has been sold, comes good news of the results obtained by using RENWAR in cases of rheumatism and constipation. Nearly every mail brings us unsolicited letters praising RENWAR. These we keep on file in our office where they may be seen at any time, or we will send copies of them to any address upon request. If you suffer from rheumatism or constipation, we are confident RENWAR will relieve you and we will cheerfully refund your money if it fails to give satisfaction. Price fifty cents a bottle at your druggist. If he does not have it, take no other, but send us fifty cents and we will send bottle prepaid. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggist's 50c per Bottle. Murine Eye Salve in Tubes 25c For Book of the Eye Free ask Druggists or Murine Eye Remedy Co., Chicago

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

There are sixty-one Japanese Christian churches on the Pacific Coast, says the Nashville Christian Advocate, the total church membership being reported as 3488.

ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggist or by mail from Shuptrine Co., Savannah, Ga.

"Every position in life, great or small, can be made as great or as little as we desire to make it."—Dean Stanley.

Calomel To-day, Sick To-morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.—Adv.

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Louisiana.....Mrs. A. C. McKinney, Ruston, La.
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North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

SOME QUESTIONS AND ANSWERS.

The Editor of the Woman's Missionary Work in the Midland Methodist recently received a communication questioning the expenditures made by the Woman's Missionary Council. Mrs. Hume R. Steele, our educational secretary, thinking that these questions and their answers might help dispel prejudice in the minds of some of our women who always want to know the "why" of affairs, asks that we publish the same in our department. We take pleasure in granting their request, and hope thereby to arouse greater enthusiasm among our women and kindle in their hearts an earnest desire to give a more cordial support to the work.

"'Why is the large amount of $25,000 set aside for the entertainment of the Council when it is needed, as some profess, on the field?

"'Why are such large salaries paid officers?

"'In the last statement one-sixth of the amount collected was deducted for expense of administrating. To whom does this go?

"'Women's societies of other churches are administering much larger sums with far less expense. Why cannot this organization do likewise?'

"It is of vital interest to the Church to know that the funds collected for missionary work and administered by the Woman's Missionary Council reach the objects for which moneys are given, and are not squandered in extravagance. Those who do not understand the details of work and the necessary expenditures are apt to interpret some appropriations as extravagant; whereas, if the details were known, satisfaction would be felt at the wise expenditures.

"In 1914 the Home Department raised and expended $267,523.22; the Foreign Department, $283,807.52; total, $551,330.74. The total cost for administering these funds was 6 and 9-20 per cent—that is, one-sixteenth of all moneys, and not one-sixth, as some have interpreted. In other words, 93 and 11-20 cents of every dollar goes directly to the work and workers on the field. Under the head of adminlstration, for which the 6 and 9-20 cents is used, is included the cost of printing annual reports, leaflets for the instruction and conduct of the work, necessary expressage of the same, postage, and clerical work which must be done accurately and expeditiously, travel in the interest of the work, and salaries of five officers.

"Few, if any, business corporations administer so large an amount on so small a percentage. Fifteen to twenty per cent is given as a good economic basis for administration of the average business enterprise.

"It has been said that the woman's societies of other Churches are administering larger sums with far less expense. Such woman's societies do not exist as independent organizations, but are auxiliaries to their general boards. They do not administer upon their own funds, but turn them over to their general boards, whose rates of administration are higher than that of any woman's board. In other words, the women of such boards are collectors of funds, not administrators.

"The annual session of the Woman's Missionary Council is the great inspirational meeting of the Church. Missionaries from foreign fields, deaconesses, and home missionaries from various sections of the country, and officers and members gather for the purpose of bringing together all facts, incidents, and histories, which create interest in the great missionary work. The cost of travel for those who bring these living messages must be met. In addition to this, because of its size, the Council is a self-entertaining body. The community where the Council meets and all the Conference societies receive inspiration, which creates larger interest in the work, and great educational influence is thus brought to bear upon the Church at large. The individual gifts from those who are inspired by information given at these councils have in many instances more than equaled the cost of the meeting. When it is remembered that fourteen of the nineteen women of the Executive Committee give, without remuneration, a great part of their time in this service, and that they themselves are large contributors to the cause, it is easily understood that the expenses incidental to this Council work must be borne by the society demanding the work of them.

"Why are such large salaries paid to officers? The answer to this question is relative. When it is remembered that the secretaries and treasurer of the Woman's Missionary Council render the type of service for which men receive salaries twice or triple the size paid these women, the question is inverted; Why are the salaries not larger? The difference in the salaries of men and women doing a like work is one of the economic problems that society is facing to-day These salaried officers have come at the call of the Council from other lines of work. Some have renounced larger salaries to serve this woman's work. The Word of God says, 'The workman is worthy of his hire;' and when it is remembered that the secretaries and treasurer of the Council work continuously on an average from nine to fifteen hours a day, that they tarry not because of physical fatigue, but by diligence have helped to make the work, the question as to why they are paid such large salaries is beggared. They have families or other obligations, and these divinely given obligations cannot be met without salaries. Any organization must pay for efficient service.

"This great missionary work demands co-operation and not criticism. Those who know it best and who give most generously recognize that the women of the Methodist Episcopal Church, South, in the missionary societies have wrought well and deserve endorsement and support.

"Any work need not hope to escape criticism. Friendly criticism is helpful, but the spirit that would obstruct is neither friendly nor constructive. There is a story of one who resented that ointment was poured upon the Master's head. This woman's work for the outcast, the foreigner, the heathen, the sufferer, has called for the heroic. They have braved the seas, they have dared public opposition, they have dared to believe that the cross of Christ could lift all men, where a critical spirit or a less consecrated zeal would stand off and ask: 'Why this expenditure? Why this waste of life?'"

MID-YEAR MEETING OF EXECUTIVE COMMITTEE.

The Executive Meeting of the Woman's Missionary Council met in mid-year session Monday, November 29, and continued through Friday, December 3. All members were present except Mrs. W. J. Piggott, Social Service Superintendent, who is not yet strong enough to take up her work.

It was with sincere regret that the committee considered the resignation of Mrs. F. F. Stephens, who has served so efficiently as First Vice-President of the Council. Mrs. Stephens felt that the pressure of other duties made this action necessary. Her resignation will be felt as a distinct loss to her co-workers throughout the Church.

In seeking to fill her unexpired term the committee turned to Mrs. J. E. Grubbs, of Winchester, Ky., who has so ably served before in this capacity. Mrs. Grubbs accepted the office and entered upon her duties January 1.

MRS. R. F. HARRELL.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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Get 2½ ounces Pinex (50 cents worth) from any drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. This makes a full pint—a family supply—of the most effective cough remedy at a cost of only 54 cents or less. You couldn't buy as much ready-made cough medicine for $2.50. Easily prepared and never spoils. Full directions with Pinex.

The promptness, certainty and ease with which this Pinex Syrup overcomes a bad cough, chest or throat cold is truly remarkable. It quickly loosens a dry, hoarse or tight cough and heals and soothes a painful cough in a hurry. With a persistent loose cough it stops the formation of phlegm in the throat and bronchial tubes, thus ending the annoying hacking.

Pinex is a highly concentrated compound of genuine Norway pine extract, rich in guaiacol and is famous the world over for its splendid effect in bronchitis, whooping cough, bronchial asthma and winter coughs.

To avoid disappointment in making this, ask your druggist for "2½ ounces of Pinex," and don't accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

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From the Field

Greensburg, La.

Dear Mr. Editor: We are well pleased with our new location. I have been to each church in the charge, and I found that there are good people at each place. They did not give us one "pounding," but several each week, which, though composed of small quantities, amounted to something after all. The parsonage is being furnished by the Ladies' Aid Society. We have four Sunday schools and two prayer-meetings.—J. L. Cady, P. C.

Flora, Miss.

Dear Dr. Meek: Just a word from Flora. We were given a genuine old-time Methodist reception. We had three fine services on the opening Sunday of the year. We hope soon to have all the Church pulling together all the time for the best interests of the Kingdom of God. The Advocate will not be overlooked in our plans for the year. I am always glad to recommend it and your work.—M. F. Adams.

Calhoun City, Miss.

Dear Brother Meek: I am delighted with my present opportunities—six new churches, full congregations, and hearts hungry for soul food. Our welcome everywhere has been cordial and on a liberal scale. I had rather serve Calhoun City with such a welcome than the chief of city churches with even a pencil line of coldness to me and mine. We love to be loved, and in turn to love our people and the common cause. We came here not to look for troubles, but opportunities, and we have them as never before. I placed a copy of the Advocate in the first three homes on my initial round (and one since), and I shall make an effort to put it into every real Methodist in the charge.—R. M. Evans.

Hermanville, Miss.

Dear Dr. Meek: At the last session of the Mississippi Conference I was moved from Benton to the Hermanville charge. I arrived at my new appointment on Tuesday, Dec. 7. A number of the good people met us at the train and escorted us to the parsonage. There we found the good ladies waiting with a magnificent supper which they had prepared for us; so you see it made us feel good to be among them. About a week after we reached Hermanville, just as the pastor was leaving the parsonage for the church, a large crowd met him at the gate and he received a large "pounding." There were all kinds of good things to eat. When the people left the parsonage, the table was groaning under its burden. So the work has started off well and we have a fine people to serve. I will send you some subscriptions to the Advocate later.—J. W. Price, P. C.

Pollock, La.

Dear Dr. Meek: Will you please allow me space for a short report of our new work? We have been very cordially received by the people of each congregation on the Pollock charge that we have reached. Our people at Pollock showed their appreciation of their new pastor and his family in a very material way by supplying the parsonage with lots of good things to eat—enough to keep us supplied with food for some time. The future looks bright. I think that most of our people are possessed with a measure of optimism. Rochelle is arranging its report in a very satisfactory, and we look forward to our first quarterly conference with the hope of making it a very profitable and helpful occasion. We are pleased with the prospect on this work. We will labor and pray that God may give us a good year. I shall do what I can for the Advocate.—L. E. Crooks, P. C.

CHRISTMAS AT THE ORPHANAGE.

Christmas is always a happy time at the Orphanage. It was never more so than the one one just passed. I am quite sure that our family of 107 children were never made happier in their lives, and we are all grateful to a good God and to our many thoughtful friends over the State who did so much to make it full of joy for the children.

We had a Christmas tree, and, in spite of the inclement weather, we had a number of our friends from Ruston, including Dr. Henry, our pastor, and his family, with us. The tree was decorated with Christmas ornaments, candles, etc., and hung with dolls and horns. The many presents that came from over the State were stacked high at the foot of the tree, and after singing and an appropriate address by Dr. Henry, the presents were distributed. Then the children were "turned loose." And the time they did have! I am sure it would have done our Methodist people good to have witnessed this scene. I am sure there was not a happier lot of children in the State. Besides the toys, goodies, and playthings, there were many substantial gifts in the way of useful articles that could be used long after the holidays were over. The pupils from the Louisiana Industrial Institute paid the subscription for several very valuable periodicals and magazines to come to the Orphanage for the full year; the Ladies' Aid at Lake Providence sent a fine lot of books, standard works of real value, which will remain in the library for many years to come and afford pleasure and instruction to many children; the Woman's Missionary Society of Winnsboro secured the names of all the children in the Orphanage, and sent a present to each one; the ladies of Tallulah sent presents to forty; Miss Irma Gilbert's class, of the Gilbert Sunday school, sent presents to several and Miss Newman, of Wisner, sent presents to several others. From Arcadia, the Lake Providence Sunday school, and several other places, there came boxes and barrels filled with toys and other things for the Christmas tree. Friends in Ruston sent presents, and boxes of oranges, apples, candies, nuts, raisins, fireworks, etc., came from various places. Some sent money for the Christmas fund. In fact, it was a glorious time, and our joy was full. Many of the boxes and packages that came in had no markings on them so we could tell from where they came. We have tried to acknowledge, with thanks, the receipt of all that came, but in some cases we cannot do so, for we do not know who sent the packages.

But to one and all we express our deepest, sincerest thanks, and pray that our Heavenly Father may bring to the heart of each of our friends a measure of the same joy they have helped to bring to others.

A fitting close to our season of joy, and an accomplishment for which we are profoundly grateful, was the fact that on the last day of the old year we paid off the last note of $2000 that we owed, with $60 interest, canceled the mortgage held against the Orphanage, and could say with great joy as the new day of the new year broke in upon us, that we "owe no man anything but to love him."

Thanking God for his boundless goodness, and wishing our many friends a happy, prosperous year, I am, with profound gratitude,

Faithfully,

ROB'T W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage.

MARRIED.

At Shreveport, La., on Dec. 22, 1915, at the Queensborough Methodist Church, by Rev. I. T. Reames, the pastor, Mr. GEORGE S. SLOTT and Miss EULA FERNELL.

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PRESENTS MADE NORTH CAROLINA VETERANS.

The recent Christmas season was made cheerful, more than usual, for the families of worn-out Methodist preachers in North Carolina, for Christmas gifts to them went out from the Trinity College office in the form of checks. These checks were from the fund of $10,000 given last year by Mr. James B. Duke to be distributed by Trinity College to the superannuate preachers and their wives and to the widows and orphans of deceased preachers of the Methodist Church within the bounds of North Carolina. The Church has its own superannuate fund and the proportion of the Duke fund that goes to each claimant is based upon the amount awarded by the Church. This retiring fund is not yet adequate. It is hoped that Mr. Duke's munificent gift may attract wide attention to this need and may in the end be the means of building up a pension system that will be in keeping with the dignity of a great Church. It is stated that nothing in its long history has ever given Trinity College more exquisite pleasure than the privilege of rendering for Mr. Duke this beautiful service to these aged servants of God.

NATIONAL MISSIONARY CAMPAIGN.

Meeting at Jackson, Miss.

A convention in the interest of the Laymen's Missionary Movement will be held in Jackson, Miss., January 26-30, 1916. The opening exercises will be at 7:30 p. m., Wednesday evening, January 26, when addresses will be delivered on the "Effect of the War on Missions," by Rev. C. D. Graves, of Nashville, Tenn., Missionary Field Secretary of the Southern Baptist Convention, and on "Invading Central Africa," by Bishop W. R. Lambuth. Other speakers of note during the convention will be Dr. H. F. Williams of Nashville, Tenn., Field Secretary of Foreign Missions of the Presbyterian Church; Rev. J. A. G. Shipley, of Soo Chow, China; Rev. George T. McKee, Presbyterian Missionary to Africa; Mr. J. T. Henderson, of Chattanooga, Tenn.; Rev. K. H. P. Atkins, of Birmingham, Ala.; Dr. E. H. Rawlings, Nashville, Tenn.; Rev. R. W. Patton, Atlanta, Ga.; Bishop T. D. Bratton, Jackson, Miss.; Lieutenant-Colonel Elijah W. Halford, New York City; Dr. D. Clay Lilly, Nashville, Tenn.; Dr. E. C. Cronk, Columbia, S. C.; Dr. W. W. Pinson, Nashville, Tenn.; Dr. W. H. Smith, Richmond, Va.; Dr. John N. Mills, Washington, D. C.; Dr. R. W. Hooker, Memphis, Tenn.

The city of Jackson is making preparation for this notable gathering and the occasion promises to be a memorable one. It is to be hoped that many laymen from over the State of Mississippi will attend. Persons desiring further information concerning this meeting of missionary workers may write to Mr. J. B. Ricketts, Daniel Building, Jackson, Miss., who is Executive Secretary of the Local Committee.

THE INCOME TAX IN LOUISIANA.

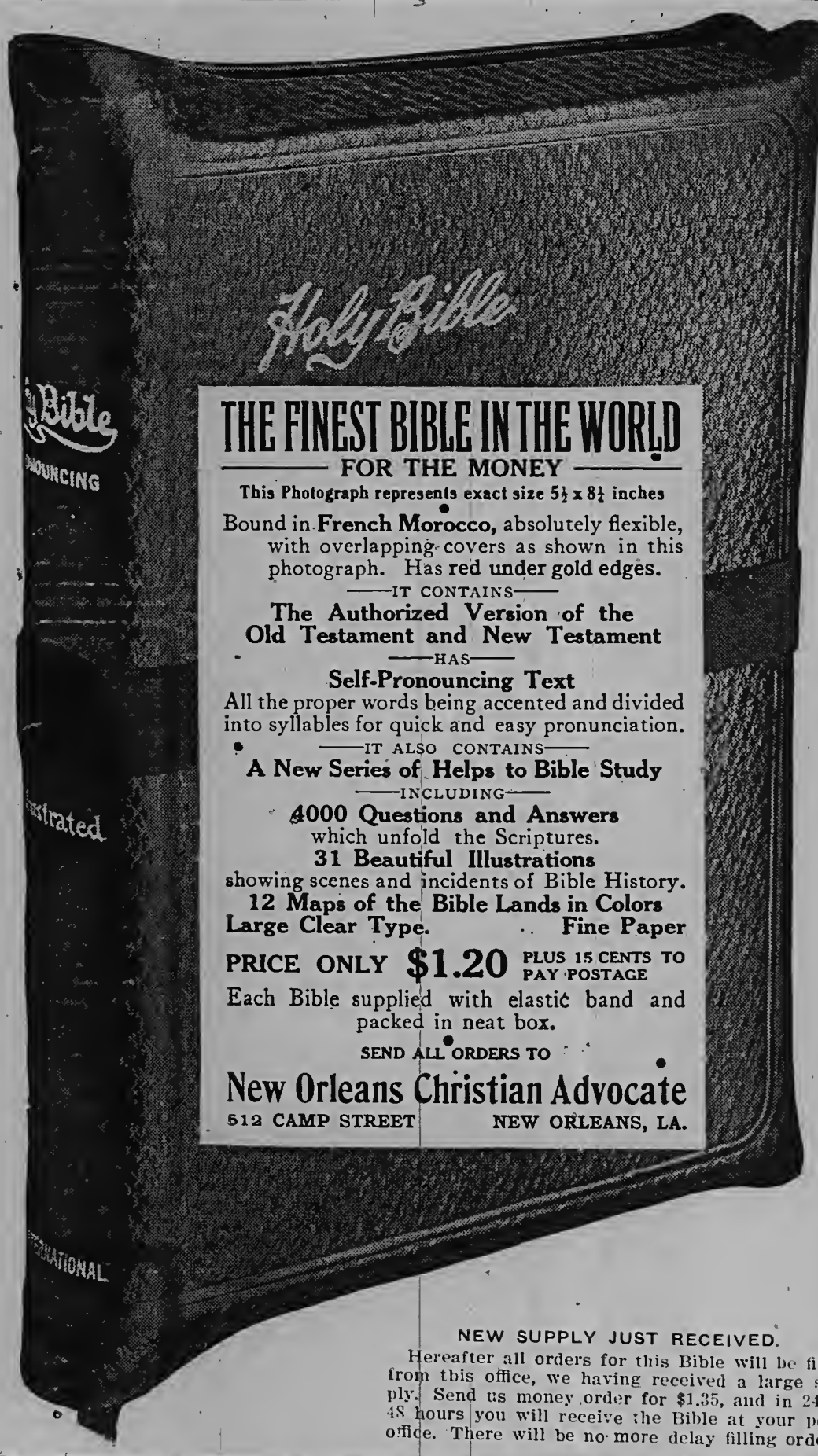
During the year 1914 the largest income tax paid in the State of Louisiana was on an income of between $400,000 and $500,000. The tax was paid by a man, but it is not known whether he is married or single. By way of comparison, it may be stated that in New York there are 102 persons who have incomes of $500,000 or over. The statistics for Louisiana further show that two persons paid taxes on incomes of between $200,000 and $250,000; one paid on an income of between $150,000 and $200,000; six on incomes ranging from between $100,000 and $150,000; eight on incomes of between $75,000 and $100,000; 21 on incomes of between $50,000 and $75,000; 49 on incomes of between $30,000 and $40,000; 43 on incomes of between $25,000 and $30,000; 98 on incomes of between $20,000 and $25,000; 168 on incomes of between $15,000 and $20,000; 378 on incomes of between $10,000 and $15,000; 1285 on incomes of between $5000 and $10,000; 683 on incomes of between $4000 and $5000; and 963 on incomes of between $3000 and 4000. There were 630 bachelors and 218 single women who paid income taxes. Twenty married women with husbands paid taxes on their own incomes. The income tax for the year 1915 will have to be paid by the first of March, 1916. It is expected that 10,000 persons and firms in Louisiana will pay this tax between now and then.

A NOTABLE PROHIBITION SPEAKER.

The addresses of Major Dan Morgan Smith, the well known prohibition lecturer, in New Orleans last Sunday were strong and to the point. Among other things, the distinguished speaker said: "I drafted regularity laws, model license laws, for California, Oregon, Colorado, Virginia, West Virginia, and many other States while I was employed by the liquor interests, and I know that the same people who paid me to draw these laws before the election also paid others to defeat them after the election. The liquor traffic does not need regulation—it needs strangulation." Major Smith further said: "Within a mile of this church in which I am speaking is the largest segregated district in the world, and such a place could not exist without the aid of the liquor traffic."

A MESSAGE FROM BROTHER LINFIELD.

In forwarding his first round of appointments, Rev. W. L. Linfield, presiding elder of the Newton District, who last year served the Court Street Church of Hattiesburg, writes as follows: "I am a little late getting my plans laid. I was late in moving, owing to the fact that in the midst of packing up for the change my fourteen-year-old son, William L., Jr., was stricken with appendicitis and had to be hurried to the infirmary at night for an operation. This occurred on December 6. We had intended leaving for our new home on Dec. 9, but could not move until the 20th. Brother W. W. Graves, the pastor in Newton, is a big brother to his new presiding elder. Notes from many of the pastors in the district are full of hope for the new year." We are sorry to hear of the illness of Brother Linfield's son, but we trust that he will be soon perfectly restored to health and free from every trace of the malady by which he was attacked.



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Methodist Hospital Edition

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 63—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3126.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 20, 1916. CHAS. O. CHALMERS, Publisher.

HOSPITAL DAY

We have multiplied special days until they have almost lost their significance.

It is of the very first importance, therefore, that attention should be directed to Hospital Day in a way that shall rescue it from the fate of the merely commonplace.

The four Conferences related to our Memphis Hospital enterprise have designated **Sunday, January 23,** as the day for pressing the claims of this great interest with all possible zeal.

The situation makes this an **emergency case.**

The property we have already secured is so admirably adapted to our purposes that it almost amounts to reproach for us to leave it longer unimproved. A commodious and imposing building in the midst of ideal surroundings, makes it practicable for us to begin our beneficent work without the expenditure of a large sum, and ample grounds meet all the demands of future enlargement.

Some of the surgeons of Memphis have evinced skill so commanding and conspicuous, and they have achieved success so marvelous, in many instances, that the pleading call for their services has become widespread and pathetic.

The present hospital facilities and equipment supplied by the city cannot adequately meet the urgent demand. The claims of the constituency represented by our Church cannot be disregarded if we are to meet the measure of our responsibility.

Methodists abound over the territory contiguous to Memphis. It is doubtful if the relative strength of our beloved Church, in any part of our widely extended connection, is greater than in Arkansas, Mississippi and West Tennessee.

Our people lead in founding and maintaining the great business and educational movements which make for the enrichment and betterment of society; and yet we are far behind others in the work of ameliorating the sufferings of humanity.

We are now confronted by an inspiring opportunity. Let us seize and improve it.

A hospital under the auspices of our Church, administered in the spirit of a broad catholicity, will discover springs of beneficence we had not dreamed of, and open channels through which will flow streams of benevolence that shall invigorate and fructify all departments of church activity.

The appeal embodies the very spirit of the Master. If it is pressed with the urgency and zeal its importance demands, it will not go unheeded, and Hospital Day will be memorable in our history.

Memphis, Tenn. W. B. MURRAH.

THE METHODIST HOSPITAL AT MEMPHIS, TENN.

This property embraces the 22-room house shown above, and a magnificent grove of 8½ acres. It was purchased at a cost of more than $100,000, but has not yet been opened for lack of funds to make needed alterations and additions. It is said that there is no finer site for a hospital in the South.

HOSPITAL COMMISSIONERS' REPORT.

To the Bishop and Members of the Memphis, North Arkansas, Mississippi and North Mississippi Conferences.

Dear Brethren: As you well know, this has been a year of unprecedented financial depression, and, as our Methodist Hospital had not been able to get open for service previously, we have felt these conditions more than those benevolences which were already in operation. You will therefore not be surprised that we have not been able to make much headway since your last sessions.

We are sorry to say that the simple plan we suggested a year ago for meeting the needs of our situation, and as appropriate to the prevailing financial conditions of our section, and which was adopted as the order of your bodies, failed, we believe, for lack of the expected co-operation. Instead of the minimum of $35,000 it was hoped the plan would secure, it brought the cause only a little more than $4000.

Our Field Secretary has been able to bring the cash collections for the year, including the above amount, to more than $15,000. This has enabled us to promptly meet all obligations and retain a cash balance in bank of about $1500.

On August 11 we paid our first annual note of $5000, with all accrued interest on the amount due on our property to that date. This leaves a balance due on the property of $62,000, which is offset by a subscription list of over $100,000, which our Secretary is collecting as rapidly as he can.

Our payments on the property are now out of the way till next August, and we should proceed at once, or as soon as the Conferences are over, to raise the amount necessary for such alterations and additions to our building as will enable us to open in the near future such an institution for the care of the afflicted as will be a credit to our Church. Financial conditions are brighter now, and we believe this should be promptly done.

We would repeat and emphasize a paragraph in our report of last year: "The need for a Methodist Hospital grows more evident and urgent every day. The Memphis Hospitals are crowded to their capacity all the time, and more of our people occupy their beds than any other denomination, for the simple reason that there are more Methodists in this section. We are occupying room that by right should be given to others, and crowding out those who have prior claim." And this is evidenced by the fact that other denominations are having to enlarge their hospitals mainly on account of the sad neglect of this work by our own Church. And more and more unanswerable is the ever recurring and increasingly emphasized question: "Why is there no Methodist hospital?"

We should raise the amount necessary for opening our Hospital within the next few months, and be ready to receive patients as soon as possible. With the improved business conditions and the consequent hope and cheer of our people, we should carry this work to a speedy success.

Looking to and praying for this result, we again request the appointment and observance of a "Hospital Day," and would suggest that all our patronizing Conferences unite in observing the fourth Sunday of January (Jan. 23, 1916), on which

to make an offering to raise the needed opening fund.

The term of office of your Commissioners expires with this session of our Conference, and we respectfully request that you elect two clergymen and three laymen to fill the vacancies.

We have re-elected Rev. H. M. Ellis Field Secretary, and hereby request the Bishop presiding over the Mississippi Conference to appoint him to this work. He has a large and laborious field to cover, meeting with many disappointments and difficulties, and we bespeak for him your hearty co-operation and encouragement in this noble work.

Respectfully submitted,

J. H. SHERARD, Chairman.
L. M. STRATTON, Secretary.

AN APPEAL FROM BISHOP ATKINS.

To the Presiding Elders, Pastors and Members of the Methodist Episcopal Church, South, in Mississippi—

Dear Brethren: I am deeply interested in the success of our Methodist Hospital to be built in Memphis, Tenn. Our Church is in great need of this institution. It will not only serve our own people in their day of misfortune, but, properly administered, it will prove a potent influence for the advancement of the Kingdom of Christ.

Both of your recent Annual Conferences passed appropriate resolutions on this subject, in each of which, without a dissenting vote, Sunday, January 23, 1916, was set apart to be "faithfully observed" as HOSPITAL DAY. I hope every Sunday school and church will do its best for this worthy cause on that day, or as near thereto as possible.

The Hospital Commissioners tell us that $35,000 spent in alterations and additions to the present property will enable them to open a thoroughly modern hospital with accommodations for eighty patients. The Methodists of Mississippi ought themselves to contribute more than that amount on this HOSPITAL DAY as a thank offering for their preserved health and manifold blessings. And so may it be. Let every Sunday school superintendent and preacher inform his people of this need and give them a chance to make an offering, and let every member make an offering that will be an unmistakable expression of Christian sympathy and benevolence.

Yours fraternally,

JAMES ATKINS.

Waynesville, N. C.

THE HOLY SPIRIT LEADING.

By Rev. H. M. Ellis.

Evidently the Holy Spirit is leading our Church in its effort to build a hospital in Memphis, Tenn. The Heavenly Father's interest is in his child, and in the suffering child most of all. Service rendered to these is service rendered to him, and service withheld from them is service refused to him.

This ministry to the anguished bodies of men is in direct line with the blessed work of the Christ. It was this which won him the way into so many hearts, for it manifested his love and solicitude for them. And they loved him who had thus proven that he first loved them. And he has made particularly clear what an exalted opportunity such service affords—"I was sick, and ye visited me."

Other denominations are being moved to project work of the same kind, and they are responding nobly with heart and means, and are thus winning a new respect and gratitude from mankind and a new joy of service.

Who can doubt that it is a divinely impulsed enterprise?

There can be no doubt as to the NEED. There are the sick, the injured, the deformed all about us. Look where we will their pale faces and suffering eyes are to be seen; go where we will their groans are to be heard. How they need the Methodist Hospital for their relief!

All hospitals in this section are crowded. Many of these institutions are planning immediate enlargement to meet the piteous demand. And Methodism has no place in all this section to care for its own afflicted, much less act the good Samaritan to the unfortunate not of its family.

There can be no doubt about the will of God. He would save, save ever, and save from every ill. He would not be the great Father if this were not true.

And there can be no doubt about the ability of our Church members to build this Hospital as soon as they get ready. Their places in the business activities of the section, their expenditures upon the pleasure of themselves and their families, their ability to secure means for whatever grips their interest or catches their fancy is proof undeniable. None dare deny it.

It is "up to" Methodism to show whether or not it offers a Gospel that is adequate to the needs of this old disease-plagued world; whether it is mere method or ministry, sentiment or service, shouting or saving. Nothing so tests the genuineness of the profession of Christianity as the appeal of the helpless and afflicted. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.)

This call is putting each Methodist in these four Conferences to the test. It is sifting and separating. The workers and the shirkers are being branded. He who will give to any cause, will give to the helpless sick.

Orthodoxy is in performance, practice, doing. The good Samaritan was more orthodox than the Scripture-gorged priest who passed by his poor, wounded fellow without offering help. And if he uttered a prayer for the helpless man, it was blasphemy. The most cursed heresy is that of heartlessness and neglect.

Yes, the Holy Spirit is certainly leading this movement. God calls, the duty presses, the opportunity invites. Heaven's highest privileges—those of saving human life and winning immortal souls—are offered as the prize. Surely my religion has power to make me gladly suffer, if need be, any necessary sacrifice that I may share in this Christly service.

MISSISSIPPI CONFERENCE.

Report of the Hospital Committee.

We have heard with interest and appreciation the report of our Hospital Commissioners and the statement of the Field Secretary, Rev. H. M. Ellis.

We regret that the simple plan adopted by the last Conference for raising the necessary funds for opening the Hospital failed for lack of co-operation on the part of Sunday school superintendents and pastors, and that the financial conditions prevailing during the year made it impossible to secure the amount needed. But we note with pleasure that, in spite of adverse conditions, our Field Secretary has raised during the year $15,000 in cash and more than $10,000 in additional subscriptions, and that all obligations have been promptly met.

We fear that our people have not yet awakened to the real need for this institution. We therefore call on our presiding elders and pastors, the recognized leaders of the Church, to faithfully instruct our people and impress upon them the urgency of this need. Hospital service is more in demand to-day than ever before, and this demand is constantly increasing. Other denominations are responding to the movings of the Spirit of Christ and providing such institutions, and it is unfair that we fail to make provision for our own sick and unfortunate, and thus force our people into the hospitals of these other denominations and crowd them out. And we not only need our Methodist Hospital in order to minister to the afflicted, who must have such help or die, but that we may adequately express and demonstrate the Christly spirit of our own Church, and that our practice may agree with our profession of sympathy. Let our preachers make this clear to our people, without waiting for the visits of our Field Secretary, whose large field makes it impossible for him to reach all.

We offer the following resolutions:

Resolved, That we heartily unite with the other Conferences enlisted in this movement in setting apart and faithfully observing Sunday, January 23, 1916, as HOSPITAL DAY, on which, or as near thereto as possible, all our congregations and Sunday schools shall be solicited and urged to make a worthy offering to this greatly needed institution.

Resolved further, That we will in every way possible co-operate with and assist our Field Secretary in his campaigns and visitations of our churches and people during the coming year, and that we will pray for his success in the work, and for the speedy opening of the Hospital.

We recommend to the Bishop the appointment of H. M. Ellis as Field Secretary of the Methodist Hospital, Memphis, Tenn., for the coming year.

We recommend to the Conference the election of Rev. J. R. Jones, Rev. J. T. Leggett, Mr. L. N. Dantzler, Mr. P. H. Enochs and Mr. W. E. Lampton as Hospital Commissioners for the Mississippi Conference for the ensuing year.

Respectfully submitted,

W. H. LEWIS,
W. M. SULLIVAN,
W. D. DAVIS.

THE NORTH MISSISSIPPI CONFERENCE SPEAKS.

We are glad to hear the encouraging reports of our Hospital Commissioners and of our most efficient Field Secretary, Rev. H. M. Ellis, to the effect that, in spite of the financial depression, he had raised during the year $15,000 in cash and more than $10,000 in subscriptions, and had been able to take care of all obligations promptly.

We regret very much that the Hospital is not open for business. If all the pastors and superintendents had faithfully carried out the plan adopted by the last Conference the funds would have been secured, and the Hospital would doubtless now be full to its capacity. We feel that it is very urgent that the opening be delayed no longer, and we believe that the presiding elders and pastors and other leaders of the Church, if thoroughly aroused, can make it possible for the doors of the Hospital to be opened very soon after Sunday, January 23, 1916, suggested as HOSPITAL DAY for the ensuing year.

We should no longer lag behind other denominations which are enlarging their institutions for the alleviation of suffering humanity. We ought to be ashamed of ourselves, because we are not only failing to provide for our own sick and afflicted, but are crowding others out of their own denominational hospitals.

If the pastors are wide awake on this subject it will not be necessary for our Field Secretary to visit every charge. We are thoroughly convinced that as soon as we open the Hospital the people will believe that we mean business, and will gladly make possible by their liberality the realization of our fondest hopes concerning this great institution. They will then be inspired to do their best. We therefore offer the following resolution:

Resolved, 1. That we heartily unite with the other Conferences enlisted in this movement in setting apart and faithfully observing Sunday, January 23, 1916, or as near thereto as possible, as HOSPITAL DAY, on which every congregation shall be asked to make an offering to this great and greatly needed institution.

Resolved, 2. That we hereby pledge ourselves to assist and co-operate with our Field Secretary in all his efforts during the coming year.

Resolved, 3. That we will pray for him, that he may be anointed by the Holy Ghost and that utterance may be given him, in order that he may speak the Word of God boldly and convincingly concerning this great movement.

Lamar Avenue View of the Methodist Hospital (Memphis, Tenn.).

Resolved, 4. That we will also pray for our Methodist people, that the Holy Spirit may impress upon their minds and hearts their duty in this matter, that they may respond cheerfully and liberally to this great enterprise, which means so much in a physical and spiritual sense to the sick and suffering ones of our own spiritual kin.

We recommend to the Conference the election of J. H. Sherard, M. C. Smith, L. C. Fant, Rev. W. S. Lagrone and Rev. H. S. Spragins as Hospital Commissioners of the North Mississippi Conference for the ensuing year.

Respectfully submitted,

Dr. W. T. JOHNSON, Chairman.

W. D. WENDEL, Secretary.

For the Committee.

PREPAREDNESS—A HOSPITAL NEEDED.

The war in Europe is drenching a continent in blood. The contagion of preparedness is reaching our shores, and some of our people are wild with the idea of increasing our army and navy to gigantic proportions. I am opposed to the policy of preparedness as it respects war, but I am heartily in favor of preparedness as to our sick.

The hospital movement for the Memphis territory began some years ago, but it has not moved very rapidly for some time. We put the blame on the war, on short crops, on short prices, on business stagnation, on anything in sight or out of sight. The truth is, we have not done this work because we have not tried hard enough.

We need at this moment $35,000 to make the necessary alterations and additions to the building we now own before we can open for business.

We have the most commanding hospital site in Memphis. Large trees spread their long branches over the entire lawn of six acres, while the other two and a half acres furnish ample room for all the buildings we will need for many years. It is on an elevation that commands a view of a large part of the city, and is the only place that provides for convalescents in this part of the country.

The Baptist Hospital is crowded, and they propose to add a wing at once. St. Joseph, the great Catholic hospital, is planning another extension. The Lucy Brinkley Hospital has recently added twenty rooms, the Presbyterian and City Hospitals are full all the time, and we Methodists seem to be satisfied to let other denominations furnish us with hospital facilities.

Do we want one of our own? What is the advantage of having a Methodist hospital?

1. We should not ask another denomination to do something for us that we ought to do for ourselves.

2. More and more we are coming to the hospital era of our Christianity. Surgery is becoming the finest of professions, and when one is ill, he needs the expert service which the hospital furnishes.

3. It is obedience to our Lord's command to heal the sick.

4. When one is sick in a hospital the opportunity to render him a spiritual service is unusually favorable, and we may reach many a sinner while he is under the care of a hospital who has thus far resisted.

5. Is it not reasonable to believe that we Methodists can receive unusual care in a Methodist hospital? Does a man need his own home to call forth the best there is in him? Do we need church-houses to carry on our work? If we answer these questions in the affirmative, then we must admit the importance of a Methodist Hospital.

We now have about $80,000 of unpaid subscriptions on hand, and one object of this letter is to appeal to these friends to send in the cash. We must take care of the notes on the present property as they fall due. Something like $9,000 will be due next August. But we must have $35,000 at once, if we are to open soon. Reader, do YOU want a Methodist Hospital in Memphis? Then send a subscription or cash to H. M. Ellis, 2086 Union Avenue, Memphis, Tenn. DO IT NOW.

T. W. LEWIS,

A Memphis Pastor.

METHODIST HOSPITAL.

We are again approaching a special day appointed by all four of the Conferences comprising the patronizing territory of our Methodist Hospital, at Memphis, Tenn., and embracing a church membership of 250,000.

Sunday, January 23, is to be observed as Hospital Day, as ordered by the authority of our Church.

On this day every preacher is expected to present the interests of the cause, and take an offering in each congregation for funds needed to open formally the Hospital.

Each Superintendent is called upon to take a collection in the Sunday school for this purpose, that our Church may at once commence a noble Christian work which she has sadly neglected so long, and permitted other denominations to do for us.

To do something worthy of our great Church in this favored territory, we should on this day contribute an average of 50 cents per member.

If every minister and layman within the bounds of these Conferences supporting this movement will do his full duty, sufficient funds will be raised to equip and operate our Hospital on such a scale that Methodists in the South, from far and near, can point to it with a just feeling of pride and admiration.

If only a faithful appeal is made to every congregation and Sabbath school on Hospital day, enough money will come in to start the work of healing.

While this occasion was planned for the many and their small sums, it is hoped that it will reach some who will give large amounts. We have wealthy laymen who, if guided in the proper spirit, should appropriate large sums for this humanitarian cause. In fact, this is practical religion.

A Methodist preacher told the writer that there were members of his church who could give $25,000 for this religious cause and not miss it (so far as denying themselves of any of the necessaries of life) any more than buying a good cigar.

How a person of considerable wealth can afford not to contribute liberally to relieve the suffering of his brother in distress and yet presume when he dies to be received into the glorious home of the blessed, I am at a loss to understand. If such is the case, then I have made a great mistake in the interpretation of God's Word. To care for the sick is the first duty of all.

Please observe Hospital Day, and do your part.

May the God of all love and mercy fill us with a sufficiency of His grace that we may all do our full duty.

J. H. SHERARD,

Chairman of the Board of Trustees of the Methodist Hospital.

Sherard, Miss., Jan. 10, 1916.

WHY THE DIFFERENCE?

Why does the same cost seem so much greater for religion than for pleasure or profit?

A gentleman who could pay only $25 to help erect a new building for the church of which he was a member managed to put $3000 into the new Elks' building the following year, though no remarkable change had occurred in his financial condition.

Another gentleman who found it so "impossible" to pay his $500 subscription for the building of a new church that he dissuaded his pastor from going on with the project, was able to pay $2500 for a new automobile the next week.

On a circuit where the Methodist preacher's family managed to exist on a salary of about $300 one of his members paid $1500 for a hound pup.

A gentleman who spoke pathetically of the anguish of soul he felt in being "absolutely" unable to make the least contribution to the building of a Christian hospital, for the saving of his fellows from death and hell, was, in less than twenty minutes, enthusiastically describing his preparations for a camp hunt which was to cost him at least $250.

And all these professed faith in Christ and claimed to be seeking heaven!

"Consecrated?" Why, certainly they are! But their "consecration" is to self and pleasure, not to God and right.

But what one spends for pleasure is the proof of what he might give God.

THE IMMEDIATE NEED.

We must get our Methodist Hospital ready for business as soon as possible. And what we do must be representative, worthy, and as good as the best, if not as large.

With $30,000 or $35,000 to use in alterations and additions to our present building, we could open in a few months with everything modern and first-class, and prepared to take 80 or more patients.

When we are once open and serving the sick, the Hospital will win friends and supporters as the cause cannot do previously.

The amount of money needed for the opening ought to be raised on Hospital Day. The cause carries its own appeal. With a good presiding elder's or pastor's influence and enthusiasm behind it, sympathy is bound to be aroused and contributions made.

Don't let it be a penny and dime collection. Ask for amounts worth while. Many of our wealthy members should give thousands to this cause, and why not your influence secure it? Every member ought to have some share in it. I do not believe we have one too poor to pay a dollar.

Let us show our worldly neighbors, who spend money so lavishly for pleasure, how promptly and cheerfully we can devote ours to the service of our Lord and humanity.

Let the collections on Hospital Day make the opening assured.

And let each church and Sunday school do well its own part, trusting that every other will be as loyal and true.

TO OUR FORMER SUBSCRIBERS.

To the friends who have already subscribed to the fund for the Methodist Hospital, I want to announce that we will surely need their money before very long, and I trust it will be convenient for them to send it to me at an early date.

We have been most considerate and patient during the days of financial stress, but under the improved conditions we shall press the work with all vigor. We confidently expect to be at work on the additions and alterations in a little while, and to be ministering to the sick not long after.

We will soon send out notices to those whose subscriptions are past due, but we hope those who see this notice will not wait so long. We will appreciate the remittances as soon as possible.

A WORD TO SUNDAY SCHOOL SUPERINTENDENTS.

It is only fair that the Sunday schools of our four Conferences contribute the money to build the Children's Department of the Methodist Hospital, and we ask them to do as much toward this on Hospital Day as possible.

It is very important that some special arrangements be provided for the little folks in our Hospital. Of course, as long as they are very ill they must have about the same attention as any other very sick person. But we propose to get our children well. When they begin to convalesce they will not have the many things to think about and plan for that older ones have, and they will grow restless and fretful. To be rolled in where they can see some moving pictures, hear some music and stories; and have something to entertain them while the long days are passing till they are out again will be a world of help. Now, that is what we want to provide.

The children are tender-hearted and sympathetic, and they are sure to respond to the appeal for the Hospital if they are properly informed of the need and plan, and are given a chance.

Furthermore, those who have these little folks in their care should remember that, unless this tender sympathy of the child is fostered and cultivated by being given opportunities for expression, it will not come to its divinely intended fruitage in a life of Christly benevolence.

It is hoped that every Sunday school within the bounds of the Memphis, North Arkansas, Mississippi, and North Mississippi Conferences will be given a chance to do what may be in their power for this important enterprise of their Church.

Let each class make its own subscription, to be paid by June 1, and as much of it paid in cash on Hospital Day as possible. And certainly each school could raise as much as $1 a member to provide a splendid Children's Department, in which yearly hundreds of lives will be saved, and hundreds of little folks be sent back well and happy to the homes and hearts of which they are the joy and light.

Dear Superintendent, do your best for the Hospital on Hospital Day.

HINTS AND SUGGESTIONS

For Hospital Sermons.

My Chance (Matt. 25:34):

1. To prove my love and sympathy,
2. To save—body and soul,
3. To serve the Lord of Glory,
4. To practice Christly virtues and develop heavenly habits comes when I meet one less fortunate than myself.

For Want of a Friend (John 5:1-9):

Thirty-eight years of manhood wasted,
Thirty-eight years of suffering endured,
Thirty-eight years of service lost,
because there was no one who would help.

The Man Who was Healed (Acts 4:14):

This man meant much to disciples, church, society.

Would have meant nothing if not healed.

1. His Affliction furnished opportunity to manifest the love and power of Christ.
   No preaching or testimony could have made it so clear. The compassion must be in the disciples' hearts first.
2. His Healing—Surprised and attracted multitude, so giving apportunity and text for preaching Christ.
   Result: 5000 converts.
   Men come, and heed, where love is seen saving.
3. His Presence When Healed—sealed lying lips and paralyzed persecuting hands. "Seeing him, they could say nothing"—of all they were so anxious to say and do.
4. The Absence of the Healed Man is Troubling the Church To-day. She needs him greatly—to be her opportunity, and her proof. To win the world she must have God above and the Saved Man at her side.

Texts:

Christ's Command to Heal. Luke 9:2 and 10:9.
The Ultimate Test. Matt. 25:31-46.
The Credentials of the Kingdom. Matt. 11:1-5.
Nobility in Christliness rather than Creed. Luke 10:25-37.
The Man of Plenty and the Man of Want. Luke 16:19-22.
Millions for Self, but Only Crumbs for Charity. Luke 16:19-22.

A SIMPLE PLAN FOR THE SUNDAY SCHOOL TEACHER.

There are many teachers who want to do something for the Methodist Hospital but feel that their pupils are too small or too few to make the effort.

I have a simple plan that is working elsewhere with fine results, and I am sure it will surprise you if you will give it two weeks' earnest trial. It grips the interest of the little folks, it secures the help of home folks and neighbors, and it doesn't take a collection from the school.

One class of seven little girls sent us $23.75 after trying it three weeks. In one church, where the pastor insisted that they were all too poor to do anything at all, four little girls raised $15 in two days.

It will cost nothing but a post-card to try. If any Sunday school teacher wants to help the Hospital and will drop me a post-card, stating that fact and giving name and address, I will forward the plan. And I'll then furnish all necessary material, free, to make the trial.

H. M. ELLIS, 2086 Union Avenue,
Memphis, Tenn.

HOW MUCH WILL YOU GIVE?

Every loyal and true Methodist within the bounds of the four Conferences associated in this work will ask himself the question: "How much shall I give toward the building of our Methodist Hospital?"

Let's consider a little:

1. This is our Church's great deficiency. With all its splendid machinery and organization, it has no hospital in this vast territory where it could minister to the sick or wounded, even of its own family. It is neglecting a plain duty, and imposing its own sufferers on the hospitals of other denominations, and, as a Methodist, I share the reproach and shame.

2. We have been giving to the other benevolences and interests of our Church all these years, but we have given nothing to the cause of healing the sick, which command our Savior placed in the same sentence with that one we have held so sacred: "Preach the gospel." Therefore, without abating our interest in any other work of the Church, we should at once begin to make up for our long dereliction and neglect of this interest. We should, therefore, give more liberally to it than any other till it is thoroughly established, and can take rank among the regular benevolences.

3. The opportunity to build a Methodist Hospital will not come again in this territory when this is complete. We want ours to be as good as the best, and we want it to stand as the expression of our own sympathy and earnest effort to relieve the suffering.

4. The investment in the Hospital plant is a permanent one, entering on a perpetual service. It is not like the other church funds, that will be exhausted this year and must be duplicated the next. Long after we have passed to our eternal home this plant will be doing its ministry of mercy, and the daily stream of unfortunates coming for relief will still be the beneficiaries of our benevolence. Then we should make our contribution as liberal as possible.

5. We may give in partial payments, making a cash payment now, if possible, and giving our subscriptions running through several months (or years), payable as our financial ability will allow.

6. Our gifts are the tests of our sympathy for helpless sufferers, and the measure of our interest in the effort by our Church to render them relief.

Therefore let us **give all we can, in as few installments as convenient, and as much of it cash as possible.**

It may be that even now Jesus is sitting over against the treasury to behold how the people cast money into the treasury. Mark 12:41.

And, by the way, why not fill out the subscription now and forward it, with what cash you can pay, to H. M. Ellis, Field Secretary, 2086 Union Avenue, Memphis, Tenn.?

Return to

THE METHODIST HOSPITAL,

H. M. Ellis, Field Secretary, 2086 Union Avenue, Memphis, Tenn.

$..... 1916

To aid in building the **Methodist Hospital** at Memphis, Tenn., and in consideration of other subscriptions to the same Hospital, I hereby subscribe and promise to pay to said **Methodist Hospital,**

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THE NEED OF CHRISTIAN HOSPITALS.

It is not enough that we have ample hospitals: we need Christian hospitals. The saint within such institutions longs for an atmosphere that is congenial, and the dying sinner there should have the last chance. The following tragic incident recently came to my notice:

The daughter of wealthy and worldly society people was fatally injured in the collision of autos which terminated a joy ride, and was hurried to a near-by hospital. For three days the best medical and surgical skill of the city fought desperately for her life, but when they knew the end was near they sent one of their number to tell her. As gently as he could he imparted the terrible information. For a moment she lay stunned, then, frantic and wild-eyed, she seized him by the coat, and cried:

"O, I can't die! I'm not ready to die! For God's sake pray for me!"

The doctor wiped the streaming tears from his eyes, and in choked voice replied, "My dear girl, I don't even pray for myself."

Then she appealed to the other physician at the foot of the bed in the same frantic manner, and, without answering, he fled from the room.

She then turned to the nurse who was trying to quiet her, and begged piteously that she pray for her lost soul. And when she, sobbing and unable to speak, shook her head, the poor girl, flinging her arms wide in appealing gesture, shrieked: "Oh! Will no body help me? Don't anybody care?" and then fell back on her pillow, and in a little while, without hope, without prayer, without even a Christian near, passed out to meet the Judge.

"Very late," you remark.

Yes, very late; very. But in a Christian hospital she would have been given a last chance.

TO THE LAYMEN OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: You are doubtless aware of the fact that there will be held in Jackson, Jan. 26-30, a Convention of the General Laymen's Movement. As the Conference Lay Leader I trust that there will be a large attendance of the laymen from our Conference. Each afternoon there will be Denominational Conferences under the direction, usually, of some of the visiting speakers. At these meetings our own problems will be taken up and discussed as time will permit. Let every District Leader at least consider before that time his special needs and be ready to present them at the first afternoon meeting. Let all laymen consider the problems of the Church and be ready to join heartily in all the discussions. Let us give much time to prayer these next few days that a great spiritual blessing may rest upon the meeting. It is confidently expected that this chain of conventions will do even more in arousing the interest of the laymen than did the similar series of meetings held in 1910. Come to the meeting and you will be sure to carry away a new inspiration and zeal for your future work.

Yours in the Master's work,

G. L. HARRELL,
Conference Leader.

LINE UP.

As the Israelites journeyed through the wilderness, very soon after they lost sight of their leader, they went into idolatry. Indeed upon Moses' return he found them in the very act of worshiping a golden calf, and he asked the question, "Who is on the Lord's side? Let him come unto me." And all the sons of Levi gathered themselves together unto him.

The prohibitionists, in my judgment, represent those faithful Israelites, and as the leading Anti-Saloon League standard-bearer is quoted as having said seven years ago, "Whenever the line is drawn and the question is asked 'Who is on the Lord's side,' you need not have any doubt where I am going to **line up.**" The local option faction and the liquor interests, lined up together, say that this is not an **opportune time** to agitate the State-wide proposition, and they are making every effort and straining every nerve to demonstrate that the statement is true, while they certainly know that it is not. They represent those Israelites who did not **line up** on the Lord's side and were slain by the thousand. To say that the strenuous effort put forth along this line is devil-like may appear harsh and extreme, but really this is and has been the devil's way of fighting ever since man's fall. As the old fiend's purpose has ever been to deceive, so it is reasonable to conclude that the purpose of the liquor interest and its allies is the same.

They further state that there are other interests of equal importance with prohibition. In regard to this statement, it may be said that their estimate of the importance of the prohibition cause is too low, or that of some other things too high, or both. For example, they say if State-wide wins it will deprive New Orleans and the State of hundreds of thousands of dollars in revenue, thus putting a few hundred thousand dollars against suffering of every conceivable kind, as well as death, physical and eternal. Such a subterfuge! Such a comparison is enough to make any conscientious person shudder.

The so-called Christian citizen, or any citizen who **"lines up"** with the local option faction, is like a German soldier who in time of battle deserts his own army and goes to the Russian army and fights in its ranks just because he does not like the standard-bearer. If we claim to be on the Lord's side, let us **"line up" and show our colors.**

The Louisiana Annual Conference of the M. E. Church, South, in its recent session put itself on record in the following uncertain manner: "When a great moral principle is involved the Christian citizen has no other choice than to stand for that principle." **Line up on the Lord's side!**

Hodge, La. J. H. BROWN.

HOW PROHIBITION RUINED KANSAS.

Prohibition has ruined Kansas. That unfortunate commonwealth will no longer have the incentive of debt to cause it to be thrifty and economical in State affairs. Recently it held a little bonfire at which it burnt up the last evidence of State debt.

To those who fear that Virginia will fare badly without the income from the licensing of intoxicating liquors we commend the following news item from Topeka:

"Kansas will be free from debt January 1, 1916, and the one State in the Union so situated," Earl Akers, State Treasurer, announces.

"As a result members of the State executive council are planning a celebration to be held on New Year's Day in the rotunda of the statehouse.

"On that day the $159,000 in bonds outstanding against the State will be redeemed.

"It is planned that as part of the celebration these shall be burned in a 'funeral pyre' for the State's indebtedness."—Richmond Virginian.

A REMARKABLE YOUNG MAN.

Mr. Connor, the Speaker of the House of Representatives of the new Mississippi Legislature, seems to be rather an unusual young man in more ways than one. A recent issue of The Jackson Daily News contained the following brief sketch of him, which will doubtless be read by many with interest:

"'Mike' Connor, the youthful Speaker of the lower House of the Mississippi Legislature, has been a practicing attorney only a few years. He graduated from the University of Mississippi, literary department, in the class of 1910 with the B. S. degree, having entered the institution four years previously. He then went to Yale University and took special work for one term.

"Mr. Connor was president of the Senior class of 1910, president of the Blackstone Club, and on returning to the University for the 1911-12 session to complete his law course he was made editor-in-chief of "Ole Miss," the annual publication of the institution. He graduated with distinction in the law class of 1912, and represented the class as orator at the Commencement exercises.

"Thoughout his course of study at the University, Mr. Connor was prominent in the work of the literary societies and the Young Men's Christian Association. He is one of the rather few members of the Legislature who neither smokes, chews, drinks or swears. His habits, in brief, are exemplary."

Dr. W. G. Henry, pastor of the Galloway Memorial Church of Jackson, stated in his interesting letter in the Advocate last week that Mr. Connor is a Methodist, and superintendent of our Sunday school at Seminary, Miss.

A CHOICE LAYMAN TAKEN.

Rev. H. S. Spragins writes us as follows: "Doubtless you have heard of the death of our good friend, Brother H. D. Chaney, which occurred at his home at Rosedale, Miss., on Wednesday evening, January 5. His death came as a great shock to all of us, notwithstanding the fact that his health for the past few years had been such as to warn us of the inevitable. A truly good man has gone from us. It would be hard to find a man more loyal to his pastor or a better friend to the Church than was Brother Chaney."

This message causes us genuine sorrow. Death, indeed, claimed a choice spirit when Brother Chaney fell into the last long sleep. Fidelity was his dominant characteristic in all the relations and work of life. Being a druggist, he was a public servant, and his conscientiousness in ever keeping at the post of duty could not have been surpassed. He always carried the interests of the Church on his heart and was deeply concerned for its success. For many years he was our faithful Sunday school superintendent at Rosedale and his impress upon the young life of that community will not soon pass away. He had faith in Christ and loved his fellow-men. Clean, true, and wedded to noble ideals, he served his day and generation well, and has left behind a record to which his friends can point with pride. To his bereaved family we extend sympathy, and pray that Divine grace may comfort and sustain them.

WHERE GOOD COMPANY MAY BE FOUND.

Read the Bible, and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel his love.—Spurgeon.

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Secular News

By R. E. Meek.

Tbe Statue of Liberty in New York City weighs 440,000 pounds.

California produces over 20,000,000 pounds of walnuts every year.

In normal times 50 per cent of the population of France are engaged in agriculture.

During the year 1914, 41,439,761 tons of crude iron were mined in the United States.

During the year 1914 eleven million pounds of pork were produced in eleven counties in Georgia where pig clubs exist.

On Jan. 10 President Wilson re-appointed Surgeon General Rupert Blue of the Public Health Service for another term.

Camille Decoppet has been elected President and Edmund Schultness Vice-President of the Swiss Republic by the National Assembly.

The export of maize, flour, meats, potatoes, and many other foodstuffs, not including cheese and fresh fish, is prohibited by the Dutch Government.

Dr. Charles D'Artois Francis, of Brooklyn, has announced his discovery of the fact that the thyroid gland, desiccated, is not only a cure for la grippe, but that it is also a preventive of it.

The Egyptian boll weevil has found its way to India, where there are 24,505,000 acres of cotton in cultivation. As a result it is hardly probable that India will ever become a dangerous competitor of the Southern States in the world's cotton market.

William Waldorf Astor, son of John Jacob Astor, who for many years has been a British subject, has been raised to the rank of a peer. It is thought that this honor came to him because he used his money freely in helping the charities fostered by the English royal family.

A hospital for dogs in the army hospital service has been erected in Jena by convalescent German soldiers. Already the hospital contains a number of dog patients. It is estimated that 3000 or more wounded soldiers who would otherwise have died have been saved by the dogs connected with this service.

Thomas M. Osborne, warden of Sing Sing, recently went out of office under a shadow, and George W. Kirchevey, for fifteen years Dean of the Columbia School of Law, has been appointed by Gov. Whitman to take his place. Mr. Kirchevey, the new warden, is said to be opposed to capital punishment.

The only office at her disposal that the State of Mississippi allows a woman to fill is that of State Librarian. Mrs. W. F. Marshall, of Union County, has been chosen librarian for a term of four years. Miss Mattie Piunkett, who will go out of office as a result of the election, has served the State faithfully in this capacity for about sixteen years.

Mrs. Russell Sage has made public her purpose to found a department in the Emma Willard School in Troy, N. Y., which will have as its object the instruction of young ladies in domestic and industrial arts. The school, which is to be known as the Russell Sage School of Practical Art, will receive a donation of $250,000 from Mrs. Sage.

A bill will be introduced this week (Jan. 10) into both houses of the Mississippi Legislature to substitute the electric chair for hanging as a method for executing the death penalty. An effort will also be made to pass a law prohibiting public executions, against which, of late, so much opposition has, with reason, arisen among the best classes of people in the State.

During the year 1915 the number of cigars smoked in the United States was decreased by nearly 680,000,000, but this resulted in an increased consumption of cigarettes, the additional number used being 330,000,000. The decrease in the use of cigars, and the use of cigarettes in their place, is thought to have been due to an effort to economize on the part of the users of tobacco.

According to Rear Admiral Victor Blue, chief of the Bureau of Navigation, nearly 95.5 per cent of the men enlisted in the Navy are citizens of the United States. A few of the men come from our island possessions. Less than 5 per cent are foreigners. Commenting on this, Admiral Blue says: "The Navy has been Americanized by getting young men from the farms and occupations not connected with the sea."

A conscription bill was passed by the English House of Commons on Jan. 6, 1916, by a vote of 403 to 105. The bill was strongly opposed by the labor organizations, and after its passage, sitting in open congress, they expressed their disapproval of it by an overwhelming majority of votes. The three labor members of the Cabinet, Arthur Henderson, President of the Board of Education; William Brace, Parliamentary Under Secretary for Foreign Affairs, and George H. Roberts, Lord Commissioner of the Treasury, resigned.

Two women, Mrs. John Dibert and Mrs. S. B. Sneath, both of New Orleans, were elected directors of the Interstate Trust and Banking Company of New Orleans at a recent meeting of the stockholders. Commenting on this, a New Orleans paper declares that "this is the first time in the history of banking in this part of the country that women have been admitted to the directorate of an important banking institution." Whatever may be one's opinion as to the propriety of their doing so, it is certain that women are pushing to the front along all possible lines of activity.

During the year 1915 gold to the amount of $435,875,000 was imported into the United States, and the exports of the metal from this country during the same period of time amounted to only $26,875,000. The success or failure of the nation's industrial and commercial activities is largely determined at the end of each year by comparing its exports and imports of gold for the space of twelve months; so according to the above statement we have reason to consider the year through which we have just passed as very successful in so far as the material interests of the nation are concerned.

THE TEST OF HONOR.

The test of honor does not lie in the meeting of those obligations which one knows he can be physically, or legally, or by force of social influences compelled to meet. It lies rather in the voluntary and cheerful fulfillment of such obligations as no coercion could reach, and the neglect of which society is apt to condone.

For the person of honor an obligation does not have to be down in contract or subscription form. He holds himself as much bound by what he ought to do as by what he has pledged to do.

As a member of any social organization, the person of honor knows himself bound for his share, at least, assessed or not assessed, of the cost of each and every enterprise of that organization. His failure will either endanger the success of the enterprise, or compel his associates in the organization to make good the amount which properly he was due. The first would be disloyalty, which honor would not brook; the second is but another way of "holding up" one's associates for the amount he himself is due.

The person of honor never leaves to another the share of effort or expense which by right falls to himself.

THE IMPORTANCE OF THE DESPISED COLLECTION.

No one is saved who has not the spirit of Christ, "for if any man have not the spirit of Christ, he is none of His."

No one can have the spirit of Christ who has not the grace of liberality, for "the Son of Man came not to be ministered to, but to minister, and to give his life a ransom for many."

No one can develop the grace of Christian liberality without faithful practice in the habit of giving. "Give and it shall be given to you," etc.

No one can practce the habit of giving without frequent opportunities and appeals of need being brought to his notice.

Hence the people best developed in the grace of Christian benevolence will be found in those churches and communities where collections are neither feared nor shunned.

He who persists in dodging the collection can never be Christly, or ready for heaven.

The church which prohibits collections, not only robs the deserving cause of the help it should receive, but robs its members of the best chance to develop in an essential Christian grace, and thereby becomes a double traitor to the Kingdom.

THE KAISER AND THE POPE.

It is perhaps only a rumor, but it is a persistent one! It is said that the German Kaiser has promised to restore the temporal power of the pope, and to set apart the holy aeres of Palestine as a separate and celestial kingdom for the Roman pontiff. But the reciprocal favors which the pope is to do for the Kaiser, that is not announced to us, nor are we informed even as to whether the pope is pleased with the arrangement. On the whole, therefore, we refuse to be in any manner excited by this unique suggestion, and we decline to enter into the discussion of these world problems which such a plan, if seriously proposed, would certainly lay at the door of Christendom. Indeed, we do not believe there is any truth back of the rumor. The Kaiser would find in his own Protestant Germany an almost insurmountable obstacle to such a scheme; and, for the rest, we are persuaded that the Kaiser is just now deeply concerned as to his own temporal power, rather than feeling at liberty to achieve or secure the temporal power of "the prisoner of the vatican." —Methodist Recorder.

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METHODISM IN RUSTON.

The writer had the privilege of spending Sunday, Dec. 5, in the city of Ruston, the visit being occasioned by the death of Sister W. A. J. Lewis. There are now not many survivors of the splendid men and women who moved their homes from old Trenton on the Ouachita in the early days of Ruston and who were the first members of the Methodist Church which has developed so greatly in the passing years. All the friends of Brother Lewis ("Captain Billy," as he is affectionately called) will deeply sympathize with him and his family in their great bereavement.

There are some interesting facts in reference to our work in Ruston, only a few of which may be noted in a brief space.

In reference to the Orphanage, it seems that whatever mistakes may have been made by Methodism in Louisiana in other respects, the location of this splendid institution could not by any possibility have been more wisely selected. It is indeed gratifying that in its excellent environment and under the strong leadership of Brother Vaughan, it is actually accomplishing such valuable results; and also that it has so strong a hold on the affections of the people of the entire State.

The only district parsonage in the Louisiana Conference that is out of debt is conveniently located in the most desirable residence neighborhood of Ruston. The wide-awake presiding elder hopes to make the closing year of his second quadrennium his best.

Dr. Henry, who is just entering upon the second year of his pastorate, reports that his Board of Stewards are vigorously planning for increased efficiency in the financial system of the Church, and, ably seconded by his capable and charming wife, is confident of a successful year in all departments of church work.

At the Sunday morning communion service, in which large numbers participated, two rather exceptional things were noted: not a single person left the Church until the final benediction, and every member of the choir communed.

The Sunday school, with Prof. B. F. Dudley as superintendent, is well organized and active. A large number of Industrial Institute students are enrolled under the leadership of Brother Spinks, a most consecrated traveling man who prepares his Sunday school lessons in hotels, depots, and on trains, and who himself, let it be noticed, received his education in a religious school in Texas. The adult class for men is ably taught by Brother Sam Collins, a graduate of Centenary College in Jackson. This product of a Christian college is the lay commissioner of education for the Ruston District, and is deeply interested in our plans. Another graduate of Centenary College is Brother J. M. Sims, a loyal and intelligent steward.

Brother S. D. Pearce, a Ruston attorney who has for many years been a strong pillar, both in affairs of Church and of State, is also a Church school man, having attended the Southern University at Greensboro, Alabama, at the same time as Bishop Murrah. His wife, without any intermission for a long period, has, without salary, most efficiently served the Church as organist and director of music, devoting a considerable part of each week to the work of preparation for the Sabbath service. She does this as a labor of love. She, too, was formerly connected with a Church school, our own Mansfield College. Profesor R. C. Oliver, a member of the choir, is a Wofford College man.

The Principal of the public school in Ruston, Prof. C. V. Reser, a man, who, unlike a number of school men whom I meet, does not think it incompatible with his position to take an active part in denominational Church work, is also the product of a Church college and expresses great interest in Centenary.

One of earth's purest souls was Prof. C. H. Carson, Jr., a local Methodist preacher, who taught for many years in the Ruston Industrial Institute and who died not long since. His influence will ever be a benediction in the community. He was an Emory man.

Remembering that the Presiding Elder, Pastor and Orphanage Superintendent, all, attended religious schools, the question arises, What would be the result if all the influence of Church schools were substracted from Methodism in Ruston?

Shreveport, La. R. H. WYNN.

A BETTER EQUIPPED MINISTRY.

These thoughts and suggestions are not original with me, but were suggested by one of the members of the Mississippi Conference deeply interested in the better education of the young men coming into the ministry of our Church in the State of Mississippi.

This man has shown his interest in these young men by what he has done for several of them in the last few years. Now, I am not bringing any charges or complaints against anybody or any institution, but we are compelled to say that the majority of the young men coming into the ministry of the Methodist Church in the State of Mississippi in the last ten years have received very little, if any, benefit from our fine college at Jackson. Millsaps has done well with the equipment and means it has had, but if we are to reach one of the needs for which it was founded—a better educated ministry—we will be compelled to go a step further than we have yet gone by making it possible for these young men to go to college. We all remember with regret and sorrow at each session of the Annual Conference—both in North and South Mississippi—splendid young men coming up for admission on trial who are uneducated and unprepared to fill the place they seek and unable to go to school. We have to take them as they come or turn them back, and many who are turned back are unable to go to school for the lack of means. These young men come from the country homes, where nearly all of our preachers come from, and they usually are without means, and it is very hard to secure the money necessary to attend the College.

At every Conference session we hear speeches made on the needs of these young men—eloquent speeches, full of pathos and sympathy—and yet these young men come in unprepared and many are turned back, a few to return later and try again, only a little better prepared, and too many never to return. No one will dispute the fact that we are losing at this point; that we are suffering for the need of well equipped leadership. Should the Church in Mississippi go a step further and prepare to remedy this condition? In my judgment, she can, and she should do so by all means. If the Church does not do this, she will forfeit the place she has held in the State as the leading denomination. If she loses this place, it will be because she has failed at this one point, and if she fails to do this she should lose. The larger part of the wealth of the State is held, owned and controlled by Methodist people, and yet, notwithstanding the liberality of one great-hearted layman in the founding and establishing of Millsaps College and his standing challenge, for so long, to duplicate every dollar given by the people of the State, there has never been a liberal and generous contribution from our membership to this great Methodist institution. Our Baptist brethren have responded generously to the calls for Mississippi College, and this is worthy of our emulation. If the Methodist people of the State could be induced to respond as generally and liberally to Millsaps as the Baptists have to Mississippi College, we could make preparations to take care of all the young preachers coming to us asking for a place in the Church, and we would be prepared to say to those young men, "You must go to college before we take you in."

It has been suggested that the Church in the State raise the funds needed to erect and equip a building on the campus at Millsaps large enough to accommodate fifty young men in the dining room; with a sitting room, a kitchen, pantry and other needed rooms down stairs, and with a living apartment up stairs for the matron and her family, and maybe a few rooms for some of the young men. Let the needed provisions to feed these young men be furnished, partly as the orphanage is furnished, donations from any who may feel like giving, and partly provided for by the Boards of Education of the two Conferences, and say to these young men, "Come to Millsaps to college and we will feed you free while you prepare to preach the gospel." We should also see to it that there is a theological professorship in the College as soon as possible. This will make this a school of the prophets and should lead up to a higher course in the University at Atlanta.

By the way, to close with, I will say that everybody at Laurel at the recent session of the Mississippi Conference was delighted with Dr. W. J. Young and more than pleased with his work. Surely the young men who attend the University and come under the touch of such a man as Dr. Young will come out prepared in mind and spirit for the work of the ministry. W. H. SAUNDERS.

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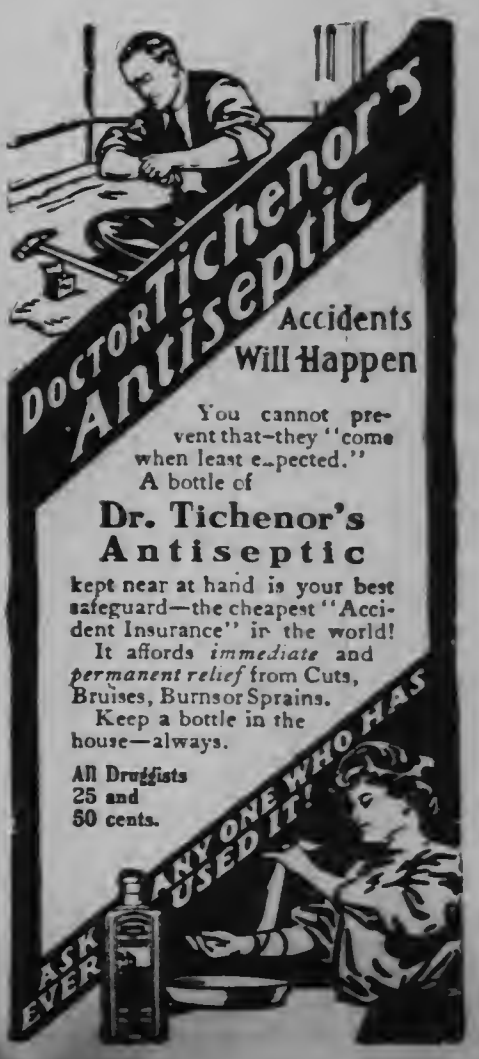
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Editorial

LET US OPEN ITS DOORS.

As will be noted, this issue of the Advocate is largely devoted to the Methodist Hospital enterprise at Memphis, Tennessee. For two or three years, when the movement in the interest of this project was first begun, we served as one of the Commissioners having it in charge, and from that time to this we have felt a deep interest in the undertaking. The progress made in carrying it forward, owing to unavoidable adverse conditions, has been regrettably slow; yet there is reason to be encouraged by what has been accomplished. A magnificent property, admirably adapted to the purposes in contemplation, has been acquired; several Annual Conferences have become thoroughly committed to the work of establishing and maintaining the institution; more than $125,000 has been secured in cash and subscriptions, and all accruing obligations have been met up to the present. Hence, it may be said that the enterprise has passed the uncertain stage and that its ultimate success is now assured.

But there has been quite enough dilly-dallying in the promotion of this project and it is high time that we were consummating it and opening the doors of the institution for service. The sum of money needed to make this possible is too small to justify a longer delay in beginning to operate the fine plant that is already in our possession. What is $35,000 to the more than 250,000 Methodists in Mississippi, West Tennessee, and North Arkansas? They could easily raise double this amount on any single Sabbath if they would only half try. A general interest and concert of effort are all that are needed to secure the funds requisite to set our hospital going.

How are our people to be aroused to the importance of this enterprise and led to lend it a helping hand? As is the case in all the other work of the Church, we must chiefly look to our busy, burdened pastors to do this. They are on the ground and have the ear and confidence of their flocks as no one else has; and therefore are in a position to lay this worthy cause appealingly on their hearts. Let this be done in every Sunday school and from every pulpit in the Conferences related to this project next Sunday, giving every one present an opportunity to make an offering. If all would do this faithfully, we dare say that the outcome would be surprising and highly gratifying. See that your charge, whether large or small, dear brother pastor, swings into line and is represented in the reports sent to Secretary Ellis. There ought not to be a blank opposite the name of any pastorate in Mississippi.

But do we really need this hospital? Of this there is not the slightest doubt. The truth is, our Church is trailing in this important field of service in this section. The Baptists have an excellent hospital in Memphis and another at Jackson, Miss.; the Presbyterians have one in Memphis and a splendid plant in New Orleans, to which a building is now being added for a free clinic; the Roman Catholics have several such institutions in this portion of the South; but the Methodists have no hospital in Louisiana, or Mississippi, or Alabama, or Arkansas, or West Tennessee. Yet we dare say that if the assessments of the property holdings of the members of the various denominations in this stretch of territory were available, it would be found that there is no religious organization in it that is stronger financially than the Methodist Church. This showing lacks much of being creditable to us.

Nor is our deficiency in this respect one that is of little consequence. We dare say that if the truth were known it would be found that we are already suffering considerable loss because of it, and there is no doubt that unless we strengthen our Church in this particular we shall suffer vastly more largely from this weakness in the coming years. Living in one of the great Roman Catholic centers of the country, we are in a position to know to some extent how that great ecclesiasticism, through its various arms of benevolence, is constantly making inroads upon the membership of the Protestant Churches. Only a few days since we had occasion to make inquiry concerning a woman in pitiable plight, an utter wreck from the opium habit, who happened to drift into the Advocate office, and we learned that, though a Protestant, she had a little son who is being cared for in a Catholic institution. Herein lies the explanation of why it is so difficult for the Protestant bodies to make headway where the Romish Church has sway. With forms of philanthropy to minister to practically every physical or social ill to which humanity is heir, Roman Catholicism is strongly entrenched, and to endeavor to dispossess it of any field is like charging an enemy behind well-nigh impregnable fortifications. Though accounting it unsound and unworthy in so many respects, we may well learn a lesson at this point from this wonderful ecclesiastical organization which has survived the passing of centures and has extended itself so largely over the world. There need be no conflict between institutional and evangelical Christianity. On the contrary, the Church that would be evangelistic to the highest maximum of efficiency should, through philantropic agencies, seek to throw out in every direction life-lines to save (soul and body) the perishing millions of the race. The only point to be guarded is to see that the vital fact that the highest function of Christianity is spiritual, not in any sense material, is ever kept in mind.

That the service rendered through hospitals deserves high appraisement among the multiplying benevolent activities of modern Christianity, there can be no question. If we were asked to name the one institution (other than the Christian Church itself) in the State of Louisiana, or perhaps in the entire South, that is doing the most telling philanthropic work, we should answer without hesitation, the Charity Hospital of New Orleans. There are millions of dollars invested in this great plant; it has numerous buildings, and the State and city and general public are behind it. The 'phone number of its ambulance corps is underneath nearly all the telephones in the stores, shops, factories, and public places in New Orleans, and when a person is injured the question of expense is not considered, but he is at once hurried to the Charity Hospital, where he is given attention and medical treatment. This service is open to the poorest as well as the richest. For years this great institution kept its doors open to the destitute and suffering of the adjoining States, as well of the Crescent City and Louisiana; but its patronage finally became so large that it was forced to restrict its service to the State in which it is situated. Who can measure the influence of this noble institution? Yet, vast as it is, we believe it would be largely increased if it were operated under a thoroughly Christian management. Indeed, it is our firm conviction that the Church can surpass the State in the work to be done in the field of philanthropy fully as much, if not more, than she can in the field of education. Those who nurse the sick and care for the afflicted and helpless ought to possess Christlike hearts. If they minister in Jesus' name, they are apt to have a larger sympathy, a more lasting patience, and a tenderer touch.

We crave for our fast-growing Church a large place in this widening sphere of Christian activity in the future. **And especially do we hope that those directing our hospital enterprises will see that they are made as generally helpful to destitute sufferers as is possible.** This is a matter of the utmost importance.

We shall only add that we consider Memphis an ideal location for our Hospital. Situated on the bank of the great Mississippi River, in the center of a large and remarkably fertile cotton-growing region, with railroads reaching it from every direction, it is already one of the foremost cities of the South and is destined steadily to increase in importance as a center of population and commerce as the years pass. The Medical Department of the University of Tennessee is located there, and about it will always be gathered physicians of eminence and the most up-to-date skill. At such a place, our plant, if properly equipped and operated, will exercise a great influence, not only locally, but for hundreds of miles in every direction. It therefore, by every token, behooves us to see that it is made equal to the best institutions of the kind in the land. So let us, as the first step in this direction, raise next Sunday the money necessary to enable us to begin to serve the public. This will tend to enthuse our people concerning the enterprise and make further progress comparatively easy. Before us is a great opportunity. Surely, we will not trifle with it longer. A position in the rear does not befit Methodism. It is not in keeping with her past history. The proper place for her banners is in the forefront.

A QUEER VARIETY.

It is a strange kind of a prohibitionist who is willing to shut up the saloons only by means of the "parish unit." He does not mind denying his near-by neighbors the right to purchase liquor at will, but if a brother happens to live just across the parish, he thinks it would be a terrible indignity to impose such a restriction upon him. Strictly a HOME MISSIONARY is this type of a prohibitionist. If his inmost heart could be looked upon, we wonder whose "image and superscription" it would bear. We have an idea, but we will not be unkind enough to state our opinion here.

MUCH TO HIS CREDIT.

Mr. Norman Walker, one of the editors of The Times-Picayune, in discussing the political situation in Louisana, a few days ago, stated that Lieutenant-Governor Barret's campaign for the office of Governor had suffered because in pressing it he had not gone beyond $6000, the amount legally allowed for this purpose. If Mr. Barret has observed the law regulating the expenditure of money in political contests, he is very much to be commended for so doing, and the better element of the State's citizenship should see that he does not suffer loss on this account. The use of large sums of money in politics is a very grave evil, and it has been vigorously legislated against in nearly all the commonwealths of the Union.

PERSONAL AND OTHER NOTES.

Bishop Candler will leave Atlanta to visit our Mexican Missions on January 21. He will spend next Sunday, January 23, in Houston, Texas.

Rev. J. L. Williams, of Leesville, La., issued to the members of his congregation, in a very attractive form, a New Year pastoral letter which was beautiful in its sentiments. Brother Williams seems to be a wide-awake and progressive leader of the hosts of Israel.

The work at Kosciusko, Miss., is progressing favorably under the guiding hand of the new pas-

tor, Rev. S. A. Brown. We have received from Brother Brown an interesting communication concerning his charge, which will appear in our "From the Field Department" next week.

Rev. A. S. Lutz, the new presding elder of the Monroe (La.) District, is giving a good account of himself in his important field. Echoes reaching this office show that he is making a fine impression wherever he goes.

Rev. C. D. Atkinson, the new presiding elder of the Shreveport District, is keeping busy in his "diocese." According to report, he is beginning already to wear the harness as a district superintendent like a veteran.

Rev. J. M. Boykin, from the Meridian (Miss.) District, has been appointed to serve the Covington (La.) charge and has entered upon his work there. We are informed that he has been well received and has made a very favorable impression upon the people.

Governor Brewer's appointment of Judge J. Morgan Stevens to the Supreme Bench of Mississippi was confirmed by the State Legislature last week. The term of a Supreme Judge in Mississippi is nine years. Judge Stevens has already shown that he is well fitted for this high office.

Rev. Felix R. Hill, Jr., has been cordially welcomed for the new year by the Rayne Memorial congregation, this city, and the work is going forward encouragingly under his direction. Plans are under way to improve greatly this historic house of worship in the near future.

Rev. R. A. Sibley of Carthage, Miss., reports that he has entered upon the work of the new year with good prospects of success. He has called for lists of our subscribers at all points in his charge and will endeavor to extend the circulation of the Conference organ among his parishioners.

Rev. W. D. Kleinschmidt writes us as follows: "Please announce through the Advocate that the Athens (La.) M. E. Church, South, will be dedicated Suuday, January 30. Rev. J. M. Heury, D. D., of Rustou, will preach the dedicatory sermon. All former pastors are cordially invited to be present."

Keep in mind the fact that the Laymen's Missionary Convention will begin at the First Methodist Church in this city next Sunday. All the Protestant denominations of New Orleans will participate in it. At the evening hour Bishop Lambuth will deliver his famous lecture on "Ploneering in Africa."

The matter concerning the Memphis Methodist Hospital appearing in this issue of the Advocate, with the exception of the editorial on the eighth page, was collected or written by Rev. H. M. Ellis, the Field Secretary for that institution. All the unsigned contributions relative to that enterprise are from his pen.

Rev. W. F. Rogers of Sallis, Miss., writes as follows: "Everything is progressing favorably with us. We observed "Grenada College Day" last Sunday, Jan. 9, and got a liberal contribution. Our new presiding elder, Rev. W. W. Mitchell, was with us on the first Sunday in January and preached two excellent sermons."

The January Number of the Missionary Voice was largely devoted to a discussion of "Preparedness, Peace," etc. Rev. R. B. Eleazer, the editor, requests us to state that a copy of that issue will be sent without charge to any one applying to the Board of Missions of the M. E. Church, South, 810 Broadway, Nashville, Tenn.

Rev. C. H. Ellis, one of the highly esteemed superannuates of the Mississippi Conference, is serving the New Augusta (Miss.) charge for his son-in-law, Rev. J. W. Chisolm, who is attending the Theological Department of Emory University. It scarcely needs to be said that Brother Chisolm has left his flock in safe hands.

Rev. A. S. Brisco, of Lamar, Miss., sounds an optimistic note from his charge. He sends us a new subscription, and says: "I value your paper as an assistant pastor more and more." One of the chief aims that we have for the Advocate is to make it re-enforce our pastors in their labors to build up the Church and Kingdom.

Rev. N. E. Joyner has begun his pastorate at the Carrollton Avenue Church of New Orleans with his accustomed energy and the people are responding to his leadership. He has faith in the future of this church and will not spare himself in trying to get it in shape to serve efficiently the section of the city in which it is located.

We make grateful acknowledgment to Rev. R. M. Evans, of Calhoun City, Miss., for several subscriptions, forwarded on the 10th inst. Both as a preacher and pastor, Brother Evans always gives a good account of himself in the field to which he is assigned. We know no minister whom we believe to be more fully consecrated to the Master's work.

Rev. W. S. Lagrone is much pleased with his new pastorate at Drew, Miss., and is laying his plans for the year's work. The "Week of Prayer" was observed, with a gratifying attendance upon the services. He is beginning to think of his revival meeting already. He will probably do his own preaching and have the Wisdom Sisters, of Macon, Mo., to do the singing.

Rev. J. B. Randolph, Superintendent of the Mississippi Methodist Orphanage, says: "We start the year with a clean balance sheet, and we hope to keep out of debt." Let the Methodist people of Mississippi help Brother Randolph to realize this earnest desire. We shall have something further to say concerning the financial support of our Orphanges in the near future.

Rev. W. L. Duren, President of the Board of Missions of the North Mississippi Conference, has called a meeting of that body at Grenada, January 27-28. The opening session will be at 7 p. m. on Thursday, the 27th. All members of the Board and the presiding elders of the Conference are urgently requested to attend. Dr. E. H. Rawlings, of Nashville, Tenn., will be present.

We have in hand a copy of the Journal of the East Oklahoma Conference, issued under the direction of Rev. W. L. Broome, of Bristow, Okla., the Conference Secretary. It is a well arranged and highly creditable annual, and shows that Southern Methodism is prospering in that section of the State of Oklahoma. Brother Broome has our thanks for remembering us with a copy of this publication.

A layman writes us as follows: "I traveled over a considerable part of the patronizing territory of the New Orleans Advocate last year and I learned of several pastors in good-sized towns who had no regular mid-week prayer meeting." We wonder if this can be true. A church without a prayer meeting, no matter what else in the way of organizations it may have, is to be commiserated. Its spirituality is evidently at a low ebb.

Rev. W. M. Williams, of Collins, Miss., writes: "My son, Frank Stow Williams, and his wife sailed from San Francisco on January 6 for China, where they will take up their work in Soochow University. They are full of hope and enthusiasm concerning their labors in that institution. We enjoyed the few days that our children were with us during Christmas, but we are now all alone again. However, we are well and are happy in our pastorate."

Dr. A. F. Watkins, of Jackson, Miss., in a personal note to the Editor, says: "We have a brand-new Legislature in session here, and I hope that you can run up and look in on it." We trust that we may have this pleasure before the Solons adjourn. The Jackson Daily News stated some days ago that there is an unusually large number of college men in the present Legislature, Millsaps College, the State University, and Mississippi College, especially, being well represented.

In a business note to our office, Rev. W. M. McIntosh, of Iuka, Miss., says: "Everything is moving along nicely up this way. I am getting ready to start out in my evangelistic work. I want this to he the best year of my life. I am doing my best to get to heaven and to carry everybody else that I can with me." Brother McIntosh's engagements last year were mostly in the West, where he held some of the greatest revivals in his truly remarkable ministry. The brethren needing assistance in their meetings would do well to write him without delay.

Great is Tupelo' Brother O. W. Bradley forwarded to us on January 14, 39 subscriptions to the Advocate, 11 of which were new. He says: "I asked Mrs. A. D. Robins to look after the Interests of the Advocate, after a few remarks on the subject last Sunday, and I am sending you the list of subscribers which she has turned over to me. Things have moved off well here and I anticipste a good year. Fine folks are these in Tupelo." We are grateful both to Sister Robins and Brother Bradley for this good work in behalf of the Conference organ.

Mrs. Vic T. Hoyle, of Tupelo, Miss., writes: "The annual meeting of the Woman's Missionary Society of the North Mississippi Conference will be held at Clarksdale, February 23-27. Dr. S. D. Gordon, of New York, will give a series of devotional talks. We will also have efficient help from the Council, and a returned missionary and our deaconesses will be present. I hope to be strong enough to attend and preside over some of the sessions. The names of delegates should be sent to Mrs. W. K. Herrin, chairman of the Entertainment Committee, Clarksdale, Miss."

Dr J. A. Parker, who is on the honor roll of the Louisiana Conference, and who came to New Orleans for medical treatment two or three weeks ago, is still here at the Touro Infirmary. After a careful examination of his physical condition, his physicians decided that an operation would not help him and left him to wrestle with the disease afflicting him without the aid of surgery. His condition is considered quite serious. Sister Parker is with him. Let the readers of the Advocate remember this worthy veteran and his loved ones at the throne of grace in this time of trial and anxiety.

Rev. N. B. Harmon, of Magnolia, Miss., informs us that his health has greatly improved and that he hopes soon to possess his usual vigor and strength. This will be good news to Brother Harmon's many friends in Mississippi and elsewhere.

Last Sunday was "Rally Day" at the Parker Memorial Church of this city. Despite the downpour of rain, a fine audience was in attendance. After an appropriate sermon by the pastor, Rev. R. H. Harper, the officials chosen for the new Conference year were impressively installed. The stewards presented Mr. Jones, the faithful organist who serves without remuneration, a beautiful portfolio as a token of the Church's high appreciation of his work. Brother Harper has entered upon his third year as the pastor of this flock with its prospects brighter than they have been before in many years, or perhaps in its entire history.

A note from Rev. W. N. Duncan, our pastor at Winona, Miss., states that Rev. G. W. Bachman returned home sick from the North Mississippi Annual Conference in New Albany early in December and that he has been out of his room but a few times since. He does not improve and his physicians regard his condition as very grave. Let the brethren remember this noble veteran and his family in their prayers at this critical time. No more faithful minister than Brother Bachman ever wrought in Mississippi, and his host of friends throughout that State and elsewhere in the Church will learn with sincere sorrow of his serious illness. May he be consciously in the gracious keeping of the Heavenly Father!

Under date of January 11, Rev. J. L. Greenway of Silver Creek, Miss., writes: "Brother D. C. Farmer, who is a local preacher in our Church, and who for a number of years was in the active work, recently fell and fractured his thigh and three of his ribs. Since the death of his wife at Wesson, a few months ago, he has made his home with his daughter, Mrs. S. C. Armstrong, at Oakvale, where he is now being tenderly cared for. While he is suffering much pain, it is hoped that he will recover. Father Farmer is much beloved and has the sympathy of many friends, who will greatly miss him from church and Sunday school." We regret to learn of Brother Farmer's painful accident, and we trust that ere this his sufferings have abated and that he has begun to show a decided improvement.

Mr. J. H. Ledyard, the efficient superintendent of our fine Sunday school at Tupelo, Miss., sends us the following interesting note: "The Sunday school of the First Methodist Church at Corinth, Miss., through its superintendent, Mr. H. M. Weaver, has challenged our Sunday school in Tupelo to an attendance contest to run through the months of January and February, the school showing the largest average attendance for that time to be declared the winner. For the first two Sundays the contest stands: Tupelo, 689 present, Corinth, 641. The contest is creating much interest in the two cities and each school is bestirring itself to win." Both from Tupelo and Corinth we have received comic cards ridiculing pleasantly the other side in this earnest race for the place of leadership.

Brother W. H. Bradley, of Flora, Miss., sends us a copy of some resolutions adopted concerning Rev. M. L. White, who served that charge with great acceptability for the past two years. He is commended for his untiring zeal and energy, for the assistance that he gave in wiping out the debt on the parsonage and church, for his aid in improving the latter structure and making valuable additions to it, and for his liberal giving which admirably re-enforced his work. A high appreciation is also expressed for Brother White's family, and both he and the members of his household are heartily commended to the people to whom they have now been sent to minister. A cordial greeting is, furthermore, extended to the new pastor, Rev. M. F. Adams, and he is assured that he will be given earnest co-operation.

Rev. J. H. Holder, presiding elder of the Sardis District, writes: "Things are moving off nicely in the district. The preachers are all in place and hard at work. We are looking forward to a great year. Mounger, at Charleston, is moving into a new eight room parsonage. It is a beauty. Park, Brooks, and Bennett are well started in their new fields and the people are delighted. Wendel, the faithful, has had some sickness in his home but undeterred by this, is pushing ahead and doing a great work in his way. Brother Porter is beginning his fourth year at Oakland more beloved than ever. The people are sorry that the time limit will not permit them to keep him indefinitely. Baker and Collins are stirring things, as is their custom. Good news also comes from the other charges. I shall soon be in them, helping the brethren to get started."

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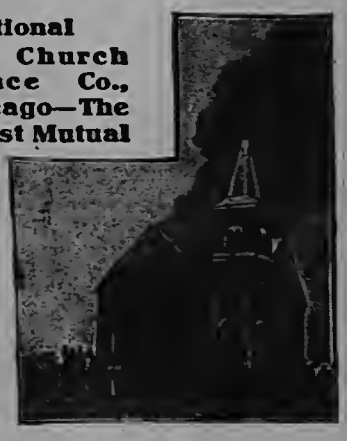

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. FLOYD McPHERSON passed from this life on Dec. 17, 1915. The remains were brought to Morton on Saturday for interment in the Morton Cemetery. The funeral services were conducted by Rev. C. W. Crosby in the First Methodist Church at Morton, and were concluded at the cemetery by the writer. In her going, she leaves a mother, a husband, a five-year-old child, and a host of friends to mourn their loss. May God in all his mercy abide with them.

JAMES W. EVANS.

Morton Miss.

Little MARY L. SCALES, infant daughter of Mr. and Mrs. John Scales, was born on June 13, 1914, and died on Dec. 19, 1915. God in the dispensation of his providence saw fit to translate this sweet babe from earth to the heavenly home where there are no cares and sorrows. The funeral service was conducted at the home of the child's parents on Dec. 20 by the writer and Rev. D. W. Mowder, pastor of the Baptist Church at Lena. The interment of the body was made in the Cemetery at Morton, Miss. May God's richest blessings rest upon the broken-hearted loved ones left behind. The child is only sleeping!

JAMES W. EVANS.

The time between Jan. 31, 1914, and Nov. 19, 1915, marks the brief life of our infant son, BENJAMIN DOUGLAS PICKETT, who was ill only six days. Funeral services were conducted at the parsonage at Escatawpa, Miss., on Nov. 20 by Revs. B. F. Jones and W. W. Moore, and at the grave at McGowan's Chapel, Quitman, Miss., by Rev. A. J. Davis on Sunday, Nov. 21. May our Heavenly Father richly bless all those who so kindly assisted us in this trying ordeal. In our sadness there is mingled the joy of trust and resignation to the will of God, and we ourselves find comfort in the Christ whose life we try to exemplify and preach to others.

Rev. and Mrs. R. T. PICKETT.

The subject of this sketch, W. E. DEES, was born on May 26, 1841, and died on Dec. 26, 1915. He served well his country as a soldier and citizen, and our Church as a steward. He was one steward who visited from house to house and prayed with the people. In the home, he was a devoted husband and father, and while his was a life of sacrifice and service, he seemed to be unconscious of the fact that from his life flowed a stream of holy influence that led men to a higher and better life. At the Baptist Hospital in Memphis, on Dec. 6, he underwent a serious operation, and all that loving hands could do failed to save his life. At his request, he was carried to his home at Heminghway, Carroll County, Miss., from which he went home to be with God and loved ones, among whom is his loving wife who preceded him to the grave.

As he lived, so he died—in peace with God and all mankind. And so we write, "Blessed are the dead that die in the Lord." He will be greatly missed in the Church and home circle. May God bless and comfort his orphaned children!

A former pastor,
G. W. McLAIN.

When LAFAYETTE CUMMINS ceased to breathe on Nov. 6, 1915, one of the best citizens of Pontotoc County passed from among us. He was born on Feb. 20, 1853, in Johnson County, Mo., being a son of Sanford and Demaris Cummins. This family moved to Lafayette County, Miss., when the subject of this sketch was about 12 years of age. He made Lafayette County his home until 1887, when he moved to Toccopola, Pontotoc County. Brother Cummins was happily married to Miss Pattie V. Hill, of Fayette County, Tenn., on Sept. 8, 1875. They lived together until the latter's death in February, 1885. He married Miss A. M. Whiteside, of Pontotoc County, Miss., on Jan. 5, 1888. He was converted in early life and joined the Methodist Episcopal Church, South. He had and deserved the confidence of all who knew him. He served as a steward in the Church and as a trustee of the church and parsonage, and filled these offices with fidelity and credit. He was generous, hospitable and pure in heart and life. His home was the preacher's home from the day he became the head of a family. He was loved by all who knew him; indeed to know him was to love him.

His pastor, T. J. HOPPER.

On November 10, 1915, we laid to rest in the cemetery on the hill, at Greenwood, La., all that remained of a most excellent and lovely character, Sister LOUISA M. MORE. She first saw the light of this world on May 17, 1845. Early in life she caught a vision of God and soon saw that Greater Light to whom she surrender her all, uniting with the Methodist Church at Greenwood, and giving to it her best service. Perhaps it was in connection with the Woman's Missionary Society (being its senior member at the time of her death) that she did her largest work.

Sister More was, in 1892, united in marriage by the writer to Mr. John M. More, a man of very worthy Christian character. Having no child of her own, she adopted a little boy, to whom she devoted the love of her motherly heart. He, with her venerable husband, other loved ones, and many friends remain to mourn her departure. For several weeks she suffered much bodily pain, yet her spirit was calm—and she was patient through it all But God, who loved her too well to let her suffer longer, came and took her to himself that the weary body might rest from its toils and sufferings till the resurrection of the just. Look up, sorrowing ones, to where she is waiting and watching for you. W. F. HENDERSON.

RESOLUTIONS OF RESPECT.

It is with a feeling of sadness that the Woman's Missionary Society of South Side Methodist Church, Meridian, Miss., pays this last act of respect to the memory of one of its most loyal members, Mrs. Mary Alice Yates. Sister Yates was a woman of fine qualities, active, unselfish, always ministering to the sick and needy and looking to the uplifting of others. Therefore, be it resolved:

1. That while we, as the Missionary Society, bow in submission to God's will, we have sustained a great loss and our Society is poorer for our sister's removal.

2. That in appreciation of her labor and love among us, we extend to the sorrowing family our love and sympathy in their great trial.

3. That a copy of these resolutions be sent to her daughter, Mrs. Jno. Dick, a copy be sent to the New Orleans Christian Advocate, and that a copy be spread upon the minutes of the Society.

Signed: Mrs. Leon Elizey, Mrs. A. M. Broadfoot, Mrs. Geo. Shirley.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Mrs. WINSLOW'S SOOTHING SYRUP
Purely Vegetable—Not Narcotic
Successfully used for over seventy years, for teething children. Soothes the child, softens the gums, allays all pain, dispels wind colic and is the best known remedy for infantile diarrhoea. Makes baby's teething safe. Insist on "Mrs. Winslow's Soothing Syrup" and accept no substitute. Twenty-five cents at good druggists.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.
HINDERCORNS Removes Corns, Callonses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Cabbage Plants
53 Acres of Genuine FROST PROOF Cabbage Plants.
Our cabbage plants this season are the finest we have ever grown, and if you want good strong plants that will be sure to make heads, send us your orders. We ship promptly, guarantee full count, and safe delivery. Varieties; Early Jersey Wakefield, Chas. Wakefield Succession, Flat Dutch, Early Drumhead. Price: 500 for $1.00; 1000 for $1.80 postpaid and insured. By express 1000 for $1.25; per 1000 in lots of 5000 for $1.00; 10,000 for 90c; 15,000 for 85c; 20,000 for 75c, per 1000.
Beet and onion plants the same price. Big Boston lettuce plants $1.50 per 1000. Nancy Hall and Porto Rico potato plants ready April 1st.
Write for our illustrated catalogue, which gives a full description of all our plants, and tells how to grow them.

PIEDMONT PLANT CO.
ALBANY, GA., or GREENVILLE, S. C.

Geraty's Frost-Proof CABBAGE PLANTS FREE
We will mail free, postpaid, a package of plants for testing, to anyone who will write for same and report results after plants are matured. **They will stand a temperature of 10 degrees above zero without injury, and mature three to six weeks earlier than hot-bed or frame grown plants if planted in the open field six weeks or a month sooner than home grown plants.** Our prices by parcel post, postage paid, are 50 plants for 20c; 100 for 35c; 500 for $1.25; 1000 or more at $2.25 per 1000. By express charges collect, at $1.50 per 1000.
W. C. GERATY CO., Box 5, Yonges Island, S. C.

To Darken Hair Apply Sage Tea
Look Young! Bring Back Its Natural Color, Gloss and Thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell because it does so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.—Adv.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 17-G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point.....
(Please write distinctly).

REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanish entirely.

Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system. Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers, of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

MILES MEDICAL CO., Elkhart, Ind.

HATTIESBURG DISTRICT NOTES.

The presiding elders of the Mississippi Conference held a council meeting at Main Street Church of this place last Wednesday, Jan. 5. All except Rev. P. D. Hardin, were present.

They agreed on the following dates for the district conferences: Hattiesburg, at Prentiss, April 12; Brookhaven, April 18; Port Gibson, at Gloster, April 27; Seashore, May 3; Meridian, May 10; Newton, at Rose Hill, May 16.

Almost without exception, the preachers in this district have been kindly received, and are hard at work. The promise is good for a great year's work.

Rev. Jas. M. Lewis has made a fine start at Prentiss. He and family were graciously received by all the churches on his work. He has a fine board of stewards, and they are carefully looking after every interest of the Church.

Rev. C. W. Crisler has had a two weeks' serious wrestle with la grippe. He is, however, recovering now, and will be able to preach next Sunday.

Rev. W. A. Terry is beginning his new work under very favorable circumstances. The Broad Street Church has given him and his family an encouraging beginning.

The Priscillian Society of Court Street Church gave their now pastor and his family a happy reception last Friday, Jan. 7, at 3:30 p. m., at the residence of Mrs. Curran W. Sullivan. Mrs. Sullivan is the youngest daughter of our lamented friend and brother, Rev. J. W. Chambers.

The sudden death of Mrs. E. H. Mounger, wife of Brother E. H. Mounger, for many years one of the loved and trusted leaders of our Conference, has brought great sorrow to the Methodism of Hattiesburg. He worshiped last Sunday at the Court Street Church, where all hearts were in tender sympathy with him. T. W. A.

A NOTE FROM BROTHER FULLILOVE.

Dear Dr. Meek: I must write a few more words to give expression to my feelings toward my dear brethren and friends. Tongue can never tell of the comfort and peace which have come to our hearts, since my dear wife and the mother of our home left us, from the sweet letters which have come in from the brethren in nearly every mail. I received a very consoling letter from Rev. I. D. Borders who now lives in Kansas City, Mo. Brother Borders and I have always been the most intimate of friends. My dear brethren, I have always loved you, but it seems that I now love you more. I know the God whom I serve and the Gospel which I preach to others is sufficient for me. While the cloud still hovers around, my Savior is near. He has wept with us as he did with Mary and Martha. May the blessings of a wise Providence be with you all! Pray for us.

Your brother in Christian love,
B. P. FULLILOVE.

Rienzi, Miss.

IN APPRECIATION OF SISTER FULLILOVE.

(Adopted by the Ladies' Aid Society at Abbeville, Miss., at a recent meeting.)

It is with the deepest regret that we note the death of Sister Fullilove, wife of Rev. B. P. Fullilove, formerly of this charge. For two years Sister Fullilove served us faithfully in the capacity of a pastor's wife. She was also president of our Ladies' Aid Society while she was with us. Among us Sister Fullilove was known and loved because of her sweet Christian character and for the good that she did. With feelings of deep regret and heartfelt sympathy, we give expression to these few words in loving memory of her. And while we feel a deep sympathy for her grief-stricken family, we know that her death was only a gentle awakening to a brighter, better life.

MRS. MARY C. CHILDS.

Mrs. Mary Cecelia Childs, wife of Dr. William Childs, of St. Landry Parish, departed this life on Jan. 6, after an extended illness.

Mrs. Childs was born in St. Landry Parish on June 3, 1857; was married on Dec. 23, 1879, and was the mother of nine children, of whom seven are living. She was reared ten miles from Opelousas in the parish of her birth, and was the daughter of Madison and Marie Young.

The deceased was well known in this section of the State. Her generosity to the poor and needy made her home a frequenting place for many who enjoyed her hospitable bounty. The spirit of giving was a religion sacred to her. At times it seemed limitless in its magnanimity, yet the larder was always full, and she and hers prospered and their worldly possessions only grew with the years and her bounteous goodness. Her poor relatives were closest to her heart, and several of them partook regularly of her benevolent gifts. Had she lived close to the greater moving streams of humanity, instead of in a quite remote country community, it is not easy to conjecture to what magnanimous an extent her generous heart would have gone in its dissemination of charities to those less fortunate.

Her children—seven in all—were devoted to her. Her husband never opposed her in her philanthrophy. Her death came as a bolt from the blue, a surprise and a shock, being unexpected even by those closest to her life.

Mrs. Childs was a member of the Methodist Episcopal Church, South, and held membership for many years at Church Point, La., a small chapel little more than a mission, where her generosity and influence with her family went far in keeping this struggling church alive.

Her name is graven on the stone,
That friendship tears will often wet;
But each true child's heart upon—
That name is stamped more deeply yet.

Eunice, La. A. B. C.

MEMORIAL RESOLUTIONS.

Inasmuch as God saw fit to call home dear little DIXIE FATHEREE be it

Resolved, That we as teachers and students of the Baxterville Consolidated School, Baxterville, Miss., extend to her father and mother, Mr. and Mrs. M. Fatheree, and her grandparents, Mr. and Mrs. M. C. Sartin, and their family, our sincere sympathy for them in this, their great bereavement.

Also be it Resolved, That in our petitions we will fail not in asking for them that sustaining grace and comfort which God only can give, and most surely does give, as they submit fully to the will of Him who doeth all things well.

A MESSAGE FROM BROTHER GOLDEN.

My brethren of the Mississippi Conference might be glad to know that I have regained my health and am doing as good work as I have ever done. I feel sure that I would not be alive to-day if I had remained in the East. This is truly a great climate, but one has to come in time. I have seen many lose their fight for life because they came too late. I weigh 156 pounds and my throat and lungs feel as well as ever. I have not had the catarrhal headache since I came West. I feel as well as I ever did in my life, and the doctors say that I am entirely well of tubercular trouble.

The West is a great country, but it takes a hero to stay at the bat out here. These people do not want sermonettes or manuscripts. They want a preacher to hit the ball—no fouls. Three strikes and you are out. It takes a man, and he must live close to God, to keep church work up to the front in the West.

Doctor, you are giving us a good paper, and the Advocate is faithful to come each week with its helpful messages of truth. Best wishes to you in your great work, and to the members of the Mississippi Conference.

Toyah, Tex. J. J. GOLDEN.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.

Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Calomel Seldom Sold Here Now

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

DOCTOR SAVES A BLACKSMITH.

Some time ago I was taken with Kidney trouble which caused me to give up my work as blacksmith. I lost my appetite and could not sleep, from the dreadful pains that would come over me, from my kidneys. I was treated by a physician for about three months. He could not help me so finally he prescribed Dr. Kilmer's Swamp-Root. I started taking same and before I had finished taking the first bottle I begun to eat and sleep better than I had in a long time. I continued to take same until I was entirely cured and took on considerable weight.

I am now back working at my trade again and never felt better in my life. I appreciate what Swamp-Root has done for me and will recommend it to anyone who suffers with their kidneys. When physicians fail to give relief and then prescribe Swamp-Root, they sure know of its merits. I am,

Very truly yours,
S. A. HALE,
Henrietta, N. Y.

State of New York
County of Monroe, ss.

S. A. Hale, of Henrietta, N. Y., being duly sworn deposes and says that he is the person who wrote the foregoing testimonial letter to Dr. Kilmer & Co., and knows the facts stated therein to be true.

Subscribed and sworn to before me this 20th day of July, 1909.

MORRIS T. GRIFFIN,
Notary Public.

Letter to
Dr. Kilmer & Co.
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

"What a world of hate, suspicion, distrust, misunderstanding this war has created! We cannot help being in such a world, but we can help being of it."

LEE'S SEEDS
ESTABLISHED 1898

You will be pleased with the results of LEE'S SEEDS.
Write today for 1916 Catalogue.
SPECIALTIES: Bermuda Grass Seed, Fancy Arkansas Grown Seed Corn.
Samples on request.
ARTHUR G. LEE
FORT SMITH, ARKANSAS

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

BYHALIA, MISS.

Dear Brother Meek: Having seen nothing in the Advocate from the Byhalia charge since Conference, I feel like writing something about this part of Holly Springs District. During the past two years, under the ministry of our beloved pastor, Rev. L. A. McKeown, there have been wonderful manifestations of the Holy Spirit among us. Scores have been converted and added to the Church and a wave of spiritual uplift has shown itself among the membership.

Taking into consideration this evidence of Divine approval of the faithful work done by the pastor, no wonder the people desired to have Brother McKeown returned, and they certainly were delighted when news came from Conference that he had been appointed to this charge for the year 1916.

Brother McKeown is a great worker in the Master's vineyard; so he preaches once a month to two congregations outside of his regular work. Of course, these are afternoon appointments. At one of these he has organized a church with a good membership and a growing Sunday school.

While we are rejoicing over the return of Brother McKeown, it is attended with regret to part with Brother Tucker, our presiding elder, who was changed because of the time limit. He showed himself possessed of the spirit of the Master and performed his duties faithfully, and was loved by our people, who are glad that he is appointed to a good charge at Grenada. Our new presiding elder, Rev. J. H. Felts, was with us the third Sunday and preached an eloquent sermon at 11 a. m. The people were delighted with the sermon, and, judging by this effort, he is fully up to the standard.

Brother Robert Davis, who has lately returned from the Baptist Hospital at Memphis, where he submitted to an operation, is now confined to his room. I had the pleasure of visiting him in his room and found him in fine spirits and willing and able to discuss subjects as they came up. It is a habit of his to attend the Annual Conference, so it was a sore disappointment when he was not able to go to the Conference at New Albany. Such a saintly man is a benediction to a community. Hot or cold weather does not deter this gray-haired follower of the Man of Gallilee from walking to Church and Sunday school.

A few Sunday nights ago Rev. Charles Moss delivered an interesting and instructing sermon at our Church. He was listened to with marked attention. Many of the congregation were schoolmates of his when he lived at Byhalia. They have reason to be proud of him, for he is making good. Rev. S. A. Brown, a former esteemed pastor by invitation, delivered a number of telling sermons at Emory Chapel, after which Brother McKeown invited him to Byhalia, where he preached for a week to good, attentive congregations in the nice church which was built during his pastorate. It goes without saying that the people were glad to have him in their midst and to listen to the thoughtful, spiritual sermons which he delivered. We are looking forward with faith to the work of the new year, trusting that great things will be done in this charge under the leadership of Brother McKeown and the presiding elder, Brother Felts. M. D. HERRING.

CHASES RHEUMATISM.

Every drug store is stocked full of all kinds of remedies which are supposed to benefit sufferers from Rheumatism, but the one remedy that has been tried and proven efficient is called "RENWAR." It is sold on a positive guarantee of money back if not satisfied. R. A. Foster, of Petros, Tenn., writes as follows: "The bottle of 'RENWAR' I got from you has done my wife more good than all the other remedies she has ever tried. I shall always keep a bottle on hand as I consider it the best remedy on the market." Send fifty cents for a bottle, if your druggist cannot supply you. If not satisfied we will cheerfully refund your money. Prepared and guaranteed by the Warner Drug Company, Nashville, Tenn.

COMPETITION-MADE THIEVERY.

It is a pity, as Justice Russell of the Court of Special Sessions declared, that there is no State prison sentence for thieves of the brand of Felix Erman. This worthy, a butcher, had with diabolic ingenuity rigged up false scales so that by stepping on a board he was able to add ten ounces to the weight of a customer's purchase. When one of the inspectors of the Bureau of Weights and Measures caught him this device had been in use nearly a year, and his stealings, it was estimated, amounted to $75 a week.

Erman pleaded guilty and will spend three months in the penitentiary, and a light sentence it is under the circumstances. But his plea in extenuation was, perhaps, the most remarkable feature of his case. "I was compelled to do it on account of competition," he said. "I could not make money unless I did it."

The implication of that plea is that the other dealers also are robbing their customers. Unfortunately, the records of the Bureau of Weights and Measures and of the courts prove that many of them are. The only way for the housekeeper in this city to be sure of getting what is paid for is to weigh and measure the purchases after getting them home. If more people would do that there would be far fewer Ermans in the mercantile world—and perhaps more of them in the penitentiary.—New York Tribune.

Pimples Go Quick, Sure

Stuart's Calcium Wafers—Quickest Blood Purifier and Skin Beautifier Ever Known. Trial Package Mailed FREE.

Thousands of people throughout the country owe the beauty and attractiveness of their complexions to Stuart's Calcium Wafers. Why not gain for yourself the blessing these have obtained?

Skin disorders—except those caused by parasites—are also blood disorders. Purify the blood, and at the same time you drive out the pimples.

"Good-night Forever to Pimples and Muddy Complexion. Stuart's Calcium Wafers Do More Than All the Face Creams Put Together."

Stuart's Calcium Wafers are convenient to carry and pleasant to take. Get a 50c box of your druggist. Mail coupon below for free trial package.

Free Trial Coupon

F. A. Stuart Co., 317 Stuart Bldg., Marshall, Mich., send me at once by return mail, a free trial package of Stuart's Calcium Wafers.

Name .....
Street .....
City .....State.....

"There can be no neither springs of service without the upper springs of inspiration."

Big Eaters Get Kidney Trouble

Take Salts at first sign of Bladder Irritation or Backache.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.—Adv.

Lime-Loss in Tuberculosis

In the Journal of the American Medical Association (January 17, 1913), was the following:

"It has been many times stated that in tuberculosis or in the pretuberculosis stage an increased amount of calcium (lime) is lost both in the urine and feces. In fact, a demineralization has been thought to be a forerunner of the development of tuberculosis."

If tuberculosis is due to lime loss, the success of Eckman's Alterative in its treatment may be due, in part, to its content of a lime salt so combined with other valuable ingredients as to be easily assimilated.

Always we have urged consumptives to attend strictly to matters of food, but often some effective remedial agent is needed. In many cases of apparent recovery Eckman's Alterative seems to have supplied this need. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

CATARRH
A REMEDY THAT IS DIFFERENT

Dr. Chas. L. Burke, Kansas City, Mo., Specialist, offers his wonderful discovery to the world after using it for years in his private practice. His remedy positively relieves catarrhal suffering, sneezing, hawking, spitting, coughing, head-noises; makes breathing easy, clears the head like magic.

BOOK FREE Dr. Burke has issued a FREE book, "Catarrh Its Dangers and Treatment," that every catarrh sufferer should have. It is free, write for your copy today. Also his legal binding guarantee, without which you cannot secure this catarrh remedy. Write today. Address

DR. CHAS. L. BURKE, Catarrh Specialist
Suite 1009 Waldheim Bldg., Kansas City, Mo.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA, CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

OLD-TIME REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Gonzales, at Gonzales, Jan. 22.
Franklinton Ct., at Angie, Jan. 29.
Franklinton, at Franklinton, 7 p. m., Jan. 31.
Jackson and St. F., at Jackson, Feb. 5, 6.
Greensburg, at Days, Feb. 12, 13.
Pine Grove, at Pine Grove, Feb. 19.
Tangipahoa, at Natalbany, Feb. 21.
Baton Rouge, First Church, Feb. 28.

To the pastors I will write as to the time when I will be with you for preaching services. Try to have the Every-Member Canvass made if possible before the quarterly conference. If you have not done so, please, if possible, have your committees all appointed and ready to work. Brotber stewards, try to be at the first quarterly conference, and let us plan the work together. Be ready if you can to make liberal plans for your pastor. Let us pray for a great revival through the whole district.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Many, at Many, Jan. 22, 23.
Pleasant Hill, at P. H., Jan. 23, 24.
Noble, at Belmont, Jan. 25.
Zwolle, Jan. 26.
Anacoco, at Holly Grove, Jan. 29, 30.
Leesville, Jan. 30, 31.
Coushatta and Wesley, at Cousbatta, Feb. 5, 6.
Lake End Circuit, at Lake End, Feb. 6, 7.
Logansport, Feb. 12, 13.
Bayou Lachute, at Lachute, Feb. 20, 21.
Vivian, at Vivian, Feb. 27, 28.

C. D. ATKINSON, P. E.

Lafayette Dist.—First Round,

Abbeville, at Abbeville, Jan. 22, 23.
Rayne, Wed., Jan. 26.
Patterson and Jeanerette, at Patterson, Jan. 29, 30.
Morgan City, Mon., Jan. 31.
Franklin, Tues., Feb. 1.
New Iberia, Wed., Feb. 2.
Lafayette, Thurs., Feb. 3.
Gueydan, at Gueydan, Feb. 5, 6.
Lake Arthur, at Lake Arthur, Feb. 12, 13.
Jennings, at Jennings, Feb. 13, 14.
Crowley, Mon., 7:30 p. m., Feb. 14.
Houma, Feb. 19, 20.
Lafourche, Feb. 20, 21.
French Mission, Feb. 26, 27.

District Stewards will please meet at Lafayette, Wed., Feb. 9, 1 p. m.

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Mangham, at Mangham, Jan. 23.
Tallulah, at Tallulah, Jan. 28.
Lake Providence, Jan. 30.
Farmerville, at Marion, Feb. 6.
Sicily Island, at Sicily Island, Feb. 13.
Oak Grove, at Oak Grove, Feb. 20.
Rayville, Feb. 27.

The district stewards will meet in the First Church, Monroe, Jan. 5, 1916, at 2 o'clock, p. m.

ALBERT S. LUTZ, P. E.

When Your Eyes Need Care

Try Murine Eye Remedy. No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c and 50c per Bottle. Murine Eye Salve in Aseptic Tubes, 25c and 50c.

Murine Eye Remedy Co., Chicago

New Orleans Dist.—First Round.

Louisiana Avenue, Jan. 30, a.m.
First Church, Jan. 30, p.m.
Plaquemine, Feb. 6, 7.
Covington, Feb. 13, 14.

W. W. HOLMES, P. E.

Ruston Dist.—First Round.

Winnfield, night, Jan. 24.
Plain Dealing, at P. D., Jan. 26.
Bernice, Jan. 29, 30.
Minden, Feb. 5, 6.
Cotton Valley, at C. V., Feb. 7.
Arcadia, Feb. 8.
Sibley, at Brushwood, Feb. 12, 13.
Homer, Feb. 18.
Haynesville, Feb. 19, 20.
Gibsland, at Mt. Moriah, Feb. 26, 27.
Ruston, Feb. 28.

District stewards will meet at Gibsland, January 3, at 10:30 a. m.

BRISCOE CARTER, P. E.

BACKACHE, PAIN IN SIDE, RHEUMATISM.

Dear Reader:

For a long time I suffered from backache, pain in left side, frequent urination (bothering me at all times during the day and night), and the uric acid in my blood caused me to suffer from rheumatism with a constant tired, worn-out feeling. I heard of the new discovery of Dr. Pierce, of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., called "Anuric," and obtaining these tablets I at once began their use. After giving "Anuric" a good trial I believe it to be the best kidney remedy on the market to-day. I have tried other kidney medicines, but these "Anuric Tablets" of Dr. Pierce's are the only ones, in my opinion, that will cure kidney and bladder troubles. (Signed)

HENRY A. LOVE.

Note: Experiments at Dr. Pierce's Hospital for several years proved that "Anuric" is thirty-seven times more active than Lithia in expelling poisons from body. For those easily recognized symptoms of inflammation—as backache, scalding urine and frequent urination, as well as sediment in the urine, or if uric acid in the blood has caused rheumatism, it is simply wonderful how surely "Anuric" acts. The best results are always obtained in cases of acute rheumatism in the joints, in gravel and gout, and invariably the pains and stiffness which so frequently and persistently accompany the disease rapidly disappear. Send 10c. for large trial package or go to your nearest drug store and simply ask for a 50-cent package of "Anuric" manufactured by Dr. Pierce. If you suspect kidney or bladder trouble, send him a sample of your water and describe symptoms. Dr. Pierce's chemist will examine it, then Dr. pierce will report to you without fee or any charge whatever.—Adv.

THE HUMORS OF CASTE.

Though going to foreign countries by crossing the ocean is to break one's caste, hundreds of young Hindus are now visiting Europe and America in pursuit of modern scientific and industrial education. Indeed, so numerous are the families affected that public opinion has compelled the Brahmans to ordain that no loss of caste shall result from going abroad for education. The step next contemplated is to have merchants and other business men exempted from the ban. It is certain that in time all classes of travelers will be exempted.

It is not so much the going abroad that is objected to, as the eating of forbidden food, as beef, pork and chicken, or any food cooked by foreigners. To obviate partly this difficulty, the Hindus have just organized a steamship line—the Indian Peninsula Company—between Bombay and London. On board the ships of this line Hindu caste rules are studiously observed. This company is soon to open a hotel in London for the caste people of India, so that Hindu students, merchants and travelers may go to London, reside for any length of time, and still return home without breaking their caste.

Caste rules prohibit people of different castes dining together. These rules, however, are broken by the rising generation in schools and colleges. The students, defying the cold and calculating conservatives, use the school and college buildings for dinner parties, where Hindus and Mohammedans, Christians and Jains, Buddhists and atheists break bread together. In Benares, the stronghold of Brahmanical orthodoxy, intercaste dinners are of common occurrence. The Indian leaders in reform have gone a step further. On a public occasion they dined publicly with Europeans in the town hall of Calcutta.—Methodist Recorder.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

"Social regeneration will not be performed hy building better houses, if there is no concern for better men and women and homes within those houses."

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufacutred by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

The picture of two French soldiers carrying from the field a wounded German and ministering to his needs is a rebuke to much of the bitterness that denounces a whole nation because our sympathies are on the other side. The human heart, deep below the surface, is about the same on both sides of a battle line, and on the whole as much to be trusted as that specimen of it we know best.—Our Dumb Animals.

Get Rid of a Racking La Grippe Cough —It Weakens

For the severe racking cough that comes with la grippe, Foley's Honey and Tar Compound is wonderfully healing and soothing. It eases the tightness over the chest, raises the phlegm easily and helps the racking, tearing cough that is so exhausting and weakening. R. G. Collins, ex-postmaster, Barnegat, N. J., says: "Foley's Honey and Tar Compound soon stopped the severe la grippe cough that completely exhausted me. It can't be beat."

Mr. W. B. Millar succeeds Mr. J. Campbell White as Secretary of the Interdenominational Laymen's Missionary Movement. Mr. Millar has been closely associated with Mr. White in this great work for five years and announcement is made that there will be no break in the work and no change in the plans.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

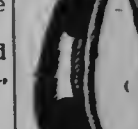
Bishop J. W. Bashford, of the Methodist Episcopal Church, writes: "Collections for missions in North China Conferences show a gratifying increase in the majority of churches. There is, however a decided movement toward self-support in most districts. Membership for the year has advanced more than 6 per cent; probationers, 12 per cent; pastoral support, 5 7-10 per cent; schools, 9 5-10 per cent."

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90., St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.



At $1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, $1.50 per 1000. Postpaid, 35c per 100.

ALFRED JOUANNET, Mt. Pleasant, S. C.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Billousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head acbes, how miserable you are from constipation, indigestion, billousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomacb, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

EASY COTTON COLLAR $1

Prevents and cures Galls and Sore Shoulders. Made of U. S. Army Cotton Duck, stuffed with oily, curly lint and fibre of cotton. Opens at bottom, spreading against shoulder with load—resting on neck when load is removed; prevents friction. 3,000,000 horses and mules know the comfort of the

Lankford Humane Horse Collar

and do better work for it. Lasts as long as leather—costs less. Saves your animals. If your dealer can't supply the LANKFORD, send $1.00 for one (giving size), delivery prepaid.

COUCH BROS. MFG. CO. Box 974-P, Atlanta, Ga. Box 19-P Memphis, Tenn.

"No one, not even the most pronounced pacifist, wants such a peace as will start another war like this within a few short years."

Cured His RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation. If you write to me, Eugene M. Pullen, Carpenter, 597B Marcellus Ave., Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

Four dollars a month buys a paper that contains the best elements of an Insurance Policy, Bond and Savings Bank. You are guaranteed four per cent on your money, can borrow $500 on each contract, at five per cent, with ten years to repay. Provides for a home and constitutes insurance before and after death. Send for our booklet, "Co-operative Home Financing."

EMPIRE REALTY & MORTGAGE CO., Nashville, Tennessee.

PEACH AND APPLE TREES
2 CENTS AND UP.

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, etc. GENUINE MALE BUDDED from BEARING J. H. HALE TREES. GENUINE Delicious APPLES. CATALOG FREE.

TENNESSEE NURSERY CO.
Box 13, Cleveland, Ohio.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Box 84, Jackson, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"The restless millions wait the light
Whose dawning maketh all things new;
Christ also waits, but men are slow and late—
Have we done all we could?
Have I? Have you?

ANNUAL REPORT OF BILOXI WESLEY HOUSE, 1915.

Kindergarten enrolled, 72; average attendance, 31; homes represented, 35. Story hour enrolled, 41; average attendance, 31; sessions, 10. Advanced sewing class enrolled, 8; average attendance, 8; sessions, 10. Vacation sewing class enrolled, 37; average attendance, 22; sessions, 10. Sewing school enrolled, 84; average attendance, 40; sessions, 15. Young people's club enrolled, 15; average attendance, 7; sessions, 24. Choir practice enrolled, 25; average attendance, 12. Library—books in library, 23; books loaned, 125. Socials held, 17; average attendance, 75; magazines distrihuted, 400. Visits made, 987; visits received, 1233; numher of homes reached, 420. Sunday school enrolled, 176; average attendance, 61. Beginners' class enrolled, 75; cradle roll enrolled, 40; Bible class, 17; average attendance, 5. Average attendance of 31 at prayer meetings; number of cottage prayer meetings held, 50. Infant haptisms, 14; adult, 1; conversions, 19; missionary society, memhers, 16; average attendance, 7; mission study class, members, 16; average attendance, 7. Bible and Testaments given, 91; letters written, 20; meetings conducted, 47; meetings attended, 265; meetings addressed, 25; Sunday evening church service with average attendance of 56. Day nursery, individuals received, 44; average attendance, 7; homes represented, 26. Cooking class enrolled, 11; sessions, 11; night school enrolled, 60; average attendance, 24; sessions, 24. Garments distrlbuted, 556. Food value, $1; families helped, 150; medical aid given to 6; sheets loaned, 7; pillow cases, 2; gown, 1. Music lessons hy Miss McChere, 11; volunteer helpers, 19; prayers and Bihle readings, 73.

DONATIONS.

One fern, Mrs. Eva Johnson; 40 apples for kindergarten, Mrs. Christian Keener; 5 hooks, Mrs. C. Keener; 1 hox of shoes, 21 articles of clothing, Mrs. Rush; $3 Bihles and Testaments, Mrs. Christian Keener; 2 Bihles and 1 Testament, Miss Gordon; 3 tablecloths and 1 dozen napkins, Mrs. Rawls; 1 box of shoes and clothing, Mrs. Rawls; 1 Bible, Mrs. R. E. Steel, St. Louis, Mo.; 1 box of clothing and shoes, Immanuel Epworth League, St. Louis, Mo.; 1 bundle clothing, Mrs. Hunt; 1 bundle clothing, Mrs. Ballard; 6 child's dresses, Mrs. Jackson; 1 book, Mrs. Keener; 90 pairs of shoes, Jackson, Miss.; 1 hox of clothing and toys, Groesbeck Epworth League, Groesbeck, Texas; cards and scrap books, Mrs. Sutton, Silver City, N. C.; hasket of apples, Mrs. Tolle; 2 aprons for nursery, Miss C. McClure, Ocean Springs; 6 aprons for nursery, Campbell St. Missionary Society, Springfield, Mo.; 1 box of fruit, 12 Jars, Meadville Missionary Society; 5 nursery quilts, Mrs. Jenkins, missionary society, Petal, Miss.; 1 box of paper dolls, Juvenile Missionary Society, Port Gibson, Miss.; 1 nursery quilt, Junior Missionary Society, Hazlehurst, Miss.; 1 hox of paper dolls, "Sunbeams," Natchez, Miss.; 1 hox of toys for nursery, King's Daughters, Biloxi; 200 toys, Main Street Methodist Sunday school, Biloxi; 14 towels, Immanuel Missionary Society, St. Louis, Mo.

Miss MARY L. HASLER,
Deaconess, Head President.

STATEMENT OF BILOXI WESLEY HOUSE PROPERTY,

Biloxi, Miss., December 30, 1915.

TRIAL BALANCE.

Cash in Bank of Commerce	$ 30.02	
Real Estate	2025.35	
Improvements	1893.11	
Donations to Building Fund		$ 255.72
Woman's Missionary Council		1240.00
Conference half of dues		590.22
Pledge		1649.29
Rent		120.00
Water-front Rent		250.00
Insurance	35.50	
Interest, Exchange and Discount	121.25	
	$4105.23	$4105.23

FINANCIAL STATEMENT.

Resources.

Cash In Bank of Commerce		$ 30.02
Permanent Investment—		
Real Estate	$2025.35	
Improvements	1893.11	3918.46
Total Resources		$3948.48

LIABILITIES.

None

Net Resources $3948.48

DONATIONS TO SECOND-HAND CLOTHES DEPARTMENT,

Wesley House, Biloxi, Miss.

Birdie Bowers, Mission Worker.

Two boxes of clothes and shoes, Mrs. Swetman, Biloxi; 1 hox of clothes, shoes, and magazines, Epworth League, Groesbeck, Texas; 2 boxes of clothes and shoes, Mothers' Club, West End school, Biloxi; 1 bundle of clothes, Mrs. O. S. Swetman; 1 hox of magazines, Mrs. H. F. Tolle, Biloxi; 1 hundle of clothes, Miss C McClure, Ocean Springs; 1 box of clothes, Mrs. Dismukes, Biloxi; 1 bundle of clothes, Mrs. J. H. Miller, Biloxi; 1 hundle of clothes, Miss Kate Lyles, Biloxi; 1 box of clothes and shoes, Camp Grounds, Biloxi, Miss.

NORTH GATE, CHANGCHOW.

Miss Ella D. Leveritt writes:

"It seems that the whole year has heen one hrimful of blessings and that this has heen the very sweetest year of my life in China. Our burden of prayer has heen for an awakening among the Christian girls in the school. The petition is heing answered. Since the heginning of June eight of the older pupils have joined the Church and are taking an active interest in Christian work among the pupils. It is a joy to see Christian influence growing as it is in the school. This term we have opened an afternoon free school—that is the tuition is free, hut they buy their hooks. The advanced pupils of the sixth and seventh grades of Zong Tsung are doing the teaching in this half-day school and are very happy to think that they are helping and at the same time are learning to teach. This school opened with fourteen little girls from seven to twelve years of age, and thirty pupils will be our limit at present. This will give our pupils normal training during their last two years."

A REMARKABLE STATEMENT.

During the Panama Exposition many distinguished Japanese visited our missions on the Pacific Coast. They expressed themselves as being especially interested and gratified at the work they saw going on at Mary Helm Hall. A Japanese gentleman said that one of their number who received the gospel in America had a very much larger audience in Japan than one who was converted there, the feeling being that here they have seen Christianity tried and tested in America, and are, therefore, prepared to endorse it as worth while. Let the auxiliaries remember this as they work for Japan.

ELIXIR DUCRO
ALIMENTAIRE
Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.
Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent hottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

625 NEW Bible STORIES
Illustrations & Scripture Anecdotes
Interesting Stories for Bible Talks, Christian Workers and Home Reading. Arranged under Topical Heads for use of Speakers, Teachers and others. Complete Manual of New Word Pictures on Bible Subjects. Pocket size, 128 pgs., Cloth, 25c., Mor. 35c. postpaid. Agts. wanted. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.

GUARANTEED FROST PROOF CABBAGE PLANTS

Our plants are most hardy; will stand the coldest weather and will mature a month to six weeks earlier than home grown plants. All orders given prompt attention and full count guaranteed. Varieties; Early Jersey Wakefield, Charleston Wakefield, Succession and Early Short Stemmed Flat Dutch.
PRICES:
500 for $ .75 1000 for $1.25 2 to 4 M at $1.00 per M
5 to 9 M at .80 per M 10 to 24 M at .75 per M Over 25 M at .65 per M
If you will send us orders for 5 M cabbage plants at $1.00 per M wo will send you 1 M free for your own use. These plants must be shipped to two or more parties direct from us to the user so we can get their names and addresses. When taking advantage of this offer you must comply with above stipulations. Take advantage of top market prices on early cabbage by using our plants. Low express rates.
The Sea Island Plant Co., Inc., Meggetts, S. C.

A Church ORGAN
Unexcelled in Durability

sweetness of tone and quality. A superb reed organ manufactured in an exclusive reed organ factory. On
EASY TERMS
of payment to suit the church treasury. We will study your church building and ship you a suitable organ on approval without a cent's deposit.
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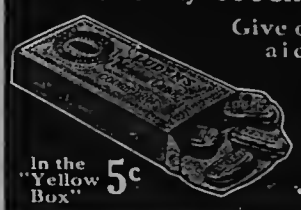
Give quick relief and aid the voice. LUDEN'S have many uses. Recognized for purity.
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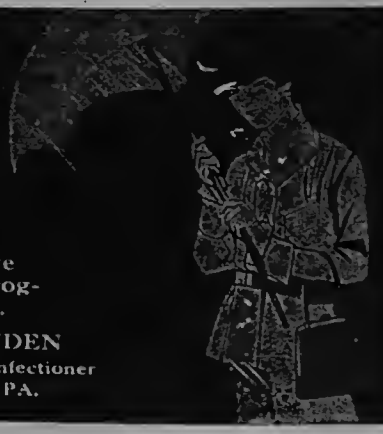

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Open Every Hour in the Year
H. F. ORFILA, Prop.
UNITED AUTO RENT SERVICE

From the Field

Rayne, La.

Dear Dr. Meek: We are expecting a good year at Rayne. The prospects are encouraging and we have a very loyal band of people. We have afternoon appointments at Branch and Roberts' Cove, and this means work on the part of the preacher. In addition to this, we have the fourth-year Conference course of study to briug up. However, despite the many tasks that confront me, I expect to look after the interests of our church paper.—C. E. Fike, P. C.

Vaughan, Miss.

Dear Dr. Meek: We are having a cordial receptiou on this charge. Nearly every day some special kindness is shown us. The people of Yazoo County know how to make a preacher and bis family feel good. I completed my round ot appointments in December. The prospects for a successful year are encouraging. The attendance of some of the Sunday schools is increasing, as is also the interest in them. Quite a number of our people here are active Christians, and we are expecting great things by the help of the Lord. Pray for us.—R. E. Rutledge, P. C.

Gunnison, Miss.

Dear Dr. Meek: I had the privilege after the session of the North Mississippi Conference of seeiug how wide our State is, moving from Macon Circuit, on the east, to Gunnison, on the bank of the Mississippi River. We have been most cordially received and kindly treated here. I attended the Greenville District stewards' meeting last Friday and met a number of the preachers and laymen of the district. And, more interesting still, I met my presiding elder—the courtly, royal, hustling Brother Spragins, who is new to me and I to him. If he and the people of Gunnison charge are as well pleased with me as I am with him and them my appointment to this place will not be a misfit.—R. W. Evans.

Walnut, Miss.

Dear Dr. Meek: After some delay, caused by the severe illness of our baby, we have reached our new charge and preached at three of the churches out of the five that make up the appointment. Our people have received us kindly. Many tokens of their interest have come our way. On Christmas evening a shower was given for the new preacher and many nice and useful things were left at the parsonage. Our work here has started off well. I hope that you will remember our baby, who is still in danger, and that you will pray for him; also please ask your readers to do likewise. I believe in prayer. I am already planning for revivals throughout my charge. I want to begin by getting our folks to read the New Orleans Christian Advocate.—O. P. Armour, P. C.

Pollock, La.

It is a great pleasure to give to the readers of our paper the information that the religious interests of our Church here are on the up-grade. Our district has received a repetition of a great blessing to our church work by the return to us of that much admired and consecrated Christian gentleman, Rev. H. W. May, as our presiding elder, who committed himself to me as being well pleased with the preachers who are under his jurisdiction for this year's work. He reports a bright beginning. He expects to be with us soon. Our pastor, Brother Crooks, is with us with his saintly wife, and I believe I can safely say that he is the preacher for this work. His record behind him gives him perfect access to our homes and to our hospitality. While he is a large man by nature, he is of like proportion in his life and preaching. His daily walk and conduct has won the admiration and confidence of the people of our town. His sermon this morning was very convincing—urging us to be about our Master's work. This afternoon at 3 o'clock he and I went out in the country about six miles to a schoolhouse where he will preach once a month on the same day he preaches for us. He had a good congregation and a profitable service. The people of our town gave Brother Crooks a "pounding" on his arrival that would have made a city preacher happy. We are proud of him as our preacher and pastor.—Jas. H. Walker.

Durant, Miss.

Dear Dr. Meek: Knowing your interest in every department of our Church, I thought it might be well to give you a partial report of our progress during the new Conference year. From present indications, it would appear that Brother W. W. Mitchell will prove a worthy successor to Brother Shipman as presiding elder and that Brother T. M. Bradley will creditably fill the place vacated by Brother Broyles, as pastor. Both of these brethren have entered heartily and enthusiastically into their work, and, if they continue as they have begun, Durant can report at the next Conference another year of advancement.

The "Week of Prayer and Self-Denial" was observed by our congregation, beginning on Monday night with 41 in attendance, and falling below this number on only one night, when 36 were present. The services were led by laymen every night except two. A substantial collection was realized for the cause of missions.

On the second Sunday, a church conference was held after the regular preaching service for the purpose of discussing ways and means for completing our church, upon which we expended $8500 last year, and which will require about $5000 more for completion. The Chairman stated that $5100 of the $8500 was raised by subscription last year ($3400 having been on hand at the beginning, the amount having been accummulated by the ladies and the Sunday school during several years past), and it appeared that the subscription list of last year would have to be practically duplicated. He called for volunteers to duplicate their subscriptions, and in a few minutes $1000 was subscribed. Every one takes it for granted that we will be worshiping in our new church before the next Annual Conference.

On Sunday night the officers of the Adult, Young People's, and Junior Missionary societies were installed publicly, and it was announced that the adult auxiliary expected to inaugurate a vigorous membership campaign, adopting as their slogan, "Every Lady in the Church a Member of the Missionary Society."

We have a fine Sunday school and I could recount some of its recent achievements had not this letter already grown too long. Every department of our Church seems to be closely aligned with the pastor and officials for the advancement of the Church of God, and we are expecting a good year. R. C. ELMORE,
Jan. 11, 1916. Charge Lay Leader.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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NOTICE.

Delegates to the annual meeting of the Woman's Missionary Society of the Mississippi Conference, which will convene in Crawford Street Church, Vicksburg, Miss., on February 14, will please send their names at once to Mrs. Neil Callahan, 2515 Drummond Street, Vicksburg, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Carthage, at Carthage, Jan. 21.
Walnut Grove, at Walnut Grove, Jan. 22, 23.
Harperville and Lena, at Harperville, Jan. 23, 24.
Philadelphia Cir., at Mars Hill, Jan. 29, 30.
Philadelphia Station, Jan. 30, 31.
McDonald, at McDonald, Feb. 1.
Chunky and Mehan, at Chunky, Feb. 5, 6.
Rose Hill, at Homewood, Feb. 8.
Newton and Hickory, at Newton, Feb. 12, 13.
Decatur and Union and Indian Mission, at Decatur, Feb. 19, 20.
Shiloh, at Shiloh, Feb. 25.
Homewood, at Homewood, Feb. 26, 27.
Trenton, at Trenton, Feb. 28.
Raleigh, at Raleigh, Feb. 29.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—First Round.

Oloh, Jan. 22, 23.
Sumrall, Jan. 23, 24.
Prentiss, Jan. 25.
Broad Street, Jan. 30, 31.
Court Street, Jan. 30, Feb. 1.
Eucutta, Feb. 3.
Taylorsville, Feb. 5, 6.
Magee, Feb. 6, 7.
Silver Creek, at Oakvale, Feb. 12, 13.
Mt. Olive, Feb. 13, 14.
Williamsburg, Feb. 19, 20.
Seminary, at Sanford, Feb. 20, 21.
Blodgett, at Ovett, Feb. 27, 28.
Purvis, Mar. 5, 6.

GEO. H. THOMPSON, P. E.

Seashore Dist.—First Round.

Vancleave, at Mt. Pleasant, Jan 22, 23.
Longbeach, p. m., Jan. 25.
Columbia, Jan 29, 30.
Hub, at Hub, Jan. 31.
Carriere and Picayune, at Carriere, Feb. 5, 6.
Brooklyn and Bond, at Bond, Feb. 12, 13.
Wiggins, p.m., Feb. 15.
Mentorum, at Pine Grove, Feb. 16.
Americus, at Pleasant Hill, Feb. 19, 20.
Pascagoula and Ocean Springs, at Pascagoula, p.m., Feb. 23.
Saucier, at Saucier, Feb. 26, 27.
Wolf River, March 1.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Bolton, Jan. 23, 24.
Benton, at Midway, Jan. 29, 30.
Lintonia, Jan. 30, 31.
Flora, Feb. 2.
Florence, Feb. 4.
Terry, Feb. 6, 7.
Canton, Feb. 9.
Vaughan, at New Hope, Feb. 10.
Sharon, Feb. 11.
Camden, Feb. 12, 13.
Harrisonville, at Mt. Pisgah, Feb. 19, 20.
Madison, Feb. 27, 28.

PAUL D. HARDIN, P. E.

Meridian Dist.—First Round.

Porterville, at Portcrville, Jan. 22, 23.
DeSoto, at Cooper's Chapel, Jan. 29, 30.
Shubuta, Jan. 30, 31.
Scooba, at Scooba, Feb. 6, 7.
Waynesboro Circuit, at Fedora, Feb. 12, 13.
Waynesboro Station, Feb. 13, 14.
Clark, at Manassas, Feb. 19.
Matherville, at Andrew's Chapel, Feb. 20.
Vimville, at Pleasant Hill, Feb. 26, 27.
DeKalb, at New Hope, Mar. 4.
Moscow, at Big Oak, Mar. 5.
Buckatunna, at State Line, Mar. 12, 13.

J. T. LEGGETT, P. E.

Brookhaven Dist.—First Round.

Bayou Pierre, at Center Point, Jan. 19.
Barlow, at Rehoboth, Jan. 20.
Gallman, at Bethesda, Jan. 22, 23.
Crystal Springs, Jan. 23, 24.
South McComb, at La Branche Street, Jan. 29, 30.
McComb, Centenary, Jan. 30, 31.
Tylertown, at Tylertown, Feb. 2.
Buford, at Summer Chapel, Feb. 5, 6.
Monticello, at Oma, Feb. 7.
Pleasant Grove, at P. G., Feb. 10.
Wesson, at Wesson, Feb. 13, 14.
Bogue Chitto and Norfield, at B. C., Feb. 19, 20.
Brookhaven, Feb. 21.
Fernwood, at Fernwood, Feb. 26, 27.
Magnolia, Feb. 27, 28.

ROB'T SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—First Round.

Fayette, at F., Jan. 23, 24.
Hermanville, at H., Jan. 28.
Utica, at Utica, Jan. 29, 30.
Washington, at W., Feb. 5, 6.
Natchez, Feb. 6, 7.
Roxie, at R., Feb. 12.
Gloster and Liberty, at Gloster, Feb. 13, 14.
Woodville Ct., at Rebecca Creek, Feb. 19, 20.
Woodville, Feb. 20, 21.
Rocky Springs, at R. S., Feb. 26, 27.
Nebo Ct., March 5, 6.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3127.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 27, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

A contemporary propounds the following pertinent question: "Are you overcoming the world, or coming over to it?"

* * *

Men have learned many new things, but they have not learned how to begin the Christian life without the "new birth" or how to maintain it without reading the Bible and prayer.

* * *

"Fighting in the Garden of Eden," is the heading given by The Literary Digest to an article dealing with the progress of the great European conflict. It is too bad that the war lords will not let even the bones of Father Adam repose in peace.

* * *

The late Col. Ingersoll glorified Humboldt for discovering and affirming that "the universe is governed by law," while at the same time he (the Colonel) was banishing the great Lawmaker from the skies. That was logic with a vengeance; but Mr. Ingersoll was a rhetorian, not a logician. He dazzled with the splash and spangle of words—thinking was not his forte.

* * *

Great lives are the results of great convictions. Nothing else can produce a majestic character or incite one to large achievements. The soul that is too shallow or flinty for mighty beliefs and principles to find deep rootage in it is not capacitated to sacrifice and suffer, and to dare and do that things of far-reaching significance may be accomplished. The value of even penitence and prayer must be measured by soul-depth.

* * *

To have the witness of the Spirit is the glorious privilege of every believer, and no one should be satisfied without it. Thus only may a person KNOW that his sins are forgiven and that he is in a truly saved condition. If there is any one thing of which a human being ought to be absolutely certain, it is that he has passed from death unto life and is in right relationship to God. This is a question upon which is hinged the eternal destiny of the soul.

* * *

The Western Christian Advocate says: "Bishop Warne intimates that it was a somewhat embarrassing situation when, while he was preaching to an outdoor congregation in India, a Brahmin approached, and making a low bow, inquired most blandly if the Bishop would kindly inform his hearers how many saloons and brothels there were in Chicago." The fact that the so-called Christian nations are not really Christian has long been one of the most serious obstacles in the way of missionaries. The truth is, there is not a thoroughly Christian nation on the globe. It will be worth seeing when there is; for, as Mrs. Browning has said, "Fully developed Christianity will be civilization perfected."

THE CHURCH'S CHIEF WORK.

The following is from a recent issue of Zion's Herald, the vigorous organ of New England Methodism:

"What is needed to bring Methodism back to its great work?

"First, that the laity and ministry should deem it of primary importance to secure **open decisions for Christ.** All other work is secondary to this.

"Second, in carrying this out there should be constant personal and pulpit evangelism. * * * That at least once each Sunday an invitation should be given. And that some time during the year a period of protracted services should be held."

We are pleased to echo this note of our distinguished contemporary. Incomparably the greatest work that the Christian Church can do is to save immortal souls. **"There is joy in the presence of the angels of God over one sinner that repeneth."** It matters not how many churches are built, or how many pipe organs are installed, or how much money is raised for various purposes, or how many schools are established, or how eloquently her ministers may preach, or how many books they may write, or how many unregenerate persons may be enticed into the fold, if people are not brought into saving touch with the living Christ, the Church fails to fulfill her chief and highest mission, and all else achieved amounts to comparatively little. It is the soul-winning pastor and flock that are after the apostolic pattern, and who in eternity will be acclaimed the greatest and given the most lustrous crowns.

As our contemporary suggests, this was the work that made the past history of Methodism glorious, and upon it she must continue to put the chief emphasis if she would keep her place of leadership among the Churches.

Something is radically wrong with the preacher and congregation under whose labors no souls are ever born into the Kingdom. There should be among them a season of earnest heart-searching and agonizing prayer.

THE WORLD'S MOST WONDERFUL AGE.

Viewed from almost any standpoint, the age in which we are living is the most remarkable of all time. It surpasses all former centuries in splendor, and never has mankind in any preceding period made such progress in knowledge and in the mastery of nature as has been made within the past few decades. Steam, electricity, magnetism, luminiferous ether, and other agencies and forces scarcely less wonderful have been studied until many of their laws have been learned and they have been utilized for service. The rivers, the oceans, and the air are no longer impassable barriers, but have become highways for the restless millions of the race. Vastly the larger share of the world's wealth has been created within the last half-century. And never before have there been seen such battling for moral reforms and such missionary activity as are now taking place. Such educational equipment as now exists in the various lands of earth was not dreamed of by the most imperial imagination a hundred years ago, and never previously was enlightenment so widespread as it is at present. The growth of democracy has also been one of the outstanding characteristics of this phenomenal time. The thrones of despotism are everywhere insecure. The twentieth century promises to be pre-eminently **the people's century.**

Even in what has been done to extend geographical knowledge, the present age is an extraordinary one. Touching upon this subject recently, Dr. J. Scott Keltie made the following utterance to the Royal Scottish Geographical Society: "No period of discovery comparable to the last fifty years has been known since the half-century beginning with 1492, when Columbus revealed a new world. The two poles have been reached in the later period, and knowledge of the polar regions has been greatly increased. The Dark Continent has had its unknown two-thirds mapped, most of it having been divided among the European powers. In North America great tracts have been surveyed and occupied, and in Central and South America much territory has been explored. Asia has had its map largely reconstructed. The great unknown interior of Australia has been becoming familiar, and even Europe has furnished material for resurveys."

Undoubtedly events of the most stupendous significance are coming to pass on earth, and what is ahead we do not know. One would fain believe that the Kingdom of God is being increasingly set up amongst men and that we are steadily marching toward a higher and nobler civilization; but it must be confessed that there are not a few things going on that are quite perplexing and which tend to awaken serious misgivings within one's heart. Can it be that the Divine Kingdom is destined to come, as Christ came, crossing most of the preconceived notions of men as to what it is to be? Possibly there may be something in this suggestion, and at times we cannot but indulge such a hope.

But let us remember that much depends upon the Church's fidelity to God and seek to keep her true to her Divinely-appointed mission. She alone wields the power than can save the human soul, and which, by saving the individual, must save human society and its institutions. No civilization is too strong and splendid to go down in ruins if God be neglected and the moral foundations give way. The hope of the world lies in a pure, unweakened, and aggressive Christianity.

BETTER THINGS AHEAD.

The Ancient Greeks had a saying, "Let no one be called happy till his death." We dare not believe that death brings happiness to all men; but for the Christian it is the dawning of a grander day—the beginning of a larger and richer life.

GIVE THANKS TO-NIGHT.

By Esther Tredwell Catlin.

A spirit whispered in the fading light,
"Give thanks to-night!
For treasures lost, and sweet hopes long delayed,
For effort and denial unrepaid,
For griefs o'er which you wept, nor understood
How all that life withheld was for your good,
For joys you've missed you would, it seem aright,
Give thanks to-night!"

—New York Christian Advocate.

ALL NEED IT.

All men need prayer. None is strong enough in himself to withstand the seduction and allurements of the world. The gravitation of the world is too much even for the strongest. Our animal nature is sure to get the better of our spiritual and godlike nature, unless our godlike life is reenforced from God himself. In him we stand.

THE WORST DANGER.

By Dr. Francis L. Patton.

Really the worst danger of the day is the loss, not everywhere and among all, but the loss, nevertheless, of a deep, moral foundation, of a mighty unifying principle of right and wrong. Whether it is because of a misapplied theory of evolution or of an easy-going sentimentality, or of a softening of the moral system, we are getting away from the distinction between right and wrong. It is not uncommon to find men teaching that what is right depends upon what is expedient to-day or in our neighborhood. In some respects this kind of teaching leaves us worse off than the heathen world when Christianity came, for the heathen did have some very profound views of right and wrong and of retribution. When evolution is so applied or taught that it leaves us less foundation for moral life than the ancients had, it is not progress, but threatens a collapse. We must get deeper down, nearer to the great beliefs of the human soul, nearer to God as the over-mastering mind of all. When you ask me how and what ministers should preach at this time, I have but one answer—the Gospel of Salvation. The two great facts of our Christianity are that Christ died and rose again, and there the pulpit must find its message, its proclamation of peace for a warring world, its promise of salvation for a sinning world.

GOD'S TESTING.

A blacksmith about eight years after he had given his heart to God was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Since you joined the Church and began to 'walk square,' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful but glowing face, the blacksmith replied:

"Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red-hot, and then plunge it into a tub of ice cold water. This I do many times. If I find it taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle. So I threw them in the scrap pile. Those scraps are worth about a cent a pound: this carriage spring is very valuable."

He paused and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time—that's the way I see it. We have a good time all right, for God's smile means heaven. But he wants us for service just as I want this piece of iron. Ever since I saw this I have been saying to him, 'Test me in any way you choose, Lord; only don't throw me in the scrap pile.'"—Sabbath Reading.

PALMETTO LETTER.

By Rev. S. A. Steel, D. D.

At our Preachers' Institute held a few days ago the question of the rural church came before us. Great attention is being paid in South Carolina to the improvement of the rural schools. In many communities in the country the public school building and the grounds around it is the most attractive place in the neighborhood, and the school is taking the place once held by the church as a community center. Now, important as the public school is, it is of vastly less importance than the church, and the only way to meet and counteract the danger of its supplanting the church is to improve the country church. The church in the country ought to be the most beautiful and attractive building that can be had. No matter how simple and inexpensive it may be, it ought to be kept in good repair, nicely painted, and the grounds about it beautiful with flowers and shrubbery. It should be a social center, and open to lectures, and whatever will promote the welfare of the community, that is not inconsistent with its character as a place of worship. It should not be made a playhouse, but ought to provide in some way for the entertainment of the young. There is great danger at this point, and I know the fallacy of attempting to socialize the Church at the expense of its spiritual influence. But unless it takes control of the social life of its young people, and provides for its healthy development, the devil will; and I still believe in a sure-enough devil. Every country church ought to have a hall connected with it, I mean located near to it and a part of it, where the people could meet for social purposes, and the young people especially could meet and have a good time, knowing that the Church sanctions and encourages their pleasures. To be everlastingly telling young people not to do this, and not to do that, while failing to provide suitable entertainment for them, is the surest way to make religion repulsive to them. God made them to be happy, and it is up to us to promote their happiness.

But, after all, Christianity is a city religion. A man living out on the prairie, fifty miles from anybody, may do as he pleases. If he wants his pigs in the front yard, and his cows fed at his back door, it is nobody's business but his own. But let him move to town, and live on a fifty-foot lot, with neighbors jam up against him, and the case is very different. Let him move into an apartment house, with one family beneath him and another above him, and all having the same rights, and the case becomes a very complicated one. Now, Christianity is intended to teach him how to live in these intimate relations with his fellow-men; and not a problem will, or can, arise which Christianity cannot solve. The simple principle of "do unto others as you would have others do unto you" will keep everything smooth and peaceful and happy. As a matter of fact, we keep things straight by the police, because we are more than half pagan. The necessity for police protection diminishes as Christianity prevails. I am talking about real Christianity, not that spurious type of it that consists in merely going to church on Sunday morning. Nobody can be a Christian on that amount of religion.

I am giving my people mid-week talks on The Acts of the Apostles. I find that Christianity was born in a city—Jerusalem; cradled in a city—Antioch; and that St. Paul, its great organizer and leader, was a city preacher. It was evidently his belief that Christianity could grapple with the forces of evil in the city, and conquer them, and subdue everything to obedience to Christ. He made the cities the centers of his evangelistic activity. Antioch, the Paris of the Empire; Ephesus, with its regnant worship of Diana; Thessalonica, then the emporium of all the country south of the Danube; Corinth, the San Francisco of that day; into all these centers of heathen darkness St. Paul plunged with the flaming ensign of the Cross and trusted to its mighty power to regenerate society. And unless Christianity can regenerate the city, it is a failure. Real Christianity can do it.

South Carolina is now under Prohibition. The law went into effect on Friday evening, and on Saturday evening one of our butchers took in $80 more than his ordinary receipts, which meant that the $80 that on previous Saturday evenings had gone to the saloon went in beefsteak to the working man's family. And yet there are people who doubt the benefits of prohibition. We have reason to believe that the law will be enforced in this State. There has been of late so much lawlessness that the people are becoming aroused to wipe out the disgrace it entails on the State by putting a stop to it.

Beware of giving an audience an opportunity to reply. Roosevelt was making a speech some time ago to an immense audience. As he scored the Republicans, the Democrats made the welkin ring with applause. Then he turned on the Democrats, and the Republicans had their chance to shout. Sitting right in front of the speaker was a brawny working-man. He arose and started to leave. Roosevelt stopped him. "Hold on, my friend," he said. "I suppose you are a Democrat." "I am," the man replied. "Well, before you leave, will you tell us why you are a Democrat?" The man answered: "My great-grandfather was a Democrat; my grandfather was a Democrat; my father was a Democrat, and I'm a Democrat." Roosevelt said: "That looks like a very good reason for your being a Democrat. But, now, let me ask you another question: Suppose your great-grandfather had been a fool, and your grandfather had been a fool, and your father had been a fool, what would you be?" The man answered, "I'd be a Bull Moose!"

A STATEMENT FROM THE EDUCATIONAL COMMISSION.

The Educational Commission held a meeting in Atlanta, Ga., on January 12 and 13 to deal with important matters concerning our two universities, the Southern Methodist University at Dallas, and Emory University at Atlanta.

The main business before the Commission on the first day of the session was the consideration of the Charter proposed for the Southern Methodist University and the confirmation and election of trustees under the provisions of the Charter.

The Charter has been framed with a view to making the University connectional and at the same time preserving the welfare of the institution as it is related to the Annual Conferences by which it was first founded and upon which it must rely for local management and support. This plan has been carefully worked out.

The Charter embodies "the purpose of forever securing the ownership and control of said institution in the Methodist Episcopal Church, South." The title to the property of the University has been vested in the Educational Commission in trust for the Methodist Episcopal Church, South, and the administration of the institution is committed to a Board of Trustees consisting of twenty-five members, of whom not less than eleven shall be residents of the State of Texas, not less than four shall be residents of the State of Oklahoma, not less than three shall be residents of the State of Missouri, not less than two shall be residents of the State of Arkansas, one shall be a resident of the State of Louisiana, and one shall be a resident of the New Mexico Annual Conference of the Methodist Episcopal Church, South.

Three of the Trustees are to be elected by the General Conference and they shall be residents of the territory west of the Mississippi River, "provided that the Educational Commission shall elect the three trustees for the General Conference to serve as such until the adjournment of the next General Conference." The other trustees are to

be chosen by the North Texas Conference, the Northwest Texas Conference, the Central Texas Conference, the Texas Conference, the West Texas Conference, the East Oklahoma Conference, the West Oklahoma Conference, the German Mission Conference, the New Mexico Conference, the Missouri Conference, the Southwest Missouri Conference, the St. Louis Conference, the Little Rock Conference, the North Arkansas Conference, and the Louisiana Conference—the first seven Conferences named electing two each, and the last eight named electing one each.

By this means it was designed to secure the wisdom of the Annual Conferences in the choice of trustees, and a distribution wide enough to represent well the territory of the Church west of the Mississippi River, while retaining a sufficient number of trustees near enough to the seat of the University to secure easily and at least expense a quorum for the transaction of business at all times, and to preserve local interest in the institution.

The Charter further provides that "no trustee shall be qualified to sit, serve, or act, as such, until he shall have been confirmed by the General Conference of the Methodist Episcopal Church, South, or by some other agency appointed and authorized to confirm or reject trustees," and it provides that "the Educational Commission shall act as such agency until the next meeting of the General Conference," in 1918.

It will be noted that while all but three of the trustees are chosen by Annual Conferences, the trustees chosen by them are not so much representatives of these Conferences as they are representatives of the whole Church selected from members of the Church resident within certain areas. Hereby it was hoped that the best possible representation would be obtained and the watchful interest of the Annual Conferences be secured.

But it was provided that "if for any reason any one or more of the Annual Conferences refused or neglected to elect trustees, then the General Conference should elect trustees" from members resident within the territorial limits of the Annual Conference failing to elect, to serve until such Annual Conference exercises its right to elect trustees.

"After the meeting of the next General Conference, vacancies shall be filled as the General Conference may provide."

Thus the Southern Methodist University has been made connectional with reference to both its ownership and government without violently rupturing the ties of affection and interest with which it came into existence.

The Educational Commission confirmed all the trustees designated by the Annual Conferences and chose Bishop Edwin D. Mouzon, Judge Joseph R. Cockrell, and Rev. William D. Bradfield as trustees for the General Conference.

The Commission regretted that the Annual Conferences in Arkansas did not choose trustees from that territory, and in obedience to the Charter chose Rev. J. K. Farris of the North Arkansas Conference and Rev. J. L. Cannon of the Little Rock Conference as trustees from that great State, feeling sure that these worthy brethren will be entirely acceptable to the Methodist people of Arkansas and to the entire connection. The Missouri Conference also failed to name a trustee, and the Commission chose Rev. C. C. Grimes, who will render the most efficient service, we doubt not.

The Commission was gratified at the reports presented to us concerning the opening of Southern Methodist University, and of the progress made in equipping and endowing the institution. The enrollment of more than 600 students the first session is regarded as a remarkable record, and one in which the entire Church will take pride.

However, a large part of the task of building this institution remains to be accomplished. This is particularly true as regards the endowment. Much of the amount credited to this fund as yet is not productive. And even if it were all productive, the necessity would remain for largely increasing the endowment and resources of the University.

We heartily approve of the plans formulated by certain of the Texas Conferences, at their last sessions, for the undertaking of the endowment of chairs in the theological department. The plans proposed seem to be very feasible and they have the sympathetic indorsement of the Commission.

Our University for the territory west of the Mississippi should have additional endowment of not less than $500,000, and this amount should be secured without delay.

The affairs of Emory University, our connectional institution for the region east of the Mississippi River, were found to be in excellent condition.

In the three departments of the University now in operation, namely, the School of Liberal Arts, the School of Theology, and the School of Medicine, are enrolled considerably more than six hundred students.

On the magnificent campus in the Druid Hills Park, Atlanta, four new buildings are in process of erection. The work of beautifying the grounds is proceeding rapidly.

It is expected that the new buildings will be ready for use by the opening of the fall term in September, 1916, when it is proposed to open other departments of the University, including "The L. Q. C. Lamar School of Law," provided all is ready to open these departments fully equipped to do the very best work. It is the fixed policy of the University not to undertake any work which it is not prepared to do well.

The Educational Commission congratulates the Church upon the fact that we have now well under way two universities, the assets of which aggregate nearly $5,000,000, and in which more than 1200 students are enrolled. And these universities are absolutely in the ownership and control of our Church. This is a good beginning, but it is no more than a beginning.

It will not be expected by reasonable people that the work of the Commission should be completed in all its details in two brief years; but much has been accomplished for which all our people may well rejoice. Much more will be achieved in the near future, and the Commission hopes to report to the General Conference of 1918 two universities so nearly perfect in organization that few, if any, material changes in their organization will be found necessary.

The Commission desires the cordial co-operation of the entire Church in carrying forward the important work with which it was charged by the last General Conference. Our great Church, with a membership of more than 2,000,000, should have, and must have, at least two universities of the highest character. No slightest heed should be paid to any who decry universities owned and controlled by religious denominations, and who assert that Churches are incapable of founding and directing such institutions. The Roman Catholic Church has its universities; and there are universities owned and controlled by States. What disability inheres in a Protestant Church for such work, while the Roman Catholic Church and American commonwealths are admitted to be capable of doing it?

Our Church can have, and we believe it will have, two universities that will take rank with the best in our country. To this end the Educational Commission invokes the active support and generous assistance of all our people.

Signed on behalf of the Educational Commission. WARREN A. CANDLER, Chairman.

NECESSITIES OF LIFE.

Interest, sympathy, and friendship must be reckoned among the necessities of life. The minds and hearts of the world's unfortunates have their hungers and thirsts, and these cannot be satisfied by impersonal and professional care for their bodies.—Rev. Matt. S. Hughes, D. D.

"HERNANDO DE SOTO"—THE GREAT AMERICAN EPIC.

Have you read this masterful poem by the late Judge Walter Malone, of Memphis, Tenn.? If not, you should do so at your earliest opportunity. Judge Malone was born at Capleville, Tenn.; was educated at the University of Mississippi, at Oxford, and lived nearly the whole of his life at Memphis. The consensus of opinion is that Judge Malone is destined to take rank among the Nation's foremost poets. He has published several volumes of poetry that have won high praise from competent literary critics, but it is generally conceded that "Hernando De Soto," upon which he wrought for seven years, is his greatest production. This superb volume was issued by G. P. Putnam's Sons, New York and London; it is beautifully printed and bound and embraces 631 pages. We give below a few comments upon this great work:

Comments.

From
ALFRED AUSTIN
Former Poet Laureate of England

"I find in your verse deference to the best traditions of English poetry, and a rare power of continuous yet never tiresome narrative."

From
JESSIE B. RITTENHOUSE

"You have done a remarkable piece of work. I marvel at the way you have accomplished it."

From
THE BROOKLYN EAGLE
New York

"Mr. Malone's subject was sublime. His treatment of the subject is not merely adequate. It is calculated to stir the admiration of all lovers of genuine poesy. He has constructed an epic that ought to live and will live almost alone in the literature of a sternly material civilization such as we see around us just now in America.

"Walter Malone has made all of us his debtor in his 'Hernando De Soto.'"

From
THE MONTROSE STANDARD AND ANGUS AND MEARNS REGISTER
Scotland

"Mr. Malone has written a great poem. He has the narrative power for his story, always holds us and never palls. The poem is well entitled to be called the epic of America. Not only in narrative, not only in the grander movements which we associate with epic poetry has Mr. Malone achieved much, for his lyric gift is quite undeniable. A beautiful instance is the last song of Israel, of which we quote a verse or two. * * *

"We are of the opinion that Mr. Malone was amply justified in publishing such a poem at this time as 'Hernando De Soto.' He has certainly written one of the outstanding works in American poetry. It is a work which no lover of great literature can afford to pass."

From
THE TIMES
Los Angeles, California

"However, we think it is no exaggeration—not in the least wild or extravagant—to say that in American literature there is no poem that can be favorably compared with 'Hernando De Soto.'

From
THE REPUBLIC
St. Louis, Mo.

"Judge Malone's name is one of grateful memory to the more observant readers of verse. His 'To Omar in Heaven' is a memorable gem.

"'Hernando De Soto' is a work that will not be taken up and laid aside easily. But its pleasant historical appeal, and its romantic setting, immediately make an impression. It is a memorable work which will live in the world of judicious letters."

This volume may be had of E. H. Clark & Bro., or A. R. Taylor & Co., both South Main Street, Memphis, Tenn. The price is $3, net.

Church News

Colonel N. E. Harris, Governor of Georgia, who is a well known Methodist layman, is a candidate for re-election. The gubernatorial term in Georgia is two years.

* * *

The North Alabama Conference has 32 homes for superannuated ministers, valued at $75,000, and there are others pledged with an approximate value of $35,000.

* * *

It is stated that there will be a centennial celebration of Missouri Methodism during the month of April, participated in by both our Church and the Methodist Episcopal Church.

* * *

Rev. H. W. Whaling, Jr., who was recently elected a member of the Faculty of the School of Theology of Southern Methodist University, Dallas, Texas, is now studying at Drew Theological Seminary, Madison, N. J.

* * *

The organ of the Arkansas Conferences has dropped the name of "The Western Methodist" and will hereafter be known as "The Arkansas Methodist," the designation of a journal formerly issned by our Church in that State.

* * *

Our representative on the executive committee of the Methodist Ecumenical Conference are: Bishop E. E. Hoss, Drs. T. N. Ivey and H. M. Du Bose, Nashville, Tenn.; Dr. O. F. Sensabaugh, Dallas, Tex.; Judge Jos. L. Kelley, Bristol, Va.; Rev. T. T. Fishburne, Roanoke, Va., and Judge E. K. Campbell, Washington, D. C.

* * *

According to report, Bisbop Waterhouse's health is somewhat improved, though it will probably be some time yet before he can take up work. He has sold his home in Los Angeles and will return to Emory, Va., to live. Let prayer continue to be made for the restoration to health of this worthy chief pastor, whose safe leadership is so much needed.

* * *

It is a close race between the Virginia and North Georgia Conferences for the first place among our Annual Conferences as to numerical strength, the Church membership of the former numbering 123,550, and that of the latter, 122,532. The Virginia Conference paid on the regular assessments for missions (home, foreign, and Conference) $51,610, and the North Georgia Conference paid $50,928.

* * *

On an assessment of $2000 for the Florida Christian Advocate last year, $465.63 was paid. The year preceding the assessment was $2500, and the amount paid on it was $991.46. There is perhaps no agency of the Church that is so much imposed upon and neglected as the Church paper, and yet there is no other agency that is more useful and indispensably necessary. The Church will some day learn that it is worth while to support adequately its press.

* * *

The Southern Methodist Handbook gives the gain made by our Church in membership during the year 1915 as 66,418, the largest increase in six years. The present total membership of our denomination, including both local and traveling preachers, is 2,102,065. The enrollment in our Sunday schools is 1,844,318, an increase during last year of 123,046. The number of Epworth Leaguers is 133,063, a gain for the year of 9055—this against a loss of 9000 during the year 1914.

* * *

On the campus of Emory University, Atlanta, two of the university buildings are in course of construction. The principal building is the one which will combine three in one structure—the main building in the center, flanked by the School of Theology on the left and the School of Law on the right. Work is going forward on this building and on one other included in the university plan of buildings. It is expected that this largest structure—which will include the buildings of the several departments named—and, in addition, two dormitories, will be ready for use by the opening of the fall term of 1916.

A GIFT TO EMORY UNIVERSITY.

Rev. N. G. Augustus, of Prescott, Ark., has presented to the theological library of Emory University an autograph letter of Adam Clarke addressed to John Emory, Beverly Waugh, Nathan Bangs, F. Hall, and George Sachley in response to an invitation to Dr. Clarke to visit America. The letter is dated February 6, 1832, and is in an excellent state of preservation. It consists of four closely written pages, in which are found many striking observations and earnest exhortations. Among other things, Dr. Clarke said: "As I believe your nation to be destined to be the mightiest and happiest nation on the globe, so I believe your Church is likely to become the most extensive and pure. As a Church, abide in the apostolic doctrine and fellwoship." With reference to the nation, Dr. Clarke exhorted to this effect: "Abhor all offensive wars, never provoke even the puniest State, and never strike the first blow. Encourage agriculture and friendly traffic, glorify the sciences and arts, and let learning have its proper place. If possible, live in peace with all nations." This interesting letter will be added to the increasingly valuable collection of autograph letters and manuscripts with which the School of Theology is enriched.

HAND BOOK OF ALL DENOMINATIONS.

Here it is, busy pastors! Just the thing you need! Doctrines and discipline principles and practices, facts and figures, of all religious denominations in the United States, in a most convenient volume. Mr. Phelan, the compiler, has done his work well. The diction is clear and concise, and the figures and statistics are accurate and up to date. In these times, when every day brings forth a new cult, creed, ism, ology, osity, sect or schism, one has much to do to keep posted on the "new varieties." It stretches one's imagination until it almost cracks to believe that the last twenty-five years have given birth to 49 new "cults" or "sects" in the United States, but that is the exact truth of the matter. Not every one knows, until he peruses Mr. Phelan's book, that there are 7 divisions of the Adventists, 14 of the Baptists, 21 of the Lutherans, and 4 divisions of the Catholics, etc.

One of the chief values of the book is to inform the laymen of the dangerous and insidious heresies that stalk abroad to-day in our land. For instance, he shows that "Russellism" goes under the misleading and innocent names of "Millennial Dawn," "Studies in the Scriptures," "International Bible Students' League," and "Bible House and Tract Society." The article on "Mormonism" is about the best we have seen on that dangerous and disgraceful denomination. What he has to say about the people called "Methodists" is, for the most part, accurate and discriminating, though his statistics are for 1914. He gives the Louisiana Conference, M. E. Church, South, 36,450 members and the total Methodists in the United States (all branches) as 7,328,829. And the total membership of Methodists in the world is given as 9,223,385.

The book needs no higher commendation than the words of the lamented Dr. Gross Alexander, who said: "Mr. Phelan's book gives a succinct account of the origin, the growth, and the distinctive doctrines and polity, as well as a statement of the present status and strength of each of the numerous and various sects or denominations of Christendom to-day. This is done in alphabetical order, making it easy of reference. The book is so serviceable and so convenient and so informing that I have already decided to use it as a text-book in my class in Church history in the Southern Methodist University at Dallas."

This review was not written at the suggestion of the publishers. I am neither a "B. A.," "Book Agent," nor a "B. A.," "Bachelor of Arts"—so I disclaim any motive whatsoever in this notice other than to merely call the attention of fellow pastors and lay brethren to a useful little volume. The book can be had from your Publishing House, Smith & Lamar, for the sum of 75 cents.

Crowley, La. A. INMAN TOWNSLEY.

OBITUARY.

Mrs. B. P. Fullilove (Eliza J. McWhorter) was born in Attalla County, Miss., April 11, 1858. At the age of 12, under the ministry of Rev. J. D. Newsom, she professed faith in Christ and joined the Church. On Dec. 11, 1880, she was married to Rev. B Pope Fullilove, who had joined the Church with her when they were children. Five children blessed the union of this Christain pair, the only boy dying in infancy. The girls all married in North Mississippi, and are prosperous and happy in their own homes. All are active Christians and loyal Methodists.

During thirty-five years—thirty in the itinerant ministry—Brother Fullilove and his noble wife walked side by side, accomplishing great good in some of the most difficult fields. The wife was "a crown to her husband." Inspired by her faith and energy and loyalty, work was done that might not have been done without her. The qualities of gentleness, simplicity and firmness were beautifully blended in this good woman's character. In all relations, she bore them with becoming grace. As daughter, sister, wife and mother, she wove the golden threads of her own pure nature into the lives of others, and gave them visions of higher things.

Her constancy as a friend, her devotion to Christian duty, and her patience in affliction unite to declare that the life she lived was worth the price she paid in toil and sacrifice.

Of the grief that enshadows the home, I may not speak; but of the peace and hope that must be theirs, because of the peace and hope that were hers in life and death, and of the memory that will linger in their hearts always, because of her love, and thought, and care—I make mention, that others may follow her example. God's best gift is Jesus Christ: next to that is a Christian mother.

On the night of Dec. 19, 1915, in the parsonage at Rienzi, where her husband is pastor, Sister Fullilove breathed her last, after weeks of suffering. We buried her body, next day, in the local cemetery; and yet "the light shines out of the darkness." "Blessed are the dead which die in the Lord!" Amen. J. E. CUNNINGHAM.

Corinth, Miss.

DEATH OF H. D. CHANEY.

Our friend is dead. Little children with sad hearts cease their play; women weep, and men stand with bowed heads.

The brave, kindly heart that was full of love for all mankind is stilled forever in the silent embrace of the grave. The kindly smile, the warm, generous greeting, the loyal friend, loving husband, father and brother will be seen and known no more among us. But of such men were the Christian martyrs, and to them there is no death. Theirs is but a passing to realms beyond; their lives are lived again and again in those who knew them best. Theirs is the inspiration that impresses the seal of a grand reality upon the yearning for immortality and leads us on to higher and nobler things and leaves earth better for their having lived among men.

Brave and Christian spirit, may thine eternal sleep be as peaceful and quiet as thine own life was pure and unafraid.

"God be with you till we meet again!"

W. B. ROBERTS.

Rosedale, Miss.

God's command is ever, "Forward!" There is no song of retreat in the hymnology of Christendom.

FAITH.

By Mary Barrow Linfield.

The winds of night blow cool from out the dim
And fragrant south. A starless sky hangs low
Above the darkness of the sea, the rim
Between too faint for human eye. The flow
Of little waves against the hidden bar
Comes softly on the ear. Far out the sea
Upon its bosom bears one ruddy star:
A vessel passes there, unknown to me
Her captain and her goal. Yet sure I know
There is a guide and safely through the dark
She yet will reach her port. And it is so
With my own doubting soul, a frail bark
Whose unseen Pilot, though she seems to roam
Uncertain from her course, will bring her home.

—New York Christian Advocate.

Hattiesburg, Miss.

BILLY SUNDAY ON PREACHERS' SALARIES.

John T. Smith, editor of the publication, "Veteran Ministers," received the following from Rev. Billy Sunday, which is worthy of attention:

"The penurious salaries which this country doles out to its ministers and to its school teachers constitutes a disgrace, in my mind, and a blot upon its escutcheon. Nothing is much more vital to the moral welfare of the nation than these two professions. Almost invariably these rank the strongest, the most self-sacrificing, the truest citizenship of any community. How long could any section of the country continue as a desirable place in which to live were it not for the churches and the schools? The man who wears himself out day by day in service for others should not be compelled to worry about how he will meet the needs of the body in old age. If a minister has worn himself out for the Church, it is the basest ingratitude for the Church not to care for him in his declining years. The school teacher who has given the best years of his life for the sake of the coming generation should not be allowed to go hungry and poorly clothed when the years of his usefulness have ended. Elders and deacons and church officials who carp at decent salaries paid to ministers of the gospel never are heard to question the amount of money a lawyer or a doctor or any other professional man may receive for his services. It is radically wrong when a prize fighter in fifteen minutes can earn more than a country parson does in fifteen years. A penny expended for the support of aged ministers and teachers is a penny expressing a nation's gratitude to the most faithful of its servants and the truest of its citizens."

THE GROWTH OF PROHIBITION.

By Hon. W. J. Bryan.

And now a word in politics. I am a Democrat. I began making Democratic speeches thirty-five years ago and have been in every congressional campaign since, except the campaign of 1898, when I was in the army. I have been on the firing line all these years—the only peace I have had was when I was a soldier. I have been in national politics for twenty-five years and it is now nineteen years since I commenced to run for President. I have been interested in reforms and have rejoiced to see some reforms successful, but it has taken a long time. It took twenty-one years to secure the popular election of United States senators; it took nearly eighteen years to secure an income tax amendment to the Constitution, and the fight for the initiative and referendum has been going on nearly that long. Events are moving more rapidly now, but I have never known any reform to grow as fast in five years as prohibition has grown during the last five years, and it has grown more rapidly in the last year than in the four years preceding. We now have nineteen dry States, and ten of them have gone dry within the last eighteen months.

No Democrat need apologize for being in favor of prohibition. Of the nineteen prohibition States ten of them go Democratic at every election, and other Democratic States will soon be added to the list. Republicans used to make fun of us Democrats; they used to say that they could tell a Democrat by the color of his nose or by the wobble of his walk. They can not make fun of us now. The Democratic States are leading in the fight, and the Republicans must help to make Ohio dry, if they want to be in the same class with the democrats. It will be a benefit to both parties to get rid of the liquor element which owes allegiance to no party, and is interested in no principles of government. It is solely concerned with the money to be derived from the sale of liquor. The time has come to rid all the parties of the domination of this element which disgraces the party while it controls it, and betrays it if its control is resisted.

THE POWER OF PREACHING.

Much is said about the secret of power. This implies that the source of power is always a secret, when indeed it is due to some definitely known source. We hear much about the secret of power with certain eminent preachers. Recently, much inquiry and speculation has been indulged in connection with the secret of power in Mr. Sunday. The following statements made in The Continent by Mr. Albert L. Berry, of Chicago, show a fine and keen and true sense of the power of preaching as manifested in any preacher, as well as in Billy Sunday, to whom special reference is made:

"I have read with much interest the editorial in a recent contemporary, entitled 'Study of Sunday for Pastors,' and though I am not an editor, a professor, or a minister, I am convinced that the source of Mr. Sunday's success is not only 'the load of steam he carries—his being identified with hustlers—his concentration or his going straight for men,' but that Mr. Sunday presents something that is positive, something that grips men. The world longs for precision, something that affirms. Men are weary of vagueness, hazy, indefinite things. Men want to get hold of the realities of life with a firmer grasp, they want to stand on a rock and not on the shifting, changing, swaying seaweed of German materialism.

"The steam in a man will vanish into vapor, the hustlers will tire, and the man who is full of ginger will only sputter, unless there is something more than these, unless there is a foundation on which men can build. The power, the vital force that makes any ministry successful, that brings men to a realization of their sins, and their responsibility to God, comes not from the steam of the speaker, but from one source alone, and that source is the Bible. This is the underlying source of Mr. Sunday's success.

"The Bible itself, not filtered through the liberalized minds of college professors, or adulterated with skepticism, not swinging with every change of the weathercock of higher criticism and lower faith, not dragging one's anchor on the shoals and catching only on the weirs of doubt, but firmly anchored—it is not a broader religion that men want; it is a deeper religion.

"Mr. Sunday has a permanent foundation on which his work stands. He convinces men that he sincerely believes in that foundation, and that his work rests on the Word of God. Then, with all his force, he presents his message with such an earnestness, zeal and conviction that men realize the truth of his message."—The Presbyterian.

TO NORTH MISSISSIPPI PASTORS.

Dear Brethren: The Conference Committee on Evangelism takes this method of calling your attention to our own evangelists—Rev. J. A. Bowen, Tupelo, Miss., and Rev. J. H. Bell, Columbus, Miss. We have employed these men for this work because we believe they are worthy and capable men, and because we need to accentuate evangelism more than has been done heretofore.

We hope that in making plans for your work you will correspond with them, and make the largest use of them possible. They are ours to serve you.

Cordially yours,

W. S. LAGRONE, Chairman.

Drew, Miss., Jan. 10, 1916.

A LOVED ONE TAKEN.

Dear Brother Meek: On Monday afternoon, January 10, at Lewisburg, Tenn., our daughter, Blanche Galloway Wyatt Phifer, passed on to the better land. She was born at Verona, Miss., July 25, 1886. She graduated at Grenada College in 1904. She was married to Rev. W. E. Phifer, a Presbyterian minister, on June 11, 1908. It is not too much for me to say that she was a dutiful, sweet daughter, a loving sister, a true friend, a faithful, helpful wife, and a painstaking, devoted mother. She was truly a strong, well-poised woman. We miss her; we loved her and she loved us. She sang well in this world, and now we feel confident that her lovely voice is filling a place in the heavenly choir. We gently laid her to rest on Tuesday afternoon, after fitting services at the church, amidst many weeping friends who testified to her useful life and beautiful character. We felt that the profusion of exquisite flowers betokened a fadeless crown for her. Dear Blanche! affectionate Blanche! her precious, stainless memory will inspire and encourage us, and our purpose is fixed to go to her.

Booneville, Miss. J. M. WYATT.

We are deeply grieved to learn of this sorrow that has come to Brother Wyatt and his family. They will have the sympathy and prayers of a host of friends in their sore bereavement. May the Heavenly Father bless and keep them until they shall find themselves reunited with all the loved ones gone before in the glorious City where death can never come!

SECRET OF THE LARGER LIFE.

No ship can tempt the sea and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough. The soul that trifles and toys with self-sacrifice never can get its true joy and power. Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men, finds the delight and peace which such complete self-surrender has to give.—Phillips Brooks.

WHAT INSPIRED HIM.

One of Haydn's friends asked how it happened that his church music was always of an animated, cheerful, and even festive quality. The great composer replied: "I cannot make it otherwise. I write according to the thoughts I feel. When I think upon God, my heart is so full of joy that notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."—The Presbyterian.

SOME STRANGE VARIETIES.

The Pittsburgh (Pa.) Gazette Times says: "Two North Carolinians were shot and slashed fatally in endeavoring to decide which was to teach a Sunday school class. It would be interesting to know what they proposed to teach the class. So it would: There are many varieties of Bible instructors in this day.

Chalmers' Gelatine
UNITED COUPONS
A WHOLESOME DESSERT

Secular News

By R. E. Meek.

As a result of the war, Germany's credit is gradually diminishing.

Theodore G. Bilbo entered upon his duties as Governor of the State of Mississippi on Jan. 18.

The last Federal Census showed that there were 13,296,213 foreign-born white people in the United States.

General Victoriano Huerta, formerly dictator of Mexico, died in El Paso, Texas, on the night of Jan. 13.

According to an official report, Yuan Shi Kai, the new emperor of China, will be crowned on Feb. 12.

It is estimated that during a year a horse or a cow will eat an amount of food which weighs nine times more than its own weight.

During the past three years the Illinois Central Railroad carried 26,019,820 passengers without a single death from an accident.

There are 94,997 Irishmen enlisted in the British army. The number of men in Ireland available for military service is estimated at 562,115.

Major General Goethals, Governor of the Canal Zone, is preparing a report concerning the Panama Canal, which he will submit to Congress.

On Jan. 14, it was learned that the dikes in Holland had bursted in places and that as a result there were towns, villages, and farms under water.

There are eighteen Belgians, among whom is Leopold, the eldest son of the king of Belgium, attending Eton, which is one of the most famous preparatory schools in England.

A public statement has been issued by Emperor William to the German people requesting them, in celebrating his 58th birthday on Jan. 27, to make gifts for the nation's wounded soldiers.

There are 17 daily newspapers published in Mississippi. They are located in Jackson, Meridian, Vicksburg, Hattiesburg, Laurel, Greenville, Clarksdale, Gulfport, Biloxi, West Point, Tupelo, and Natchez.

Dr. Thomas H. Norton, "dyestuff expert" for the United States Government, says that the manufacture of dye in America has increased five-fold during the seventeen months since the outbreak of the European war.

There is talk of a new county being created in Mississippi, with Belzoni as the county seat, and it has been suggested that if this is done the county should be named "Humphreys," in honor of Hon. B. G. Humphreys, the war Governor of the State.

M. J. King, alimony clerk of the Juvenile and Civil District Courts of Louisiana, collected $51,368.95 alimony money for wives and children during the year 1915. Seventy-five per cent of this amount, or about $44,000, was for the support of children.

It was announced on Jan. 15 that the Russian Buying Commission in the United States had made contracts with four American companies for the purchase of $32,000,000 worth of machine guns. This order calls for 32,000 machine guns; thus the price of each gun will be $1000.

During the month of December, 1915, in the British army 275 officers were killed, 638 wounded, and 17 missing. The record for the entire year shows that 6,847 officers were killed, 13,189 wounded, and 1745 missing. The number of wounded officers includes four brigade generals.

The Menace Publishing Company of Aurora, Mo., was, with several of its officers, recently on trial before the Federal Court in Joplin, Mo., for the misuse of the mails. The Menace is a weekly publication engaged in fighting the Roman Catholic Church in America. As a result of the trial, the Menace publishers were set free by the jury.

The National Geographic Society has given out information which shows that the United States owns exactly 8006 islands that have a combined population of about 10,000,000 people, and that the commercial activities of the islanders amount in value to more than $300,000,000 a year.

At the close of the year 1915 a certain California company found that it had 1000 peach seed left over and the question as to what should be done with them arose. It was decided that the seeds should be cracked and the meats sent to Germany, where prussic acid could be made out of them. The shells were sold for fuel.

Some time ago Gifford Pinchot, of Pennsylvania, returned to the United States, after visiting Belgium and Holland. He found the people in Belgium greatly impoverished by the heavy taxes—they are now four times greater than they were before the war—which the invader has imposed upon them. We fear that very little can be done toward restoring Belgium to her former state of peace and prosperity until the hated invader who is now draining her very life-blood is driven from her soil.

A PROMISING EVANGELIST.

Rev. J. H. Bell, of Columbus, Miss., whose picture appears below, is one of the Conference evangelists of the North Mississippi Conference. He is zealous and consecrated, and possesses unusual gifts as a revivalist. Within recent years he has

conducted successful evangelistic campaigns in a number of important places in North Mississippi, including Charleston, Louisville, and Lexington.

Rev. J. W. Bell, presiding elder of the Aberdeen District, wrote concerning him just after he had been with him in a series of revival services about four years ago: "Brother Bell is a strong preacher and eminently evangelical. I have not in twenty years found better help in a meeting."

When he wrought at Lexington, Rev. T. H. Lipscomb of Starkville, in a note to the Advocate, said: "He is gifted as an evangelist and has a way of getting at the hearts of the people which is quite extraordinary. Our people were pleased with him and were greatly blessed in the services."

Brother Bell has just closed a remarkably successful meeting at Blue Mountain, Miss., in which there were more than 80 conversions and one young man was called to preach. Both the Mississippi Heights Academy and Blue Mountain Female College were much benefited spiritually by the services. An account of this gracious awakening, from the pen of the pastor, Rev. R. P. Neblett, appears elsewhere in this issue of the Advocate.

In placing Brother Bell in the field as an evangelist, the Conference made no provision for his support; he is, therefore, wholly dependent upon the offerings made in his meetings for a living. So, let the brethren see that he is kept busy, and that he is not permitted to suffer financially because of his willingness to take up this needed and difficult work. It is all a notion that a good revival cannot be held during the winter season, and it is high time that our people were beginning to learn better. Death and the devil are then at work—why, then, should not the ministers of Christ be at the task of saving souls? Brother Bell is making up his slate now; so if you feel that you will need him, you had better write him at once. If you defer until later, he may not be able to come to you.

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MOORHEAD FIRST.

Four years ago I received from Moorhead, Miss., seven names for honorary membership in the Ministers' Relief Association of the North Mississippi Conference. Since then the notices of assessments have been sent to the elect women and men whose names were sent in to me. Each time a post-office money order for the list, with properly listed credits, has been sent to the Treasurer by Miss Frances A. Gardner, of that community, who is one of the seven. Not one of these names has ever been lost.

I think that Moorhead is entitled to be called the First Honorary Auxiliary of our Ministers' Relief Association. It ought to be the first of many. This could be done in any organized community in the Conference. JOHN PARK, Treasurer.

Sardis, Miss.

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THE BOY WHO FORGETS.

I love him, the boy who forgets!
Does it seem such a queer thing to say?
Can't help it; he's one of my pets;
Delightful at work or at play.
I'd trust him with all that I own,
And know neither worries nor frets;
But the secret of this lies alone
In the things that the laddie forgets.

He always forgets to pay back
The boy who has done him an ill;
Forgets that a grudge he owes Jack,
And smiles at him pleasantly still.
He always forgets 'tis his turn
To choose what the others shall play;
Forgets about others to learn
The gossipy things that "they say."

He forgets to look sulky and cross
When things are not going his way;
Forgets some one's gain in his loss;
Forgets, in his work time, his play.
So this is why I take his part;
Why I say he is one of my pets;
I repeat it, with all my heart,
I love him for what he forgets!

—Gertrude Hockbridge.

"WEE BOBBY."

More than a hundred years ago in a little church in sea-buffeted Haddingtonshire, Scotland, the pastor and his session were meeting. It was a heavy, oppressive gathering. The senior elder said: "Pastor, we all love you, and you know it, but do you not think you had better resign? There has not been one convert this year." They did not ask him to resign—they do not do such things in Scotland for anything except a crime; and that is rarely heard of indeed. They believe in God's call, and that when an incumbent's work is done God will open the way for a change, so they merely asked for his view on the matter.

"Brethren," said he, "it has indeed been a dull year, sadly dull to me. Yet I mind that one did come, wee Bobby, but I suppose he is so wee he does na' count."

Shortly afterwards, however, "wee Bobby" came to the minister and said, "Pastor, do you think that I could ever learn to preach? I feel something within calling me, and it would be the happiness of my life could I lead people to Christ."

"Well, Bobby, you might. Who knows? You might try!" And Bobby did try.

In 1814, at nineteen years of age, "Bobby" offered himself to the London Society as a missionary, and was sent to South Africa two years after Judson had been sent to Burma.

"Wee Bobby" died in 1883, at eighty-eight years of age, having returned to England a few years previously. He reached the homeland as Rev. Robert Moffat, D. D., the renowned missionary to Bechuanaland, the father-in-law of David Livingstone, and the man who had largely given direction to Livingston's life-work. The Queen of England arose in his presence. Parliament stood uncovered in respect as he entered their hall, and all the nation seemed to be singing the great hymn, "From Greenland's Icy Mountains."

The nobles of the land delighted to do him honor and the government awarded him a grand testimonial. The humble old minister who had but one convert in the year, and he too "wee" to count, had been dead and forgotten for many years when the world rang with the ovation to the aged missionary, but the year in which "Bobby" Moffat was converted marked the greatest work of that minister's life, and few have ever measured up to it.

Let no pastor grow discouraged and give up because God does not send him the numbers of converts that he longs for.

When the birds of the forest derided the eagle for having but one eaglet in her nest she replied, "I know there is only one, but that one is an eagle!"—The Watchman-Examiner.

THE FREE LUNCH COUNTER.

The little girl with crooked legs had sat for hours on the brown front porch.

Mrs. Mullens, the housekeeper, was in the kitchen making doughnuts. Mr. Preston, the little girl's father, was in the studio across the road, painting pictures. Consequently it was deadly dull.

She had hoped Caroline and Avery Ames would come to play that afternoon. She had watched and watched the turn for sight of them, until, all weary with disappointment, she had fallen asleep.

Not five minutes later Caroline and Avery came skipping toward the house. They saw Ruth was sleeping, so, lowering their voices, they went on their toes to the back door.

"Mrs. Mullens," Avery shaded his eyes and called through the screen, "we've a surprise for Ruth, and may we borrow the ladder from the woodshed while we fix it?"

"We have to climb into the maple tree to do it," added Caroline.

"Bless you, take anything if it's going to make the poor child happy.

For twenty minutes they were busy. Then Avery climbed down the ladder, and had to admire their work—a pan heaped with suet, seeds and crumbs, fastened by wires between the big maple and the porch.

Some minutes ticked away. On a branch a chickadee lighted. He cocked an eye at the lunch. Then he flew down, perched on the tin's edge, and pecked at the mound.

"He likes it," squealed Caroline.

At the sound of voices pop went Ruth's eyelids! "Oh!" she cried, spying the pan almost the first thing, "what is that?"

"It's a s'prise." Caroline clapped her hands. "A free lunch counter for the birds."

"And when it's empty you can draw it in and fill it up again. See?" said Avery, pulling the tray toward the railing.

"One came while you were asleep."

"Look, there he is again!"

Wasn't Ruth delighted!

As the children were about to leave late in the afternoon they heard a pattering of tiny, nervous feet over their heads. They scarcely dared to take a breath. Suddenly came a quick spring, a flash of reddish brown, and a squirrel had leaped from the porch roof plump on to the lunch counter.

The little girl with the crooked legs had a different time after that. Even when her father disappeared in the big studio to paint she sat on the porch, bird book in lap, and waited for the feathered folk.

Caroline and Avery had done something to make their little lame friend happy, yet here they were getting a whole lot of pleasure out of it themselves! (That's the queer thing about kindnesses.)

Whenever they stopped Ruth had some fresh news to tell them about the birds. No two were alike. The chickadee was friendly, the jay quarrelsome. The woodpecker drilled himself a snug hollow in a dead tree. The phoebe built her nest under an old bridge. The high-hole considered ants a feast. The cedar wax wing doted on cherries.

Cold weather came. Caroline and Avery returned to their Boston home, and the little girl with crooked legs could sit no longer on the brown porch. But indoors behind the sunny bay window she watched the birds that came every day to her lunch counter, and a hundred miles away in the city Caroline and Avery watched for the postman who brought letters that told about the chickadees, the nuthatches, and the downy woodpeckers that were making Ruth's winter so happy.
—Buelah Rector, in "Zion's Herald."

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THE NEW CHURCH OPENED.

Dear Doctor York: Last Sunday was a great day for our people here at Philadelphia, Miss. We held the first service in our new church, and notwithstanding the bad weather (cold and rain—the house was well filled. The attendance at Sunday school was larger than at any time during the past year. You could not find a happier man than was our [illegible] superintendent, Brother G. W. Vass.

Our church, though a frame building, is quite an imposing structure and will meet the demand for many years to come. It cost, complete, about $5000.

Now that our people are once more at home, I sincerely hope and believe the church will take on new life and recover lost ground. It has been nearly two years since our house of worship was burned and it has been difficult to properly carry on our work without a church. I wish I could get the Advocate to every home. Come to see us, Doctor. Yours fraternally,

IAS. G. GALLOWAY.

"Let us be content, in work,
To do the thing we can, and not presume
To fret because it's little."

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Editorial

RUSSELLISM ON THE WANE.

"Pastor" Russell has attracted much attention in various ways within the past few years, but apparently the popularity of his propaganda is now decidedly on the wane, and he is beginning to tread the path to obscurity that has been trodden by so many fakirs before him. Discussing the career of this notorious faddist in a recent issue, The Presbyterian (Philadelphia) says:

"Pastor Russell attained the height of his influence in 1914, when his followers seemed to be under the impression that the world was coming to an end, and Russell was to be translated or exalted to great power. All his predictions have failed, and desertions are following, with a falling off of believers. It is reported that their headquarters in Brooklyn have been reduced. Whereas, at one time three houses were occupied, they are now reduced to one. The moving picture show of the Creation has disappeared from most of the cities. The advertisements are growing less, and so are the lawsuits. In all ways the movement seems to have exhausted itself, and the people are now realizing the delusion and disappointment. The matter having thus collapsed in the cities, it has betaken itself to the country, and the people in the rural districts need to be on their guard. If they meet it promptly, like an infection, they can keep it out; but if it gets in, it seems to run its course. But it is weakened; its attacks cannot be so strong, and the hard-headed farmers will resist it."

A LESSON TAUGHT BY THE GREAT WAR.

Among the industries in the United States that are being made to suffer by the European war must be included the newspaper business. Photo-engraving now constitutes a practically indispensable feature of a modern journal, and the chemicals used in preparing the cuts and plates for pictures, being chiefly imported from foreign countries, are said to show advances in prices ranging from 20 to 1295 per cent. It is, furthermore, stated that the chemicals used in bleaching paper are not now forthcoming, and that, as the supply of white paper in the hands of dealers is quite limited, it is entirely within the range of possibility that our various kinds of publications will soon have to commence using unbleached paper, which will make them much more unattractive in appearance. If the existing conditions should develop such a necessity it will, of course, affect religious, as well as secular periodicals.

One of the most outstanding lessons taught by the present colossal conflict in the Old World is that **no nation now lives to itself.** The different peoples of the earth were never so close together and so mutually dependent upon one another as they are to-day. Indeed, so far as the great Powers are concerned it may now truthfully be said that when one suffers, they all suffer; and that the prosperity of one tends to promote the prosperity of the others. This multiplying and strengthening of reciprocal interests among the nations is one of the influences that should work mightily for the establishment and maintenance of a world peace in the unfolding future.

WELL WORTH A CAREFUL READING.

We are carrying in this issue of the Advocate a statement from our Educational Commission, which we hope none of our readers will overlook. Especially would we have them to note what is said concerning the manner of constituting the trustees of the Southern Methodist University, at Dallas, Texas. Under the Charter of that institution, the Annual Conferences West of the Mississippi River, for which the institution is specially to be maintained, are allowed to co-operate in selecting the trustees who are to have the oversight of the University, with the exception of three, who are to be chosen alone by the General Conference—those selected by the Annual Conferences referred to cannot, however, enter upon their duties as trustees until they have been confirmed by the General Conference, or some other body which it has authorized to act for it. And let it be observed that these men, though thus chosen, are the representatives, the agents, of **the whole Church**, which in every instance, through the General Conference (or some creature of it, to which that power has been temporarily delegated) must put its stamp of approval upon them.

This plan impresses us as an admirable one in every respect. It adequately safeguards the interests of the Church as a whole, while consulting, **in a commendable spirit of democracy**, the Conferences which are nearest the University, and from which naturally must come its largest patronage and support. It scarcely needs to be said that the ownership and control of both our new Universities by the Church have been made so clear and so secure that its relation to them in this respect can never in the future be questioned.

This illuminating statement by the Educational Commission concerning the plan which it has adopted for the government of our University west of the Mississippi shows how little justification there has been for the carping criticism of its labors that has come from certain quarters. But the Church is beginning to get her eyes opened to some things that have been taking place since the last General Conference and the spirit which has prompted them, and she may be fully trusted to take care of the situation.

THE SOUTH'S GREATEST HOSPITAL.

The Treasurer of the New Orleans Charity Hospital submitted his report to the Board of Administrators of that institution last week. The receipts for the year 1915 amounted to $366,221.19, a gain over the receipts last year of $33,059.81. The disbursements for the operation of the hospital footed up the sum of $331,612.99.

This is far and away the largest hospital in the South. Its annual dairy bill alone amounts to $18,000 or $20,000, and it takes from $8000 to $10,000 every year to pay for the tetanus serum administered. The patients treated reach up into the tens of thousands. To give some idea of the magnitude of the work of this institution, it may be stated that the report of the Trustees of the much-talked-of Barnes Hospital of St. Louis, a plant valued at $2,000,000, published in the St Louis Christian Advocate of January 19, showed its receipts to be $64,439, and its expenditures $108,356, which amounts are not one-third of the sums received and expended by the New Orleans Charity Hospital.

A BACKWARD TREND.

Monroe N. Work, head of the Department of Records and Research of Tuskeegee Institute, in his annual report shows that during the year 1915 there occurred sixty-nine lynchings.

Of those lynched, fifty-five were negroes and fourteen whites. This is six more negroes and eleven more whites than were put to death by mobs in 1914, when the record was forty-nine negroes and three whites. Included in the record are three women. In at least four instances it later developed that the persons put to death were innocent of the offences charged.

Eighteen, or more than one-fourth of the total lynchings, occurred in the State of Georgia.

Only eleven, ten negroes and one white, or fifteen per cent of the total were charged with criminal assault.

The full record of lynchings by States is as follows: Alabama, nine; Arkansas, five; Florida, five; Georgia, eighteen; Illinois, one; Kentucky, five; Louisiana, two; Mississippi, nine; Missouri, two; Ohio, one; Oklahoma, three; South Carolina, one; Tennessee, two; Texas, five; Virginia, one.

This list may be subject to one correction, however, since Mr. Alexander Forward, the Secretary of Governor Stuart of Virginia, has denied through the press that any lynching took place in that commonwealth during the past year.

The fact that sixty-nine (or 68) persons were lawlessly put to death in the United States within the last twelve months should be a humiliation to our people. And especially is it to be regretted that so large a number of these murders—for that is in reality what they are—took place in the South. Such outrages are wholly beyond the pale of legitimate defense, and we should leave nothing in our power undone to put a stop to them. This imperative problem is a standing challenge to the Christian statesmanship and citizenship of our country.

A NEW VERSION.

The Commoner, the organ of the Honorable W. J. Bryan, the great apostle of pacifism, got off in a late issue the following interesting bit of satire:

"When the Navy League, the Security League, and the Defense League get out their new book of censored Sunday school songs, a familiar stanza will be found to read:

"'I want to be a soldier,
And with the soldiers stand;
Ammunition in my pocket,
And a musket in my hand.'"

We are not disposed to stand with Mr. Bryan in his sweeping opposition to the issue of "preparedness" now to the front in American politics; but we regard this as a fine illustration of what may be expected to happen when secularists are allowed to give direction to the work or worship of the Chureb. One of the strange things of the times is that the followers of Christ should show such a disposition to seek counsel of men who have little of the spirit of the Master simply because they happen to hold high official place in the State or National Government. A man may be an efficient Governor or President, and yet know very little about what methods are best calculated to promote the spiritual kingdom of our Lord. For our part, we had rather have the advice of any consecrated, praying band of men or women concerning the work of the Church than that of any official celebrity on the globe who is a patron of the theater and the dance. Having the King of glory as her living head, the Church does not need to seek the condescending patron of the great and distinguished of earth. Their formal recognition and favors have helped her little in the past, and they are not likely to help her any more in the future. The truly spiritual people in a Church should govern it and endeavor, under the leadership of the Holy Spirit, to shape its course. Secularists, with secular

reforms to promote, should not be permitted to lay hold upon the Church and divert her attention from her supreme work of saving the lost—of ministering spiritually to the souls of men.

THE LAYMEN'S MISSIONARY CONVENTION.

At this writing the Laymen's Missionary Convention, which began here last Sunday, is lu full swing. Dr. E. H. Rawlings occupied the pulpit of the First Methodist Church, in which the sessions of the convention are being held, last Sunday at 11 a. m., and delivered an earnest aud impressive discourse. On the Sabbath afternoon stirring addresses were delivered hy Bishop W. R. Lambuth and Dr. J. T. Hendersou, of Chattanooga. Other noted workers participating in the exercises of the convention are Dr. W. W. Pinson of Nashville, Dr. John N. Mills of Washington, Col. E. W. Halford of New York, and Dr. S. D. Gordon, who is so widely known for his heart-searching devotional talks. The ladies of the First Methodist Church gave a luncheon for gentlemen at the church at 6 o'clock on Mouday evening, and a devotional service was announced to be held at the Grunewald Hotel at the uoon hour each day. The meetings have awakened considerable interest in the city and have been well attended, a number of pastors and laymen having come in from near-by towns to profit by the occasion.

PERSONAL AND OTHER NOTES.

Bishop Candler passed through New Orleans en route to Houston, Texas, last Saturday. He was looking well and seemed to be in excellent spirits.

The District Conference of the Epworth Leagues of the Baton Rouge District will be held in the First M. E. Church, South, of Baton Rouge, January 29 aud 30.

Bishop Lambuth is expected to sail from New Orleans on January 29 for Panama, where he will attend the interdenominational Missionary Coufer-ence soon to be held there.

Among those attending the Laymen's Convention this week we noted Rev. A. J. Townsley, of Crowley; Rev. C. V. Breithaupt, of Houma, aud Rev. P. O. Lowrey, of Donaldsonville.

We are sorry to be informed that Mrs. White, the wife of our pastor at Plaquemine, La., Rev. George P. White, is seriously ill. Brother White requests the prayers of the Church for her recovery.

In ordering the address of his Advocate changed, Rev. M. F. Johnson, now of Fort Smith, Ark., says: "We were appointed to one of the city churches—Midland Heights—at the last Annual Conference. We are pleased with our new charge and hope to have a good year.

Rev. J. L. Hoffpauir, presiding elder of the Lafayette District, requests us to announce that the hour for the meeting of his district stewards has been changed from 1 p. m. to 11 a. m. The date and place of the meeting remain unchanged—Lafayette, Wednesday, Feb. 9.

Rev. J. W. Dorman calls for a list of our subscribers among the members of our First Church at Water Valley and states that he desires to have the Conference organ to continue to visit their homes. Would that there were more such high-steeple preachers in the land!

Rev. J. E. Cunningham states that he is delighted with things at Corinth, Miss. This is not surprising. Corinth has long been one of the choice charges of the North Mississippi Conference. It does not need to be said that the people are much pleased with Brother Cunningham.

We acknowledge our indebtedness to Rev. W. J. O'Bryant, pastor of the Lexington (Miss.) Circuit, for a club of 5 subscriptions from his charge. Brother O'Bryant is giving a good account of himself in his present field of labor, as he has long been in the habit of doing wherever he is sent.

Brother J. S. Hand, of Purvis, Miss., who is a friend to every good cause, sends us 14 subscriptions from his community. If the Advocate had in every church a layman who takes the interest in its circulation that Brother Hand does, it would soon pass the 10,000 mark.

Rev. T. J. Norsworthy is assisting Rev. J. C. Chambers in a meeting at Sumrall, Miss., which promises well. We have in hand a communication from Brother Norsworthy which reached us too late for this number of the Advocate, hut which we hope to let our readers see next week.

The registration at Whitworth College has gone past the 200 mark since the Christmas holidays. Great is Whitworth!

We extract the following from a personal note from Rev. E. H. Cunningham, our hustling young pastor at Leland, Miss.: "Our church here is giving a good account of itself as a station. We have a live prayer meeting, and men and women, too, who will lead it. The attendance is increasing every week."

Information has reached us that the people at Slidell, La., are delighted with their new pastor, Rev. T. J. Embree. He is preaching to fine congregatfons, which are said to include an unusually large number of men. The Sunday school is active and growing, and the outlook in every respect is stated to be most encouraging.

Dr. J. A. Parker, who, as was stated in last week's issue of the Advocate, has for some time been at the Touro Infirmary for medical treatment, has returned home. It is stated that his condition is hut little, if any, improved. Let the brethren continue to remember him and his anxious loved ones at the throne of grace.

Mr. J. L. Christy's family is said to hold the record for attendance upon the Methodist Sunday school at Coldwater, Miss. During the past year Mr. Christy and his son, James, and his little daughter, Martha, were present on 52 Sundays; and another daughter, Miss Floy, was present 50 times. This is indeed a noteworthy record.

Rev. Dan E. Kelly recently closed an excellent meeting at DeKalb, Miss., in which, it was stated, 37 persons united with the Churches; 17 going to the Methodist Church, 12 to the Baptist Church, and 8 to the Presbyterian Church. It scarcely needs to be said that Brother McClellan, our pastor at DeKalb, was active in this good work.

Rev. J. A. Biffle is pleased with the outlook at Eudora, Miss. He reports the death of Dr. D. S. Richmond, who has long been a pillar in our church at that place, and who will be greatly missed in the community which held him in such esteem. We regret to learn of the demise of this choice layman, and we extend sympathy to the bereaved.

Rev. J. W. Ramsey, of Heidelberg, Miss., remembers us with a club of 5 suhscriptions, for which he has our thanks. He requests us to state that he will have some time in August, September, and October that he can devote to revival work, and that he would be pleased to have the brethren who would like to have his assistance to write him early.

Writing from Webb, Miss., on the 19th inst., Rev. O. L. Savage says: "The people here have done all that could have been expected for our comfort. The work has started off auspiciously. Brother Sharp, my predecessor, wrought well in this field." Brother Savage's letter brought us a club of 5 suhscriptions, for which we extend to him our thanks.

Rev. W. L. Doss sends us two suhscriptions from Dubach, La., and adds: "One of these men said that the Advocate was one paper that he would certainly renew; that he could not afford to let it stop coming to his house, as it was a puhlication that all read there." We are grateful to Brother Doss for remembering the Conference organ in his rounds among his people.

We are giving on another page the places and dates of a series of Sunday School Institutes which Brothers Dietrich and Gladney have arranged to conduct within the hounds of the North Mississippi Conference. It is to be hoped that our pastors and Sunday school workers will give these capable specialists their hearty co-operation in making these meetings count for much.

Rev. J. T. Leggett reports that the work has hegun well in the Meridian District and that the prospects ahead seem good. As a leader of the hosts of Israel Brother Leggett ranks with the hest to be found anywhere, and he has an excellent corps of workers associated with him in his present field. So it is not surprising that the work of the Church is going forward in that section of Mississippi.

Rev. W. J. O'Bryant writes us as follows: "Mr. W. W. Lunsford and Mrs. Nannie Bushart were married at Owens' Well, Miss., on December 21, 1915. This happy couple is in the seventies. May the sunlight of love and prosperity linger along their pathway until life shall end!" The Advocate, along with their many other friends, extends to this worthy bride and groom congratulations and best wishes.

From Coffeeville, Miss., Rev. W. L. Storment writes us as follows: "On Tuesday, January 18, 1916, Mrs. Goad was buried at the Old Pisgah Church. She was the mother of Rev. J. A. Goad, of the North Mississippi Conference. An obituary will follow this notice." We regret to hear of the decease of this faithful servant of the Master, and we extend to Brother Goad and the other sorrowing loved ones our deepest sympathy.

We take the following from the Raleigh Christian Advocate of January 20: "Dr. Franklin N. Parker, now of the Candler School of Theology, but who formerly held the Chair of Biblical Literature at Trinity College, has been secured to conduct the annual revival at Trinity College this year. A wise selection has been made."

Rev. M. B. Sharbrough, presiding elder of the Port Gibson District, writes: "I have been cordially received everywhere I have gone in the district, and, though the work has generally started off slowly, we are expecting a prosperous year." This district was the first to suffer from the holl weevil invasion of Mississippi, but for the past two or three years the work within its hounds has been showing an upward tendency, and will doubtless continue to do so.

Mrs. C. M. Martin, under date of January 22, writes us as follows from Meridian, Miss.: "My husband, Rev. C. M. Martin, a superannuated preacher, fell from a wagon last Wednesday and broke his leg. We are at the Meridian Sanitarium, and the doctors state that he is doing well. We desire the prayers of all Christian people for his recovery." We regret to learn of this accident, and we sympathize with Brother Martin in his misfortune, which we hope will entail no permanent injury.

Rev. I. T. Reames, pastor of the Queensborough Church at Shreveport, La., writes: "Our work has started off better than ever before. The people seem in better spirits concerning finances and all the other interests of the church are on the advance. A more liberal support has been planned for hy the stewards, and the prospects are brightening generally. On the 2d of December my nephew and foster son, George S. Stott was married to Miss Eula Farnell, and they are now making their home at the parsonage."

A letter from Rev. W. N. Duncan, of Winona, Miss., written last Monday night, stated that Rev. G. W. Bachman, who has been so critically ill for some time, seemed to be growing steadily weaker, and that his physicians held out no hope of his recovery. This will be sad news to Brother Bachman's host of friends in Mississippi and elsewhere. But, with such a life behind him, there can he only hrightness ahead of this noble veteran, whatever may come. May the Heavenly Father ahide with the loved ones watching by his side in this anxious hour!

Dr. J.W. Beeson states that there are some strong young ministers attending Meridian College who would be pleased to assist in camp meetings or revivals in churches during the vacation season—from the last of May until about the middle of Septemher. Among these he makes special mention of Mr. Erke Howell and Mr. Robert Tyler, whom he strongly commends. Dr. Beeson thinks that his present College Faculty is the best that he has ever had, and that the institution of which he is the official head is now doing more satisfactory work than ever before.

We find that there were some errors in the report of Brother R. M. Evans' work which recently appeared in our "From the Field Department." He was represented as saying that he had "six new churches," when it should have been a new parsonage and six churches. The word "home" was also omitted in another sentence, resulting in quite a ludicrous statement. We regret these errors, for which Brother Evans was in no wise to blame except that handwriting is sometimes a little difficult to read. Fight as we may against mistakes, they occasionally creep in on us.

Rev. J. H. Smith reports hopefully concerning his work at Carrollton, Miss. He says: "We are beginning the year with good prospects. I am a much bigger preacher this year than I was last, as they have enlarged my work by adding two churches—thus 'lengthening the cords,' and I trust also that they have 'strengthened the stakes.' We are well, and are pleasantly surrounded." Perhaps the "powers that be" appreciated Brother Smith's gifts as an expositor of the Word and desired to pass a good thing around. At any rate, the congregations to which he ministers may count themselves fortunate.

We reproduce the following from "The Perry County News" (New Augusta, Miss.) of January 6: "Rev. Walter E. Tynes, recently from Texas, but now of Hattiesburg, has been delivering an interesting series of sermons and lectures at the Baptist Church here during the past week. Dr. Tynes is a scholarly man of pleasing address, and those who failed to hear him missed a great treat. Concerning his discourses, Rev. C. H. Ellis, our acting pastor at New Augusta, writes as follows: "He gave lectures on the Life of Christ illustrated in outline on a large, beautiful chart, showing the time and place of every event in the four Gospels in their harmonic order. His sermons on "The Signs of the Times," as foretold in the Bible, were clear and informing. He is commended as a good and worthy man."

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Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Little EUNICE VIRGINIA HANKINS had lived two years and eighteen days to beautify and bless the home of Rev. and Mrs. H. P. Hankins, when on Sept. 22, 1915, she was summoned by the one who said: "Suffer little children to come unto me, for of such is the kingdom of Heaven," and her soul took its flight from their home near Paulding, Miss. On the date above mentioned she left father and mother and two little brothers to mourn her death. Her life, though short, accomplished its mission, part of which, no doubt, was to center the affections of her father, mother, and little brothers more fully upon the home of the blest. God in his wisdom seems to take the jewels of our home and place them where he wants us to go, as in the Master's spirit you take into your arms the little ones. His own everlasting arms will encircle them and you. His blessings he will breath upon you, and enable you so to live that when you are called you may go to meet your loved ones. May the promise, "I will not leave you comfortless," sustain the bereaved father and mother.

H. R. McKEE.

Little JESSIE SHEPHERD, son of Mr. and Mrs. Joe Shepherd, of Rose Hill, Miss., was born on August 8, 1905, and died on August 15, 1915, being ten years and seven days old. Little Jessie had been a sufferer ever since a spell of sickness which fell to his lot some time prior to the illness which cost him his life. During his last spell he was sick for a week and suffered great pain, while the loving family waited upon him day and night, seemingly more than willing to take the disease into their own systems to relieve little Jessie, if it had been possible for them to do so. But after all that loving bands could do bad been done, the Lord said, "Come to me, Jessie;" and because God took him we must say blessed be the name of the Lord, for he gives and he takes away. We know that little Jessie is better off now. The family loved him devotedly and are sorely bereaved. How it seemed to break their hearts to see the pallbearers carry the lifeless form away to be conveyed to the cemetery! Oh, how sad it was! It made us think that we do not know how soon we may have to carry some of our loved ones away. Weep not, Christian friends; little Jessie has gone to be with the redeemed where sickness, death, goodbyes, and sorrow are no more.

H. R. McKEE, P. C.

On the afternoon of Jan. 11 our heart was made sad when we received news of the death of Mrs. CORA WHITESIDE. Mrs. Whiteside was born on Feb. 15, 1894, and departed this life on Jan. 11, 1916. She was married to Mr. Irvin Whiteside about two years ago. She professed faith in Christ in early life and joined the Baptist Church, but last year she united with the Methodist Church, of which her husband was a member. Mrs. Whiteside was one of the sweetest Christian characters I have ever met. She could find a brigbt side when everything seemed dark. She was always cheerful. She was a true and faithful daughter, wife, mother, and sister. She will be greatly missed in her home, in the community in which she lived, in the church, and in the Sunday school, of which she was secretary. The loss seems almost unbearable, but when we remember that our loss is her eternal gain, we are encouraged to live the lives of bumble Christians with the hope of meeting her in heaven to part no more. It seemed that she was warned of her death, for she said from the beginning of her illness that she would not get well. She leaves a father, a mother, several brothers and sisters, a husband, a bright, sweet babe, and a host of friends to mourn her departure. After the funeral services which were conducted by her former pastor, W. B. Baker, her remains were laid to rest in the Ebenezer Cemetery to await the resurrection. May God's richest blessings rest upon the bereaved ones!

W. B. BAKER.

Mrs. DAMARIS COMBOST was born in Jasper County, Miss., near Rose Hill, on Oct. 9, 1845, and died in the same county, near Paulding, Miss., on April 18, 1915. She was married to Mr. J. M. Combost on Oct. 4, 1865. To this marriage were given 13 children—6 boys and 7 girls. All live to mourn the mother's death except three. She had 31 grandcbildren living. She also leaves her husband, Mr. J. M. Combost, to mourn the loss of a wife. Sister Combost joined the M. E. Church, South, at the age of 13 years and lived a consistent member of that church until her death. She was 69 years old when she died. Sbe possessed a lovely character and was a good friend and a fond mother. To one of her grandsons, a local preacher, who, after a visit to her while she was sick, was taking his leave, she said: "Son, if I never see you again in this world, you will know where to find me." She bore all patiently. Though her suffering was long continued, she was submissive to the will of Him who does all things well. We have lost a friend, and her home has lost its chief member; but may the Lord visit that home and lead its members to better things in this life, so that in the end they may hear the welcome plaudit, "Well done, thou good and faithful servants," and be permitted to pass in to meet the loved ones who bave gone before. The body of the deceased was laid to rest by the writer in the Hickory Grove Cemetery, near Rose Hill, Miss., in the presence of a large number of friends and relatives on April 19, 1915.

Her pastor, H. R. McKEE.

MRS. SALLIE L. CALHOON.

Whereas the grim reaper, Death, has invaded our ranks and carried home to heaven the spirit of Mrs. SALLIE LEA CALHOON, one of our most faithful teachers, one whose life and service has been of untold value to our Church, our Sunday school, and our community; and

Whereas her death means a great and irreparable loss to our Sunday school, though we rejoice that she lived to serve us so faithfully for so many years, and we point to her life and character as worthy of the emulation of our young people and express a desire that it may influence the members of tbis Sunday scbool to put forth a greater effort and take a more active interest, that the work done by our departed friend may not be neglected in the future, and thereby verify the truth, that God buries his workmen but His work goes on; therefore be it

Resolved by the officers and members of the Holly Springs Sunday school of the M. E. Church, South, that we express our great appreciation of the life and character of Mrs. Calhoon and extend our sympathy to the aged husband and children in this great bereavement.

Be it further Resolved, that we set apart a page of the Sunday school minute-book upon which to inscribe these resolutions.

Be it also Resolved, that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate and to tbe local papers for publication.

Signed: Mrs. E. L. Mosley, M. A. Greene, C. H. Curd, Committee.

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Millions of mothers have carried their children through the critical teething period by using nothing but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, banishes wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. Winslow's Soothing Syrup." Accept no other. 25 cents.

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The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Now-a-days, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

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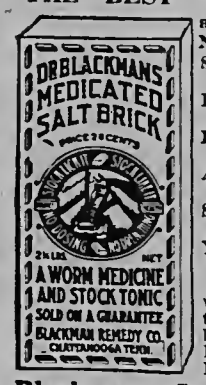

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THE METHODIST CHURCH AND SUNDAY SCHOOL ROOM AT LAKE PROVIDENCE, LA.,

both of which are reported to be in a flourishing condition, and growing. Brother E. E. Williamson, an esteemed member of the official board, to whom our readers are indebted for this picture, in forwarding it to us, says: "Rev. J. W. Lee has just finished four years' work here, and both the Church and Sunday school regretted to give him up. We feel, however, that we are very fortunate in having Rev. C. C. Miller and his good wife with us for this year. They have already established themselves with the people and we expect a year of activity and progress at Lake Providence." We are pleased to have this cheering message from this worthy flock in North Louisiana, and we pray that their labors during 1916 may indeed be crowned with a large measure of success.

A SURE THING.

According to L. R. Eastman of Nashville, Tenn., taking "Renwar" for Rheumatism is just like betting on a proposition when you know you will win. Mr. Eastman writes us as follows: "My attention was called to your remedy "RENWAR" for Rheumatism trouble. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits for "RENWAR" for Rheumatism." If your druggist does not sell "RENWAR," accept no substitute, but send us fifty cents for a bottle. Money cheerfully refunded if it fails to satisfy you. Prepared and guaranteed by Warner Drug Company, Nashville, Tenn.

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its makers and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the U. S. and his records show that only two in a hundred, on the average, report no benefit.

If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder or liver disease, uric acid poisoning, or other conditions caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

A GREAT MEETING.

Dear Advocate: Just to let our friends who will rejoice with us know, and for the encouragement of others, I desire to tell you of the glorious revival which we have just had here at Blue Mountain, Miss., in which 82 souls were won or reclaimed for the Lord, and, we trust, for lives of service.

Our revival was conducted by Rev. J. H. Bell, of Columbus, Miss., one of our recently appointed Conference evangelists, who by his earnestness and his close walk with God profoundly impressed all who heard him. He was assisted by our own beloved pastor, Rev. R. P. Neblett of Ripley, who by his prayers, his faithfulness, and his co-operation was a great factor in winning the sweeping victory that was ours.

Truly, for those nine days did we dwell on the mountain-heights of spirituality, and, like Peter on the Mount of Transfiguration, we thought it would be pleasant to dwell there always; but we realize that these heights are given us that we may get the visions that fit us for the valleys of service, and with willing hands and glad hearts we take up with renewed earnestness the work of the Master here in our own church that we have loved and labored for during the seven years of its existence, or wherever our hands may find work to do.

Most of the new-born souls God has given us are students either in Blue Mountain College or in the Mississippi Heights Academy, and will leave us at the close of the school year, but our love will go with them, and our prayers, that God may use them wherever they may go. With a heart full of gratitude to the Giver of all good gifts, I am sincerely.

Mrs. IVY MAJOR.

HELP FOR BRONCHIAL TROUBLE AND COUGHS

Foley's Honey and Tar Compound has a wonderfully quick way of soothing and healing the raw, tickling surface of the throat and bronchial tubes. Will G. Richmond, Inglewood, California, says: "Foley's Honey and Tar Compound has greatly benefited me for bronchial trouble and cough." For cough, colds, croup, la grippe and bronchial coughs, hoarseness tickling throat, stuffy, wheezy breathing, it acts with wonderful quickness and soothing effect.

DR. HENDERSON AT HOLLY SPRINGS.

Dear Dr. Meek: It affords me great pleasure to tell you that our new pastor, Dr. Harry G. Henderson, has already found his way to the hearts of our people. He is a polished gentleman, a splendid orator, and a forceful, thoughtful preacher. His congregations are large and made up not only from our own church, but from the town generally I hear nothing but good things said about him from any quarter. He has been very active in visiting his members, and things all point to a year of great uplift for our church here. I believe Dr. Henderson will suit Holly Springs exactly. There are few men, in my opinion, who can hold an audience better than he can. Somehow he has a way of saying things which makes his hearers anxious to know what he will say next. We are delighted with him.

Jan. 20. W. A. BELKE.

RESOLUTIONS OF RESPECT.

(Adopted by the Sunday school at Eudora, Miss.)

Whereas, it has pleased the Heavenly Father to remove from among us our beloved teacher, Dr. D. S. RICHMOND, who passed away at his home at Eudora, Miss., on December 3, 1915—one who had so long and faithfully served the Master, and who had showed us by his daily walk among us the sustaining power of a life spent in love to God and service to those with whom he came in contact; and

Whereas, by his decease our community has had taken away one of its most beautiful characters, leaving us with a deep sense of our loss; therefore be it resolved:

1. That by this dispensation of Providence our union Sunday school has lost a faithful teacher.

2. That we, the members of the Sunday school, extend to the members of his bereaved family our sincere sympathy in their great sorrow.

3. That a copy of these resolutions be sent to The Times-Promoter and the New Orleans Christian Advocate for publication, a copy spread on the minutes of our Sunday school, and a copy sent to the family.

Signed: E. B. Turner, W. M. Cox, Miss Myrtle Russell. Committee.

Glass of Salts Cleans Kidneys

If your Back hurts or Bladder bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a teaspoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they are no longer a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

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500 for.....75c 1000 for $1.25
2000 to 4000, at $1.00 per 1000
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NORTH MISSISSIPPI SUNDAY SCHOOL INSTITUTES.

The Sunday School Board of the North Mississippi Conference has announced an exceedingly interesting series of Sunday School Institutes covering every county in the northern half of the State of Mississippi, one meeting to be held in each county. These Institutes are planned especially for Sunday school superintendents and pastors. The programs are unusually practical in the proposed treatment of the themes to be discussed. These Institutes are under the direct management of Rev. R. H. B. Gladney, of Sardis, Sunday School Field Secretary of the North Mississippi Conference, and Mr. A. L. Dietrich, Field Secretary of the Gulf Division, with headquarters at Meridian, Miss. The following subjects are among those that will be discussed: "The Use of the Sunday School Hour," "Increasing the Membership," "Grading the Sunday School," "Sunday School Evangelism," "The Text Book," "The Business End," "The Business of Being a Superintendent," and "The Pastor's Place In It All."

The Conference territory has been divided into two tours, and the itinerary of Tour One is as follows, the meeting being held in the Metbodist churches in towns and on the dates noted:

Noxubee County, at Macon, Monday, Jan. 31.

Oktibbeha County, at Starkville, Tuesday, Feb. 1.

Lowndes County, at Columbus, Wednesday, Feb. 2.

Clay County, at West Point, Thursday, Feb. 3.

Monroe County, at Aberdeen, Friday, Feb. 4.

Lee County, at Tupelo, Saturday, Feb. 5.

Itawamba County, at Fulton, Monday, Feb. 7.

Prentiss County, at Booneville, Tuesday, Feb. 8.

Alcorn County, at Corinth, Wednesday, Feb. 9.

Tishomingo County, at Iuka, Thursday, Feb. 10.

Tippah County, at Ripley, Friday, Feb. 11.

Union County, at New Albany, Saturday, Feb. 12.

Pontotoc County, at Pontotoc, Monday, Feb. 14.

Cbickasaw County, at Houston, Tuesday, Feb. 15.

Calhoun County, at Calboun City, Wednesday, Feb. 16.

Choctaw County, at Ackerman, Friday, Feb. 18.

Winston County, at Louisville, Saturday, Feb. 19.

Attala County, at Kosciusko, Monday, Feb. 21.

Holmes County, at Lexington, Tuesday, Feb. 22.

Leflore County, at Greenwood, Wednesday, Feb. 23.

Carroll County, at Carrollton, Thursday, Feb. 24.

Montgomery County, at Winona, Friday, Feb. 25.

Grenada County, at Grenada, Saturday, Feb. 26.

(Tour Two, in May, will embrace the other Counties of the Conference territory).

All Methodist superintendents and pastors in each county are urged to attend the meeting in their respective counties. The Institute sessions will begin at ten o'clock in the forenoon and close about four in the afternoon of the days named. While these meetings are under the auspices of the Methodist Church, Sunday school superintendents and pastors of all denominations will be gladly welcomed to them.

LOUISIANA WOMAN'S MISSIONARY CONFERENCE.

The Woman's Missionary Society of the Louisiana Conference will bold its annual meeting at Ruston beginning February 11, and lasting until Monday night of the 14th. Mrs. Lipscomb will be the Council representative. Tbis meeting will be of unusual inspiration and value, and it is, therefore, hoped that each Auxiliary will be represented. Mrs. C. F. NIEBERGALL.

New Orleans, La.

LAGRIPPE USUALLY LEAVES A BAD COUGH

Both la grippe and influenza often leave a bad cough that hangs on, is weakening and exhausting. Foley's Honey and Tar Compound is a simple, quick and effective medicine for curing these bad la grippe coughs. E. C. Rhodes, Middleton, Ga., writes: "When getting well of la grippe I still had a hacking cough and for several months could get no relief. I began taking Foley's Honey and Tar and soon I was well of both cough and cold, which never returned." All druggists sell it everywhere.

A CORRECTION.

In the new Minutes the Corinth Circuit is assessed $45 for Conference claimants and is represented as having paid $25. Tbis is an error; the charge was assessed only $30, and $25 of this was paid. The assessment for Sunday school secretary is placed at $10 in the Minutes and the charge is put down as having paid only $5. Tbis also is an error. The Corinth Circuit was assessed only $5 and this amount was paid. In justice to myself and the people I served, I feel that this correction ought to be made.

C. A. NORTHINGTON, P. C.
New Albany, Miss.

TRY THIS FREE SAMPLE.

Try a free sample of Gray's Ointment on any sore, boil or skin wound—then you'll understand why American families have used tbis remarkable preparation year after year, for ninety-four years, for the cure of boils, sores, ulcers, wounds, bruises, cuts, burns, and all skin abrasions and eruptions. Gray's Ointment speedily heals all tbese skin troubles. It has cured many obstinate cases tbat for years refused to yield to any other treatment. It prevents all danger of blood poison, which frequently develops from a neglected wound. 25c a box at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Building, Nashville, Tenn.

MARRIED.

At the parsonage, in Waterproof, La., on Jan. 15, 1916, by Rev. George Fox, Mr. R. CLAUDE LANCASTER and Miss LILLIE M. HUDNALL.

At the home of the bride's mother, on Dec. 19, 1915, by Rev. Thomas J. Martin, Mr. FRANK LESH and Miss ZELLA MAY WIGGINS, botb of Red River Parish.

At tbe home of Mr. W. E. Bush, on Dec. 25, 1915, by Rev. T. J. Martin, Sr., Mr. JOHN EVANS and Miss LENA SANDERS, of Red River Parish, La.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

Miss Julia Bloomfield, the famous author of religious works, who died recently at Oswego, N. Y., had been a bedridden cripple for nearly sixty years.

IMAGINE THE MISERY

of a 7 years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.: "For 7 years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after 8 weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

THE CREOLES OF LOUISIANA, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price $1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.

How To Make the Quickest, Simplest Cough Remedy

Much Better than the Ready-Made Kind and You Save $2. Fully Guaranteed

This home-made cough syrup is now used in more homes than any other cough remedy. Its promptness, ease and certainty in conquering distressing coughs, chest and throat colds, is really remarkable. You can actually feel it take hold. A day's use will usually overcome the ordinary cough—relieves even whooping cough quickly. Splendid, too, for bronchitis, spasmodic croup, bronchial asthma and winter coughs.

Get from any druggist 2½ ounces of Pinex (50 cents worth), pour it in a pint bottle and fill the bottle with plain granulated sugar syrup. This gives you—at a cost of only 54 cents—a full pint of better cough syrup than you could buy for $2.50. Takes but a few minutes to prepare. Full directions with Pinex. Tastes good and never spoils.

You will be pleasantly surprised how quickly it loosens dry, hoarse or tight coughs, and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

To avoid disappointment, be sure and ask your druggist for "2½ ounces Pinex," and don't accept anything else.

A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 23 Main St., Fort Wayne, Ind.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA, CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

BROTHER: Accidentally discovered root cures tobacco habit and indigestion. Gladly send particulars. W. J. Stokes, Mohawk, Fla.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process. Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Sardis Dist.—First Round.

Sardis Ct., at Wesley's Chapel, Feb. 5, 6.
Senatobia, Feb. 6, 7.
Tyro Ct., at Fredonia, Feb. 12, 13.
Longtown Ct., at Truslor, Feb. 19, 20.
Crenshaw Ct., at Crenshaw, Feb. 20, 21.
Courtland, Feb. 26, 27.
Batesville, Feb. 27, 28.
Eudora Ct., at Hinds' Chapel, March 4, 5.
Wall Hill Ct., at Marlon, Mar. 11, 12.
Eureka Springs Ct., at Lovejoy, Mar. 18, 19.

J. H. HOLDER, P. E.

Winona Dist.—First Round.

Tutwiler Ct., at Tutwiler, Jan 30, Feb. 1.
Dublin Ct., at Cherry Hill, Feb. 5, 6.
Webb Ct., at Webb., Feb. 6, 7.
Ruleville Ct., at Ruleville, Feb. 12, 13.
Drew, at Drew, Feb. 13, 14.
Schlater Sta., Feb. 19, 20.
Valley Mission, at Tippo, Feb. 26.
Minter City, at Minter City, Feb. 27, 28.

L. M. LIPSCOMB, P. E.

Columbus Dist.—First Round.

Cochrane, Q. C., Feb. 2.
Longview, Q. C. and preaching, Feb. 5, 6.
Sturgis, preaching and Q. C., Feb. 6, 7.
Mashulaville, preaching, Feb. 13.
Artesia, preaching, Feb. 20.
Shuqualak, preaching, Feb. 27.
Columbus Ct., at Mt. Pleasant, Mar. 5.

W. W. WOOLLARD, P. E.

Holly Springs Dist.—First Round.

Potts Camp Ct., at Potts Camp, Feb. 6, 7.
Paris Ct., at Paris, Feb. 12.
Taylor Ct., at Taylor, Feb. 13, 14.
Randolph Ct., at Randolph, Feb. 19.
Toccopola Ct., at Lafayette Springs, Feb. 20, 21.
Mt. Pleasant Ct., at Mt. Pleasant, Feb. 26.
Lamar Ct., at Lamar, Feb. 27, 28.
Holly Springs, at pleasure of pastor and officials.

JAMES H. FELTS, P. E.

Durant Dist.—First Round.

Sidon, at Sidon, Jan. 29, 30.
Tchula, Jan. 30, 31.
Louisville, Feb. 6, 7.
Noxapater, at Noxapater, Feb. 7, 8.
High Point, at Rural Hill, Feb. 9.
Poplar Creek, at Hunterville, Feb. 12, 13.
Kilmichael, at Kilmichael, Feb. 13, 14.
Pickens, at Pickens, Feb. 20, 21.
Kosciusko Ct., at Marvin's, Feb. 26, 27.
Chester Ct., at Nebo, Feb. 29.
Hesterville Ct., at Shiloh, Mar. 4, 5.
Lexington Ct., at Hebron, Mar. 10.
Acona, Mar. 11, 12.
Black Hawk, at Coila, Mar. 13.
Eupora and Maben, at Eupora, Mar. 18, 19.
Mathiston, at Mathiston, Mar. 19, 20.
Billefontaine, at Lebanon, Mar. 23, 24.
Slate Springs, at Slate Springs, Mar. 25, 26.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Montpelier, at Woodland, Feb. 1.
Buena Vista, at B. V., Feb. 2.
Algoma, at A., Feb. 5, 6.
Pontotoc, Feb. 6, 7.
Prairie, at Strongs, Feb. 9.
Greenwood Springs, at G. S., Feb. 11.
Tremont, at Hopewell, Feb. 12, 13.
Fulton, at New Salem, Feb. 19, 20.
Smithville, at Greenbriar, Feb. 24.
Okolona Ct., at Tranquil, Feb. 26, 27.

JNO. W. BELL, P. E.

Greenville Dist.—First Round.

Friar's Point, Feb. 1, 2.
Lula and Dubbs, at Lula, Feb. 2, 3.
Tunica and Robinsonville, at Hollywood, Feb. 11; 12.
Coahoma and Lyon, at Coahoma, Feb. 12, 13.
Jonestown and Belen, at Jonestown, Feb. 20, 21.
Gunnison, Feb. 26, 27.
Benoit and Bulab, at Bulah, Feb. 27, 28.
Rosedale and Hillhouse, at Rosedale, Mar. 5, 6.

H. S. SPRAGINS, P. E.

Corinth Dist.—First Round.

Tishomingo Ct., Feb. 1.
Belmont Ct., Feb. 3.
Chalibeate Ct., Feb. 5, 6.
Ripley and Blue Mountain, Feb. 7.
Ripley Ct., Feb. 8.
Dumas Ct., Feb. 9.
New Albany, Feb 10.
Guntown and Baldwyn, Feb. 13, 14.
Mooreville Ct., Feb. 15.
Mantachie Ct., Feb. 16.
Marietta Ct., Feb. 17.
Myrtle Ct., Feb. 19, 20.
Hickory Flat Ct., Feb. 22.
New Albany Ct., Feb. 26, 27.
Rienzi Ct., Feb. 29.
Booneville Ct., March 1.
Wheeler Ct., March 2.
Kossuth Ct., March 3.

T. H. DORSEY, P. E.

A New Remedy for Kidney, Bladder and all Uric Acid Troubles.

Dear Readers:

I appeal to those of you who are bothered with kidney and bladder trouble, that you give up the use of harsh salts or alcoholic medicines and in their place take a short treatment of "Anuric." I have taken many of Dr. Pierce's medicines for the past twenty-five years with good results. I suffered with kidney trouble for some years. I recently heard of the newest discovery of Dr. Pierce, namely, his "Anuric" Tablets. After using same I am completely cured of my kidney trouble. A doctor pronounced me a well preserved woman for my age, all due, I believe, to Dr. Pierce's medical aid. Mrs. MELINDA E. MILLER.

Note:—Dr. Eberle and Dr. Braithwaite, as well as Dr. Simon— all distinguished medical authorities—agree that whatever may be the disease, the urine seldom fails in furnishing us with a clue to the principles upon which it is to be treated, and accurate knowledge concerning the nature of disease can thus be obtained. If backache, scalding urine or frequent urination bother or distress you, or if uric acid in the blood has caused rheumatism, gout or sciatica, or you suspect kidney or bladder trouble just write Dr. Pierce at his Surgical Institute, Buffalo, N. Y.; send a sample of urine and describe symptoms. You will receive free medical advice after Dr. Pierce's chemists have examined the urine—this will be carefully done without charge, and you will be under no obligation. Dr. Pierce during many years of experimentation has discovered a new remedy, "Anuric," which is found to be thirty-seven times more powerful than lithia in removing uric acid from the system. If you are suffering from backache or the pains of rheumatism, go to your best druggist and ask for a 50-cent box of "Anuric" put up by Dr. Pierce.—Adv.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggist's 50c per Bottle. **Murine Eye Salve in Tubes 25c For Book of the Eye Free ask Druggists or Murine Eye Remedy Co., Chicago**

PORT GIBSON DISTRICT NOTES.

Rev. J. T. McVey, who was severely ill with la grippe a short time after his removal to his new work, seems to have fully recovered, and, as usual, is actively engaged in his pastoral duties.

Rev. J. A. Wells, who was assigned to the Oak Ridge charge at the last Conference, has been prevented from moving to his work by the illness of his wife. He has himself spent sometime there, and hopes soon to be settled for the year.

The Silver City charge at its first quarterly meeting, lately held, reported almost a full quarter's salary raised, and had made a good start on its missionary collections. Its faithful and wide-awake pastor, J. H. Foreman, stands high with his people.

The week of prayer observed by the church of Port Gibson resulted in quite a liberal offering. Both pastor and people believe practically in missions.

Rev. C. M. Chapman, who has had a severe spell of la grippe since Conference, has regained his usual health, and enters enthusiastically upon his new year's work. "REPORTER."

Calomel Makes You Sick, Ugh!

"Dodson's Liver Tone" better than calomel and can not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

The United States Department of Agriculture has conducted successful laboratory experiments in the manufacture of paper from zacaton grass, which grows from California south to Argentina.

ONE LITTLE 50 CENT BOX

of Tetterine will often cure cases of Eczema, Tetter, etc., of 10 and 15 years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Childblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

Chatham Island, in the Pacific, is called "The Island of Black Cats," because it is the home of countless numbers of those animals, who live by catching fish and crabs.

BIBLES AND BIBLE HELPS.

You save money by buying your Bibles and Testaments, Song Books, Sunday School Helps and other Religious books from the Alabama Bible Society. Send for free descriptive Catalogues.

ALABAMA BIBLE SOCIETY, Montgomery, Ala.

WOMEN SUFFERERS NEED SWAMP-ROOT.

Thousands upon thousands of women have kidney and bladder trouble and never suspect it.

Women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

You may suffer a great deal with pain in the back, headache, loss of ambition, nervousness and may be despondent and irritable.

Don't delay starting treatment. Dr. Kilmer's Swamp-Root, a physician's prescription, obtained at any drug store, restores health to the kidneys and is just the remedy needed to overcome such conditions.

Get a fifty cent or one dollar bottle immediately from any drug store.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention the New Orleans Christian Advocate.—Adv.

On the new postage-stamps the face of Lincoln is turned in the opposite direction to that of Washington on the stamps so long in use.

MANY FAILURES DUE TO HEADACHES.

A headache saps your energy and ambition. It kills your vigor and vitality.

Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous systems by headaches.

Dr. Miles' Anti-Pain Pills have for the past quarter of a century proved to be the popular relief for headaches and other forms of pain. They bring the desired relief surely and quickly.

They contain no habit-forming drugs and have no bad after-effects.

People who have used them are only too glad to testify to their merits so that others may also be free from pain.

The Rev. J. A. Riley, of Trout, La., has the following to say:

"For over 10 years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies and have always found them to do their work to perfection and never in a single instance have they had any bad after-effects. I heartily recommend them as a safe, pleasant and effective remedy."

Dr. Miles' Anti-Pain Pills are sold by all druggists at 25c for 25 doses. Your money will be refunded if they are not found to be satisfactory.

MILES MEDICAL CO., Elkhart, Ind.

PEACH AND APPLE TREES

2 CENTS AND UP.

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, etc. GENUINE HALE BUDDED from BEARING J. H. HALE TREES. GENUINE Delicious APPLES. CATALOG FREE.

TENNESSEE NURSERY CO.

Box 13, Cleveland, Ohio.

THE GENUINE AND IMPORTED **DR BLAUD'S IRON PILLS**

For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Bland" stamped on each Pill. *All Druggists.* E. FOUGERA & CO., Inc., 90 Beekman St., New York.

No increase in Price.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Box 84, Jackson, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The Woman's Missionary Society of the North Mississippi Conference will be held in Clarksdale, Feb. 23-27. Delegates' names must be sent to Mrs. W. K. Herrin, chairman of Committee on Entertainment. An executive session is called at 9 a. m. on Feb. 23.

Mrs. VIC THOMPSON HOYLE,
President.
Miss LILY HARTWELL,
Secretary.

RESULTS OF ORGANIZATION AND MEMBERSHIP CAMPAIGN IN NORTH MISSISSIPPI CONFERENCE TO JAN. 1, 1916.

New societies organized, 61; members gained, 960; voluuteer workers enlisted, 213; observance of Woman's Day reported from 54 churches; all-day rallies held in four out of eight districts, and splendid district meetings held in each district.

I am quite sure that we have had a gain of more than one thousand in membership. That given was reported immediately after the organization of societies, and many were organized several months ago, and I am sure have had quite an increase in members since then. Am sure, too, that Woman's Day was observed in many more churches than were reported. My secretaries have complained of great difficulties in gleaning tbis one item in particular. Several of our preachers have themselves organized societies for us.

I am rejoiced to be strong enough to give some little attention to the work again, and am deeply grateful to my beloved co-laborers for the many loving attentions shown me during my illness and convalescence. I am anxious for the approaching annual meeting at Clarksdale to be one of great spiritual power. May I not expect the women of the Conference to keep the morning watch with me to that end?

Mrs. VIC THOMPSON HOYLE,
Conference President.

SPIRITUAL EXPORTS.

America's greatest exports are not her grain and manufactures, but her finished spiritual products—men and women transformed by education and freedom and trausfigured by the gospel of Christ. These redeemed souls will carry America's business methods, liberty, equality, fraternity, neighborliness, community spirit, initiative, brotherhood, evangelistic methods, and the passion for Christian service into all the nations of the world. East, west, north, and south, American men and women, trained by the Christian churches, will be scattered as the living seed of the kingdom of God, and as residents, merchants, travelers, and missionaries will give the world tbeir best. All tbe nations of the earth want the best and without doubt will ultimately have it. Other lands, which have given good heed to the gospel of Christ and have yielded abundant harvests that are imperiled by the devastations of war, will doubtless continue to contribute their full share to the forces and influences striving for the world's redemption. But the fortunate position of America, which, it is hoped, will never become involved in international complications, will combine with all spiritual forces to enable the evangelical Churches of the new world to give to backward nations, in large measure and running over, tbe simple and true gospel of Christ, which alone can save their people from their sins and give to them individual, social, national, and international salvation.—Chas. L. White in "The Churches At Work."

NOTICE.

The Woman's Missionary Society of the Mississippi Conference will hold its annual meeting in Vicksburg, Miss., at the Crawford Street Church, Feb. 14-18. Communion service on Monday night.

Mrs. H. L. McCLESKEY, Sec.

NOTICE.

The anuual meeting of the Woman's Missionary Society of the Louisiana Conference will convene in Ruston, La., Feb. 11-15.

Mrs. B. W. Lipscomb, Home Base Secretary, and Dr. S. D. Gordon will be the Conference guests.

Mrs. A. P. HOLT, Cor. Sec.

This week we are publishing the notices for the annual meetings of tbe missionary societies of the three patronizing Conferences. Please do not give them a cursory glauce and pass on. We urge every woman who reads the notice for her Conference to begin to plan definitely right now for her auxiliary to be represented. These meetings are schools where valuable knowledge is gained; where Christian fellowship is enjoyed, and where inspiration and a deeper love for the work is born. It is not right that just a few should enjoy these privileges and blessings—they are for all who will come, and so, year after year, we plead for a larger representation.

In this issne we have only the notices, no further information having reached us; but we feel sure that at our next writing we can tell you more of the plans for the meetings. Louisiana, as you see, has secured two valuable speakers: Mrs. B. W. Lipscomb was for some years president of the Mississippl Conference Society and was greatly beloved. This office she retained until called to a higher one, that of secretary of Home Base, with headquarters in Nashville.

Dr. S. D. Gordon needs no introduction to our women, for he is the man who so inspired the hearts of his hearers at the Council meeting iu Little Rock, Ark., last spring. His quiet talks were characterized by a tenderness and gentleness akin to the Master's. The large audiences listened with deep reverence to his words and many hearts were made to rejoice in the power of God's love.

REPORT OF LOUISIANA CONFERENCE TREASURER.

Have just closed up our 1915 records, and find the total cash receipts $10,263.84—about $1200 more than in 1914. Am grieved to report only $3466.67 on our pledge—$658.33 short, and only about $12[illegible] more than last year.

Under our new financial arrangement, the Conference treasurer's work has been like play, compared with the four years previous. I think it is better every way. Only twenty different casb items now!

Mrs. J. J. HOLMES, Treas.

"There can be no nether springs of service without the upper springs of inspiration."

NOTICE.

The North Mississippi Conference Minutes represent the Paris Circuit, Holly Springs District, as having been assessed $8 for the Sunday School Field Secretary and having paid nothing thereon. I wish to state that I paid the assessment of $8 to Rev. R. H. B. Gladney, and hold his receipt for the same.

J. R. JAMES.
Abbeville, Miss.

SEED FREE AND $10 IN GOLD
To every melon raiser we offer $10.00 in gold for the biggest watermelon raised from our seed. We will send you FREE a package of seed of Tucker's Bradford, a large deliciously sweet, firm and crisp watermelon. Meat red, oblong shape, color dark green with darker stripes, excellent flavor. This is our prize melon. Give it a trial. Package of seed and annual catalogue sent on request.
TUCKER MOSBY SEED CO., P. O. Box 454, Dept. B, Memphis, Tenn.

PRIZE awarded SEPT. 1 1916

Affidavit from weigher will be acceptod.

FULWOOD'S CABBAGE PLANTS

HIGH GRADE—FROST PROOF

My plants are well hardened, strong and healthy. I guarantee prompt, quick, safe delivery, and ABSOLUTE SATISFACTION.

Early Jersey Wakefield (the earliest cabbage grown), Charleston Large Type Wakefield (the next earliest), Succession (the earliest flat head variety), Short Stemmed Flat Dutch, (the largest and latest known). By mail (post paid) 500 for $1.10; 1000, $2. By express (not paid) 500 for 75c; 1000 for $1.25; 5000 to 9000 at $1 per 1000; 10000 or over at 90c per 1000. Special prices on larger quantities.

Cultural directions sent with each Order.

P. D. FULWOOD, Box 138-F TIFTON, GA.

ROCHE'S HERBAL EMBROCATION FOR

HOOPING-COUGH OR CROUP

The Celebrated Effectual Remedy Without Internal Medicine.

For 120 years this Remedy has met with continued and growing popularity.

BRONCHITIS, LUMBAGO and RHEUMATISM are also Quickly Relieved by a Few Applications.

W. Edwards & Son, 157 Queen Victoria St., London, England. All Druggists, or E. Fougera & Co., 90 Beekman St., N. Y.

No increase in Price.

GUARANTEED FROST PROOF CABBAGE PLANTS

Our plants are most hardy; will stand the coldest weather and will mature a month to six weeks earlier than home grown plants. All orders given prompt attention and full count guaranteed. Varieties; Early Jersey Wakefield, Charleston Wakefield, Succession and Early Short Stemmed Flat Dutch.

PRICES:

500 for $ .75 1000 for $1.25 2 to 4 M at $1.00 per M
5 to 9 M at .80 per M 10 to 24 M at .75 per M Over 25 M at .65 per M

If you will send us orders for 5 M cabbage plants at $1.00 per M we will send you 1 M free for your own use. These plants must he shipped to two or moro parties direct from us to the user so we can get their names and addresses. When taking advantage of this offer you must comply with above stipulations. Take advantage of top market prices on early cabbage by using our plants. Low express rates.

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From the Field

Louisville, Miss.

We are beginning the year well. The people of Louisville have received us very kindly and the outlook seems to be bright. We have here a great opportunity. So much needs to be done that I hardly know where to begin. Our greatest need is a new house of worship and I think that our people are ready to build. I wish that you would please state that the Conference Minutes show that Pickens did not pay the Sunday School Assessment, which is a mistake. We paid the full assessment, as the Treasurer can testify.—J. D. Simpson, P. C.

Rose Hill, Miss.

I am glad to report encouragingly concerning the outlook in this charge. We were given a most cordial reception upon our return to the parsonage after Conference. A very fine dinner was prepared for us and we were given a valuable "pounding" at night. We seem to have some as good people as can be found anywhere. Things have moved on nicely, so far. I desire, Mr. Editor, to commend especially your editorial on "Grading Ministers," in the Advocate of November 25, and the one on "Our Country Churches" appearing in your issue of December 16. May I suggest that the brethren would do well to look up these numbers of our paper and to re-read those utterances? May the Lord continue to bless your labors!—H. R. McKee, P. C.

Cochrane, Ala.

Dear Brother Meek: Perhaps you do not remember me, but I have not forgotten you, having joined the Church under your ministry at West Point, Miss. I have been appointed to serve this charge, and my reception has been all that could have been expected by any preacher. I have found many big-hearted, hospitable people at each of the three churches on the work: Cochrane, Dancy, and Panola—all in Alabama, but embraced in the Columbus (Miss.) District. I am expecting a great year for the Master in this field, as it is "white unto the harvest." I will make a special effort to secure a number of new subscriptions to the Advocate in the near future. Remember me in your prayers as a young and inexperienced pastor who is trusting in God to lead and direct him in his efforts to build up the Kingdom.—John W. Robertson, P. C.

Eucutta, Miss.

Dear Dr. Meek: Since returning from Conference and entering upon our second year here, the prospects in general on the charge appear encouraging. A cordial welcome has been extended to the pastor and his family. On Christmas night we had a very appropriate service at the church, which was well attended and at which perfect order prevailed. When we returned to the parsonage our hearts were made glad to find a "pounding" had been given us. This expression of appreciation and thoughtfulness on the part of our people was very acceptable. We approach the New Year's opportunities and obligations under a keener sense of responsibility and realize our dependence on the Holy Spirit for the needed grace and power which must be ours if we are to successfully discharge the work assigned us.—Chas. E. Downer, P. C.

Corinth Circuit (North Miss. Conf.)

Dear Advocate: We have just finished our first round on the Corinth Circuit and are pleased with the present outlook. We feel like we are at home among this people, whom we have already learned to love and whom we believe to be among the best that can be found anywhere. They know how to make a Methodist circuit rider and his family happy. We had been here only a day or two when they began to shower us with all kinds of good things to eat, and gifts from them have not yet ceased to come in. The good people of Corinth have also joined with them in sending in good things until we are compelled to say, "God bless them!" And while they were filling our pantry with so many nice things, they did not neglect to bring other things, such as chairs, mattresses, granite-ware, a dining table, etc. They have brought us under many obligations to them for their kindness. We are now getting down to work and are praying and working for, and are expecting, this to be the greatest year in the history of the Corinth Circuit. May the Lord bless the Advocate and all of its readers!

A. L. DAVENPORT, P. C.

Kosciusko, Miss.

Dear Brother Meek: I arrived in Kosciusko on December 16, 1915, and entered upon what bids fair to be one of my most pleasant pastorates. The people have given a cordial welcome to the new pastor and his family and have made us feel very much at home. Our congregations have been large and appreciative. We have a splendid board of stewards, all brotherly and considerate men, with a vision of the church's needs and possibilities. We have a good Woman's Missionary Society, a live and interesting Sunday school, an Epworth League, and one of the best choirs I have seen anywhere. We have a choir director employed at a salary of $20 per month, and it is money well invested. Brother Mitchell held our first quarterly conference last Monday night. I am sure he is going to have a large place in the hearts of the people and that he will look well after the interests of the district. The preacher's salary was fixed at $1400 and the plan of weekly payment has been enthusiastically adopted by the board of stewards and church. I have been in about fifty homes up to date and feel assured that the faithful labors of my predecessor is bearing fruit in the lives of the people. I hope to increase the number of subscriptions to the Advocate, and will secure renewals as they are due. Pray for us.—S. A. Brown, P. C.

Ripley, Miss.

Dear Mr. Editor: We held the last service of our meeting at Blue Mountain on Tuesday night, Jan. 18. In spite of rain, snow, and cold, not a service was missed. The doors of the schools were open to to us and several times Brother J. H. Bell, one of our Conference evangelists, who was with us, preached to the student body. On Saturday night and Sunday afternoon services were held in the College Hall. As many of the young ladies and boys as could be accommodated at our little church attended most of the evening services. Sixteen young men were converted in a service held at the Mississippi Heights Academy, at their chapel hour, Thursday morning.

In addition to quickening the church life of the noble band called Methodists, there were 82 conversions and reclamations. But this does not begin to measure the good work accomplished. Most of the converts were Baptists, but a goodly company joined our Church on profession Sunday. One young man yielded to the call to preach and will go to Millsaps College next year.

Brother Bell was at ease and deeply interested, as well as interesting, in every service wherever we were. His quiet, frank, forceful manner, moved by a sweet spirit of consecration, took firm hold of all classes. Not a useless, foolish, or awkward thing was said or done at any time. He is truly "a man with a message" and should be used by the brethren.—R. P. Neblett, P. C.

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Take Lime for Tuberculosis

In the Journal of the American Medical Association (July 27, 1912—Page 308), Dr. C. F. Disen, of Minneapolis, holds that a "deficiency of calcium" (lime) is responsible for the physical conditions which lead to tuberculosis, "and the therapy he advocates rests on this basis."

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AN INTERESTING OCCASION.

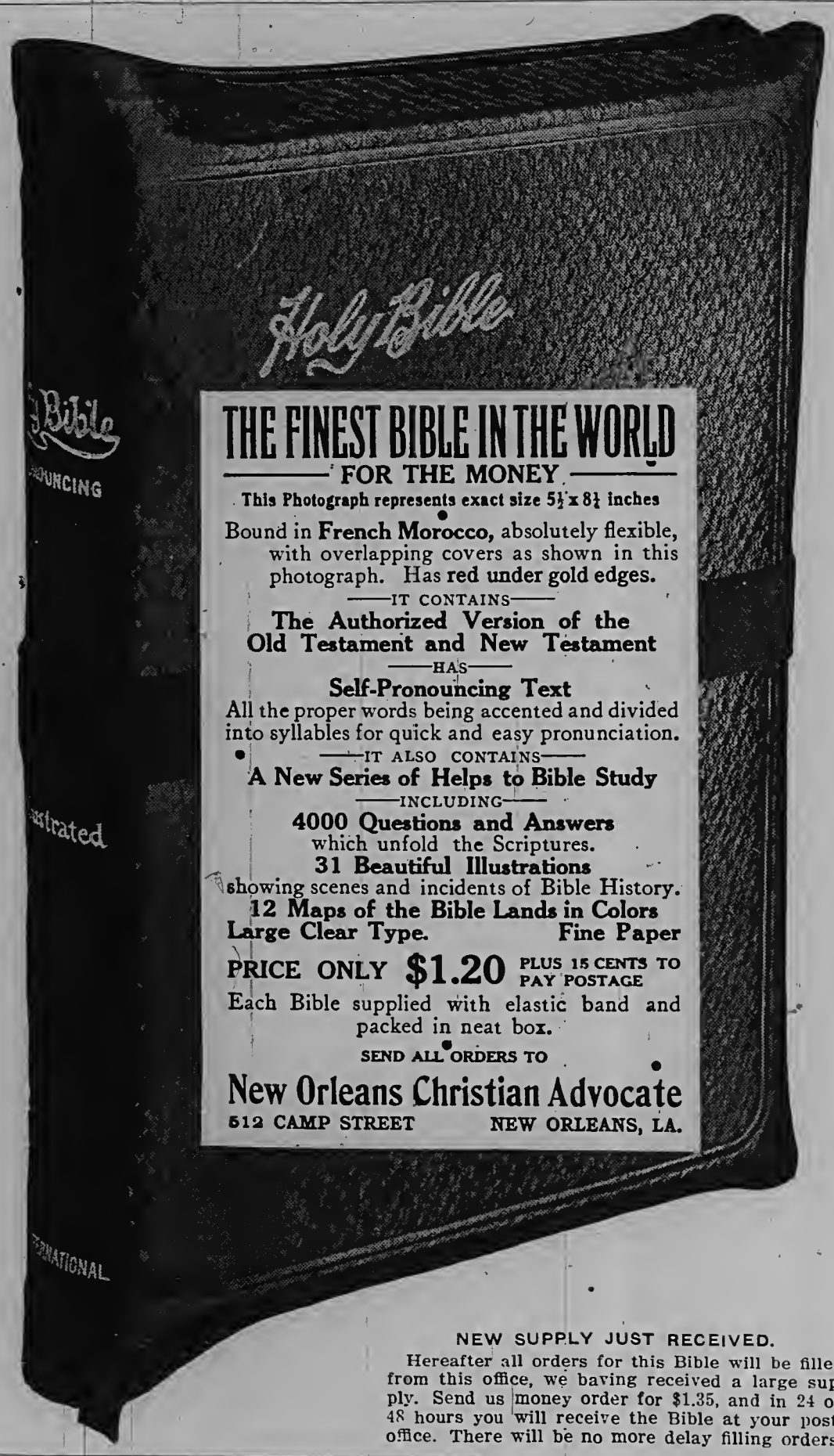
On January 9, 1866, Mr. William Warren Alford was married to Miss Mary Blair Traweek at Georgetown, Miss., Rev. M. W. Traweek officiating. On January 9, 1916, they celebrated the fiftieth anniversary of their wedding. This event was one of the most interesting that ever took place in Copiah County, owing to the fact they have such a large family connection. There were in attendance representatives of the Alford, Traweek, Catching, and Bridges families. Dr. R. E. Jones and wife, Mr. Jim Eagan and daughter, Mr. W. B. Mathis and wife, Mr. Taylor, editor of the Hazlehurst Courier, and Mr. Charles Huber and wife, and many other intimate friends were on hand. There were also present five daughters, Mrs. J. L. Miller, Mrs. J. E. Lilly, Mrs. E. T. Jones, Mrs. L. C. Ramsey, and Miss Belle Alford—all educated at Whitworth College. Their splendid Christian characters attest the value of Christian education. The only son, W. B. Alford, a substantial and honored citizen, was likewise numbered among the company. Their children are all members of the M. E. Church, South, the Church that is so dear to the hearts of their parents.

Copiah County has never been blessed with a more honorable and upright citizen than Willlam Warren Alford. His word is as good as his bond. He is always found on the right side of every worthy cause. As a business man he has been successful, being one of the most extensive truck growers in the county. He is also a member of the firm, Alford & Miller, at Gallman, Miss.

Mrs. Mary Blair Alford is indeed a most worthy Christian woman. She is a devoted mother and a sincere neighbor and friend. She stated to her daughters who were arranging the program for her golden wedding anniversary that nothing must be done that would interfere with the 11 o'clock preaching service. She never misses Sabbath school or prayer meeting. The New Orleans Christian Advocate has been coming to this family for twenty or twenty-five years.

The unique ceremony took place at three o'clock in the afternoon. Everything had been happily arranged for the event and the exercises were most appropriate. Prayer was offered by the writer, and the wedding address was delivered by Dr. I. W. Cooper, who is an old friend of the family. His remarks were most felicitous and impressive. After the ceremony, the bride and groom received congratulations and expressions of good wishes. Just before the company separated, Mrs. Lizzie F. Dodds read a beautiful poem that she had composed for the occasion. Several handsome presents were given. All present pronounced the celebration a most charming one in every respect.

JASPER L. SMITH, Pastor.



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IN MEMORIAM.

Whereas, God in His wisdom has seen fit to remove from the walks of man, Rev. JOSEPH WILSON POSTON, for more than fifty years a faithful, consecrated, useful and unselfish itinerant preacher of the North Mississippi Conference and for nearly twenty years an active and regular member of our Sunday school; and

Whereas, though we know, from the faith that was in him, that this change has removed him to the sweet fields of Elysium, to the land of everlasting joy, peace and happiness around the throne of God, we yet fully realize that his presence among us, his kind words, his wonderful example of Christian living will be greatly missed; therefore be it

Resolved, by the officers and members of the Holly Springs Sunday School M. E. Church, South, That we make this expression of our love of a voice that is forever stilled, of a hearty hand-grasp that will not again be felt, and of our appreciation of a life so loyal, so consecrated and so useful to the Sunday school, the Church and all its institutions and to the Master.

Resolved, further, That a page of our minutes be dedicated to the memory of this departed friend and brother and that these resolutions be inscribed upon that page.

Be it also Resolved, That a copy of these resolutions be sent to the wife of the deceased brother, and a copy sent to the New Orleans Christian Advocate, and to the local papers for publication.

Signed: Mrs. E. L. Mosley, M. A. Greene, C. H. Curd, Committee.

MEMORIAL RESOLUTIONS.

(Resolutions adopted by the Quarterly Conference of the Homewood Charge, Mississippi Conference.)

Whereas, God in his wise providence, has taken unto himself, out of our midst, one of our most efficient and faithful members, Brother SAMUEL R. WEEMS; therefore be it

Resolved, That we bow in submission to the will of our Father in heaven, and pledge ourselves, to be more diligent in the work of our Lord, for having had our dear and sainted brother with us; and, by the grace of God assisting, we will exert a greater effort to meet our dear and worthy brother in heaven. We also express to his bereaved loved ones our love and sympathy in the loss of a dear father, grandfather and great-grandfather, and commend them to the care of Him who doeth all things well. We feel assured from the good fruit that our beloved brother bore while in this life that his soul is at rest in the life everlasting.

Resolved, further, that a copy of these resolutions be placed on the Quarterly Conference Record, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: F. A. Lane, A. J. Boyls, A. H. Jones.

During the fifteen months ending last October, ammunition to the value of $121,743,947 was shipped from the United States to Europe.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3128.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 3, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

SPIRITUAL CULTURE NEEDED.

The minister who does not strive to deepen and enrich the spiritual life of his flock makes a great mistake. Standing before them as an example, he should faithfully endeavor to lead them steadily toward the attainment of all the Christian graces in their fullest measure. We fear that since the disappearance of the class meeting from among us the work of spiritual nurture is greatly neglected in many of our congregations. Surely we should remember that spirituality and usefulness go largely hand in hand. Wesley could never have been the prodigious and efficient toiler that he was if he had not fed and strengthened his soul daily with hours of earnest prayer and devotional study. This is a lesson that preachers need to learn and insistently teach.

A SERIOUS HINDRANCE TO EFFECTIVENESS.

The effectiveness of not a few preachers is hindered by self-consciousness and intellectual pride. They are concerned too much about the rating that may be given them as regards culture and pulpit ability. If they could entirely lose sight of themselves—become utterly disregardful of their own reputations, and mindful only of the religious effect of their discourses upon their audiences, they would speak with much more directness and power. No cause can be presented in its full strength until its advocate is swallowed up in it. Too many sermons carry evidence of a partial purpose, at least, to win commendation for the ministers delivering them. There was much sense in the prayer often heard in the days agone for the clergyman who was about to expound the Word: "May he hide himself behind the Cross, and preach Christ and him crucified!

THE SEAT OF AUTHORITY IN RELIGION.

Ever and anon the question is raised as to what constitutes for mankind a dependable authority in religion. Some seem to hold that the living Christ, apart from the Holy Scriptures, is the final authority in this realm, and that even if the Scriptures are discredited, he must yet remain supreme, and that to his will and teaching all the views of men must be subordinated. But how are we to know what the character and mind of Christ are except as they are revealed in the New Testament? Impeach the various writings which constitute that, and what can we learn of Jesus? Is he making new revelations to human beings in this day that are definite, unmistakably genuine, and satisfactory? Nay, not so. The so-called new disclosures of religious truth which claim to have been received from on high within recent decades have been anything else but well authenticated and reassuring. Before the Christ of the Scriptures we can well afford to bow, and say, "My Lord and my God," but not so before the nebulous Christ of men's imaginings.

But this is not the only new seat of authority in religion that the modernists have sought to set up. Another is touched upon in the following extract from a review of the volume by Henry Sloane Coffin, entitled "The Ten Commandments, with a Christian Application to Modern Conditions," which appears in the January Number of The Biblical Review (New York):

"At many points the ethics of the book is Christian and helpful. Much that lies open in the Bible is stated freshly, forcibly, and earnestly. But the book destroys with one hand what it builds up with the other. It loosens the foundations of ethics; it substitutes for the rocklike authority of the Word of God the shifting sand of human reason and feeling. No strong and permanent control of human conduct will be gained if 'the supreme Christian authority is the Spirit of Christ in Christian consciences' (p. 134).

"To the claims of such an authority the wicked heart of man will answer as the demon answered the false claims and pretended authority of the sons of Sceva: 'Jesus I know, and Paul I know; but who are ye?'

"'The supreme Christian authority' is not 'the Spirit of Christ in human consciences.' But, in the language of a document to which this author has publicly given his assent, 'the Supreme Judge, in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.' And 'the authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church but wholly upon God the author thereof: and therefore it is to be received, because it is the Word of God.'"

In our opinion, the reviewer referred to, who signs himself "W. H. M.," is correct in his affirmation that "the supreme Christian authority is not the Spirit of Christ in human consciences," but **"the Holy Spirit speaking in the Scripture."** This is a fact which cannot be too strongly emphasized. The human conscience and reason are too uncertain and variable to serve as a standard and guide in matters upon which are hinged the eternal destiny of the millions of the race. But in God's precious Word, illuminated by the Holy Spirit, we have a lamp unto our feet which will never permit us to go astray if we will duly regard it.

STRAWBRIDGE AND THE LOG MEETING-HOUSE WIN.

On January 27, the following press dispatch was sent out from Baltimore, Md.:

"The three commissions of the Methodist Episcopal, the Methodist Protestant and the Southern Methodist Churches, appointed to settle the question of priority between Philip Embury and Robert Strawbridge, New York and Maryland, in the founding of Methodism in America, decided unanimously to-night in favor of Robert Strawbridge as the organizer of the first Methodist Society of America and of the log meeting-house of Sam's Creek, Carroll County, Maryland, as the First Methodist Church in America."

This is a vindication of the claim which the Methodist Episcopal Church, South, has long made. It is also a vindication of Bishop McTyeire's accuracy and reliability as a historian. We are especially glad that the decision in the case was "unanimous."

We quote the following bearing on this subject from Bishop McTyeire's History of Methodism (pages 270 and 271):

"Robert Strawbridge, both in order of time and talent and service, stands at the head of the noble 'irregulars' who founded Arminian Methodism in America. Embury is worthy of much honor, but the builder of the log meeting-house of more. They were contemporaneous in arrival, but not in labor. Embury was a gentle spirit, modest and diffident. His candle was hid under a bushel for six years, and might have staid there had not Barbara Heck taken it off, and compelled his feeble but pure light to shine. His active period in New York extended through three years, when he removed from the city. Not so with Strawbridge: bold, prompt, zealous, he opened his house for preaching so soon as he had a house; and went to saving souls; and this employment he continued for twenty-one years. At his death, in 1781, Societies had been formed in three States, and a strong band of preachers had been raised up, who were going abroad with the glorious tidings."

The Bishop then discusses in a luminous manner the claim officially made by the Bishops of the Methodist Episcopal Church that the first Methodist Church erected in America was built in New York—"John Street." And further on he adds: "The original log-house gave way to a better-built one, three miles southeast, on Pipe Creek; the substitute or successor was called Poulson's Chapel, built in 1783. Of all the costly temples built for the worship of God since that day by the Methodists, none may compare with that original, of log walls and board cover and puncheon seats. And yet, if they had continued in it after they were able to build better, the blessing of God would not have continued with them. In 1800 the stone church, now standing, took the place of Poulson's Chapel. Here in 1801 Bishops Asbury and Whatcoat held a Conference."

Faithful "witnesses" to his saving and keeping power are what Jesus wants—"witnesses" who testify not only with their lips, but also with their characters and their lives. Weakened as many of our churches are by wordliness and a large amount of merely nominal Christianity, there are yet among them few, if any, in which some such "witnesses" cannot be found. But oh, how sorely do we need a multiplication of their number!

AT PRAYER MEETING.

Margaret E. Sangster.

There were only two or three of us
  Who came to the place of prayer;
Came in the teeth of a driving storm,
  But for that we did not care.
Since after our hymns of praise had risen,
  And our earnest prayers were said,
The Master Himself was present there
  And gave us the living bread.

We knew His look on our leader's face,
  So rapt and glad and free.
We felt His touch when our heads were bowed;
  We heard His "Come to Me."
Nobody saw Him lift the latch,
  And none unbarred the door.
But "peace" was His token to every heart,
  And how could we ask for more?

Each of us felt the load of sin
  From the weary shoulder fall,
Each of us dropped the load of care,
  And the grief that was like a pall.
And over our spirits a blessed calm
  Swept in from the jasper sea,
And strength was ours for toil and strife
  In the days that were thence to be.

It was only a handful gathered in
  To the little place of prayer,
Outside were struggling and pain and sin,
  But the Lord Himself was there.
He came to redeem the pledge He gave—
  Wherever His loved ones be,
To stand Himself in the midst of them,
  Though they count but two or three.

And forth we fared in the bitter rain,
  And our hearts had grown so warm.
It seemed like the pelting of summer flowers
  And not the crash of the storm.
"'Twas a time of the dearest privilege
  Of the Lord's right hand," we said,
As we thought of how Jesus Himself had come
  To feed us the living bread.

A LOST OPPORTUNITY.

"Is this seat engaged?"

I glanced up into the straight-looking, brown eyes of a youth of nineteen or thereabouts, and answered "No," as I drew aside my cloak to make more room. But I am absorbed in my own thoughts, and turn again to the window. May Field McKean writes the incident in the Baptist Commonwealth.

"All tickets!" calls the conductor, for it had been the last stop before reaching Jersey City. I fumble in my pocketbook and produce mine. Perhaps my neighbor sees it, for he asks:

"This is the train from Philadelphia, isn't it?"

"Yes."

Something in the eagerness of the question prompts to more than the monosyllable answer, but held back by a foolishly timid reserve always natural toward all but the most congenial friends, but greatly increased by years of illness and aloneness, I let it pass at that. I know that the boy is looking toward me, and I somehow think of my own brother at that age, but still I am silent. Those around me are beginning to reach down bundles and put on wraps, and I put a hand out toward my own.

"Shall I assist you?"

There is nothing obtrusive in his manner as he lifts my cloak to my shoulders—simply the act of a boy who is in the habit of helping his mother or older sister.

"Thank you," I say, and smile a very little as I say it, but almost immediately he has left the seat, and is standing near the door, ready to alight as soon as the now slowing train reaches its destination.

I can see him better there than when he sat beside me. Was it fancy, or was it true, that there was a hungry, asking look in the steady brown eyes? I was sorry then that I had not spoken. Had God sent to me an opportunity to comfort or in some other way help a troubled brother on the pathway of life, and had I deliberately withheld that help? I looked steadily into the quiet face, hoping he would at least glance back toward me, but he kept his eyes the other way, and others were crowding into the aisle between us. It was too late now; the opportunity was gone, but the thought has troubled me ever since.

Why do we withhold so much of ourselves from those whom God means us to help forward? Have we not all felt it ourselves sometimes? The heart is hungry for some word of encouragement, or simply a look of recognition from a friend; it is withheld and the sunshine seems to go out of all the world, the burden of life grows heavy, and we wonder if nobody cares—we almost wonder if God cares. How do we know how much that other soul that has crossed our pathway needs the recognition of sympathy that we could give? We have God to look to. Perhaps that other one has not; what then?—The Presbyterian (Philadelphia).

"THE COUNTRY CHURCH."

In the early days of December there was held in Columbus, Ohio, a convention of the Federal Council of the Churches of Christ in America, and one of the leading debates was on the welfare of the rural church. The reports of the meeting state that twenty-six speakers took part in this special debate, eleven of whom were college presidents and college professors, seven were secretaries of mission boards, two were secretaries of Y. M. C. A.'s, one a secretary of a Y. W. C. A., and one an editor. Not a single one was a farmer, a country teacher, or a country preacher. The circuit rider was not called in to say a piece. It is said that the majority of these speakers had been reared in country homes, but we are not told why they left the country, or why they remain away from the country, and now that they have become so ardently interested in the welfare of the rural region they might prove their sincerity by taking a pastoral charge composed of these unfortunate churches. It certainly will not be difficult to supply a country charge to any Methodist preacher who feels divinely called to work a rural reformation. Until these urban leaders take on their own shoulders some of the burdens they are so willing to bind on the shoulders of others they may not be surprised if sincere folks see in them a bigger "problem" than they find in the country meeting-house.

In another column of the present issue of the Advocate (the Raleigh Christian Advocate) appears an article giving a somewhat detailed account of this rural church project, and fourteen different aims are proposed. I have read them carefully, and every one of them might be achieved to the fullest degree, and yet the religious life of not a single soul be even touched. They include improvements in health, roads, schools, debating societies, sports, social functions, program-making, selling corn and potatoes, and Saturday as a half-holiday. The one thing which this crowd seems determined on leaving out is the salvation of men from sin. Their sole object is to defame the Church of Christ to the small affairs of peddlers, road commissioners, sanitary policemen, yard sweepers, and social entertainers. Well, it is cause for everlasting thanksgiving that country people are too intelligent, honest, serious, and devout to have their churches turned into any such secular organizations. They did not build them for club-houses in which to hear preachers discuss such subjects as, How to Raise Onions, When to Sell Eggs, and How to Get Holes Out of the Roads. For such purposes they take the Progressive Farmer, the Country Gentleman, or some other good agricultural paper, and one issue of such a paper is worth more than an army of faddists pestering rural saints at the meeting-house.

The question of the country church is after all a matter for the Baptist Church and the Methodist Church. There are so few country churches of other denominations that they do not seriously count. The Baptists and the Methodists have been and are still the builders of churches in the country. There was a time when the Congregationalists and some of the other denominations had country churches, but according to their own confessions this class of their work has declined and passed away. And these are the people who are now so ardent in their talk and show of interest in the "problem of the rural church." They let their's die, and they assume that the Methodists and Baptists have done likewise. It is simply the case of a mother who, by carelessness and indifference and ceaseless activity in social affairs, allowed all her own children to die, and now advertises a course of lectures on how to care for children and rear robust men. The Methodists do not need their advice, and it is made very clear that the Baptists do not intend to take it. Besides all else, until city churches become less worldly, and especially the city churches of the North, the country people here in the South will do well to resist every influence which the urban churches and preachers may wish to exercise upon them. And while our country churches may have their deficiencies, it is cause for thanksgiving that there is not a single one of them, however poor and far away it may be, that is without a pastor. Thousands of broken-hearted penitents yearly find peace with God at their altars, and from them is constantly going a stream of godly people into the city churches, and they are the very bulwark of a sound faith, a simple life, and an ever decaying urban citizenship.

And it is useless to pity the country churches on account of the type of preaching they get. It has been my fortune to keep in touch with the preaching of both city and country churches, and I know beyond a doubt that the country pulpit is, to say the least, as well filled with sound doctrine, sincere faith, unselfish devotion, and constant service as the city pulpit. It is easy to see how those denominations that supply a ministry through a method of calls can not keep their country churches supplied with preachers, and for this reason many of these denominations have lost their country churches, but this does not and can not apply to the Methodist Episcopal Church, South, and why we should have any concern whatever about this spell of interest which has broken out in certain self-confessed failures in the North is not easy to see. When we take part in such a movement it is much like the woman who was so crazy to be in the style that when the measles broke out in several prominent homes she borrowed a case from a neighbor that she might have a quarantine card on her door. Thanks be unto the good Lord for His favors, our church has no place in such a meeting as the one held recently in Columbus, Ohio. And I earnestly trust the preachers who are sent abroad by our Church into all regions of the land, from the mountain cabin through the dense swamps and forests of the coast regions to the happy section of agricultural prosperity, will be faithful to guard the country church against the invasion of all this modern academic quackery, and continue as they have done in the past, to preach the Word, to rebuke sin, exhort men, and bring mourners into a full knowledge of salvation through Jesus Christ. It is my candid opinion that no worse form of infidelity has yet appeared in the world than this latter day pretense of concern for religious welfare as practiced by a class of arrogant faddists.—Raleigh Christian Advocate.

SPIRITUAL DESTITUTION IN THE NAVY.

Dr. H. K. Carroll, representing the Federal Council of Churches, calls attention to the spiritually destitute conditions prevailing in the army and navy service of the United States. He states that more than one thousand soldiers, manning three forts on the eastern end of Long Island, are without a chaplain. He also states that he has a letter from a mother who has two sons in the navy. One of these reports that there have been no religious services on the battleship to which he is attached for four years, while the other son states that in his two years of service he has not heard a sermon or a prayer by a clergyman.—Northwestern Christian Advocate.

PRESIDENT WILSON'S VIEW.

President Woodrow Wilson delivered in New York City last week before the Railway Business Association the first of a series of addresses which he contemplates making in defense of his policy of "preparedness." The following is an extract from the President's utterance on that occasion.

"We can no longer be a provincial nation.

"Let no man dare to say, if he would speak the truth, that the question of preparation for national defense is a question of war or of peace.

"If there is one passion more deep-seated in the hearts of our fellow countrymen than another, it is the passion for peace. No nation in the world ever more instinctively turned away from the thought of war than this nation to which we belong. Partly because, in the plentitude of its power, in the unrestricted area of its opportunities, it has found nothing to covet in the possessions and power of other nations. There is no spirit of aggrandizement in America. There is no desire on the part of any thoughtful and conscientious American man to take one foot of territory from any nation in the world. And I myself share to the bottom of my heart that profound love for peace. I have sought to maintain peace against very great and sometimes very unfair odds, and I am ready at any time to use every power that is in me to prevent such a catastrophe as war coming upon this country.

"So that it is not permissible for any man to say with anxiety that the defense of the nation has the least tinge in it of desire for power which can be used to bring on war. But, gentlemen, there is something that the American people love better than they love peace. They love the principles upon which their political life is founded. They are ready at any time to fight for the vindigation of their character and their honor.

"They will at no time seek a contest, but they will at no time cravenly avoid it. Because, if there is one thing that the country ought to fight for and that every nation ought to fight for, it is the integrity of its own convictions. We cannot surrender our convictions. I would rather surrender territory than surrender those ideals which are the staff of life for the soul itself. And because we hold certain ideals we have thought it was right we should hold them for others as well as for ourselves.

"America has more than once given evidence of the generosity and disinterestedness of its love of liberty. It has been willing to fight for the liberty of others as well as for its own liberty. The world sneered when we set out for the liberation of Cuba, but the world does not sneer any longer. The world knows now what it was then loath to believe, that a nation can sacrifice its own interests and its own blood for the sake of the liberty and happiness of another people.

"And whether by one process or another, we have made ourselves in some sort the champions of free government and national sovereignty in both continents of this hemisphere. So that there are certain obligations, which every American knows, that we have undertaken. The first and primary obligation is the maintenance of the integrity of our own sovereignty—which goes as of course. There is also the maintenance of our liberty to develop our political institutions without hindrance and, last of all, there is the determination, the obligation, to stand as the strong brother of all those in this hemisphere who will maintain the same principles and follow the same ideals of liberty."

THE EARLY AND THE LATTER RAIN.

By Rev. C. H. Ellis.

Then shall we know, if we follow on to know the Lord. His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.—Hosea vi, 3.

For the best production the crops must have the early rain. To mature and fill out the growing grain, the latter rain is needed. Lack of rain leaves the ground dry and hard, so that deep plowing is not possible.

Unless God's Spirit is given as showers that water the earth, the heart is too dry and hard to allow suitable preparation to receive the seed in a condition for them to grow and mature. The wayside hearer represents the beaten, hard path, leaving the seed exposed, so that the birds of the air pick up the grain. So Satan takes away the Word, the divine seed, out of the heart unprepared for its reception.

Was not the Jerusalem Pentecost the early rain?

The present is a time of vast seed sowing. The circulation of millions of copies of the Bible in more than four hundred languages and dialects, the awakening interest in Sunday schools and young people's societies, the Y. M. C. A. organization, the Laymen's Missionary movement, and above all, the world-wide missionary movements of the Church—all this indicates a world-wide sowing.

Now what is needed, but the latter rain to bring up and ripen the seed sown?

Are we expecting, waiting and praying as did the Church at Jerusalem for the first rain? They were "all with one accord in one place, praying."

Later the Gentile pentecost came after days of prayer, coupled with fasting.

"Savior, visit thy plantation,
Grant us, Lord, a gracious rain;
All will come to desolation
Unless thou return again."

Dr. Lovick Pierce said: "A religious revival and a revival religion are by no means the same. The former can be manufactured by human agency—preaching, singing, etc.; but the latter God gives in answer to believing prayer."

May we not take, as final proof of spiritual progress, the contribution of much money to benevolent and church purposes and a larger increase in the membership on profession of faith? Is it not true that apostate churches have led and are leading in these things? Sad, but true!

Satan would eliminate the divine and supernatural from religion. He would undermine faith in the divine and supernatural in the great Founder of the Church, the only begotten Son of God. He would substitute the form for the power of godliness.

Read and ponder St. Paul's strong statement on this point in 2d Timothy 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof."

Does not this largely suit present conditions? Ought not those who know God to unite in earnest prayer for the latter rain in its season?

"Lord, thy help is greatly needed,
Help can only come from Thee."

"THE MINISTER AND THE TOILERS OF EARTH."

It is a great thing in a minister's make-up to be human enough to reveal Christ to humanity.

Some preachers have lost sight altogether of the human side of their make-up in developing their spiritual natures. They are so pious and divine that their company, to the great mass of humanity, is undesirable. They are irksome—perfect bores. They are good men—everybody says they are good—but they know nothing of the temptations of youth, the discouragements and disappointments of middle age, the loneliness and anxieties of old age, or the frivolity and fun of youth. They know nothing of the joys, the sorrows, the heart-breakings of the toilers of earth. They spend too much time in their books and not enough on their knees and among the people. I love to read books and wish I could read more; but there is one book that lies open before me every day, "Life"—"Humanity." I see something new, something interesting in humanity nearly every day.

The toilers of earth compose the vast majority of mankind. There glows within the secret recesses of their hearts "a flame"—a hope that some day they will have laid enough away for old age, for the education of the children, for comfort and ease. The storms of life sweep over them and the "flames" are submerged under the sea of time. I find in my study of them that there is a need of a gospel that will comfort and uplift them and give them a hope that will cause them to rest serenely and wait patiently while they toil on through the storms. That gospel is the Christian religion—a gospel for the poor.

The minister who can live this gospel in the presence of these toilers and reveal Jesus to them is carrying out the great purpose of God, and is doing what Jesus told John's disciples to tell him: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

I found a song the other day which to me is a source of inspiration:

"We are often tossed or driven on the restless sea of time,
Somber skies and howling tempest oft succeed a bright sunshine.
In that land of perfect day, when the mists have rolled away,
We will understand it better by and by.

We are often destitute of the things that life demands,
Want of food and want of shelter, thirsty hill and barren lands;
We are trusting in the Lord, and according to his Word,
We will understand it better by and by.

Trials dark on every hand, and we cannot understand
All the ways that God would lead us to the blessed promised land;
But He guides us with his eye and we'll follow 'till we die,
For we'll understand it better by and by.

Temptations, hidden snares, often take us unawares,
And our hearts are made to bleed for many a thoughtless word or deed,
And we wonder why the test when we try to do our best,
But we'll understand it better by and by.

Chorus—
By and by, when the morning comes,
When the saints of God are gathered home,
We'll tell the story—how we've overcome;
For we'll understand it better by and by."

Prentiss, Miss. JAS. M. LEWIS.

CLAIM TO BE FOLLOWING AMERICA.

Bishop E. E. Hoss, in an interesting travel letter from Korea published recently in the Christian Advocate (Nashville), says of Japan's decrees forbidding the teaching of religion in the schools of Korea:

"The recent decrees concerning the Christian schools are arousing serious fear. As I have said before in these letters, these schools have been a great benefaction to the country. They were, in fact, the first movement toward real education in Korea. Hundreds of thousands of dollars have been spent in founding and equipping them, and heretofore they have been suffered to proceed without serious restrictions. Now, however, the government, having begun to set up a comprehensive system of schools at the public expense and having made a sort of cast-iron schedule for them, has determined that the Christian schools, which are dependent solely on private liberality for their existence, shall be required in all respects to adjust themselves to the government standards. Who shall teach, what shall be the courses of

study and the textbooks, and what the conditions of entrance aud of graduation are all to be settled by the civil authorities. The Bible in particular is to be excluded, and no religious instruction of any sort is to be allowed on the premises. With an apparent display of leniency, it is announced that the schools may have ten years in which to conform to all these requirements: but they are notified that they must begin at once to get ready for the change. With an irony which is perhaps unconscious, the authorities are proclaiming that these new measures are being taken in the interest of religious liberty and are going so far as to say that they are simply following the example of America. That is a joke. I have heard in America and even in Tennessee a good deal of shallow and silly talk against the wisdom of education by the Churches, but not even under the illuminating decision of our Supreme Court has it yet been made impossible for the Churches to set up their own institutions of learning. That may come later. But I do not believe that a vigorous and progressive nation like Japan will fail to discover that what it now affirms to be in the defense of religious liberty is really a piece of irreligious persecution."—Methodist News Bureau (Nashville.)

OUR REPRESENTATIVE CHURCH: FIELD OBSERVATIONS.

By Rev. S. S. McKenney.

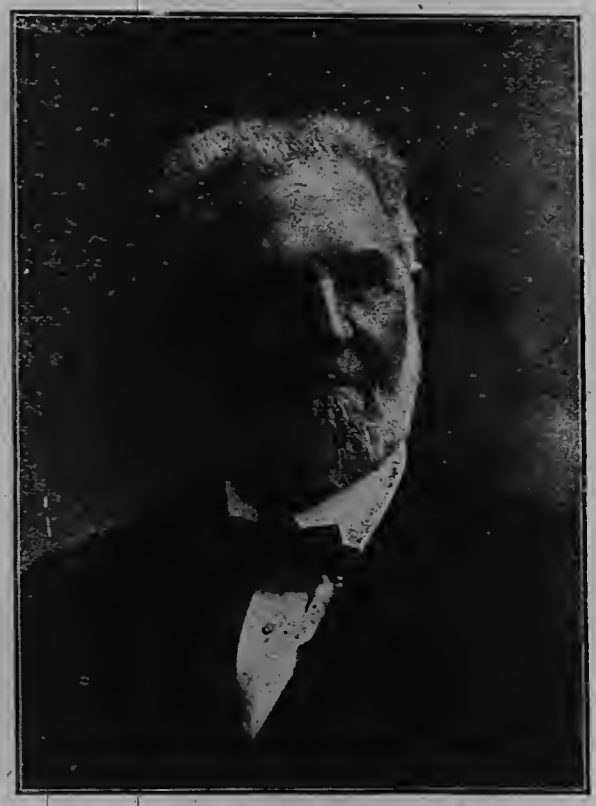
Having recently completed a round of official visits to seventeen Annual Conferences in the interest of the Washington City Representative Church, and having had sufficient opportunity to ascertain the sentiment which prevails concerning this cause, I am disposed to believe that some of the impressions received during this tour will be of general interest. Hence, I give the following brief report as an evidence of the favorable consideration with which this great enterprise is everywhere received. Since my election as Special Agent on October 10, 1915, I have visited the following Conferences: Tennessee, West Texas, West Oklahoma, Northwest Texas, Texas, Virginia, Louisiana, Western North Carolina, Upper South Carolina, South Georgia, Central Texas, Mississippi, North Mississippi, South Carolina, North Texas, Alabama, and Florida. Without exception, I have found in every one of these great bodies a spirit of optimism and enthusiasm regarding the final outcome of this enterprise, and in many of them I found a generous co-operation which was gratifying in the extreme. Twelve of the above Conferences had previously subscribed amounts ranging from $2500 to $10,000, while two others on this round pledged themselves to the task of raising $8000. As a means of paying off the subscriptions already made, some of the Conferences appointed special days to be observed during the present year: some appointed special committees, with certain plans adopted; others took personal pledges from the members of the Conferences to cover said subscriptions, while still others placed their subscriptions as regular assessments upon the Conferences. To summarize: The amounts which were definitely provided for on a systematic basis as a result of my recent tour and which will be raised chiefly during the present year will aggregate $31,000. Twenty-one Conferences to date have subscribed $111,000 in amounts which range from $1000 to $15,000, with approximately one-fifth of the entire amount paid. Moreover, other Conferences are rapidly falling into line and making liberal assessments, while hundreds of individuals in all parts of the Church are, by contributions, large and small, becoming identified with this great movement. I am almost daily receiving contributions from those whose names are on our subscription rolls. There is every reason for encouragement upon the part of those who have this enterprise in hand, and the Commission is confidently anticipating that work will begin on this building in our Capital at no distant date.

Weatherford, Tex., Jan. 19, 1916.

REV. G. W. BACHMAN TRANSLATED.

A telegram from Rev. L. M. Lipscomb, presiding elder of the Winona (Miss.) District, on January 26, brought us the information that Rev. G. W. Bachman had died on the preceding night—Tuesday, January 25, 1916. As had been stated in the Advocate previously, he had been seriously ill for some time and his decease was not unexpected. He attended the late session of the North Mississippi Conference at New Albany, which he greatly enjoyed, but returned home much fatigued and was scarcely out of the house after the early part of December. In spite of all that his physicians and the tender nursing of loved ones could do for him, he grew steadily weaker and it soon became evident that the hour of his home-going was not far away. He was rational most of the time, suffered but little pain, and, almost up to the last, recognized and conversed with visiting friends and his brethren in the ministry. Calmly and unafraid, he faced the future, and left a noble testimony to those about him.

His faithful daughter, Miss Leila Bachman, writes us as follows: "He had not a fear or a doubt. He said, "The God that I have loved and served so long is able to sustain me to the end, and to supply all my needs." She also thus refers to his last day: "He was awake most of the time, but as evening came on he grew increasingly quiet and breathed easier and more gently until 9:40 p. m. when he ceased to breathe. Brothers Duncan, Lipscomb and Wood were with us."



The Late Rev. G. W. Bachman, of the North Mississippi Conference.

Our pastor at Winona, Rev. W. N. Duncan, sends us the following account of the obsequies: "Services in honor of our dear brother, Rev. G. W. Bachman, were held in the Methodist Church here this morning, January 27, at 11 o'clock. In spite of the downpour of rain, a large number of friends attended. The pastor was assisted by Rev. L. M. Lipscomb, Rev. J. A. Bowen, Rev. J. J. Brooks, Rev. J. C. Park, Rev. J. A. Hall, Rev. J. R. Countiss, Rev. W. L. Duren, and Rev. O. W. Bradley. Brothers Bowen, Brooks, Park, Hall, and Bradley, former pastors of the bereaved family, spoke in terms of tenderest love and high appreciation of our departed friend. After these appropriate exercises, the body of God's faithful servant was laid to rest in the cemetery of this city. Deeply do we feel bereaved, but we do not sorrow as those who have no hope."

The news of Brother Bachman's death will touch with sadness thousands of hearts in Mississippi, where perhaps he was known personally to more people than any other Christian minister. His was indeed a long and useful career. He was born in Carroll County, in the same neighborhood in which the late Rev. T. J. Newell had his birth, some seventy-six years ago. He was licensed to preach at Pittsboro, Miss., in 1860, and joined the Memphis Conference at Aberdeen in the fall of the same year. His first appointment was the Lagrange Circuit, in Tennessee, which embraced sixteen churches. After this—during the stormy period of the Civil War—he wrought for four years in the then undeveloped Mississippi Delta, and helped to plant Methodism in that difficult but fruitful field. He had been in the itinerant ministry for 55 years, 54 of which were spent in the active work, and one on the honor roll as a superannuate. For thirty-one years he was in the colportage work, and in that important service he had no superior in the whole connection. He scattered all over Mississippi wholesome Christian literature, which has exerted an immeasurable influence for good. What a harvest will be reaped in eternity from that widespread sowing!

Of our brother's faith, high character, unwavering fidelity to the Master, studious habits, unflagging industry, and ardent devotion to the Church, the space is not now at our disposal to write. He wrought nobly and has left a record which speaks for itself. No one can ever faithfully write the history of Methodism in Mississippi without giving him an honored place in it.

By request of the family, Rev. J. R. Countiss is preparing a sketch of the deceased, which we hope to publish at an early date.

"HERNANDO DE SOTO"—THE GREAT AMERICAN EPIC.

By the Late Judge Walter Malone,
of Memphis, Tenn.

From
THE ARKANSAS GAZETTE
Little Rock, Ark.

"Poetically considered, one of the most beautiful parts of this really great work is that in which occurs the vision of the dying explorer, when he is taken up by the spirit of Codro to heaven, where all of the past and future are unveiled and he sees the evolution of the world from chaos, the reptilian age succeeded by the human advent, the slow ascent of man from the cave dweller to the highest type of the twentieth century civilization, and the prediction of his ultimate and glorious destiny."

From
THE NEWS-SCIMITAR
Memphis, Tennessee.

"Judge Walter Malone's anxiously awaited book 'Hernando De Soto,' has made its appearance and will be hailed with delight. It is a historical romance in blank verse, that flows majestically from beginning to end, interrupted here and there by sparkling lyric ripples that give relief to the mind, which otherwise might become fatigued under the constant strain of the continued theme.

"The rich romance surrounding the life of De Soto has been woven into a texture of brilliant hues by Judge Malone and no one can begin the book without becoming absorbed in it and continuing to the end."

From
PROF. E. H. RANDLE, LL. D.,
of Mississippi

"I have just finished reading 'Hernando De Soto.' I have always regarded him (Walter Malone) as a poet whose wings time would never deign to clip, but I had never considered the lofty aerial heights to which his wings would bear him, beyond the storm clouds and the tallest mountain peaks, beyond the heights to which the sea eagle, the swiftest and most daring of sea birds, ever essayed to rise, yet he rose over all these."

This volume may be had of E. H. Clark & Bro., or A. R. Taylor & Co., both South Main Street, Memphis, Tenn. The price is $3, net.

LEON IRWIN & CO.,
Fire and Casualty Insurance
736 UNION STREET. Phone, Main 585.

Our Advocate Campaign.

At the meeting of the Publishing Committee of the Advocate last October it was decided to adopt as a goal for the year 1916—TEN THOUSAND SUBSCRIBERS. As a means of realizing this aim it was resolved to make an earnest effort early in the year to secure at least 3500 new subscriptions, as follows: Mississippi Conference, 1300; North Mississippi Conference, 1300; Louisiana Conference, 900. Dr. I. W. Cooper, Dr. J. M. Henry, and Rev. W. W. Woollard were named as a committee to co-operate with the Publisher and Editor in the execution of this plan. The three Annual Conferences at their late sessions took action endorsing this movement and accepting the apportionments of new subscribers to be secured that had been made to them. We give below some statements bearing upon this undertaking.

A Word from Dr. Cooper.

The Mississippi Conference, at Laurel, agreed to make a special effort to secure 1300 new subscribers to the New Orleans Christian Advocate. As the representative of the Conference on the Executive Committee of the Publishing Committee, I suggest the following apportionment:

Jackson District	225
Meridian District	200
Newton District	175
Seashore District	165
Brookhaven District	200
Hattiesburg District	170
Port Gibson District	165

The following brethren are requested to look after the interests of the Advocate in their respective districts: J. M. Morse, J. L. Decell, C. M. Chapman, T. W. Adams, J. G. Galloway, J. E. Gray, H. P. Lewis, Jr. I. W. COOPER.

Brookhaven, Miss.

A Statement by Rev. W. W. Woollard.

The following sets forth the action taken by the North Mississippi Conference:

Inasmuch as the Publishing Committee of our official organ, the New Orleans Christian Advocate, inaugurated a campaign to secure 3500 new subscribers for that paper, which will give it then 10,000 subscribers, 1300 of which additional subscribers the North Mississippi Conference has been asked to secure:

Resolved, That we pledge ourselves to make an earnest effort to secure this number of new subscribers and make the following apportionment by districts:

Aberdeen District	165
Columbus District	165
Corinth District	160
Durant District	160
Greenville District	160
Holly Springs District	160
Sardis District	160
Winona District	170

Resolved, 2. That we ask the presiding elders of the several districts to bring this apportionment to the attention of the pastors and recommend that at the District Stewards' meeting an apportionment of these assignments be made to the several charges on such basis as will best secure the full number of subscriptions.

The Secretary of the Conference sent out the above apportionments to the presiding elders, with a view to enabling the district stewards of the several districts to indicate what is expected in the way of new subscriptions from each charge. My district stewards authorized me to make such a distribution of the 165 subscriptions apportioned to this district as in my judgment would secure the best results. I will seek to enlist the hearty co-operation of the pastors and some good worker at every church and endeavor to see that the matter is given prompt attention. In some places I am going to try to get started the plan of having the churches subscribe for a number of copies for the membership. I do not know whether this would succeed, but I am going to give it a trial. Especially ought all the officials of a charge to take the Conference organ. How would it do to revive the plan of carrying on an "Honor Roll" the names of the charges in which every official receives the paper" W. W. WOOLLARD.

Columbus, Miss.

Brother Woollard's statement is a very suggestive one. We will take pleasure in reviving our "Honor Roll." Let it be understood that the term "official" in this connection is limited to stewards. We should also be glad to print a list—a still better "Honor Roll"—of the pastors and charges that may succeed in placing the Advocate in every Methodist family.

Brother Woollard's proposed plan of having a church take a number of Advocates for its membership strikes us as a good one. Dr. E. G. B. Mann has for some years been advocating this method as the final solution of the Church paper problem. Be that as it may, it is worth a trial. Certainly a church ought at least to help its poorer members in this respect. We are often asked to send the Advocate gratis to some member of a congregation who is not able to pay for it. **Why should a Church of several hundred members shift that expense to our struggling Conference organ, when it could easily bear it?**

There are two or three other things that we wish to say:

1. If we are to reach our goal of 10,000 subscribers, **the matter of securing renewals must also be faithfully looked after.** Let every pastor send to the office and get a list of the subscribers in his charge. If his members receive mail at more than one place, let all post-offices be given.

2. It is our purpose to print in the last number of the Advocate of each month, after January, an exhibit showing what each district and charge has done in the way of securing renewals and new subscriptions.

3. Any plans that may be adopted for the furtherance of this campaign are not intended to interfere with individual effort in behalf of the Advocate. Let our patrons, if they wish to do so, continue to send in their subscriptions direct (if there is no better way than that), and we shall appreciate anything that any friend may help us to do toward securing renewals or new subscribers in their communities. These will be placed to the credit of the districts and charges from which they come in the exhibits that we shall, from time to time, make. If you are pleased with the Advocate, tell your neighbors about it, and urge them to subscribe for it. **If we are to conserve and promote the interests of Southern Methodism we must get our Church papers into the homes of our people, into which not a little poisonous literature is going.** There is no more important work than this.

ACTION OF THE LOUISIANA CONFERENCE.

From the Forthcoming Conference Journal.

"New Orleans Christian Advocate.—Dr. J. M. Henry presented the following resolution, which was adopted:

"In keeping with the action of the New Orleans Advocate Publishing Committee,

"Be it Resolved, That we heartily approve of the effort to raise the subscription list of the paper to 10,000, and that we will undertake to secure 900 net increase, our pro rata of this addition."

The following has been suggested as an equitable division of the 900 new subscriptions to be secured in Louisiana among the several districts of the Conference:

Alexandria	125
Baton Rouge	110
Lafayette	110
Monroe	125
New Orleans	125
Ruston	150
Shreveport	125

AN INTERESTING VOLUME.

"The Traitor's Son" has just come from the press. It is a story of unusual interest. The literary and artistic talents of the authoress, Mrs. Ruth Shartel McVoy, are strongly pronounced. This is her first book and evinces a creative power which is the promise of other. Her faculty in presenting situations which are unexpected and which arouse the most intense interest is marvelous. There is not a dull page in the whole volume. The movement from beginning to close is graphic and animated. While dealing with historical and touches on scenes north of the Mason and Dixon line, there is a Southern coloring to it which can not but please and entertain a large circle of Southern readers who eagerly welcome the productions of those among them who are possessed of literary genius. I predict for this book a large sale. S. H. WERLEIN.

CHURCH EXTENSION AID.

Brethren interested will please remember that no application will be considered by the Board of Church Extension at its Annual Meeting May 7, that has not been approved by the Conference Board or its Executive Committee. These Conference Boards, or their Executive Committees, meet early in March to approve applications and transact such other business as comes properly before them.

When writing for application blanks information should be given as to whether aid is desired for church or parsonage, and as to the purpose of the trustees to apply for aid to the General or Conference Board, or both. A line to this office will secure application blank accompanied by detailed instruction.

Delay in preparing applications, and therefore failure to place same before the Conference Board, does not constitute an "emergency case." All concerned will please take due notice and govern themselves accordingly.

Louisville, Ky. W. F. McMURRY,
Corresponding Secretary.

LOUISIANA CHURCH EXTENSION BOARD.

The Executive Committee of the Church Extension Board of the Louisiana Annual Conference will meet in the First Methodist Church of Shreveport on March 14, at 9 a. m. All applications for aid from the General Board should be in the hands of Rev. C. D. Atkinson (the secretary) by March 12 so that he may have everything in readiness for the meeting. We cordially invite the presiding elders, and all others who may have business with the committee, to be present. Application blanks can be had by writing to Rev. C. D. Atkinson of Shreveport.

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Secular News

By R. E. Meek.

Peru has placed an export tax of 96 cents per ton on petroleum.

Last year Maryland and Virginia produced more than fifty million pounds of crabs.

During the year 1915 the total receipts of the New Orleans postoffice amounted to $1,382,241.26.

Henry James, the American author who became an English subject last year, is reported to be seriously ill.

The coronation of Yuan Shi Kai as emperor of China has been postponed indefinitely on account of the uprising in Southern China.

On Jan. 21, the northern part of the State of Illinois was swept by a flood resulting from the overflow of rivers swollen by rains.

On January 23, it was announced that Emperor Francis Joseph of Austria was confined to his bed with a fresh attack of bronchitis.

Accompanied by his wife, Colonel Roosevelt will sail on February 10 or 12 for the leeward and windward Islands of the West Indies, where he will spend several weeks.

M. N. Riabouckinsky, a representative of Russian capitalists, recently arrived in this country to get bids for contracts for building extensive war munitions factories in Russia.

According to the South Side Child Welfare Association of Pittsburgh, Penn., bologna sausage and beer cause children to become bow-legged. It is possible that there may be some truth in this, but we can not vouch for it.

Juvenile crime is thought to be increasing in Germany as a result of the war, which forces the fathers to be in the army and the mothers to be in places of business, to the serious neglect of children between the ages of 12 and 16.

On January 20 dispatches from Amsterdam to London stated that the flood in the provinces of North Holland was growing and that more dikes were breaking. The Dutch, however, do not desire any relief funds from foreign sympathizers.

After a three years' trial of the commission form of government, Salem, Mass., has returned to the old system. This is the first city to abandon the new method of managing municipal affairs after testing it, and it has been tried by 400 cities.

A conference of the finance ministers of Germany, Austro-Hungary, Turkey, and Bulgaria met in Vienna last week. The purpose of the meeting was to find out the financial condition of Germany and her allies and to adopt such measures as might seem to be advisable for its improvement.

The National City Bank of New York recently purchased $5,000,000 of six per cent gold bonds that were issued by the kingdom of Norway, which will be directly responsible for the payment of the loan which has thus been made. The credit of Norway is said to be excellent, ranking with that of any nation in Europe.

A Philadelphia saloonkeeper was recently made to pay $2500 for the death of one of his patrons, due to the excessive use of alcohol which had been sold to him during two years' time. This is a fine illustration of how the law often steps in to administer justice after it is too late to do so except in a nominal manner.

Of the policewomen in the United States, Chicago has 21; Baltimore, Los Angeles, and Seattle, 5 each; Pittsburg 4; San Francisco, Portland and St. Paul, 3 each; and Dayton, Topeka, and Minneapolis 2 each. There are fifteen cities that have one each. The largest amount they receive is in San Francisco, where their salary is fixed at $1200 a year. The smallest amount paid them is in Dayton, where they receive $625 per annum.

One of the greatest national questions of the present time is whether or not the United States will keep the Philippine Islands. The Democrats hold to the view that they ought to be set free and the Republicans to the view that they ought to continue for some time to come, as they are at present, under the control and protection of our Government. Senator John Sharp Williams of Mississippi is an able defender of the Democratic side of the controversy and his arguments in its behalf are very impressive.

A trunk full of little gifts showing their appreciation for what has been and is being done for them by the American people was recently sent to President Wilson by the Belgian children. Dolls, pictures, busts of the Belgian royal family, and embroidery were included among the presents. According to Mr. P. H. Chadbourne, a representative of the Belgian Relief Commission, the greatest need of the Belgians at the present time is clothing. Many of the children are forced to wear flour sacks for shirts, holes being made in them for their head and arms to go through. The relief of the Belgians is a worthy cause and all Americans who can, ought to contribute to it even if they have to make a sacrifice to do so.

The American people seem to be well supplied with butter. A special train of twenty-five cars loaded with this product made the trip from Chicago to New York in two days so that the consignment, which is said to have been the largest single shipment ever made, could be loaded on two vessels sailing for Russia, where it is probable that butter made in America has never been shipped before. On Jan. 1 there were 39,338,000 pounds of butter in storage in the forty-five warehouses in New York City, this being ten million pounds more than the amount in storage there one year ago, and large quantities are ready to be shipped to New York from many of the inland cities as soon as a place for it can be made in the refrigerator plants located there. If this country's annual output of butter can find a good place in the world's market, it will be a great thing for the American people.

PEACE AT ANY PRICE.

By J. D. Barbee.

Dear Mr. Editor: Observing that you advertise in your personal columns of this week's Advocate the last number of the Missionary Voice, the pacificist number, as a free gift, I yield to a temptation which I had put aside, and now enter my protest against the whole business.

When I read the number of The Voice in question I felt indignant and humiliated that such a publication should be issued to represent our Church. It displays John Bright, a Quaker, who might be excused on account of the demands of his religion for advocating peace at any price, when it might have quoted his great contemporary, Mr. Gladstone, said to be "the greatest Christian in the world," in quite a different sense. Mr. Gladstone stood for peace, but he also stood for war.

The Voice does not truly represent that Church whose coreligionists and predecessors followed Washington in the Revolution, Jackson in 1812, Taylor to the halls of the Montezumas, Robert E. Lee to Appomattox, and Joe Wheeler to Cuba. Perhaps it represents Andrew Carnegie, whose warfare has been of a different type.

The same mail in which I received The Voice brought me the North American Review for January, and in one of its editorials I found the following paragraph which is commended to The Voice and those whom it represents: "We have known some churches and foreign missionary societies to deprecate 'militarism.' They have told us how many missionaries could be supported, or how many copies of the Bible could be printed and circulated in heathen parts, for the cost of a single warship. Yet whenever a 'Boxer' outbreak occurs, or mission stations anywhere in the world are in danger of attack, none are more prompt and exigent than they in asking for and in confidently expecting speedy and efficient succor from the navy and army of the nation. How can that succor be given if the Government does not provide the means which they have been opposing?"

Greenville, Miss.

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MRS. SALLIE MARKHAM MOUNGER—AN APPRECIATION.

She was a little girl when I first knew her. My father's family came to be neighbors to her father's—"the plantations joined." She was a radiantly beautiful little girl, with bright eyes, rosy and dimpled cheeks and curling hair, and was joyous in her life, and loving, hence loved by everybody. Her presence was ever a ray of sunshine. Her singing, while yet a girl, created a sensation in the rustic little church that we built and used after the Federal soldiers had destroyed the more pretentious "Featherstun's Chapel." I can hear her now with memory's clear hearing, and I see her in visions of that long ago.

She grew to womanhood without losing the beauty, charm and sweetness of her childhood. I left the parental home and the community with its rustic church, while she was yet a girl, and when I saw her again she was a mature woman, a wife and mother, still lovely in face and spirit.

Later, after years of widowhood, she became the wife of Dr. E. H. Mounger, and I felt that there was a peculiar fitness in that union. I was in course of time a guest at sundry times in their home, and found that my thought was to the fullest extent a true one. To me she was, to the last, the radiantly beautiful Sallie I had known so long ago—only grown older and maturer, but none the less lovely in life and features.

Her going, when I read of it, came as a distinct shock to me, and the sensation lingers. One by one the lovelinesses of the long ago are passing. I am beginning to understand that sigh of our poet:

"O for the touch of a vanished hand,
And the sound of a voice that is still."

Many fair hands and sweet voices from the old community, where first I met our Sallie, are "vanished" and "still."

My sympathies and prayers are for my beloved and scholarly brother, left lonely by her going.

H. WALTER FEATHERSTUN.

The Home Circle

NAUGHTY BETTY.

By J. G. Cronback.

A naughty girl, called Betty Roy,
Would laugh and sing, and shout for joy,
And toss about her golden curls,
When she could play with other girls.

But my, oh my, how she would shirk,
To help her mother do some work,
She'd pout and cry, and stamp her feet,
Upon the floor so white and neat.

One day, dear mother bade her stay,
And with her little sister play;
While she went out to see Miss Payne,
Who lived across the little lane.

This was too much for Betty dear,
To be alone with sister here;
She stamped her feet and closed the door,
Then threw herself upon the floor.

And there she lay and kicked and cried,
And rolled around from side to side,
When lo! the door wide open flew,
And many beasts came rushing through.

Lions and tigers, mules and cows,
Horses, bulls and even some sows,
Round Betty now they marched and tramped,
And, just like her, they stamped and stamped.

With open mouths and glaring eyes,
They told the naughty girl to rise,
The lions roared, the horses neighed,
The mules said "he haw"—she afraid.

They rushed on her with heated breath,
All bent on crushing her to death;
A moan, a cry, a piercing scream,
And she awoke—'twas but a dream.

She rubbed her eyes, then looked around,
For lo! she heard another sound;
The door again wide open flew,
And mother dear came rushing through.

In eager haste she quickly rose,
And in her arms she nestled close,
She told the awful dream she had,
And said, "I'll ne'er again be bad."

New Orleans, La.

HIS WORD.

"Ready, Bob?" asked Mr. Barker, entering the study. "Mr. Bruce and Arthur are here. Have you finished your lessons?"

"Yes, father," answered Bob, hastily gathering up his books.

"What about your sum?"

The boy flushed. "It will take only a few minutes."

"Then you have not finished!" said Mr. Barker, sharply. "When will you learn to speak the truth, Bob? I can never rely on your word."

He left the room, and, after hesitating a few minutes, Bob followed.

Downstairs he found Arthur waiting.

"They have gone on. What's kept you?" he asked.

Bob looked glum. "Father's been rowing me because I hadn't finished my lessons for tomorrow"—

He stopped, flushing as he realized that again he was not speaking the exact truth. "At least, I mean—oh, bother! Never mind! Look here, I've brought a ball. Let's play catches as we go along."

Their fathers had business at a farm three miles away. At the gate Farmer Brown was waiting. The boys were told they might go where they liked, look at everything, and help themselves to the gooseberries in the garden.

The farmer and his visitors went away, and Bob and Arthur, looking round for amusement, saw an empty hay-cart on its way to the field.

"Let's go down in it," said Arthur, "and come back on the next."

They enjoyed themselves in this way till something fresh caught their fancy.

"The cows are coming in," said Bob. "Perhaps they will let us milk them."

The man was quite agreeable, and, when the animals were in the shed, gave the boys their first lesson.

"I shall be a farmer when I grow up," said Bob. "It's jolly interesting."

"Will you?" replied his friend, doubtfully. "I should like it for a time, but not for always. I say, let's go for some gooseberries. Mr. Brown said we might. I'm thirsty."

They soon found the kitchen garden. The gooseberry and currant bushes were well covered with fruit. After feasting for a few minutes, Bob made another discovery. "Look at those cherries! Let's get some."

He was about to pluck some, when there was a crash of broken glass. A cucumber-frame which stood close against the wall of the house was broken into shivers.

At this moment the farmer came round the corner with his visitors. "Hullo, who's done this?" he demanded, as the boys approached.

"I didn't," said Bob. "I was too far away."

"And I didn't," repeated Arthur.

"Balls can travel a good distance," said the farmer, grimly, as he stooped down and took one out of the frame. "I'm afraid one of the young gentlemen isn't telling the truth."

"Hold hard, farmer!" said Mr. Bruce, sharply. "That's no proof. There is more than one ball in the world."

"Perhaps the young gentlemen can show theirs," said Mr. Brown, shortly. "I saw them playing with one as they came up the road."

Both boys felt in their pockets for the ball they had been using, but to their astonishment and uneasiness, no ball was forthcoming.

"We must have dropped it somewhere," said Bob, nervously.

Mr. Bruce spoke slowly. "I don't understand it, Mr. Brown. I see your side of the question, and quite admit that most people would give the boys credit for having done it; therefore I will give half toward the repairs. But you understand it is a gift—I'm not paying. When my boy says he hasn't done a thing, he hasn't done it. I can trust his word."

Mr. Barker looked at Bob, who was shifting from one foot to the other, and said briefly, "I will pay the other half."

It was not a cheerful walk home, and at the Barkers' gate they parted. Bob followed his father into the sitting room.

"Father," he broke out, as soon as the door was shut, "it was too bad of you! I said I hadn't done it. Why did you pay Farmer Brown?"

Mr. Barker looked sadly at his son.

"Bob," he said, "I would willingly have given three times the amount to have been able to say as Mr. Bruce did, 'I can trust my boy's word;' but, unfortunately, I couldn't."

Bob flushed scarlet. But at this moment there was the sound of wheels, and Farmer Brown was seen descending from his trap.

"I have come to beg your pardon, sir. The young gentlemen were telling the truth, after all. My little youngster's nursery is just above the cucumber-frame, and my wife tells me he had a ball while the nursemaid's back was turned, and dropped it out of the window. I found your boy's ball in the stable soon afterward. I saw you didn't believe his word, so I thought I had better come at once for fear he got into trouble."

"Are you going to Mr. Bruce's?" inquired Mr. Barker.

"Well, no, sir. The fact is, I'm very busy, and he seemed so very cock-sure of his son that I thought it wouldn't matter. Perhaps you will explain when you see him, and return his share of this."

He placed the money on the table as he spoke, and hastily retired.

"I have misjudged you, my boy," said Mr. Barker, putting his hand on Bob's shoulder.

Bob looked up at the kind touch and tone, and spoke impulsively. "It's my own fault, father. I'm very sorry."

Then he added, rather shyly, "I would like you to speak of me as Mr. Bruce does of Arthur. I will try to do better."

The time came when Mr. Parker also could say, proudly, "I can trust my boy's word!" C. E. Thouger, in "Chatterbox."

TEACH THE CHILD A SONG.

Encourage your little one to sing. Music lessens care and heartache. Often and often the words of a song, the sweet melody, linger in the heart after the voice is silent, and keep alive the courage which has almost died; anxiety and heart pain cause heart disease, and after that quickly comes death. Song sweetens toil, and it is imperative that parents and teachers should aim to increase this means of happiness for the children, if for no other reason than to strengthen their minds and hearts for the labors to be borne in mature years.—The Presbyterian.

Work is not done in vain by any laborer, however humble or unskilled, whose aim and end are the honor and glory of God.—Richard Dehan.

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Editorial

A WHOLESOME UTTERANCE.

Bishop J. H. McCoy is quoted as having made the following utterance:

"The minister ought to save himself for the higher and weightier work of his ministry. Preachers who cease to be prophets and become business managers are bleached and empty when they come before the people. A man can't preach who gets his inspiration out of the Ladies' Aid Society supper. The pulpit is the preacher's throne of power. The preacher who forgets this is cheating the laymen at both ends. He is taking work they should do and giving them nothing on Sunday. If we are to hold the future, we must learn the lesson of putting some things in other hands and giving ourselves to the ministry of the Word."

In our opinion, the foregoing advice is sound and timely. To be sure, a minister cannot afford to become indifferent to the various assessments upon his charge for benevolent causes; nor can he wholly disregard the social claims that are made upon him. He must to some extent keep in touch with all proper interests and activities of the Church; but there is still left considerable room for the exercise of judgment in determining upon what he shall chiefly expend his time and strength. And there ought to be no hesitancy in admitting that a pastor's highest and most important duty is to **minister spiritually to the souls of men.** This must be done by pastoral visiting of the right kind and by effective work in the pulpit. Neither of these forms of service can be dispensed with without the impairment of a preacher's efficiency as an ambassador of Christ, and a consequent loss to the cause; but it is not always easy to strike a correct balance between the two. This, however, every pastor should faithfully endeavor to do.

Careful preparation for the work of the pulpit is a necessity, if a man wishes his ministry to be successful in the truest and fullest sense. The importance of preaching as a means of extending the Kingdom is clearly set forth in the Scriptures, and to neglect or minify it is to depreciate the method upon which God has placed the chief emphasis. The wise pastor will cling to his habits of study and his seasons of devotion, that he may be able to feed his people and build them up in Christ. He will seek so to organize and arrange his work that he will be able "to put first things first." This was what the Apostles did when they had deacons constituted to serve tables and look after the business of the Church, that they might give themselves "continually to prayer and the ministry of the word." We are inclined to think that better results would be achieved by the Church in this day if there were less disposition to start laymen to preaching and to have preachers perform the work that laymen ought to do. We believe in a divine call to the ministry—in men specially commissioned and set apart to be God's spokesmen and to minister in holy things. The notion spreading among us that there is no difference between a minister and a layman as regards their relation to God's work is Campbellism—not Methodism.

But did not Wesley have lay preachers? Yes—but Wesley's lay preachers belonged to the laity only in the sense that they did not have the ordination given to its clergy by the Established Church, of which Wesley was a minister, and to which he gave his allegiance. Never were men more truly called of God to preach than they were, and most of them devoted their whole time to the work of the ministry.

But are not many of the pulpits of the British Wesleyan Church filled every Sunday by laymen? This is stated to be true; but why adopt the methods of a Church which is declining—which for eight or nine years in succession has had a decrease in membership? For our part, we prefer to have an unsecularized ministry to study and expound the Holy Scriptures and consecrated laymen to look after the business interests of the Church and to do personal work for the Master. This we conceive to be the more Scriptural and the wiser way.

THE DEMOCRATIC PRIMARY IN LOUISIANA.

In the Democratic primary election, held in Louisiana on January 25, Colonel R. G. Pleasant was nominated for Governor over Lieutenant Governor Barret, the opposing candidate, by a phenomenal majority of more than 50,000 votes. As most of our readers perhaps know, the question of prohibition figured largely in this contest, Mr. Barret being committed to the extension of the voting unit on that issue from the parish to the Congressional District, and to letting the voters of the State during his term, if elected, pass upon the proposition to suppress the sale of liquor throughout the entire commonwealth, while Colonel Pleasant vigorously opposed these measures. As a result, the triumph of the latter, together with the representation that the liquor forces will be stronger in both Houses of the new Legislature than they were in the preceding one, has caused it to be proclaimed abroad that the prohibition cause has been struck a very severe blow in the State—one from which it will not soon recover.

We do not, however, concur in this view. We believe that the prohibition movement in the State would have been appreciably strengthened if Mr. Barret had won, and that very likely it will suffer in some measure as a result of the failure of the effort that was made to extend it; but, in our opinion, any check that it may receive will be only temporary. "No question is ever settled until it is settled right." Moreover, it is admitted on all sides that the prohibitionists were divided in the late contest and that the vote polled by Mr. Barret by no means represented the full strength of the cause. Because he had always voted against saloons in local option contests, Mr. Pleasant was in a position to confuse the issue and to command a considerable following from among the temperance people of the State. He was also perhaps aided somewhat in this by the fact that he has just led the voters in the rural parishes in a successful fight against the New Orleans ring to prevent the calling of a constitutional convention. Having won their confidence in that battle, he apparently did not suffer at their hands because of his new alignments to the extent that he would likely have done under ordinary circumstances.

We desire, in this connection, to express the earnest hope that any differences of opinion that may have existed among prohibitionists as to the wisdom of the course pursued in the late campaign will now be brushed aside, that an unbroken front may be presented in battling against the rum traffic, which is Louisiana's greatest curse. The recent effort of the Anti-Saloon League was not an attempt to settle the question of "license or no license" in a party primary election, as some of the secular papers have affirmed; it was an endeavor to lay a predicate for securing such legislation as would give the people the privilege of registering their will concerning the dram-shop issue **in non-political elections held for that specific purpose.** The police juries in many parishes were denying them this right. We had, so to speak, in some sections of the State local option, **without the option.** This widespread refusal to permit expressions of the popular will concerning an issue that is attracting attention throughout the whole civilized world, was largely responsible for the late contest.

For our part, we have not the slightest disposition to find fault with our leaders because of what was done. Their motives were high and patriotic, and we are far from admitting that they blundered in adopting the policy that they did. Such a general sowing of good seed as took place cannot but bear a large measure of wholesome fruit in the coming years.

We have known several superintendents of the Anti-Saloon League work, but none that we considered superior to Rev. A. W. Turner in poise, tact, and the elements of leadership. In him we can safely repose confidence; so let us rally to his assistance and faithfully hold up his hands. If we will do our duty, we shall yet see this fair commonwealth freed from the blighting reign of the legalized saloon and the white banner of prohibition waving over every foot of its soil.

THE RIGHT VIEW.

The Presbyterian of the South says: "We want to be sure that our (educational) institutions are Presbyterian. We want to see that they have the trademark burnt into the walls, so that our boys and girls will not be contaminated by the milk-and-water variety. * * * We want schools that will send our boys back to their homes better and truer Presbyterians than they were when they were sent to them." We commend this utterance of our worthy contemporary. An educational institution maintained by a Church should be loyal to its ideals and teachings. Otherwise, it can scarcely be said to be keeping faith with those who are putting their money into it, or with those who are trusting their sons and daughters to its care, or with the general public.

PERSONAL AND OTHER NOTES.

Rev. W. W. Jones, of Lula, Miss., states that he has found many good people in his new charge and that he is highly pleased with the prospect.

Professor G. L. Harrell, of Millsaps College (Jackson, Miss.), says: "The Laymen's Convention here has been a great success, and I think that much good will result from it."

Rev. J. O. Bennett, of Jena, La., says: "The work is moving along nicely in the Jonesville charge, and we are hoping for a successful year, both materially and spiritually."

Rev. K. W. Dodson continues to have a notably fruitful pastorate at Lake Charles, La. New members are being received at nearly every service, and all departments of the Church are prospering.

Bishop Murrah will hold the Cuban Mission Conference, which will meet at Cienfuegos on Feb. 2, instead of Bishop Hoss, who after his strenuous trip to the Orient, is said to be in urgent need of a season of rest.

The New Orleans District Conference will be held at Bogalusa, La., April 25 and 26. It will open on the evening of the 25th, and continue through the 26th, adjourning that night—thus embracing two evenings and one day.

Rev. J. H. Hoffpauir, of Gueydan, La., writes: "I am well pleased with my new field of labor. Everything seems to be moving on nicely. Our congregations are good, and increasing. The future seems promising, and we are praying for and expecting success in the Master's work."

Rev. George P. White, of Plaquemine, La., has lately been prevented from meeting some of his preaching engagements by the serious illness of his wife, but he was able to occupy his pulpit last Sunday. We are happy to state that Sister White is now rapidly improving and that it is thought she will soon be entirely well.

The Woman's Missionary Council of the M. E. Church, South, will open its annual session in First Church, Atlanta, Ga., on April 12.

Rev. A. J. Gearheard, of New Orleans, is conducting a Church News Department in The Daily States. Brother Gearheard has a great fondness for newspaper work.

Gov. Sllands, who now resides in this city, presided over the closing session of the Laymen's Missionary Convention at the First Methodist Church on Wednesday evening, January 26.

Bishop Thirkield entertained Bishop W. R. Lambuth at dinner one day last week. The Rev. Mr. Butler, of the Methodist Episcopal Church, the well known missionary to Mexico, was also a guest on that occasion.

The Minutes of the Mississippi and North Mississippi Conferences have come from the press and been distributed. The editors are to be congratulated upon the superior merits of these publications.

Dr. H. R. Calkins, of Evanston, Illinois, who won distinction by his service as a missionary in India, occupied the pulpit of the Rayne Memorial Methodist Church, this city, last Sunday at 11 a. m. He is a thinker and a speaker of considerable force.

We make grateful acknowledgment to Rev. L. P. Wasson, of West Point, Miss., for several subscriptions to the Advocate, recently sent us. Referring to his charge, he says: "We are having good congregations and the outlook is encouraging."

Rev. W. L. Doss, Jr., continues to do telling work for the Conference organ—a letter written on Jan. 25 brought us two additional subscriptions. We appreciate this good service. No interest of the Church suffers in Brother Doss's hands.

Rev. J. S. Renshaw, an esteemed superannuate of the Memphis Conference, is spending the winter at the home of his son, Mr. Paul Renshaw, of this city. No truer or more worthy man than Brother Renshaw ever wrought in the itinerant ministry.

Rev. C. T. Floyd, of Holcomb, Miss., writing on Jan. 25, forwards us a club of 5 subscriptions, and sounds an optimistic note concerning his work. He says: "Things are progressing favorably with us. We have some as good people as can be found anywhere. We are expecting a great year."

The Southern Methodist Handbook for 1915 is on our table. It compares most favorably with the preceding issues of this annual, and contains many features that they did not. It ought to be in every Methodist home. The price is 25 cents. Order of Smith & Lamar, Nashville, Tenn., or Dallas, Texas.

From Shaw, Miss., Brother M. K. Scruggs writes us as follows: "I am serving my fifth year as the superintendent of our Sunday school here, of which I am proud, for it is a good one. Brother Galceran, our new pastor, has made a favorable impression upon the members of his church here and all others with whom he has come in contact."

Rev. W. N. Dodds is much in love with his surroundings at Verona, Miss. He speaks in high terms of his people, and states that his section of Mississippi has good roads and is forging forward generally. The condition of his church is encouraging. We are grateful to Brother Dodds for a club of six subscriptions, with a check to correspond.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. H. Smith, Carrollton, Miss., 2; Rev. H. P. Lewis, Madison, Miss., 2; Rev. R. E. Rutledge, Vaughan, Miss., 2; Dr. I. L. Peebles, Wesson, Miss., 5; Rev. J. W. Raper, Honston, Miss., 7.

Rev. F. H. McGee, in a letter bringing us 7 subscriptions, says: "I am beginning on the Cockrum (Miss.) Circuit with bright prospects. We are among a good people. Our first quarterly conference was held last Saturday and Sunday, Jan. 22 and 23, Rev. J. H. Holder, our new presiding elder, being with us. He acquitted himself like a veteran and won the hearts of all present."

Several of the Methodist churches of New Orleans made an "every-member canvass" last Sunday afternoon, and, though the results are not yet fully known, the indications are that a good showing will be made. Under the progressive leadership of the gifted young presiding elder, Rev. W. W. Holmes, the Methodism of New Orleans is exhibiting a commendable spirit of activity.

We take off our hat to Rev. J. Lloyd Decell, of Waynesboro, Miss., who, on the 24th ult., delighted the heart of the Publisher with a club of 15 subscriptions. Brother Decell, who is one of the most capable young ministers in the Mississippi Conference, refers, in his communication, to his work as follows: "The year in every respect has started off better than any previous year of my life."

A correspondent sends us the following on a postcard: "Present in the Tupelo Sunday school on January 30 (in the church), 835; Sunday school collection on the same day, $76.31. How is this?" **Great is Tupelo.**

Bishop W. O. Sheppard, of Kansas City, Mo., one of the chief pastors of the M. E. Church, spent last Sunday in New Orleans. He preached at the Eighth Street Church of his own denomination at 11 a. m., and at the First M. E. Church, South, at the evening hour. His discourses made a profound impression. Bishop Sheppard was en route to Panama and other South American countries.

The work of repairing the injury done to old Felicity Church of this city by the severe storm last September has begun and it is expected that it will be ready for use within 60 days. Under the capable leadership of the pastor, Dr. F. R. Hill, Sr., this congregation is prospering, its various activities having gone steadily on in spite of the interference resulting from the wrecking of its house of worship.

Rev. C. R. A. Brantley, of the Okolona (Miss.) Circuit, reports that the parsonage in Okolona belonging to his charge has been sold and another one purchased at Wren. He further says: "Everything in this field is looking upward. I am striving hard to secure 100 subscribers to the Advocate within the bounds of my work, and I will forward a list to you soon." Brother Brantley is a good friend of our paper and its interests are always well cared for where he labors.

The birthday of the late Judge Walter Malone, of Memphis, Tenn., will be celebrated at Capleville, Tenn., his birthplace, on February 19. A complete set of his writings will be place in the School Library there, and an address will be made by Dr. Frazer Hood, of Memphis. It is indeed fitting that this celebration should take place. The South is too little given to honoring her sons who possess genius. If Walter Malone had been a Northern man, his name ere this would have blazoned all around the world.

Rev. J. H. Rogers, who is well remembered in North Mississippi, writes us as follows from Chelsea, Oklahoma, his new home: "At the last session of our Conference Bishop Mouzon moved me to this station. This is a good town and our church is strong. We have one of the most intelligent congregations in our Conference and the best Woman's Missionary Society in it, as is attested by the fact that it holds the loving cup." Brother Rogers sent a remittance to have the Advocate to continue to visit his home.

Rev. O. L. Savage, of Webb, Miss., is keeping up his good habit of circulating the Church paper in his present field. He has already given us 12 new subscriptions. We are pleased to know that Brother Savage's parishioners are showing their appreciation of him in a substantial way. He says: "My people have papered five rooms and the hall of the parsonage, have built one brick chimney, and have screened the entire house. And, besides this, they have placed in it some nice furnishings." As a preacher, singer, and worker, this hustling itinerant ranks very high. And he is not lacking in avoirdupois.

Rev. Marvin E. Scott, of Marietta, Miss., sends us the following message from his field: "We are in place and the people have been very kind to us. They compare very favorably with those I have met at other places. We have among our members some good Christian men and women and young people. The Sunday school work is being carried on under the management of a most excellent Christian gentleman, who is the superintendent. We are praying for a great ingathering of souls this year." Brother Scott has our thanks for a club of 6 subscriptions to the Advocate.

Dr. I. L. Peebles, of Wesson, Miss., writes: "Our work here has opened favorably this year. The North Wesson and Wesson churches have supplied the inmates of the parsonage with extras in the way of provisions. Such kindness is much appreciated even when the preacher's salary is sufficient, but much more so when his salary is meager. May God greatly prosper our people in religion, health, and money matters, and help them to hate sin with such bitterness that they would prefer death to its commission." We are pleased to know that Dr. Peebles is so pleasantly situated. He deserves all the kindly things that are being done for him.

Rev. G. D. Purcell, in a note to our office, instructs us to send his Advocate to Plain Dealing, La., instead of Bienville, La. His communication also contains the following statement: "My presiding elder has released me from the Bienville charge, because it would not furnish a support upon which my family and I could live. I have never had a more trying experience than I have undergone to-day (January 19) in packing and leaving a work that needs me as much as this one does." Brother Purcell's ministry has been a remarkably fruitful one spiritually, and it is much to be regretted that circumstances necessitated this change.

Rev. J. R. Conniss, President of Grenada College, under date of January 29, writes as follows: "Bishop Atkins, the Conference Board of Missions, and the presiding elders of the Conference have been holding a meeting here for the past two days. All phases of the work were discussed and I am sure that good results will follow their faithful planning. The Bishop will be with us here tomorrow and we will take a collection for the College. We are getting very good returns from the Conference subscription. 'College Day' was not largely observed. I am very optimistic as to securing the $50,000 in subscriptions this year, though it may take longer."

Colonel J. M. Johnson, of Acona, Miss., after a long illness extending over several months, passed to his heavenly reward on Thursday, January 27. He was a citizen above reproach and a most exemplary Christian gentleman. He was a gallant Confederate soldier and carried with him to his grave bullet-marks attesting his faithful service to his country. Nearly all of his life he was an active official of our church at Acona, Miss., and gave generously of his means for its support. He was the eldest son of the late Rev. Stephen Johnson, of Carroll County. He is survived by his wife, three daughters, and three sons, one of whom is Rev. W. J. Johnson, pastor of Grace M. E. Church, South, at Dallas, Texas.

Bishop W. R. Lambuth did not sail for Panama on Saturday, January 29, as he had expected to do, but delayed taking ship until Wednesday of this week. This kept him in New Orleans for several days, including the Sabbath, and our pastors worked him quite freely while he was here. He preached at the Carrollton Avenue Church last Sunday morning at 11 a. m., spoke at St. Mark's Hall in the afternoon, and discoursed to the Felicity Street congregation at the evening hour. On Monday morning he attended the Methodist Ministers' Meeting at First Church and delivered a helpful and much-appreciated address. That Association then adopted a resolution declaring that New Orleans ought to have a resident Southern Methodist Bishop, and Bishop Lambuth was cordially invited to make his home in the Crescent City. He promised to give this invitation careful consideration.

Rev. W. W. Mitchell, presiding elder of the Durant District, in forwarding to the Advocate a list of additional appointments, refers as follows to the work in the territory under his supervision: "After a prolonged and rather serious attack of la grippe, I entered actively upon my work on January 1. I have visited Brown, Rogers, Oakes, McGehee, and Curtis. A spirit of optimism prevails and the outlook seems bright. Bradley has entered cheerfully and earnestly upon the work here at the hub and is having the hearty co-operation of the people. The indications are that the new church, so opportunely launched last year, will be finished before another Conference rolls round, and it may possibly be completed in time for the district conference, which is to convene here. We are planning for the large things in the district, and we shall faithfully endeavor by God's help to accomplish the utmost that is possible."

Rev. D. R. Wasson, pastor of the Jonestown and Belen charge (North Miss. Conf.), sends us the following note: "Mr. G. C. Jones, of Belen, Miss., passed to his reward on Friday morning, January 21, 1916. Accompanied by a host of friends, we carried his body to the Jonestown Cemetery, where it was laid to rest on Saturday afternoon, January 22. Brother Jones was a faithful steward in the Methodist Church, and Methodism has suffered a great loss by the death of this good man. He is survived by a daughter, Miss Lula, and his faithful wife, who is widely known for her good works." The Editor of the Advocate knew Mr. Jones personally and was frequently a guest in his home when he was presiding elder of the Greenville District. He was indeed a true and worthy citizen and could always be counted upon to do his part in carrying forward the work of the Church. He served as sheriff of Quitman County and was held in high esteem by all who knew him. We sincerely regret to be informed of his death, and our heart goes out in tender sympathy to his sorrowing loved ones. May the Heavenly Father be consciously with them in this trying hour!

MINISTERS' RELIEF ASSOCIATION—NOTICE.

The Rev. G. W. Bachman, who passed to his reward on the 25th inst., was a charter member of the Ministers' Relief Association of the North Mississippi Conference. He has paid promptly every assessment since 1879.

Assessment number 13 is now due. Send to Sardis, Miss. JOHN PARK, Treasurer.

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There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

At the residence of Mr. J. H. McNeely, in Colfax, La., on December 27, 1915, Mrs. FRANCES WALDEN departed this life. She was born on October 26, 1831, and lived to be a little more than 84 years of age. Aunt Frances, as she was familiarly known to all the people of the town of Colfax, spent the last thirty years of her life with her nephew, Mr. J. H. McNeely. She had been a widow for about forty years. Sister Walden united with the Methodist Church early in life and gave her heart and time to the service of God. She taught a class in the Sunday school for twenty-five years; and her most earnest desire was to see her class grow up and make Christian men and women. She was kind and affectionate and the children loved her. The funeral service was held at the family residence, after which her body was carried to Pineville, La., and laid to rest until the resurrection morn. Aunt Frances is gone, but not forever; we will see her again in the city of our God. Blessed are those who die in the Lord!

H. B. PERRITT, Pastor.

At his home in the town of Colfax, La., on December 18, 1915, Brother M. E. SWAFFORD departed this life. He was born in Grant Parish on September 7, 1859, and when about twenty-five years of age united with the Methodist Church, of which he continued to be a consistent member until his death. He served acceptably on the board of stewards of the church in Colfax for eight or ten years. Brother Swafford had the confidence of all who knew him, as was shown by the fact that he had great influence in the community. He served his parish in public office for several years. He was a man of integrity. A good and useful man is gone. The funeral was held in the Methodist Church, after which we laid his body to rest in the Colfax Cemetery to await the resurrection morning. He leaves a wife and several sons and daughters to mourn his departure. May the God who doeth all things well help the sons to live as their father lived, and take his place in the church and community! Our loss is heaven's gain. H. B. PERRITT, Pastor.

On the 6th of December, 1915, sadness came to the home of our fellow-townsman and brother, Captain A. J. Ervin. The seat by his side is vacant; the companion of his youth, his maturer manhood, and declining years has gone to rest. For more than 52 years Sister Ervin was his true helpmeet, gladly sharing his burdens as well as his joys. She had been lingering on the border-land for some time and was conscious that she could not stay here long. Only a few nights before her last illness she told her husband that she thought the next sickness would take her off and made some wifely requests. One was that she wanted him to promise her he would not grieve immoderately for her. And she, as she had done many times before, evidences of her perfect preparation for the future.

Sister ELIZA HALLIE ERVIN was born on Oct. 18, 1842, in Lowndes County, Miss., where she spent her life. She joined the Methodist Church in early childhood and developed into a strong Christian character, loving the Church and its ordinances, being always loyal to its doctrines and rules, and delighting in attendance upon the services in God's house. She was happily married to Captain A. J. Ervin on September 29, 1864. Most of the time since, they have lived in Crawford, Miss., where many deeds of love and kindness have been done by them, especially for the poor. Several colored persons have said to the writer, "We have lost our best friend." In addition to leaving a weeping husband, Sister Ervin is survived by an only daughter and five sons who loved her with undying devotion. Her motherly admonitions and prayers followed them in an unceasing current to the end and will not be forgotten by them. The high esteem in which she was held in her community and county was evidenced by the longest procession following her remains to the Crawford Cemetery ever seen on a similar occasion, and after the funeral services were conducted by the Rev. Mr. Frierson, her grave was literally banked over with beautiful flowers. May the husband, daughter, and sons overtake her in the home prepared for God's people!

D. W. BABB.

RESOLUTIONS OF SYMPATHY.

Adopted by the Rienzi (Miss.) Missionary Society.

Whereas, God in his all-wise providence has seen fit to remove from our Society one of our most faithful and beloved members, Mrs. B. P. Fullilove, our pastor's wife; therefore be it resolved:

1. That truly we have lost not only the senior member of our Society, but a "Mother in Israel," who was always an example to us in Christian sacrifice and service.

2. That we recognize God's overruling hand, and that we will strive to emulate the true, faithful, humble spirit which was always predominant in her life.

3. That we all feel drawn closer to God and that we will strive to be more faithful to the work she has left behind.

4. That we, as a Society, extend our prayers and sympathy to the bereaved family.

MEMORIAL RESOLUTIONS.

Whereas, on January 4, 1916, while all was sunshine and joy, the death angel visited the home of Mr. and Mrs. W. O. Butler and took in his cruel embrace the soul of our beloved KATHRYN; therefore be it resolved:

1. That we, the members of this Sunday school, have been bereft of one of our brightest and sweetest members, and that, while our hearts have been made to bleed under this sad providence and her departure at this tender age has cast a gloom over our entire community, we can only bow in bumble submission to Him who gave and who taketh away.

2. That we, the members of this Sunday school, will be more faithful in our daily duties, so that if death should come to any of us, suddenly, as it came to Kathryn, or otherwise, we, too, may be ready for the summons.

3. To her beloved parents, brother, and relatives, we extend our love and sympathy, and commend them to the loving kindness of our Heavenly Father, who is too wise to make a mistake; we hope that they can see even in this sad hour the overruling hand that doeth all things for the best.

4. We request that a copy of these resolutions be spread on the minutes of our Sunday school, that copies be forwarded to the New Orleans Christian Advocate and Winston County Journal for publication, and a copy sent to her family.

Signed: Lamar Parks, Mabel Suber, Suzelle Tomlinson.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

Ladies! Darken Your Gray Hair

Use Grandma's Sage Tea and Sulphur Recipe and Nobody will Know.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and abundant. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy," you will get this famous old recipe which can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, feverish, itchy scalp and falling hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark, glossy, soft and abundant.—Adv.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Chunky and Mehan, at Chunky, Feb. 5, 6.
Rose Hill, at Homewood, Feb. 8.
Newton and Hickory, at Newton, Feb. 12, 13.
Decatur and Union and Indian Mission, at Decatur, Feb. 19, 20.
Shiloh, at Shiloh, Feb. 25.
Homewood, at Homewood, Feb. 26, 27.
Trenton, at Trenton, Feb. 28.
Raleigh, at Raleigh, Feb. 29.

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Hattiesburg Dist.—First Round.

Eucutta, Feb. 3.
Taylorsville, Feb. 5, 6.
Magee, Feb. 6, 7.
Silver Creek, at Oakvale, Feb. 12, 13.
Mt. Olive, Feb. 13, 14.
Williamsburg, Feb. 19, 20.
Seminary, at Sanford, Feb. 20, 21.
Blodgett, at Ovett, Feb. 27, 28.
Purvis, Mar. 5, 6.

GEO. H. THOMPSON, P. E.

Seashore Dist.—First Round.

Carriere and Picayune, at Carriere, Feb. 5, 6.
Brooklyn and Bond, at Bond, Feb. 12, 13.
Wiggins, p.m., Feb. 15.
Mentorum, at Pine Grove, Feb. 16.
Americus, at Pleasant Hill, Feb. 19, 20.
Pascagoula and Ocean Springs, at Pascagoula, p.m., Feb. 23.
Saucier, at Saucier, Feb. 26, 27.
Wolf River, March 1.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Florence, Feb. 4.
Terry, Feb. 6, 7.
Canton, Feb. 9.
Vaughan, at New Hope, Feb. 10.
Sharon, Feb. 11.
Camden, Feb. 12, 13.
Harrisonville, at Mt. Pisgah, Feb. 19, 20.
Madison, Feb. 27, 28.

PAUL D. HARDIN, P. E.

Meridian Dist.—First Round.

Scooba, at Scooba, Feb. 6, 7.
Waynesboro Circuit, at Fedora, Feb. 12, 13.
Waynesboro Station, Feb. 13, 14.
Clark, at Manassas, Feb. 19.
Matherville, at Andrew's Chapel, Feb. 20.
Vimville, at Pleasant Hill, Feb. 26, 27.
DeKalb, at New Hope, Mar. 4.
Moscow, at Big Oak, Mar. 5.
Buckatunna, at State Line, Mar. 12, 13.

J. T. LEGGETT, P. E.

Brookhaven Dist.—First Round.

Bufora, at Summer Chapel, Feb. 5, 6.
Monticello, at Oma, Feb. 7.
Pleasant Grove, at P. G., Feb. 10.
Wesson, at Wesson, Feb. 13, 14.
Bogue Chitto and Norfield, at B. C., Feb. 19, 20.
Brookhaven, Feb. 21.
Fernwood, at Fernwood, Feb. 26, 27.
Magnolia, Feb. 27, 28.

ROB'T SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—First Round.

Washington, at W., Feb. 5, 6.
Natchez, Feb. 6, 7.
Roxie, at R., Feb. 12.
Gloster and Liberty, at Gloster, Feb. 13, 14.
Woodville Ct., at Rebecca Creek, Feb. 19, 20.
Woodville, Feb. 20, 21.
Rocky Springs, at R. S., Feb. 26, 27.
Nebo Ct., March 5, 6.

M. B. SHARBROUGH, P. E.

CHILLS

and fever, though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

MARRIED.

At the Methodist parsonage, in Bogue Chitto, Miss., on Jan. 4, 1916, by Rev. Waldo W. Moore, Mr. WILL FURLOW and Miss KATHALINE ROCK.

NORTH MISSISSIPPI CONF.

Sardis Dist—First Round.

Sardis Ct., at Wesley's Chapel, Feb. 5, 6.
Senatobia, Feb. 6, 7.
Tyro Ct., at Fredonia, Feb. 12, 13.
Longtown Ct., at Truslor, Feb. 19, 20.
Crenshaw Ct., at Crenshaw, Feb. 20, 21.
Courtland, Feb. 26, 27.
Batesville, Feb. 27, 28.
Eudora Ct., at Hinds' Chapel, March 4, 5.
Wall Hill Ct., at Marion, Mar. 11, 12.
Eureka Springs Ct., at Lovejoy, Mar. 18, 19.

J. H. HOLDER, P. E.

Winona Dist.—First Round.

Tutwiler Ct., at Tutwiler, Jan 30, Feb. 1.
Dublin Ct., at Cherry Hill, Feb. 5, 6.
Webb Ct., at Webb., Feb. 6, 7.
Ruleville Ct., at Ruleville, Feb. 12, 13.
Drew, at Drew, Feb. 13, 14.
Schlater Sta., Feb. 19, 20.
Valley Mission, at Tippo, Feb. 26.
Minter City, at Minter City, Feb. 27, 28.

L. M. LIPSCOMB, P. E.

Columbus Dist—First Round.

Cochrane, Q. C., Feb. 2.
Longview, Q. C. and preaching, Feb. 5, 6.
Sturgis, preaching and Q. C., Feb. 6, 7.
Mashulaville, preaching, Feb. 13.
Artesia, preaching, Feb. 20.
Shuqualak, preaching, Feb. 27.
Columbus Ct., at Mt. Pleasant, Mar. 5.

W. W. WOOLLARD, P. E.

Holly Springs Dist.—First Round.

Potts Camp Ct., at Potts Camp, Feb. 6, 7.
Paris Ct., at Paris, Feb. 12.
Taylor Ct., at Taylor, Feb. 13, 14.
Randolph Ct., at Randolph, Feb. 19.
Toccopola Ct., at Lafayette Springs, Feb. 20, 21.
Mt. Pleasant Ct., at Mt. Pleasant, Feb. 26.
Lamar Ct., at Lamar, Feb. 27, 28.
Holly Springs, at pleasure of pastor and officials.

JAMES H. FELTS, P. E.

Durant Dist.—First Round.

Louisville, Feb. 6, 7.
Noxapater, at Noxapater, Feb. 7, 8.
High Point, at Rural Hill, Feb. 9.
Poplar Creek, at Hunterville, Feb. 12, 13.
Kilmichael, at Kilmichael, Feb. 13, 14.
Pickens, at Pickens, Feb. 20, 21.
Kosclusko Ct., at Marvin's, Feb. 26, 27.
Chester Ct., at Nebo, Feb. 29.
Hesterville Ct., at Shiloh, Mar. 4, 5.
Lexington Ct., at Hebron, Mar. 10.
Acona, Mar. 11, 12.
Black Hawk, at Coila, Mar. 13.
Eupora and Maben, at Eupora, Mar. 18, 19.
Mathiston, at Mathiston, Mar. 19, 20.
Billefontaine, at Lebanon, Mar. 23, 24.
Slate Springs, at Slate Springs, Mar. 25, 26.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Montpelier, at Woodland, Feb. 1.
Buena Vista, at B. V., Feb. 2.
Algoma, at A., Feb. 5, 6.
Pontotoc, Feb. 6, 7.
Prairie, at Strongs, Feb. 9.
Greenwood Springs, at G. S., Feb. 11.
Tremont, at Hopewell, Feb. 12, 13.
Fulton, at New Salem, Feb. 19, 20.
Smithville, at Greenbriar, Feb. 24.
Okolona Ct., at Tranquil, Feb. 26, 27.

JNO. W. BELL, P. E.

Greenville Dist.—First Round.

Lula and Dubbs, at Lula, Feb. 2, 3.
Tunica and Robinsonville, at Hollywood Feb. 11, 12.
Coahoma and Lyon, at Coahoma, Feb. 12, 13.
Jonestown and Belen, at Jonestown, Feb. 20, 21.
Gunnison Feb. 26, 27.
Benoit and Bulah, at Bulah, Feb. 27, 28.
Rosedale and Hillhouse, at Rosedale, Mar. 5, 6.

H. S. SPRAGINS, P. E.

Corinth Dist.—First Round.

Chalibeate Ct., Feb. 5, 6.
Ripley and Blue Mountain, Feb. 7.
Ripley Ct., Feb. 8.
Dumas Ct., Feb. 9.
New Albany, Feb 10.
Guntown and Baldwyn, Feb. 13, 14.
Mooreville Ct., Feb. 15.
Mantachie Ct., Feb. 16.
Marietta Ct., Feb. 17.
Myrtle Ct., Feb. 19, 20.
Hickory Flat Ct., Feb. 22.
New Albany Ct., Feb. 26, 27.
Rienzi Ct., Feb. 29.
Booneville Ct., March 1.
Wheeler Ct., March 2.
Kossuth Ct., March 3.

T. H. DORSEY, P. E.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.

Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

MRS. E. H. MOUNGER.

Whereas on December 27, 1915, it pleased God to call from our midst to the eternal mansions of the City of God, the spirit of our faithful and beloved sister, Mrs. E. H. Mounger; therefore, be it

Resolved 1, That we, the members of the Woman's Missionary Society of Main Street M. E. Church, South, Hattiesburg, Miss., feel keenly the loss of this talented and consecrated coworker.

2. That we submit humbly to the will of our Heavenly Father, knowing that He doeth all things in infinite wisdom and love.

3. That we tender sincere sympathy and love to the bereaved husband, children, and kindred.

4. That a copy of these resolutions be spread on our minutes, a copy presented to the family, and a copy sent to the Hattiesburg News and to the New Orleans Christian Advocate for publication.

Signed: Mrs. S. L. Heidelberg, Mrs. T. M. Ferguson, Mrs. C. W. Crisler, Committee.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90., St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

THE GOOD MY BOOKS HAVE DONE.

Dear Doctor Meek: My first publication was "Falling From Grace and Baptism." I published it by request of the brethren of my charge. It has not only done great good to the laity but to preachers. Once, while riding on a train, a gentleman came to me and asked if I was Brother Peebles, and after knowing it was I, he informed me that my tract had converted him and his whole family to Methodism and that he and his family had left the Baptist Church and had joined the M. E. Church, South. His case is a sample of what it has done.

I sent "Politeness on Railroads" to headquarters and called special attention to the chapters on permits and dogs, and hence, through that book got the dogs out of sitting rooms of railroads and out of passenger coaches, and also that binding obligation out of permits that made preachers nobody when using them for a rebate. That booklet did much good besides.

My book on "Water Baptism" has not only strengthened the Presbyterians, Methodists, and converted Baptists on water baptism, but it has furnished preachers materials for sermons on water baptism.

Brother McClelland tells of a young lady in our Church who was so upset by a Baptist on Baptism that she returned home regretting that she would have to quit her Church that she loved so well and join the Baptist Church in order to be right. But before she retired that night she came across my work on Baptism and read it and became so satisfied that she went to bed rejoicing that she was a Methodist and went to sleep perfectly satisfied and has been satisfied ever since.

"Can Not and Can Fall From Grace" has enlightened many as has no other work on apostasy and silenced the mightiest batteries of the side "Cannot Fall From Grace." Giving and selling my pamphlet on "Infant Baptism" has stirred up a great interest in the baptism of infants and has enabled me to make a record in advance of that of any other preacher of whom I have heard. The last year that I was in charge of South Side, Meridian, I baptized 103 infants; in Wesson in 1891 I baptized 121, and in Wesson in 1915 I baptized 142.

My book on "Objections To Foreign Missions Answered" has not only converted unbelievers to missions, but it has furnished ministers with data for missionary sermons. Other writings of mine have been reported as having done much good—fifteen publications in all. They have not only been well circulated in the Mississippi Conference, but to a limited extent all over the United States. Indeed, a brother from the Indian Territory declared that he saw them all over that territory.

On and on I might thus continue, but I have written enough for it to be seen as Paul said, "Seeing that many glory after the flesh, I will glory also." (2 Cor. 11:18.)

Not only have my productions done others good, as they will likely continue to do good after I am in heaven, but they have done me good in this: by enabling me to contribute to causes to which I could not have done otherwise and also to keep out of debt to men. No one can say I bought his meat and not only did not pay him for it, but insulted him by denying my account; neither can any one say he presented accounts to me and I put up such a poor mouth as to force him to give them to me; nor can any one say that I borrowed money from him and not only never mentioned it to him again, but when he himself called attention to it forced him to lose it.

However, despite my dread of debts and rigid economy against them, I have become involved with our House by freely giving my publications to preachers and to the poor and not getting all of my promised salary the last year I evangelized that I was so confident of getting; but thanks to God our Father, although I have stocked our Conference so well with my works and although my present salary is not as much as that of a single missionary, I yet hope by God's grace to come out all right, though three are depending on my salary besides me. Yours in Christ,

ISAAC LOCKHART PEEBLES.

Wesson, Miss.

You Can Make
Delicious Pies and Cake
Light, flaky, rich and wholesome—with
Gail Borden
EAGLE
BRAND
CONDENSED
MILK
THE ORIGINAL
Only the richest and purest cows' milk is used in making Gail Borden Eagle Brand Condensed Milk. All the richness and nourishment of the pure, full cream is there. Always ready. Use it in all your cooking

STATISTICAL SECRETARIES NOT TO BLAME.

Dear Dr. Meek: Please allow me a word in defense of the Statistical Secretaries, whom some of the brethren seem disposed to criticize in the Advocate of the 27th inst.

With reference to the claims of Brother Simpson, formerly of the Pickens Charge, and Brother James, of Paris, I will say that both of the brethren failed to show on the reports handed in to the Secretaries that their charges EVEN CARRIED an assessment for Sunday School Secretary; nor is there any item on their reports to indicate that ANY amount was paid on this claim. We respectfully suggest to these brethren that a treasurer's receipt is not sufficient to have these items included in their reports, although it is evidence that the money has been paid. If they desire the printed Minutes to carry a full report of their work it is necessary that they see that every item of finance is embraced in their reports as given to the Secretaries, as the figures in the Minutes are compiled from the reports handed us, and not from treasurer's receipts.

Referring to Brother Northington's "notice of error," I wish to say that the assessments referred to were furnished by his presiding elder, on a blank sent him for this purpose, and we supposed that the same were correct, coming to us over his signature, and we let them stand as given by him.

Fraternally yours,

JAS. J. BAIRD.

New Strength for Lame Backs and Worn-out Conditions.

Dear Mr. Editor:

I suffered from lame back and a tired, worn-out feeling. Was unable to stand erect and scarcely able to get around. It would usually come on at first with crick in small of my back. I took one box of Dr. Pierce's Anuric Tablets and my back commenced to get better soon after starting to take them. I did not have to walk doubled over as I did before using the "Anuric." It is the best remedy I have ever taken for what it is intended to relieve. I hope those who are in need of such a remedy will give these Tablets of Dr. Pierce's a trial.

Yours truly,

A. G. DRAKE.

Note:—When your kidneys get sluggish and clog, you suffer from backache, sick-headache, dizzy spells, or the twings and pains of lumbago, rheumatism and gout. The urine is often cloudy, full of sediment; channels often get sore and sleep is disturbed two or three times a night. This is the time you should consult some physician of wide experience—such as Dr. Pierce, of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. Send him 10 cents for large trial package of his new discovery—"Anuric." Write him your symptoms and send a sample of urine for test. Experience has taught Dr. Pierce that "Anuric" is the most powerful agent in dissolving uric acid, as hot water melts sugar. Being so many times more active than lithia, it clears the heart valves of any sandy substances which may clog them and checks the degeneration of the blood-vessels, as well as regulating blood pressure. "Anuric" is a regular insurance and life-saver for all big meat-eaters and those who deposit lime-salts in their joints. Ask the druggist for "Anuric," put up by Dr. Pierce, in 50-cent packages.—Adv.

"The true business of this world is to make men."

SIX-YEAR-OLD HAD CROUP.

"I have a little girl six years old who has a great deal of trouble with croup," writes W. E. Curry of Evansville, Ind. "I have used Foley's Honey and Tar, obtaining instant relief for her. My wife and I also use it and will say it is the best cure for a bad cold, cough, throat and croup that I ever saw." Those terrible coughs that seem to tear one to pieces yield to Foley's Honey and Tar.

IMPROVE YOUR CHURCH MUSIC.

Your church now has a splendid opportunity to buy a handsome new organ that will exactly fill its requirements at an attractive price and without financial inconvenience. This plan is offered by the R. S. Hill Co., Louisville, Ky., manufacturers of high quality reed organs. They make a careful study of your church building, recommend the proper instrument, and ship it for approval without a cent's deposit. They make special terms of payment to suit your church treasury. These organs represent a life's experience in organ building. They are sold under long-term guarantees. Write the R. S. Hill Co., to-day for full details, while this offer holds good.

ANOTHER WONDERFUL RECOVERY FROM KIDNEY TROUBLE.

For nearly nine years I was a great sufferer from what my doctor said was Kidney trouble and my blood was out of order; enduring all that time excruciating pain in my back and across my bowels. I was drawn down so that I could only walk with my hands on my knees. My doctor said he could do nothing for me. I tried many kinds of medicine, but all to no avail. A friend told me about Dr. Kilmer's Swamp-Root, and as I had tried everything else that I heard of, I bought a bottle of Swamp-Root and it did wonders for me. I prize it higher than any other medicine and I shall recommend it to my friends. I wish to add right here that after using Swamp-Root for two months I began to straighten up and am now sound and well, and feel like I might live a long time yet to tell what your medicine has done for me.

Yours very truly,

T. C. CLAY.

750 Sugar St. Marion, Ohio.

State of Ohio,
Marion County.

Personally appeared before me this 19th day of December, A. D., 1914, T. C. Clay, who subscribed to the above statement and made oath that the same is true in substance and in fact. CHARLES V. HABERMAN,
Notary Public.
Marion Co., Ohio.

Letter to
Dr. Kilmer & Co.
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one dollar size bottles for sale at all drug stores.—Adv.

NOT one cent of purchase money required to secure a truck or chicken farm site, driving distance from Jacksonville, Fla., good fertile soil and title guaranteed. Possession whenever you like and pay for land whenever you like, 25 years or more if desired. Not more than 40 and not less than 10 acres allotted to one person. Any bank, city official, chamber of commerce, or commercial agency in Jacksonville our references. Write for particulars. Jacksonville Heights Improvement Co., Box 243, Jacksonville, Fla.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

Sunday School

STATISTICS OF THE CHINA MISSION FOR 1915.

At the China Mission Conference held at Soochow, September 22, the following statistics were reported: Missionaries, 76; native assistants, 343; Chinese members, 6049; received during the year, 1,314; probationers, 10,404; received during the year, 4,290; total members and probationers, 12,530; adults baptized, 1277; children baptized, 329; Sunday schools, 146; teachers, 863; pupils, 11,107; average attendance, 7,899; Senior Leagues, 60, members, 2319; Junior Leagues, 20, members, 834; total, 3153. Bibles sold, 2558; portions of Scripture sold and distributed, 133,278; other Christian books, 14,106; tracts distributed, 44,254.

The above is published here for the information of our Sunday school workers, who should be much interested in all missionary news from China, that being the special field for the missionary operations of our Sunday schools for the year 1916.

And in this connection I want to call attention to the special three months' study courses prepared by Dr. Edward Leigh Pell for use in our Southern Methodist Sunday school classes. There is one for intermediate classes—"Heroes of Faith in China"—and one for senior and adult classes—"A New Light in An Old Land"—and they are both as interesting as any story books you can find—I've read them. They are divided into "Lessons"—thirteen in each book—and the design is for classes to use them at some time during the year (the earlier the better) either as the main lesson material for the class or as supplementary lesson work. They are only fifteen cents each (Smith & Lamar—Nashville, Dallas, Richmond), and every intermediate, senior and adult class should take the course—it is like a continuation of the Book of the Acts of the Apostles, brought down to date.

The story of Chang Po-ling, the college president, who said, "I want everybody to know that Chang Po-ling has become a Christian," shows the ardor with which the Chinese accept Christ. The story of Hu King Eng, the Chinese girl who became a wonderful physician (the Chinese called her the "Miracle Lady"), shows how determined the Chinese can be in accomplishing their purpose to serve Christ. Both books are filled with intensely interesting information from cover to cover.

A. L. DIETRICH.

Meridian, Miss.

When Your Eyes Need Care

Try Murine Eye Remedy. No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c and 50c per Bottle. Murine Eye Salve in Aseptic Tubes, 25c and 50c.

Murine Eye Remedy Co., Chicago

HATTIESBURG DISTRICT NOTES.

A movement of considerable interest has been put on foot by the Methodists of Hattiesburg. Presiding Elder Thompson has placed Rev. J. W. McAfee in charge of a mission work located at 479 Bushman Street. The pastors of the Broad Street, Main Street, and Court Street Churches, with all the Methodists and friends of the city, are backing up the movement. The man put in charge was formerly the Captain of the Salvation Army post at this place. He is now a local preacher in our Church. He is well and favorably known in Hattiesburg. The object in the movement is to supply the people who do not belong to any of the churches of the city with the privileges of the Gospel, and to do more than has been done heretofore to meet the needs of the poor and neglected.

Rev. W. A. Terry and family have had a hard wrestle with la grippe. Brother Terry, however, has been able to carry on his work. Brother K. T. Moore and some others of the Broad Street Church are live wires, and keep things moving even when the pastor is sick.

Rev. C. W. Crisler, the popular pastor of the Main Street Church, has fully recovered from his spell of la grippe. He looks better than ever. His treatment of rest cure for three weeks has worked wonders for him. He has gained fully a quarter of a pound of flesh. He is in danger of having his work interfered with from obesity.

Rev. H. J. Moore has made a very fine beginning at Lucedale. He has already held a splendid revival meeting in his church. Thirteen persons were received into the Church, and the spirit of the congregation was greatly improved. "Jack" is a hustler, and makes things move wherever he goes.

Rev. Jno. C. Chambers is in the midst of a fine meeting at Sumrall. The preaching is being done by Rev. Thos. J. Norsworthy. About 65 persons have already joined the different Churches, and the meeting is still going on. This is Brother Chambers' second year at Sumrall. He and the church were greatly pleased with his reappointment. T. W. A.

Jan. 28, 1916.

Foot Comfort Assured; Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible foot comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. B. H. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self measuring blank to all who write him. Write for your copy to-day and make your feet happy. Address B. H. Simon, 1539 Broadway, N. Y.—Adv.

A NOTE FROM BROTHER NORSWORTHY.

Dear Mr. Editor: On the 9th instant we began here in Sumrall what has proved to be, in some respects, one of the most remarkable meetings I have ever known. Of the fourteen days which the meeting has continued, not one has been favorable, while most of them have been most unfavorable indeed. Notwithstanding this and other hindering conditions, the campaign has taken strong hold upon the town and most gratifying audiences have greeted the evangelist at every service. Not a service has been called in, nor has there been an uninteresting one.

Thus far 54 persons have professed salvation and have given their names for church membership. The meeting is all the more remarkable in view of the fact that an epoch-marking revival was held in this church just a year ago, conducted by Brother Kelly.

The Methodists of Sumrall can boast of one of the most splendid houses of worship to be found anywhere. It stands as a monument to the liberality and industry of the splendid men and women who constitute our church here, and the wise and persevering leadership of Rev. L. E. Aiford, during whose pastorate it was erected. The building has, not only an abundance of space for the accommodation of the large and growing Sunday school and congregation of to-day, but will meet all demands for years to come. The building is a gem.

Rev. Jno. C. Chambers is the pastor of this enterprising congregation, and is, as many of your readers know, a live wire. He is not only a graduate of one of our best colleges, but he is a student—a student of books and of men and things. Down here—or up here, as you may take it—the folks believe in him and love him, and gladly follow his enthusiastic leadership. It is no wonder, therefore, that all departments of the work of the church are well up. The Sunday school enrollment exceeds the church membership.

But I was about to forget to say that we are just getting started in this campaign. To-morrow we will enter on the third week and will continue until the victory is complete. Brethren, pray for us.

Last year I was compelled to decline quite a number of invitations to conduct meetings because they came too late. I would greatly prefer to work in Mississippi or Louisiana than to go to other States. I would be glad, therefore, if these brethren who desire my services during the year would communicate with me before I am obligated to pastors elsewhere. My address is Yazoo City, Miss.

Yours sincerely,
THOS. J. NORSWORTHY.

Jan. 22, 1916.

BOON TO FISHERMEN

The majority of people suffer from Rheumatism more or less. Fishermen and hunters are especially afflicted with this nerve-racking ailment. Mr. Frank Legler of Nashville, Tenn., is a great hunter and fisherman and is a firm believer in "RENWAR." He writes in part as follows: "I took a few doses of "RENWAR" for Rheumatism and want to say that it gave me quick relief. As I am exposed considerably in hunting and fishing I am subject to occasional attacks of Rheumatism, but with "RENWAR" always on hand I have no fear as I know it will quickly drive away that tired Rheumatic pain." If your druggist does not sell "RENWAR" we will send you a bottle paid for fifty cents and refund the money if you are not satisfied. Prepared and guaranteed by Warner Drug Company, Nashville, Tenn.

Not every novelist of our time could say with Scott: "It is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which on my deathbed I should wish blotted out.—Young People.

USE THIS TO STOP YOUR LA GRIPPE COUGH.

Foley's Honey and Tar Compound quickly stops tiresome, weakening and racking la grippe coughs. F. Gay Prevo, Bedford, Ind., writes: "La grippe left me with a severe cough, and I tried everything. I lost in weight and it looked as if I never would get well. I tried Foley's Honey and Tar Compound, and two bottles cured me. I am now well, and back to normal weight." All druggists sell it everywhere.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c

A man should never be ashamed to say he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.—Pope.

TOBACCO HABIT CURED or no cost. Harmless, bonded, home remedy. Endorsed by physicians and home people. Send no money, but your name, to-day. J. Edward Cook, N. O. C. A. King Ni-Ko System, Wichita, Kansas.

In the writings of Ruskin there are about thirteen thousand Biblical references. It is said that he always quoted from memory, having learned whole books by heart during his childhood.—Biblical Recorder.

Cured His RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation. If you write to me, Eugene M. Pullen, Carpenter, 5971 Marcellus Ave., Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For MALARIA, CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

ELIXIR DUCRO

ALIMENTAIRE

Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists. Agents: E. Fougera & Co., Inc., New York.

NO INCREASE IN PRICE

Mrs. WINSLOW'S SOOTHING SYRUP

Purely Vegetable—Not Narcotic

For over seventy years has been highly successful in relieving children during the dangerous teething period. It soothes the child, softens the gums, allays pain, dispels wind colic and is the best remedy for infantile diarrhoea. Demand "Mrs. Winslow's Soothing Syrup" and accept no other. Twenty-five cents a bottle.

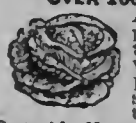
Geraty's Frost-Proof CABBAGE PLANTS FREE

We will mail free, postpaid, a package of plants for testing, to anyone who will write for same and report results after plants are matured. **They will stand a temperature of 10 degrees above zero without injury, and mature three to six weeks earlier than hot-bed or frame grown plants if planted in the open field six weeks or a month sooner than home grown plants.** Our prices by parcel post, postage paid, are 50 plants for 20c; 100 for 35c; 500 for $1.25; 1000 or more at $2.25 per 1000. By express charges collect, at $1.50 per 1000.

W. C. GERATY CO., Box 5, Yeages Island, S. C.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.



At $1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, $1.50 per 1000. Postpaid, 35c per 100.

ALFRED JOUANNET, Mt. Pleasant, S. C.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fulness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Box 84, Jackson, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The Woman's Missionary Society of the North Mississippi Conference will convene in Clarksdale, Feb. 23-27. Delegates' names must be sent to Mrs. W. K. Herrin, chairman of committee on entertainment. An executive session is called at 9 a. m., on Feb. 23.

Mrs. VIC THOMPSON HOYLE,
President.
Miss LILY HARTWELL,
Secretary.

NOTICE.

The Woman's Missionary Society of the Mississippi Conference will hold its annual meeting in Vicksburg, Miss., at the Crawford Street Church, Feb. 14-18. Communion service on Monday night.

Delegates to this meeting will please send their names at once to Mrs. Neil Callahan, 2515 Drummond Street, Vicksburg, Miss.

Mrs. H. L. McCLESKEY,
Secretary.

NOTICE.

The annual meeting of the Woman's Missionary Society of the Louisiana Conference will convene in Ruston, La., Feb. 11-15. The first session will be held at two o'clock in the afternoon of the eleventh. The meeting will close on the night of the fourteenth, but on Tuesday, the 15th, all officers and district secretaries are requested to remain for an Executive Committee meeting.

Mrs. W. R. Pratt, Ruston, is chairman of the Committee on Entertainment, and all delegates' names should be sent to her as soon as possible. Let every auxiliary make an effort to be represented at this meting, and all who come are urged to be present at the opening session that they may catch the inspiration that comes from the first hours.

Mrs. ABEL BLISS, President.
Mrs. A. P. HOLT, Cor. Secty.

Last week it was announced that Dr. S. D. Gordon, of New York, would he one of the guests of the Louisiana annual meeting. Mississippi and North Mississippi also planned to have Dr. Gordon, hut at the last moment he found it would be impossible to fill these dates, a decision which is sure to cause much disappointment to the three conferences.

However, other good speakers have been obtained and the disappointment will not be felt so keenly. Mrs. B. W. Lipscomb will be the honor guest of the Louisiana Conference, and we know that she will receive a cordial welcome from her coworkers. She will be a wonderful help and inspiration to all the women present, and Mississippi rejoices that she will come from the Louisiana meeting to theirs, for in Mississippi she has long been loved: and the memory of her sweet, consecrated life will ever linger in the hearts of her sisters, who will always claim her as their very own.

Mrs. Abel Bliss, the president of the Louisiana Missionary Society, writes us of several other splendid features of her program. You will have an excellent opportunity to find out what your deaconesses are doing, for Miss Kate Walker, of Houma, Miss Eliza lles, of St. Mark's Hall, and Miss Grace Gatewood, of First Church, Shreveport, will all be present. Each line of work presented will be varied in character and quite full of incidents which will demonstrate to the most skeptical the wonderful power of the Holy Spirit in transforming lives dwarfed and made ugly by sin into others full of beauty and usefulness.

Rev. N. E. Joyner, of New Orleans, will preach the anniversary sermon on Sunday morning. Mr. Joyner is widely known throughout Louisiana, and, having served for many years in Mexico as a missionary of the General Board, is eminently fitted to deliver a missionary sermon of soul-stirring depths. Miss Maria Capers, also from Mexico, will be in attendance and will present her phase of the work.

Mrs. Geo. Sexton, of Shreveport, will conduct the noon hour devotionals each day: she will also conduct the opening devotional exercises on Friday afternoon, and Holy Communion will be administered at this time.

All the pastors of the Conference are cordially invited to be present.

Just what the plans are for the other two conferences we do not know at this time, hut we feel sure they will be along the same lines as in Louisiana. We know that all three Presidents have been working and planning for weeks to make these meetings instructive, helpful, inspirational, and, above all, deeply spiritual. Surely God will crown their efforts with success. We ask the entire membership to remember them constantly at the throne of grace. They need the Father's guiding and sustaining Spirit as they come to preside over our conferences. May each woman in each conference do her part to make her meeting the very best ever held!

A CORRECTION.

In the Louisiana Treasurer's report which appeared in these columns last week, a slight error was made. Mrs. Holmes writes us that the pledge was $3462.67, instead of $3466.67. The four dollars difference helonged on the Young People's pledge and was inadvertently added to the adult. We hasten to make this correction, but are sorry to see the figures of the adult pledge lessened.

HOW THE PLEDGE STANDS IN MISSISSIPPI.

Mrs. B. F. Lewis writes: "In figuring on the pledge, I find that we have paid to date $3984, and when the second half of Miss Olive Lipscomb's salary is paid, which Mrs. C. E. Cochran pays, but is credited to Central Church pledge, we will have paid $4359.48, which is not such a dreadful deficit, considering we did not have but $4500 pledged at the last annual meeting." We made the pledge $5000, hoping that the auxiliaries not represented would do their part. Some doubtless have responded, and perhaps. some who pledged failed to meet their ohligation in full. Be that as it may, our pledge was not paid up. It is a sad fact, but let us waste no time in idle repining, hut look the matter squarely in the face and then determine that, with the Father's help, a similar record shall not face us at the close of 1916.

CO-OPERATIVE HOME AT CORINTH CROWDED.

Miss Daniel writes as follows: "At present we are overflowing. With a capacity of twenty-five, we're caring for. twenty-eight girls, having curtained off an end of the hall and put in a bed there, and are utilizing our linen closet by putting in a cot. My one aim now is to see Corinth build a Home suitahle for her working girls, and I believe truly that it will be realized some day." And may that day speedily come! That the need for a larger home is imperative is readily seen when we read that even the linen closet is being utilized for a sleeping apartment. The Home is fortunate in having one as resourceful as Miss Daniel in charge. Aside from her resourcefulness, she is doing a wonderful work for the Master—making a happy, Christian home for twenty-eight girls.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off

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A writer says the right use of the book of Revelation has probably been hindered more by its over-zealous interpreters than by all the skepticism that has ever attacked it. In fact one of the evidences of the whole Bible's divinity is its ability to survive the misdirected zeal of its friends.—Alabama Baptist.

Meat Cause of Kidney Trouble

Take Salts to flush Kidneys if Back hurts or Bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rhematic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.—Adv.

EXPERIENCE IS THE BEST TEACHER OF ALL.

"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done, than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restorative Remedies lies in the fact that they have been used beneficially for over a quarter of a century and thousands have actually testified to benefits they have received.

We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated:

"Voluntarily and unsolicited I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills and the Liver Pills. In case of headache or pain of any kind they act like a charm. I have given many of them to the suffering and the results have always proven gratifying."

Dr. Miles' Anti-Pain Pills have no unpleasant after-effect. They are not constipating. They do not contain any of the dangerous habit-forming drugs. We do not claim that they remove the cause of the pain, but we do claim that they bring quick relief in a harmless manner.

They are sold by all druggists at 25c a box, containing 25 doses. If not satisfactory your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

How to Fight Tuberculosis

Dr. J. W. Carhart, of San Antonio, Texas, says. "Since lime salts constitute three-fourths of all the mineral substances of the human body, they must be supplied in the foods or supplemented in mineral preparations, or natural starvation ensues, with tuberculosis unchecked. The spread of tuberculosis and other preventable diseases is due largely to decalcified (lime lacking) conditions of multitudes throughout the civilized world."

Since lime is one of the ingredients of Eckman's Alterative, much of its success doubtless is due to its combination in such a way as to render it easily assimilable.

Eckman's Alterative has effected remarkable results in tuberculosis, which in many instances, apparently has yielded to it, and since it contains no opiates, narcotics or habit-forming drugs, it is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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From the Field

Houston, Miss.

Dear Dr. Meek: My work is in a fine condition. We have had our first quarterly conference. The presiding elder was with us and commended the start which we have made in this good field. There has been a substantial increase over last year in the pastor's salary. We have the best Sunday school in the district, under the efficient management of Brother P. W. Shell. The good women have improved the parsonage. We have large congregations at preaching and two good prayer-meetings are in operation.

J. W. RAPER.

Leland, Miss.

Dear Dr. Meek: Rev. E. H. Cunningham has made a splendid beginning here, and his people are well pleased with him. Already he has done a lot of pastoral visiting, has received several new members into the Church, and has gotten the work well in hand. He is a fine fellow, and his good sermons have favorably impressed the people generally. The Church is delighted to have the full time of a pastor, and the outlook for the year is very promising. Rev. G. A. Klein and the Wisdom sisters are to be here for a meeting in March.—L. W. Cain.

Crawford, Miss.

Dear Dr. Meek: We have had quite a siege of la grippe on my work since Conference. I am in the fourth week of sickness from it, but fortunately I have been able to meet all of my appointments. All things considered, we have entered upon the new year in a very satisfactory manner. As you know, we lost our beautiful church here, which was destroyed on the 13th of last September by lightning. It was fortunate for us that I had the church insured after I came here. We have collected our insurance and will build as soon as the weather will permit.

I expect to send you a good batch of renewals to our paper soon, and I hope to be able to send some new subscribers also. The boll weevils were so bad in this section of the State that we gathered only one-fourth of a cotton crop last year, but we will press on, hoping for better success in the future.—D. W. Babb, P. C.

Grady's Chapel (North Miss. Conf.)

Dear Mr. Editor: I like to read the letters which appear in the "From the Field" department of the Advocate; some of them are very encouraging. As I have not seen anything from Grady's Chapel, I will make my first attempt at writing. We are very much pleased with Brother Brantley, our new pastor. He preached for us on the second Sunday, which is our regular preaching day. He seems to be well qualified for his duties and we are glad to have him with us. He will occupy the new parsonage just purchased at Wren. We have a flourishing Sunday school, of which we are very proud; its attendance is gradually increasing and we hope that this will always be the case with it. Mr. E. D. Cunningham, our new superintendent, is giving great satisfaction by the manner in which he fills his important position. Brother Cunningham seems to feel a deep interest in the upbuilding of the Sunday school. We are hopeful of a good year in every respect.—Martha.

Benoit and Beulah Charge (N. Miss. Conf.)

I feel that it is due the people of the Benoit and Beulah charge to say of them that no people could do more to make their pastor feel welcome than they have done since my arrival here. Not a day has passed without some kindness being shown me. Even in the pastor's absence they continue those things that will minister to his comfort and happiness. For example, while I was away at the District Stewards' Meeting last week, the ladies of Benoit came to the parsonage, entered the suite of rooms which I occupy by bachelorization and left them very much beautified with curtains, drugget, spark rug, library table, table covers, vases, fruit bowls, pictures, and many other articles of service. To go with this was fruit and nuts from my Scouts and others of the school children, together with divinity fuge from the young ladies.

I take great pleasure in saying to this splendid people, through the Advocate, that I am profoundly grateful for these favors shown me, and, furthermore, that these kindnesses have turned into an inspiration, which, in turn, has stimulated me to greater service for them in the work of the Kingdom.—J. D. Wroten, P. C.

Vancleave, Miss.

Dear Brother Meek: Perhaps a few words from this charge will be of interest to some of the readers of the Advocate. At our last Annual Conference the Bishop and his cabinet saw fit to return this pastor for a third year's work on the Vancleave Circuit. We were received with good wishes and words of encouragement and entered upon the new year's work without losing any time. A few days after our return a number of our friends brought us many good things to eat, for which we were very thankful. After nearly two months' work our presiding elder, Rev. J. R. Jones, came to hold our first quarterly conference and made us glad by his presence and helpful preaching. He preached to the delight of all. He gave out no uncertain sound, but cried aloud and did not spare. We will look forward with pleasure to his coming among us again. Our next quarterly conference will be held at Red Hill and we are eagerly but patiently waiting for that time. The assessment for the support of the preacher was made the same as that of last year. I am glad to say that we have succeeded in clearing the assessment for the Bishops' fund, and that leaves the way open for the other things that need to be looked after. We are looking forward to making this the best year's work of the three. To this end we ask for an interest in the prayers of all that our expectations may be more than realized. I will close by saying that since the Annual Conference we have organized a Woman's Missionary Society, and we hope to have others in operation before the year is out.—W. L. Blackwell, P. C.

UGH! A Dose of Nasty Calomel

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50-cent bottle of Dodson's Liver Tone and take a spoonful to-night. It it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.—Adv.

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If you will send us orders for 5 M cabbage plants at $1.00 per M we will send you 1 M free for your own use. These plants must be shipped to two or more parties direct from us to the user so we can get their names and addresses. When taking advantage of this offer you must comply with above stipulations. Take advantage of top market prices on early cabbage by using our plants. Low express rates.

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THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT.
President Unity Cotton Mills.

Johnston, S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Colmbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virginia, Va., March 28, 1914.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 8, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J J.

Sanford, N. C., April 15, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,
Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 10, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

"Go forth, and Labor! A crown awaits
The faithful servant at heaven's high gates.
Work with thy might ere the day of grace
Is spent, ere the night steals on apace.
The Master has given his pledge divine,
'Who winneth souls, like stars shall shine.'"

* * *

The following are some itches that are exceedingly difficult to cure: the itch for notoriety, the itch for something new and novel, and the itch to be accounted scholarly. None of these afflict the man whose life is fully "hid with Christ in God."

* * *

If one is not able to do much, one should do the little that one can. God may make even small things far-reaching in their influence. With the five loaves and two fishes carried by a lad, Jesus fed the vast multitude. What an ordinary deed done in his name may result in, none can tell.

* * *

German Christianity did not fail because it was not **extensive** enough, but because it was not **intensive** enough. A Christianity that does not make Christlike the hearts of those who embrace it is too superficial to amount to much. Spreading abroad a surface religion that merely pronounces the shibboleths of the Christian faith is not really Christianizing mankind. Much of this kind of so-called evangelism is going on in this day.

* * *

Is it not as much out of place to sing in a church service so that the congregation does not understand a word of the song, as it would be to preach in an unknown tongue? If not, why not? We are inclined to think that some pastors will be held accountable in the judgment for the manner in which they allow worshipers to be tortured by wholly unintelligible vocal gymnastics. Nothing should be allowed in a public service in a house dedicated to God that is not calculated to be spiritually helpful to the people in the pews.

* * *

God is not working for the moral and spiritual betterment of mankind in this age in precisely the same manner that he did in the Apostolic period, but he is working notwithstanding. He is not now making any new revelations concerning his own nature or the things of eternity to men, but the Holy Spirit, whom he has sent to earth, is here to energize His written Word, to regenerate and purify human hearts, and to empower and lead those who enlist in Christian service. The dying Wesley did not say, The best of all, God WAS with us, or WILL BE with us; but he said, "The best of all, God IS with us." They who work apart from the great Helper need not hope to achieve large results, but they who labor in co-operation with him will never toil in vain.

THE PANAMA MISSIONARY CONGRESS.

We are indebted to the "Church News Association" (New York) for the following statement concerning this much-advertised gathering:

"The official delegates to the Panama Congress, which opens at Panama Feb. 10, will be 310. The number of visitors has been restricted to some extent, it being determined to make it a working and not a social congress. Most of the delegates have departed, owing to a desire to inspect the canal, and to the fact that transportation facilities by any one route are not great enough to carry all at one time. Delegates are going by half a dozen routes, and some ten days in advance, to accommodate themselves to conditions of travel.

"It has been decided to issue a daily newspaper in connection with the congress, and so important is the congress regarded that news association reports of its doings are to be sent daily by cable. The President of Panama is to make the address of welcome, and practically all leaders in societies having work in Latin America will be there to hear it. Some of the extension conferences planned to follow the principal one will not be held, but those to be held are Lima, Peru; Santiago, Chile; Buenos Aires, Argentine Republic, and Rio de Janeiro, Brazil.

"The plan of the Edinburgh Conference is to be followed, in that eight reports have been submitted to delegates in advance, to be read by them in full before the congress opens. These are to be discussed on the eight days the congress is in session, having been presented beforehand, and on the evenings platform meetings are to be held. The reports are upon the topics of present conditions, financial support, women's part, education, literature, and co-operation, and Bishop Brown of Virginia, Bishop Stunts of Buenos Aires, and Harry Wade Hicks of the Missionary Education Movement are among the chairmen in charge of these reports and the decisions following the congress."

It is conceivable that much good may result from this interdenominational conference if it is kept within proper bounds and a due regard is shown for the rights and convictions of the Churches that are supposed to be represented in it and which would be affected by the plans adopted. Some measure of co-operation in seeking to occupy needy fields yet unreached by the Gospel in Central and South America would, it seems to us, be helpful and expedient; but there is, in our opinion, a limit to the extent to which Methodists can safely mix up with denominations from which they differ doctrinally concerning matters of fundamental importance in the maintenance of theological schools, publishing plants, and other evangelistic enterprises. And the question of uprooting our Church in fields in which for decades we have been laboring and expending money to establish it, is not one to be lightly disposed of by Mission Boards in a theoretical manner. Such a thing ought at no time to be done without a full consultation with both the native Methodists involved and the Church at home which has been supplying the funds to carry on the operations and maintain the enterprises that are to be abandoned.

The trouble with nearly all interdenominational councils, unions, commissions, etc., is that they are self-constituted or have been originated by some outside agency, and are self-perpetuating, and, in consequence, are not **truly representative** of the Churches for which they assume to speak and act.

Whatever may be the conclusions reached at the Panama Congress, we hope that, so far as they may relate to our denomination, they will be given the widest publicity possible among our people, that they may know definitely what is in contemplation and have ample opportunity to discuss all the issues that may be involved. This much, at least, is due them.

NOT FROM THE WRITTEN PAGE.

Nearly all the authorities on the subject teach that the highest type of oratory is extemporaneous, so far as putting the thoughts of the speaker into words is concerned; yet when a remarkably brilliant orator appears it is difficult to make people believe that his best flights of eloquence have not been carefully written out and committed to memory beforehand. Of many this is doubtless true, but not by any means of all. We have often heard men tell of how the late Senator L. Q. C. Lamar was accustomed to write and rewrite his great speeches, some even going so far as to state that he practiced them before a mirror; but in Mr. Mayes' admirable life of the great statesman and jurist he is quoted as saying that he had never written an address completely out in his life.

Another illustration of how people may be mistaken in this respect was recently furnished in Zion's Herald by Bishop J. F. Berry, of the Methodist Episcopal Church, who wrote as follows:

"Bishop William A. Quayle is extraordinary. So everybody says. And everybody is right. There is nothing ordinary about his personality and work—nothing like anybody else on earth. Those who have frequently heard my friend have wondered how he could go right on producing new lectures and addresses on such a variety of themes. The supposition has been that he wrote extensively and memorized. So I thought. I was talking to the Bishop the other day, and expressed surprise that in the midst of his wide travels and strenuous life he was able to write a new lecture every few weeks.

"'I do not write them,' he said. 'It would be of little use, for I have no verbal memory. I read everything I can find that is really worth while, and fill up. I think my theme through, become saturated with it, and pay no attention to language until I begin to speak.'

"In other words, the marvelous Quayle vocabulary is a case of spontaneous combustion."

THE GOSPEL OF THE ETERNAL KINGDOM.

By Bishop John C. Kilgo.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.

The questions and issues which the gospel of our Lord Jesus Christ settles are eternal questions and issues. In making this statement it is not intended to convey the impression that the gospel is utterly foreign to earthly orders, having no influence upon the course of human history or relation to the daily affairs of men. Such an assumption would be an intolerable fanaticism, having not a single word in the teachings of Jesus to justify it. His gospel is as truly a gospel of righteousness as it is a glorious gospel of eternal salvation, and a professed devotion to Him which does not manifest itself in an abundant righteousness is the sorest denial of both Him and His teachings. "By their fruits ye shall know them," is the lasting criterion for estimating the genuineness of one's piety and the strength of one's faith. From this there can be no escape, and the history of His followers has at all times and in all places been the unanswerable proof of His doctrines.

The Kingdom Supremely Eternal.

But the kingdom of God which He came among men to establish is not an earthly empire, exhausting itself upon earthly questions and the promotion of merely earthly interests. It is supremely an eternal kingdom, having its sources outside all mundane things and its goal infinitely beyond all temporal spheres and orders. From the beginning of His ministry among men Jesus placed the utmost stress upon the eternal. In His own consciousness it was at all times the central and sovereign sense, making itself felt in every word and showing itself in every movement. He gave constant care to make His disciples realize that in Him they were face to face with eternity. He was not among them as a mere teacher, adding His utterances to those of the prophets and giving His opinions upon the vexing difficulties of this present life. To know Him they must raise their thoughts far beyond all these things and become through Him students of heavenly orders and prepare themselves for a life in an endless kingdom. The basis of all this is His self-consciousness of a life prior to His coming in the likeness of men, a life whose unbroken experience stretched backward through all time and all ages into the very beginning, back of which there is no other beginning. He had come out from the Father, with whom He was united by the vital life forces of the Godhead in the eternal beginnings of God. "Before Abraham was I am," gives an insight into the depths of His time consciousness, a consciousness which originally was absolutely free from all temporal limitations and experiences.

It is only in the light of the eternal sense in Him that we can understand the absoluteness, finality and solitariness which He emphasized in all His teachings. He discarded the common terms of human speech because He did not arrive at truth by the processes of human reasoning, but spoke out of the eternal assurance of truth as a fact of His inner self, and He delivered it in the forms of authority and finality. "Verily, verily, I say unto you" are not words of one who, by the methods of investigation and speculation, comes timidly to venture an opinion, but are the assertions of a supreme mastery and possession which do not admit of discussion. Truth to Him is never a new thing just discovered by tedious study; it is His eternal experience, and He utters it in its vaster and fuller forms and aspects. Out of His own sense of absoluteness He declared, "Heaven and earth shall pass away, but my words shall not pass away." The whole vast system of material things shall run out their course and come to an end. Suns shall burn out, moons shall cease to be, planets and stars shall crumble into dust, but up out of this universal wreckage His word shall rise without the loss of a single syllable or the change of a single accent. The shock and crash of a falling universe cannot shake it from its everlasting foundations. With their disappearance His words shall rise into their regal forms and take on the shape of a kingdom which shall never be disturbed by changing events or the limits of time.

Other-Worldliness.

As He came near to the close of His earthly ministry His mind was deeply concerned with the purpose to raise the thoughts and the faith of His disciples above world thoughts and world hopes, and to fix their faith far away in the heights of eternal things, back into which He was Himself about to enter. He assured them of a perpetual conflict here, and that it would arise out of the simple fact that they were no longer of the world, but that He had chosen them out of the world, and between them and the world, as between Him and the world, there were inherent differences which the world could not understand and would not tolerate, and, therefore, it would hate them, as it had hated Him. Gloomy enough was the picture He drew for them in the ministry to which He was about to send them, yet this world gloom was more than offset by the disclosures He made of the eternal kingdom into which they had been brought by Him and to which they were to look for staying power and final reward. He ran up the curtains on eternity until heavenly scenes came within full view of them, and He fixed their gaze and their interest supremely upon His Father's house, back to which He was about to ascend. These thoughts were the logic with which they were to comfort their hearts, and in which they were to find ample satisfaction because of His departure from among them. Their own last end would be a like ascension up to the heights of His own ascension, for He would receive them unto Himself, that where He was they should also be. And He crowned His departure with a demonstration of glory not only as a fitting climax to His own incomparable history on earth, but as a final demonstration of the things He had taught them and a full proof of the hopes He had inspired in them. The culmination of His redemptive mission to earth is not to be a temporal glory, and the faith and hopes of the saints in all ages have been centered on things far beyond all these changing scenes up to where He sitteth at the right hand of God.

The Secularizing Spirit of the Age.

But in the face of these positive and plain teachings of Jesus there has come among us a widespread disposition to secularize the gospel and to engage the thought and activities of the Church with earthly affairs. This is not, as it proudly boasts, a new and advanced interpretation of the gospel, but a reversion to the mistaken views of the Jews as to the mission of the Messiah, with the addition of some features of Buddhism. The fatal error of this popular perversion of the gospel permeates the whole body of our religious thought and enfeebles every force in Christian character. In the place of the solemn duties of Christian life it proclaims a gospel of amusement as the only sane way to secure and maintain, in an age like ours, the sympathies and allegiance of the young, and in keeping with this reckless assumption the Church and the ministry are called upon to furnish playhouses and all sorts of worldly entertainments. Seemingly they utterly forget that the gospel is not a system of world sports, but the dreadful power of God unto the salvation of sinners, a task full of all the solemnity of an everlasting destiny. It is a gospel born in blood, and the tragic notes of Calvary's agonies are never out of it. Shall the summit of this blood-stained mountain be graded off for a baseball diamond, and the garden of Joseph be rented for a place of Sabbath loafing and worldly gayeties? Shall the emblems of His broken body and sacrificial blood be removed from the sacred table and it devoted to the careless whims of the whist club? No amount of witty sneers or cheap mockery from the lips of a worldly ministry are sufficient to prove that the grave countenances and solemn spirits of our fathers were pharisaical airs practiced in the name of Jesus. These men were profoundly sensible of eternity and their religion had in it a becoming dignity and a heavenly majesty. And if it be true that the young of these times cannot be saved except by making a sport out of the gospel, then their destiny is sealed; the issue is settled. The atoning mission of Jesus among men is not to furnish earthly amusements, but to save sinners from death and eternal doom.

The Cheapening of the Gospel.

The apostles of secularism have reduced the kingdom of God to a world-condition, the gospel to a social asset and the Church to an organization whose end is earthly betterment. In keeping with their perversions of truth they seek the defense of our religion in the social values to be derived through it, and employ the resources of the Church for the promotion of all sorts of schemes which they deem helpful to civilization and human comforts. As the inevitable outcome of such a blunder there are widespread confusion of thought, conflict of efforts, shallowness of conviction, increasing defeats and a growing sense of insecurity of faith. They tell us that the kingdom of God must come in the world, that the New Jerusalem is to be among men and that Christ has already come among men. And every human ill or earthly evil in society, industry or government they charge to the account of the failures of the Church to meet the world's present needs. They disturb God's saints and deadbeat their benevolence for the care of fads and projects out of which futile commissions make a living for a short while. They encourage infidels, thugs and criminals to charge to the Church the shame and sufferings of their own creation, and inspire a far-reaching hatred against our holy religion. With a slim attempt at wit they say, "That religion is worthless the benefits of which one must die to gain." To this vain sentimentalism it is proper to reply, "That religion is a conceit and a fraud which proposes to remove human ills and transform the world into a scene of heavenly peace and undisturbed joy." Our Lord knew that the faith centered in eternity and the soul inspired by the hopes of everlasting life constitute the one spirit which might be trusted to feel for sinners, help the poor and oppose the ravages of sin. It is not the time-possessed soul, but the heaven-ruled spirit into whose hands may be trusted the care of the lambs and the feeding of the sheep.

The Triumph Over Time.

But the shifting of the emphasis from the eternal to the temporal has robbed the saints of the immovable foundations of hope and shut up the springs of their lasting joys. Amid earthly scenes they must bear many ills and suffer many disappointments, from which no escape can be devised. Lazarus still sits at the gate, the widow still follows her son to the grave, the truly faithful are still mocked and hated, poverty still finds its way to the homes of the truest followers of Christ, the tongues of the wicked are still busy decrying a holy ministry, and down to the end of time wars and rumors of wars will be in earth. It is through these strifes the man of God must make his way out of the world. He has his deepest concern in what is beyond. Daily his heart is steadied under some heavy burden by the glorious truth of finally reaching the Father's house, where he shall find release from strains, grief and defeats. Even the tired old colored woman at the spring branch, doing the week's washing, finds more joy in humming in her own weird way,

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear
And wipe my weeping eyes,"

than she gets out of the dream of a better wage and a larger house. And she is in the footsteps of the great apostle, who declared amid the sore scenes of his eventful life, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the

things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Who will call Saint Paul a fanatic? His eyes were fixed upon the invisible and the eternal, and the impact of his faith is felt in every region of the world where this gospel has gone. The world's master spirits who have given permanent shape to the course of history have always been those whose faith was fixed upon the heights whither the Lord hath ascended, and out from these sources they have drawn inspiration and force for the most heroic labors. They have not hesitated to make full and bold profession of their faith. Like Abraham they have been steadily moving toward a city whose builder is God, and following their Master they have been stirred by the joyous hope of things set before them. Untinged with sophistry the simple saint tells the whole story of his faith and hopes when he says, "I want to serve God here, and, dying, go home to heaven. Pray for me, brethren, that I may hold out to the end." That is plain enough, and, thanks be to God, it is voluminous enough. The final triumph of our gospel is a triumph over time, a victory over earth, an ascension along the dizzy heights which our victorious Lord went up to His Father's house to make preparations for the redeemed, and the consummation of our hopes is not within created boundaries, but far above principalities, and powers, and dominions, where He sitteth at the right hand of God. Point the saints to that glory, and remind the sinners of eternity, and there will come a revival of mighty power among men.—New York Christian Advocate.

TURNING THE OTHER CHEEK.

By Rev. W. S. Harrison.

"Whosoever smiteth thee on thy right cheek turn to him the other also." It is surely fair to view this precept in the light of its author's example when he was himself struck by an officer in the court of Annas. He did not literally turn the other cheek. That probably would have angered the bully and provoked another blow. To have done this, knowing the natural result, would have made him too much the instigator of the second outrage. Knowing the character of Jesus, such provocation, is of course, inconceivable.

Such considerations must be taken into account in each case. Any ostentatious presenting of one's self in an attitude to receive another blow would not only suggest further aggression, but might be construed as a dare, which is always provoking. Of course, Jesus did nothing like this when he was struck. Therefore, we conclude that in this 'saying' he simply teaches non-resistance. But he appealed to justice and reason: "If I have spoken evil, testify of the evil; but if good, why smitest thou me?" This was the most effective non-resistance; an appeal to the ultimate principles of right and justice, on which alone conduct can be justified. This is the way Jesus turned the other cheek.

To understand this saying we must understand Jesus himself—his nature and his life. We must get his point of view. On the high moral plane where he lived, loving every man, respecting the rights of every man, wishing only good to every man, and seeking the best interests of every man, it is not conceivable that any man would ever strike him for any cause, other than his righteousness. There could, in fact, be no other cause. Men hated him because his life was so superior to theirs; because by his life and teaching, he testified that their ways were evil.

The same in a measure will be true of every man who lives on this same plane. The man who lives strictly right gives no real offense; therefore, if he is smitten in anger, whatever the pretense, the true cause will be his correct life. It is persecution for righteousness' sake, and on this ground Jesus forbade resistance.

We can, therefore, best obey the spirit of this injunction by so living as never to be smitten unless it is for doing just what we should do. It is possible, and therefore our duty, to so live. Then our manner of life, our avowed principles and admonitions testify to the evil lives of evil men. This may cause them to hate us, suspect our motives, and slander us. Our own pure lives are our best defense, and even if we suffer blows, they are still our best defense. We can best serve the cause for which we stand by appeals to the principles by which our lives are regulated.

But it is so against the grain of human nature to take a blow and not give one in return. So it is; but Jesus meant to cross this very nature. It is hard for the strong man, because he feels so able to give blow for blow. The weakling appeals to justice, and is right in doing so, but he may be making this appeal because he can make no other. The strong man has the chance to make it on the high ground of superior courage. That would be turning the other cheek.

Which is greater in human affairs—physical or mental force? On which shall the world ultimately stand? The world has glorified physical force. Might makes right, has been the slogan. Therefore, wars have made history. But always, after men have fought to exhaustion, they have relied on wisdom to repair the damages. It is to the shame of the race that we have been so slow to see the power of wisdom in shaping the destinies of men.

Our Bible clearly predicts a time when the "nations shall learn war no more." Then, we can do without war, but we can never do without wisdom. In every misunderstanding, national or personal, wisdom is the force which ultimately restores harmony. Jesus, in preaching the doctrine of non-resistance, is clearly on the plane of the world's ultimate civilization. His is the final word of wisdom to which the world through hard experience is ultimately to come.

This precept, therefore, is for the ages. The world is ripening to its wisdom. When the world by wisdom learns to behave itself, and human reason comes to its own, then the great majority of men will appreciate this saying as one of the brightest stars in the great galaxy of wisdom's shining products.

But one so hates to be called a coward. It is better to be called a coward than to be one. From the view-point of Jesus men are expected to live so they will never be struck except for the fact that they are righteous. Then they are to suffer wrong for conscience's sake. The heroes of faith who have suffered were not cowards, but manifested the type of courage God approves and men admire.

Courage is noble and ennobling. It gives strength to the soul and temper to the mind. So far from discounting it, Jesus demands its highest exercise, himself setting the finest example. This precept tends to develop in us the best type of life, and also gives for its defense the most efficient weapons known in earth or heaven—wisdom, justice, moral strength, and godly patience. In the crucial tests, where characters rise or fall, where destiny is wrought by the subtle preferences of the human will, we have the sure means of victory. This precept is on the line of cleavage between brute and mental forces. Obedience puts us on the winning side, the side where Jesus conquered and the saints of all ages have triumphed.

Starkville, Miss.

THE LAYMEN'S MISSIONARY CONVENTION AT JACKSON.

The Laymen's Missionary Convention which was held at Jackson, Miss., Jan. 27-30, inclusive, was one of the most successful and inspiring missionary gatherings it was ever the privilege of this writer to attend, and the general opinion is that it not only marked an epoch in the lives of most of those who heard the illuminating speeches and discussions, but that it will also mark a decided advance in missionary zeal and liberality among the laymen of all the Churches represented. It means much when business men in this busy age are willing to leave their stores and shops and offices, and spend two or three days in taking counsel together concerning the sublime task of evangelizing the world. This convention, which was one of a series of seventy-five, was held in the spacious and beautiful auditorium of the Galloway Memorial Church, and was attended by several hundred laymen, and by a goodly number of preachers and elect women of the various Churches. Among the prominent speakers present were: Bishop W. R. Lambuth, of our own Church; Bishop Theodore Bratton, of the Protestant Episcopal Church; Lieutenant-Colonel E. W. Halford, of New York City, Vice-Chairman of the Laymen's Missionary Movement; Dr. John M. Mills, the noted traveler and lecturer; Rev. J. A. G. Shipley, missionary to China from our Church, and Drs. W. W. Pinson and E. H. Rawlings, our General Secretaries.

Denominational conferences were held on two afternoons, at which plans were made and resolutions adopted to conserve the results of the Convention. In another column will be found the resolutions unanimously adopted at the conference held under the direction of the Mississippi Conference Board of Missions. The addresses delivered were of a high order, and it would be impossible to do them full justice in a brief report like this. A convention such as the one just held does much to promote brotherliness and Christian unity among the various denominations affiliated with the Laymen's Movement. It is being realized as never before that the task of evangelizing the whole world is too big to be undertaken by any one Church alone, and hence the Protestant denominations are co-operating with each other in the great enterprise of Christian missions, and are generating missionary enthusiasm among young people and business men hitherto undreamed of. The laymen of the Church constitute a Niagara of spiritual power that is just beginning to be harnessed into service. It is significant, as one speaker pointed out, that our Lord did not command his disciples to be one, but put Christian unity upon a far higher level when he prayed that they might all be one.

At the inception of the Laymen's Movement the Protestant Churches of North America were contributing about $11,000,000 a year for foreign missions. Last year the contributions to missions from this source reached a total of $18,000,000—an increase of $7,000,000 in nine years, and it was predicted by one of the speakers that at the present rate of progress, in ten or fifteen years more the Protestant Christians of North America will be contributing $50,000,000 a year to missions, and that we will have a force of 50,000 missionaries in the field. "The evangelization of the world in this generation" will then no longer be a dream of the imagination, or an impossible goal, but will become an accomplished fact.

From first to last, the Convention was characterized by the spirit of intercession, strong emphasis being placed upon the vital relation between prayer and the progress of the kingdom of God. The many fervent volunteer prayers that were offered evidenced the presence of the Holy Spirit, and the tides of spiritual power generated by the Convention will be seen and felt far and wide among the Churches. With remarkable unanimity, the speakers put deep emphasis upon the fact that the heathen world is a waiting, expectant world. Some startling incidents illustrating this fact were brought out by Rev. George T. McKee, missionary to Africa from the Southern Presbyterian Church. Delegations are coming to the mission stations in the Congo region from villages from 300 to 500 miles away asking for teachers and preachers to go back with them, and the missionaries are forced to tell them that they have no one to send, bidding them to wait a while longer. The question that invariably comes is,

"White man, how much longer must we wait? A year—two years?" Each of us in the home land must help to give the answer. The Churches of North America are rich and increased in goods, and have abundant resources with which to finance the kingdom of God. Hundreds of choice young men and women are saying to the Church, "Here am I—send me." "The fields are white unto the harvest." The one thing lacking is the means to support the laborers. As one speaker impressively said: "There is no such thing as selfish Christianity. Such a phrase is a contradiction in terms. We might as well talk about 'hot ice,' or 'dark light.' Unselfishness is the very essence of the gospel. To try to keep Christ in America for ourselves alone is to lose Him. Hence to 'give is to live.'"

M. M. BLACK,
Sec'y Board of Missions, Miss. Conf.
Canton, Miss.

REPORT FROM HOSPITAL DAY.

Every mail is bringing a bunch of reports from pastors and Sunday school superintendents who have observed Hospital Day. Some send the amounts collected, while some others on circuits tell of their beginning the work and promise to present the cause to each Sunday school and church. Many report "more to follow," and many are inviting the Field Secretary to visit the charge and complete the work. Hence, the Secretary's schedule is rapidly filling.

The influence of the Hospital Issues of our Church papers is evident. Many are reporting sermons preached on the subject and thank the papers for suggestions received. Some contributions have come from individuals who had no chance to contribute to a church collection, one coming from far Virginia.

The following have been reported to date:

Memphis Conference.

Charge and Sender—	Paid.	Subscribed.
Stephenson, Miss A. L. Brown	$25.50	....
Springdale, Rev. R. B. Swift	35.00	$15.00
Sylvan Heights, Rev. R. B. Swift	2.00	33.00
St. John's, Rev. T. W. Lewis	....	1725.00
St. Paul's, Rev. J. L. Hunter	53.35	56.60
Pepper Mem'l, Rev. A. J. Meaders	1.00	1.00
Buntyn, Rev. J. W. Irion	26.00	14.00
Wash. Heights, Rev. G. H. Martin	35.00	75.62
Binghamton, Rev. M. F. Leake	21.20	....
Longstreet, Rev. W. J. Naylor	96.01	200.00
Dyersburg, Rev. R. W. Hood	29.00	36.00
Parkway, Rev. R. L. Norman	1.75	....
Rossville, W. W. Murphy	2.75	....
Milan, R. A. Childress	6.00	....
Newburn, Rev. David Leith	24.00	....
Camden, Rev. F. B. Jones	20.00	....
Somerville, C. B. Mount	5.00	....
Harris Grove, Rev. C. C. Newbill	2.25	....
Hickville, Rev. C. C. Newbill	2.05	....
Fowlkes, Rev. S. B. Morrison	11.50	....
Barlow, R. B. Williford	10.00	....
Alamo, Rev. U. S. McCaslin	5.43	....
McKenzie, Rev. S. F. Wynn	52.95	20.00
Covington Ct., Rev. A. H. Bezzo	3.15	....
Memphis, Rob't L. Jordan	5.00	15.00
Henderson, Rev. E. M. Mathis	9.70	....
Fulton Ct., Chas. B. Nugent	1.70	....
Water Valley, B. P. Bennett	5.89	....
Somerville, Miss Helen Parks	1.00	....
Murray, Rev. J. A. Hassell	16.00	....
Stantonville, Sam Wyatt	5.00	....
Lebanon S. S., R. P. Joyner	3.55	....
Gadsden, Miss Maude Williams	1.32	....
Cherry, J. R. Williams	5.00	....
Memphis, J. A. Johnson	10.00	....
Friendship, Rev. R. H. Pigue	14.18	....
	$550.26	$2135.22

North Mississippi Conference.

Tyro, unnamed friend	5.00	....
Friars Point, Rev. J. R. Bright	11.50	....
Inverness, Russell Foreman	10.00	....
Rienzi, Rev. B. P. Fullilove	5.65	....
New Albany, Mrs. E. M. Coker	64.50	33.00
Glen Allan, Rev. A. T. McIlwain	10.40	....
Indianola, Rev. J. H. Mitchell	27.64	....
	$134.69	$33.00

North Arkansas Conference.

Wynne, Rev. J. R. Nelson	20.00	....
Adona, Rev. J. F. Glover	4.00	....
Morrillton, Rev. J. K. Farris	100.00	....
Alicia, Rev. J. M. Harrison	4.10	....
Cotter, Rev. W. B. Wolf	1.40	....
Marion, Rev. Guy Murphy	50.00	....
McCrory, Rev. S. M. Yancey	16.83	....
[illegible], Rev. Hugh Reveley	2.65	....
Little Rock, Rev. A. C. Miller	10.00	....
	$208.98	....

Mississippi Conference.

Moselle, W. D. Grayson	2.00	....
Pelahatchie, Miss L. E. Bell	.25	....
Philadelphia, Rev. J. G. Galloway	12.20	....
Hermanville, Rev. J. W. Price	11.00	....
Bovina, W. D. Davis	6.24	....
	$31.69	....

Comparing the totals, we get the following:

Memphis Conference—Paid, $550.26; subscribed, $2135.22; total, $2,685.48.

North Mississippi Conference—Paid, $134.69; subscribed, $33.00; total, $167.69.

North Arkansas Conference—Paid, $198.98; total, $208.98.

Mississippi Conference — Paid $31.69; total, $31.69.

Total amount paid, $915.62; total amount subscribed, $2168.22; grand total, $3,093.84.

This is a long way from the needed $35,000, but it is a start.

Some Conferences will have to hump to catch up.

If you miss the name of your charge or Sunday school you might ask the pastor or superintendent to take the collection and send it on.

Not one church or Sunday school should fail to have a place on this honor roll of those who have enough of the spirit of Christ to help the helpless sick.

H. M. ELLIS, Field Secretary
2086 Union Ave., Memphis, Tenn.

CHURCH DEDICATION AT ATHENS, LA.

Some time since I received an invitation to attend the dedicatory services of the new church at Athens, Claiborne Parish, La., to take place Jan. 30. Dr. J. M. Henry was to deliver the dedication sermon, and I was asked to preach at the evening hour. I recalled the dedication of the former building in 1893 when Bishop Key preached the sermon and I occupied the pulpit at night, and was pleased to do as I had done on that occasion.

This church was organized at Athens by the writer in 1891 and was for many years known as Foster's Chapel, but with the changes of time the name is now merely Athens Church. I missed many of those who twenty-five years ago made possible the church of that day, and was much pleased to find a memorial window to my old friend, "Tom Baker," as all knew him. He was one of God's noblemen, a genuine gentleman, plain, simple, upright, and regular in step. His friendship was a pleasure and its simplicity a lesson quite refreshing.

The new church occupies the most commanding site in the town, being in the fork of two roads and looking down the main street of the little city. From its point of vantage on the little slope of the hill, about two and a half squares from the railroad, it is in full view of and overlooks the business part of the community, though located in the heart of the residential section.

I was a guest of old friends and the conversation was quite largely of the past. It was a pleasure to find that after the lapse of so long a time I was so kindly remembered. I had the pleasure on Sunday of dining in the home of the only person whom I have ever been called upon to baptize by immersion. Her views have changed, for the good lady asked me to rebaptize her by sprinkling. Her husband was a Baptist, but is now a Methodist steward.

While in transit I called on Sister Blaylock, one of the elect ladies of the Gibbsland charge. She is now in her ninety-ninth year and is in full possession of all her faculties. She remarked that physically she was as well as at any time in her life, save for feebleness. Yet she goes where she chooses about the house and is young in spirit. Her little sister who cares for her is eighty-six, and fully capable of doing all that is required in the way of ministration. On the trip I had pleasant fellowship with Brothers W. H. Coleman and J. G. Sloane.

Dr. Henry rose above himself in preaching, and his sermon on "The Stability of the Church" was good unto edification. A small indebtedness and sufficient funds to pay the fire insurance premium for the next five years were soon raised, and the Church was set apart to the glory of God. The structure is quite an honor to a community the size of that at Athens, and will so be for the next quarter of a century. These brethren have done well in anticipating the growth of the future and in dedicating to divine worship so excellent a temple. I found Brother Kleinschmidt to be in fine favor with his people, and should their pastoral relationship continue, I feel sure that both pastor and people would be pleased.

JNO. F. FOSTER.
Shreveport, La., Feb. 3, 1916.

FROM THE MISSISSIPPI CONFERENCE TRAINING SCHOOL.

Dear Doctor Meek: Thinking that you would be glad to hear from the Mississippi Conference Training School, at Montrose, I will write you briefly concerning it. We have nine young preachers here (the writer being one of the number) and all of them are doing good work, studying hard throughout the week and exercising their vocal organs on Sunday when they can find a congregation to listen to them. We have a good man as President of our school in the person of Rev. J. S. Purcell, who is loved and admired by all of us. In fact, our whole faculty is second to none, being composed entirely of Christians who are deeply interested in church work, as is shown by the fact that they take part in it. We have had several distinguished gentlemen to visit us since the opening of the present session, among these being Rev. Robert Selby, presiding elder of the Brookhaven District, Revs. J. Lloyd Decell, Benj. L. Sutherland, Hugh C. Castles, of the Mississippi Conference, and Rev. J. L. Evans, of the Louisiana Conference. All of these brethren brought us a word of cheer and left us with a greater determination to prepare ourselves for the battles of life. We thank them one and all and ask them to come again. But the greatest treat that we have had were the lectures that were delivered to us by the beloved Dr. Isaac L. Peebles, of Wesson, Miss. Rev. W. W. Graves, who was our pastor last year, secured Dr. Peebles in a revival at this place that began on Oct. 17, 1915, and lasted eight days. Dr. Peebles preached at 11 o'clock a. m. and 8 p. m. each day. He brought us messages full of information and inspiration. The meeting did everybody good and will not soon be forgotten by the people here. The young preachers, backed by Brother Purcell, asked Dr. Peebles if he would not lecture to them in the afternoons during his stay in Montrose and he kindly consented to do so. He gave us several lectures on the "Preparation and Care of the Body." He also gave us some of his experiences which were very interesting to us. He performed a service that was very much needed and every one appreciated it. The Doctor is not very strong physically, but mentally and spiritually he is a man among men. His fatherly advice and admonition to the young preachers who heard him will live in their hearts and memories after he has long since been transported to Canaan's happy shore. He placed a good many of his books and pamphlets on different subjects with the people here and they are likely to do much good.

CHARLES W. WESLEY,
For the preacher boys.

It is said that the Germans skin all the dead horses that come into their possession.

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Church News

The Cuban Mission Conference, which Bishop Hoss has requested Bishop Murrah to hold, has been postponed until February 29.

* * *

Bishop R. G. Waterhouse has again taken charge of the Western North Carolina Conference, Bishop Lambuth having turned over to him all correspondence pertaining to its affairs.

* * *

It is stated that Chief of Police Healey of Chicago has issued an order to prevent all unnecessary noises near churches during their hours of worship. A good example for other cities!

* * *

Dr. Theo. Copeland, pastor of the First M. E. Church, South, of Little Rock, Ark., has received 50 members since the last Annual Conference. Dr. Copeland has lately held some successful meetings in Oklahoma.

* * *

Dr. F. P. Culver, pastor of the First M. E. Church, South, of Waco, Texas, has been on a visit to Alabama, his home State. Dr. Culver is a minister of unusual gifts, of whom much may be expected in the coming years.

* * *

The Wesleyan College (for young women), at Macon, Ga., has an enrollment of 131 students. In the person of Dr. C. R. Jenkins this institution has a magnificent President. It is an A-grade College and is probably not surpassed by any institution for the education of young ladies in the South.

* * *

Dr. W. F. McMurry, according to reports, has lately been an appreciated visitor in Texas and Arkansas. He is known everywhere in Southern Methodism and magnifies his office in a manner to win universal commendation. He is Missouri's best gift to the Church since the time of Bishop Marvin.

* * *

The General Methodist of January 27 (Lexington, Ky.) contained a picture of Dr. E. G. B. Mann and another brother taken at Wessington Springs, S. D., when the thermometer was 30 degrees below zero. We should think that such weather would be rather too much for even a Kentuckian.

* * *

The Texas Christian Advocate recently contained an editorial extolling Bishop Mouzon for the fine service which he is rendering in behalf of the movement to endow the Theological School of Southern Methodist University. It was also stated that the Bishop is making a great impression by his preaching wherever he goes.

* * *

The vote of the members of the Annual Conferences of the M. E. Church on the question of having "Bishops for races," up to the present, lacks a little of having secured the necessary two-thirds vote. The proposal to give the Bishops a veto power has thus far fallen short of a majority, to say nothing of the required two-thirds.

* * *

Bishop Kilgo is the revival chief pastor of Southern Methodism. It seems difficult for him to keep out of a meeting. He has lately conducted a series of services at Emory College, Oxford, Ga., and it has been announced that he will lead an evangelistic campaign in Saulsbury, N. C., in March. He has also lately been doing some unusually good writing for the religious press.

* * *

Rev. Caspar S. Wright, Vice-President of Southern Methodist University, has, with the assistance of Bishop Candler and Bishop Mouzon lately secured in the Houston (Texas) District $20,000 for the endowment of the Theological School of the fast-growing institution with which he is connected. Mr. Wright seems to be giving a fine account of himself in the responsible position which he holds.

DR. CARROLL'S CHURCH STATISTICS.

For a number of years Dr. H. K. Carroll has been giving in the month of January exhibits of Church statistics, which have come to be looked forward to with more than usual interest. He is now the Associate Secretary of the Federal Council of the Churches of Christ in America, and his summary has been issued as a "Bulletin" from that organization. We quote from it as follows:

"The European War did not, apparently, seriously affect the prosperity of the Churches of the United States in 1915. A net increase of nearly 651,000 communicants, says Dr. H. K. Carroll, the ecclesiastical statistician, speaking for the Federal Council of the Churches of Christ in America, if not unusually large is certainly not abnormally small. It is fairly distributed among the larger denominations, excepting the Lutherans, who report a loss of nearly 11,000 for the year, much of which may be explained perhaps by faulty returns. The Catholics added nearly 188,000 to their numbers, the Methodists upward of 144,000, the Baptists nearly 131,000, the Presbyterians over 69,000, of which the Northern body had nearly 53,000 and the Southern almost 22,000. These last are quite unusual gains. The Protestant Episcopal Church is larger than it was by 25,648.

"An interesting fact is that the gains in the South were quite extraordinary. The Southern Baptists had an increase of 116,000 and more, and the Southern Methodists of 66,000; adding the Southern Presbyterians, the net increase of these three bodies was more than 204,000, or well on to a third of the aggregate gains for the year. The returns for the Disciples of Christ for 1915 are not yet ready. They would probably add materially to the increase of the year.

"A remarkable feature of Dr. Carroll's statistics, which will be published immediately in the Federal Council Year Book, is that there has been a net decrease, instead of the normal increase, of churches. The actual loss is not large, only 158, but in 1914 there was a gain of over 1300. The Lutherans quite unaccountably appear to have lost nearly a thousand churches during the year, partly due, perhaps, to defective statistics. Even in the South, which had so large an ingathering of members, there was little increase in churches. The Southern Baptist Convention reports losses as about offsetting gains; the Methodist Church, South, had a net increase of 96 and the Southern Presbyterians of only 8. The Northern Methodists gained 183. Several of the Presbyterian bodies, which enjoyed an unusual increase in communicants, show a falling off in the number of churches. The Northern Church, for example, has a net loss of 138.

"Doubtless the hard times that seem to have come upon the churches in the rural regions, and which have led to the closing of a number of churches which were formerly flourishing, and to the consolidation of many others, accounts at least in part for the decrease.

"The grand totals of ministers are 180,607, an increase of over 1700; of churches, 225,334, a decrease of 158; and of communicants, 39,380,718, a gain of 653,640.

"In their finances the Churches generally have not suffered. The total income for foreign missions was $1,600,000 greater in 1915 than in 1914; that for home missions shows a falling off of about $730,000. A very large amount in the aggregate was contributed through the Churches for war relief of one kind or another.

"The increase for the quarter century since 1890 is very large. Denominational groups of 100,000 communicants and upwards, embracing all but about 2,100,000, have nearly doubled their numbers. Having 19,328,000 in 1890, they now have 37,255,000, indicating a net gain for the twenty-five years of nearly 18,000,000, or more than 98 per cent."

In Dr. Carroll's tabular exhibits the numerical strength of the leading denominational families in the United States is given as follows: Roman Catholic, 14,079,208; Methodist, 7,172,108; Baptist, 6,307,055; Lutheran, 2,434,181; Presbyterian, 2,101,039; Disciples of Christ (Campbellites), 1,522,821; Protestant Episcopal, 1,051,696; Congregationalist, 771,362. The Latter Day Saints (Mormons) are credited with 397,000 members, and a net gain of 22,000. The Spiritualists are given as numbering 200,000; the Unitarians, 70,542; the Universalists, 55,000; the Theosophists, 1714. It is stated that the Christian Catholic Church (Dowie) has for years refused to give statistical information, and that the Christian Scientists, who are estimated at 85,096, have furnished no statistics since 1907. The Catholic statistics are taken by "population," which includes children who have not been admitted to their first communion. So in the figures given for the Catholics Dr. Carroll has followed the rule of deducting 15 per cent from the "population" statistics.

One of the most interesting tables furnished by Dr. Carroll is that which shows the percentage of growth in the United States of the denominations having over 300,000 members between 1890 and 1915—25 years. We give these figures in part: Roman Catholic, 125 per cent; Methodist Episcopal, 63; Southern Baptist, 111; Methodist Episcopal, South, 71; Baptist (Colored), 50; Presbyterian, Northern, 90; Disciples of Christ, 113; Baptist, North, 56, Protestant Episcopal, 96; Lutheran Synodical Conference, 130; Congregationalist, 50; African Methodist Episcopal, 37; African Methodist Episcopal Zion, 63; United Brethren, 68; Presbyterian, South, 118; Latter Day Saints, Utah, 77. The population of the United States in 1890 was 62,622,250; it is now estimated at something over 95,000,000, which would indicate an increase of between 60 and 70 per cent. So, it will be seen that the religious denominations are growing faster than the population of the country. The fact should not be overlooked, however, that some of these organizations can not be classed as sound and evangelical.

The British Government recently allowed 150 packages of powdered milk manufactured in the United States to be shipped from New York City to Germany and Austria-Hungary for the relief of suffering German babies.

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A WHOLESOME DESSERT

Secular News

By R. E. Meek.

Sweden has placed an embargo on wood pulp.

Last June there were more than 2,000,000 automobiles in operation in the United States.

About $600,000 will be paid to more than 200 claimants by the White Star Line as a result of the Titanic disaster.

The net profits of Sears, Roebuck & Co., one of the largest mail order houses in the United States, for the year 1915 amounted to $11,100,387.

Six members of the Supreme Court of the United States are Republicans, two are Democrats, and one, the last appointed, is an Independent Democrat.

During the fiscal year of 1915 exports at the port of New York City exceeded the imports by $264,622,676; in 1914 the imports exceeded the exports by $99,742,746.

William Jennings Bryan and his brother, Chas. W. Bryan, will support no Democratic candidate for the office of Governor of Nebraska who is not in favor of prohibition.

In Constantinople, the capital of Turkey, there is a great scarcity of food at the present time, and unless its inhabitants receive outside assistance it is doubtful if the city can escape the ravages of a famine.

Louis D. Brandeis, a Boston lawyer, has been appointed Associate Justice of the Supreme Court of the United States to succeed the late Justice Joseph R. Lamar. Mr. Brandeis is the first Jew to be elevated to a place on that tribunal.

A lecturer is employed by the Royal Society for the Prevention of Cruelty to Animals, of London, England, to give the English soldiers instruction in caring for the horses in their charge. Already the lecturer has been heard by over 166,000 soldiers.

As a result of three new appointments made by Governor Bilbo there are now six justices of the Supreme Court of Mississippi. The new justices are Clayton D. Potter, of Jackson; J. H. Holden, of McComb, and E. O. Sykes, of Aberdeen.

For many years a specially prepared paper has been used by the Japanese for clothing purposes. Paper garments are said to be surprisingly warm and are not nearly so expensive as the material from which American and European clothing is made.

On Jan. 27, at the command of the King, the English Parliament was adjourned until Feb. 15. In the prorogation King George said: "We will not lay down our arms until we have vindicated the cause which carries with it the future of civilization."

Naval Lieutenant Harold C. Tennyson, a grandson of the famous poet, was recently killed; no details concerning his death were given. Miss Matilda Tennyson, aged 98, who was the last surviving sister of the poet, also died recently in London.

Emperor Francis Joseph of Austria is still confined to his bed. The chronic bronchitis which he has been reported as having has now assumed an acute form. The aged Emperor is being nursed by Archduchess Zita, wife of Archduke Charles Francis Joseph, heir to the throne.

President Wilson considers woman suffrage a question which ought to be determined by the State rather than by the National Government. Hence, he does not believe in and cannot support with his influence the movement to amend the Federal Constitution so as to give women the right to vote.

The rebellion in China continues to gather strength. The number in revolt has been increased by 20,000 and the Province of Yunnan has been joined in its stand against the monarchy by the Province of Kweichow. The revolt is spreading into provinces immediately east and north of Yunnan, where a republic has been established. The rebels are on their way to Peking.

There are nine million Jews in the countries of Europe engaged in war, and the greater part of them are destitute of food, clothing, and shelter. Thursday, Jan. 27, was made Jewish Relief Day throughout the United States by resolution of the Senate and by proclamation of President Wilson, and on this day contributions throughout the country for the alleviation of the sufferings of this people were made.

London is gripped by an amusement craze. In the next budget the English Government will tax theaters, music halls, motion picture theaters, and other forms of amusement. Railroad tickets will be taxed and a 33 per cent duty will be placed on imported automobiles and pianos, and other unnecessary imports will not escape being placed on the dutiable list. It is said, however, that due regard will be shown the English colonies and neutral nations.

RUSTON DISTRICT NOTES.

The Ruston District last year showed an increase in membership of 304. The benevolent collections showed about $700 gain over the year before, though in too many places the gifts to these causes were pitifully small. The works should remember that "up yonder" no credit comes to a work for paying its preacher and presiding elder. That is just paying your laborers. When you look over the statistics, of too many it can be said, "no credit."

Let the preachers make an effort this year to pay everything in full. There is not a work in this district that can not pay all of its claims, but for the same old reason—no, not reason, excuse. Sometimes I think that the whole "Can't family" joined the Methodist Church. I would like to letter some of them to others.

There was some material development. Jonesboro, Minden, and Sibley made additions to their houses to accommodate their Sunday schools.

Near the close of the year we suffered the loss of our building at Dubach. Brother McCain and his worthy flock there went to work immediately to rebuild. On the second Sunday in January I had the pleasure of preaching in their new brick church. It is a beauty, and could be an honor to many a place larger than Dubach.

Every preacher has started off well, except one, whom for reasons I released from his work. I am in need of a preacher for that point. We have thirteen new preachers in the district this year. Let us all go forward and make this the greatest year of ingathering that this district has ever had. Some time in March, as early as possible, we will have a missionary Institute. During April, Brother Coleman will hold three Sunday school institutes in the district: one at Minden for the west side and the L. and A. Railway, one at Gibbsland for the points along the L. and N. W. and Arcadia, and one at Ruston for the Rock Island and Simsboro.

Our district conference will be held in Sibley beginning the afternoon of July 25. Let all preachers take note and put no meetings for that week. To this we invite the Editor of the Advocate.

BRISCOE CARTER.

THE STUDY OF THE BIBLE.

By J. E. Pennebaker.

Bible study in childhood and youth brings into the life a blessing immeasurable. Parents who neglect the training of their children in a knowledge of the Bible are robbing them of a priceless heritage, because in this book we find the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to sustain you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's inspiration. Here paradise is restored, heaven is opened, and the gates of hell are disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, it will reward the greatest labor, and it will condemn all who trifle with its solemn injunctions.

A visitor to a penitentiary once asked the chaplain if he thought that the five hundred men incarcerated there had been surrounded by Christian home influences in their childhood. The chaplain's reply was that most of them were there because of the woeful lack of home training. The world will never outgrow the living truth of God's Word. Read it.

The poet has beautifully expressed it in these words:

Study it carefully
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell:
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.
Accept the glad tidings,
The warnings and chidings
Found in the volume of heavenly love;
With faith that's unfailing,
And love all prevailing,
Trust in its promise of life evermore.

Myrtle, Miss.

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The aim of the store is to merit fully the confidence that has been manifested by the public during its seventy-two years of merchandising history.

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MEETING OF CHURCH EXTENSION BOARD.

The Executive Committee of the Board of Church Extension of the Mississippi Conference will meet at Capitol Street Church, Jackson, Miss., on March 7, at 2 p.m. Let all applications be sent to Rev. L. E. Alford, Secretary.

W. M. WILLIAMS, President.

ANNUAL MEETING OF THE GENERAL CONFERENCE BOARD OF EDUCATION, APRIL 26, 1916.

The annual meeting of the General Conference Board of Education will be held, beginning at 9 o'clock, April 26, in the office of the Board at Nashville. All the standing committees will meet at 9 a.m. on April 25 in the office of the Board.

STONEWALL ANDERSON.
Corresponding Secretary.

The Home Circle

IT GREW.

A little boy made him a wee snowball,
And rolled it about in the snow;
And it gathered the crystals and clung to them all,
And O how that snowball did grow!
O my!
You've made one, of course, so you know!

A little boy whispered a word one day,
Unkind, of some one he knew,
And each one who heard it repeated his way
The story, till O how it grew!
O my!
And a heartache was caused by it, too.

Two little red mittens the small ball rolled
That grew in such magical way,
And a little red tongue was the one that told
The tale that grew big in a day.
O my!
Be careful, wee tongues, what you say!

—Messenger for the Children.

ITS USE.

By Catha Wells.

Mother, Leslie offered me her new hat, to wear to the house party. Isn't that grand?"

"It certainly is generous of Leslie; but you did not accept, I trust."

"Of course I did. It is so becoming; and it just matches my blue suit."

"Eunice, you know I disapprove of borrowing. It is not honest, wearing other people's clothes as if they were your own; and it is a great responsibility and risk. I thought losing Betty's necklace would teach you that."

"O mother, that necklace is a perfect nightmare yet! Why, just think, I wore old clothes and went without treats for a year to replace it. But a hat is different; it cannot come unclasped and slip off without my knowing it. Now don't worry. I'll bring Leslie's beautiful hat home as good as new."

All during the visit the memory of her mother's words clung like a shadow in Eunice's mind. When home-going time came she stood before the mirror thoughtfully pinning on the borrowed hat. It was becoming; yet, after all, it had not been the satisfaction she had expected. She had winced every time anyone had praised it.

"That hat is certainly a dream, Eunice," said her hostess. "Where did you ever come across it?"

The girl turned with her mind half made up to explain, when a shout broke in on them. "Hurry up, Eunice, we're going down to the springs for a last drink."

She kissed her hostess and ran down the stairs and out through the yard after the others. At the first bend she saw they had chosen the bramble path where the trees and brush crowded one another for space. It was too late to go back to the house with her hat, so she hung it on a fence post and hurried into the thickest after the others.

One last drink of spring water, one last singing of "Auld Lang Syne" and the party trudged up the bramble path and out into the open.

Eunice glanced at the empty fence post. "Why, where's my hat?"

"Where did you leave it?" asked one of the boys.

"On the post."

"Well, Eunice," he started on a run, "don't you know that that is the calves' pasture? They will eat anything from chocolate drops to tin cans." He bounded over the fence and picked up a crumpled mass of straw and mud. "Is this your hat, Eunice?"

"Yes," Eunice gulped hard. She didn't intend to cry here before everyone; besides, crying never would restore that hat. She reached for it.

"Oh, they have chewed and pawed it till it is of no earthly use."

"Yes," said Eunice bravely, "it is of use: it's going to be worth thousands of dollars to me. I think I'll put a glass cover the kind you see over cheese in grocery stores over it and keep it till till—well, to tell you the truth," though she laughed, there was a sob just beneath the surface, "till I learn to mind my mother and not to wear things that belong to other people."—Christian intelligencer.

THE BLIND ALLEY OCCUPATIONS.

"It is now twenty-five years since I began to ride with you," I said to an elevator man yesterday.

"Yes," he replied in a melancholy way.

After twenty-six years' experience he runs an elevator no better than in the first year. In twenty-five years this man has passed from boyhood into full maturity.

In twenty-five years, moreover, he has lost rather than gained in strength. Happy hopefulness has passed into the sadness of non-achieving. The possibility of doing something worth while has faded into a fixed certainty of comparative failure.

At the age of eighteen he had entered into a blind alley, and for twenty-five years he has been coming nearer and nearer to its dark, impenetrable wall.

What should this man twenty-five years ago have done?

What should the tens of thousands of boys, who are thinking of how to earn a living, or of choosing a vocation, do? They should put before themselves formally and constantly the thought of entering a calling in which the demand is for power to work hard and even harder, for a brain ever clearer and stronger, for a resoluteness higher, and for a capacity always becoming deeper and broader. They should require of themselves the best that lieth in them. They should spurn the easy job. They should covet a hard one. They should transmute possibilities into powers and powers into achievements. The late Booker T. Washington said to me once: "It is a very good thing for a man to have a very hard job."

These boys should also set their faces toward a calling of increasingly progressive returns. Their earnings they should double every decade.

They should choose a work of which the demands become severer the longer it is pursued.

They should follow a calling which allows a better doing of its work every year and which makes the laborer a better man each year of his labor. Such a work responds with values in money, in direct results, in the regard of friends, and in the respect of the community.

The advisers of youth—parents, teachers and ministers—owe to boys a high duty in making keen and distant the difference between an occupation which is a blind alley and an occupation which is an avenue leading to larger opportunities, wider vision and richer service.

They should ever uphold the ideal of a calling which demands the noblest qualities of intellect, of heart, or will, and of the whole character.

The blind alley cannot lead to positive destruction. Its end is not a precipice, but rather the blind alley is a prison in which the higher life is both smothered and starved.—Charles F. Thwing, President Western Reserve University, in Detroit Tribune.

MRS. LILY MEEKINS.

Mrs. Lilly M. Meekins was born in Covington, La., November 12, 1819, and died January 9, 1916, at Mary Werlein Mission in New Orleans, La. Her parents were Ethan A. and Melinda M. Colton. She was married quite young to Mr. John Meekins and had one child, an invalid, Nellie Meekins, who died just a few months previous to her mother's death. She has been a widow and resident of New Orleans for forty years. Sister Meekins was one of the best and most successful among the Christian workers of the Southern Methodist Church. Her niece says of her: "She was sometimes called impractical, but she might better have been called 'impractically practical,' for after all she took the shortest cut to accomplish her work, getting straight to the hearts of her people by Christ's method of unselfish devotion and service. Her methods often appeared impracticable and strange because they were so rare and unusual in their absolute unselfishness."

My first acquaintance with Mrs. Meekins was in my early ministry, when I was pastor and she a member of Louisiana Ave. Church. I soon realized that I had in my flock there no one more consistent and true in the Christian walk, and none more zealous in efforts to win souls. Ever ready in prayer and active labor to seek and save the lost. Always in her place at divine service, she frequently brought with her fresh material of unsaved persons that they might be converted. In those days the call to the altar for prayer was scarcely ever omitted, and when mourners were called Sister Meekins was always right there, kneeling with the penitents and helping them to find the Savior.

When she was put in charge of the Tchoupitoulas Street Mission, as it was first called, all who knew her declared that no better choice for a manager could have been made. Her whole career in that needy and spiritually dark section of the city was one of splendid success, as she went about and into the homes of the neglected, and the afflicted, and the sinful, carrying her heart of intense affection and telling of her one desire to help them to a better life, and inviting all to come to the Mission and find the Man of the Cross—always ready to sympathize, heal and save unto the uttermost. It would scarcely be possible to count the great number of people helped, saved, and made gloriously happy in that modest little Mission, always bright with the presence of the Master. Sister Meekins was the center and inspiration of the good work, and difficult indeed will it be for another to fill her place.

She hath done what she could; her record is on high, and her crown is studded with stars. Suddenly called home, she was ready; and the quiet, consecrated, loving, faithful and ever-at-work Christian fell on sleep, and awoke in glory.

JOHN T. SAWYER

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

A REGRETTABLE OCCURRENCE.

We inferred from the press dispatch sent out from Baltimore, Md., last week that the Commission appointed to pass upon the question of priority between Philip Embury and John Street Church in New York and Robert Strawbridge and the Sam Creek Log Meeting-House in Maryland had held a harmonious session and had reached a unanimous conclusion. But the New York Christian Advocate of February 3 discloses the fact that this unhappily was not true. It now appears that of the seven men who represented the Methodist Episcopal Church on the Commission, the three from New York, Dr. W. V. Kelley, Dr. H. K. Carroll, and Dr. J. S. Chadwick, presented a statement calling attention to the action of the College of Bishops of the Northern Church advising that no meeting of the Commission be held until after the approaching session of their General Conference, and affirming that the action which they (the Bishops) had taken was "in effect an impeachment of the fitness and competency of the Commission to make a fair and impartial historical inquiry and reach a decision that would command respect." These gentlemen, furthermore, declined to participate in the proceedings of the Commission or to accept its findings.

Undeterred by the withdrawal of the New York representatives, the other members of the Commission, including four representatives of the Methodist Episcopal Church, since all were on the ground, decided to proceed with the task which had been committed to their hands. Fourteen members were present, as follows: H. M. Du Bose, W. F. Tillett, and J. B. Myers, of the Methodist Episcopal Church, South; H. L. Elderdice, W. H. Litzinger, J. M. Sheridan, Frank T. Little, Daniel Baker, W. A. Atwood, and T. W. Donoho, of the Methodist Protestant Church; W. F. Conner, J. F. Goucher, C. W. Baldwin, and E. L. Watson, of the Methodist Episcopal Church.

Dr. H. M. Du Bose was elected chairman, and Dr. E. L. Watson was named as secretary. After giving a whole day to the consideration of the evidence, which included more than two hundred volumes and manuscripts, at a late hour at night a vote was taken by secret ballot, the result being, as was stated in the Advocate last week, that every commissioner present declared in favor of the claim of priority for Strawbridge and the Sam Creek Log Church.

It is much to be regretted that the Commission was unable to discharge the work which it was constituted to do without the unpleasant development brought about by the members from New York and the Board of Bishops of the Methodist Episcopal Church. For the Bishops to have named the representatives of their denomination on the Commission, which was duly authorized by their General Conference, and subsequently to have joined in "impeaching its fitness and competency," before it had even assembled, seems to us to have been a strange course of procedure for that dignified body.

We are also sorry to note the following language in the brief editorial mention made of the work of the Commission in the New York Christian Advocate: "The case of New York was not presented, and the Joint Commission (composed with one exception of men from Maryland and the farther South), after deliberation, voted unanimously in favor of the Maryland contention." Did the mere fact that these men happened to be "from Maryland and the farther South" disqualify them for being honest, fair, and accurate in making a purely historical investigation? The one member from elsewhere, presumably from the North, who served on the Commission does not appear to have been controlled by sectional prejudice in the vote which he cast; and it seems a pity that the members from the "farther South" should in advance have been pronounced incapable of rising to that level. It may also be well to note that, though the "case of New York" may not have been "presented" by special advocates, it was carefully probed into and considered by the scholarly and capable men conducting the inquiry.

But regrettable as was the withdrawal of the New York members of the Commission, under the attending circumstances, the decision which that body reached will, in our opinion, carry with it much weight and be generally accepted as finally determinative of the questions at issue. A paper from the pen of Dr. Goucher which is said to deal exhaustively with the subject has been promised the public in the near future, and will doubtless be awaited with much interest.

HOLDS TO HIS MOTHER'S FAITH.

We are reproducing from the New York Christian Advocate this week a remarkably forceful and pertinent sermon by Bishop J. C. Kilgo, which we hope none of our readers will overlook. Our distinguished contemporary refers as follows to this vigorous discourse:

"Bishop Kilgo's sermon is of a quality that will commend it to a wide circle. Complying with our request for a discourse for publication in The Advocate Pulpit, he wrote: 'You will find at least that I still hold to a calico theology. I confess I got it from my sainted mother, and after all the studying I have done, I have come back to her faith, the faith in which she lived her beautiful life and went away with joy and assurance. I do feel that we are suffering from the delusions of a secularized faith. If you decide to publish my effort at a written sermon, I pray it may help some toiling saint along the road to the city of our God, where I hope to get some day, I trust, before the sun goes down.'"

A MOST IMPORTANT AND URGENT MATTER.

No institutions in Mississippi and Louisiana are doing a nobler work than our two Orphanages at Jackson and Ruston. Both of them are making records that deserve hearty commendation, and they should be kept well supplied with the means and facilities to discharge efficiently the sacred task of caring for the orphan children of the Church, which has been committed to them. What they most need is a REGULAR income sufficiently large to cover their monthly expenses as they become due. With perhaps more money in the treasury at one time than is immediately needed and none at another time, our Superintendents find it difficult to keep in operation such a system of management as they desire. Borrowing money is always an unpleasant and hazardous thing for an institution that is dependent upon voluntary benevolence for its maintenance. If our churches and Sunday schools would adopt the plan of making on one Sunday in each month an offering for the Orphanage which it is expected to help, measuring up to a certain pledged amount wherever it is possible, the annoying financial problems which so often confront the Managers of these institutions would be effectively solved. Recognizing this fact, the two Mississippi Conferences at their recent sessions adopted the following resolution:

"Realizing the need of adequate financial support for our Orphanage and the necessity of a systematic plan for contributions to meet the monthly obligations of that institution,

"Resolved, That all our pastors, Sunday school superintendents, and other members be urged to observe one Sunday in each month for regular contributions to the Methodist Orphanage, and that the same be sent promptly to the District Secretary of the Home in each presiding elder's district, or to Rev. J. B. Randolph, Manager, Jackson, Miss."

We are informed that a copy of this resolution has been mailed to every Methodist pastor and Sunday school superintendent in the State of Mississippi, and it is to be hoped that they will without delay act upon these suggestions of their Annual Conference. Here also is an opportunity for the District Secretaries of the Home to do some good work. We have in hand a printed card from the District Secretary of the Corinth District, Rev. R. P. Neblett, of Ripley, Miss., which shows that he is energetically bringing this matter to the attention of the brethren in his territory. His activity in this respect is much to be commended.

The Mississippi Orphanage is in urgent need of funds at this time. Rev. J. B. Randolph, the Superintendent, writes us as follows: "We now have about 215 or 220 children in the Home. We need a boiler to heat our main building, the girls' dormitory, and the laundry. Besides this, we need at least $1000 to make some needed repairs. The roofs of the three buildings need attention—the leaks are causing the plastering to fall off. The front porch has decayed until it needs to be made almost new again. These needs are urgent. But we are not now getting as much money as is necessary to meet our unavoidable running expenses."

This is a call which should be given a prompt and generous response. True, there are many other demands, but we should not let anything keep us from providing for these more than 200 children who have only the Church to look to for their care and support. No other cause will be hurt by what may be done for this one. So, let the matter be taken up in every community at once and let Brother Randolph hear from every church and Sunday school in Mississippi at the earliest day possible.

GOOD FOR GRENADA!

Bishop James Atkins spent Sunday, January 30, at Grenada, Miss., in the interest of the movement to secure $50,000 for Grenada College. He occupied the pulpit of our Church at 11 a. m., and, following his able and appealing discourse, a collection amounting to about $6000 was taken in cash and subscriptions. The claims of the institution were subsequently presented to others and the total amount pledged was increased to approximately $10,000.

This is an excellent showing for Grenada and demonstrates that the people of the city in which the College is located are strongly attached to it and are truly interested in its future. This generous subscription ought to serve as a challenge to the Methodists in other North Mississippi towns and cities and lead them to get busy and lend a strong helping hand to this important undertaking. Including the subscription secured at the late session of the North Mississippi Conference, at New Albany, the amount now pledged is about $30,000, and the canvass is yet scarcely under way. We congratulate President Countiss and Commissioner Jaco upon this fine beginning. This movement in behalf of Grenada College will succeed. But it behooves the 60,000 Methodists of North Mississippi to lay themselves out to make the measure of success achieved as large as possible. A hundred thousand dollars would not be adequate to do for Grenada College what really ought to be done, though it would vastly increase its facilities and widen the reach of its influence.

PERSONAL AND OTHER NOTES.

Rev. A. I. Townsley, of Crowley, La., will assist Rev. C. M. Morris in a revival meeting at Epworth Church, this city, which is to begin on February 20.

A correspondent writes us that the general outlook for the work in the Seashore District is very hopeful. Manned as that important field is, this information is not surprising.

Dr. Theodore Copeland, of Hot Springs, Ark., has recently assisted Rev. A. N. Goforth, formerly of the North Mississippi Conference, in a successful meeting at Wagoner, Oklahoma.

Rev. W. J. Walters is pleased with the status of his work at Chunky, Miss., and thinks that the situation is decidedly more promising than it was last year. He is serving a good people.

The Minutes of the Louisiana Annual Conference are out in their usual excellent form, and are now being distributed to the pastors. All should receive them in a few days if they have not already done so.

Rev. H. T. Young, of Amite, La., was in New Orleans last Monday, having come to the city to secure medical treatment for his little son's eyes. He finds plenty to do in his new field, and thinks the prospect is encouraging.

Plans are under way to secure a district parsonage for the New Orleans District. A number of leading Methodists of the city held a meeting last week in the interest of this enterprise, with results that were stated to be gratifying.

Rev. W. C. Carlisle, of Guntown, Miss., states that his work is in an encouraging condition, and that he is hopeful of good progress being made during the year. We make grateful acknowledgment to him for a club of 6 subscriptions to the Advocate.

Brother F. A. Howell, of Durant, Miss., has sent for a list of our subscribers at that place, and states that he will look after the matter of getting them to renew. The Advocate has a number of fast friends among the Methodists of that progressive little city.

Mr. L. Lagrone Tigert, of Ripley, Miss., who is Sergeant-at-Arms of the Mississippi State Senate, is a member of the Senior Law Class at Millsaps College. It is stated that after his graduation he will probably locate at Laurel, Miss., for the practice of his profession.

Rev. J. F. Foster of Shreveport, Rev. F. R. Power and Mr. T. F. Smith of Pelican, and Mr. O. F. Moore, of Mitchell, La., were in New Orleans this week to attend the Masonic Grand Lodge of Louisiana, and complimented the Advocate office with a call.

Mrs. Moore, the widow of Rev. J. H. Moore, late of the Mississippi Conference, was married on January 25, 1916, to Rev. J. R. McGlaun, of the Alabama Conference, whose home is at Coffeeville, Clarke County, Ala. The Advocate extends congratulations and best wishes.

We are indebted to the following friends, to whom acknowledgment has not elsewhere been made for two or more subscriptions sent in within the past few days: Dr. J. M. Henry, Ruston, La., 2; Rev. M. M. Black, Canton, Miss., 5; Rev. J. M. Wyatt, Booneville, Miss., 7.

Rev. J. H. Bell, of Columbus, Miss., one of the North Mississippi Conference evangelists, passed through New Orleans last Saturday en route to Houma, La., where he is this week assisting in a series of revival services. While in the city, he favored the Advocate office with a call.

What about the circulation of the Advocate in your charge, brother pastor? Is an effort being made to secure renewals and new subscriptions? Our first exhibit of the standing of the districts as to circulation will be forthcoming at an early date. How will your charge appear in the list?

Rev. W. S. Lagrone, of Drew, Miss., says: "Things are moving along well here and we have the promise of a good year. I am serving a good people, who seem to be ready for any good work; but there is much to do." Brother Lagrone's letter brought us 7 subscriptions, for which he has our thanks.

In a brief note referring to what the city of Grenada had done for Grenada College, Commissioner B. P. Jaco says: "We have had gratifying success at other points also. I will go to Senatobia next Sunday, February 6, and probably to Corinth the Sunday following. The movement is about to move."

Dr. I. W. Cooper, President of Whitworth College, was in New Orleans the latter part of last week and brightened our sanctum with his genial presence. He stated that the work is progressing finely at Whitworth. The Commencement sermon of that institution will this year be preached by Bishop James Atkins.

The first quarterly conference of the Heidelberg (Miss.) charge, of which Rev. J. W. Ramsey is pastor, was an occasion of much interest. The finances were in advance of those of last year at the same date. This appointment is in the "diocese" of Rev. G. H. Thompson, who as a presiding elder ranks with the best to be found anywhere.

Dr. E. H. Rawlings, who is connected with our General Board of Missions, is a most energetic and faithful worker. He has recently met the two Conference Boards of Missions in Mississippi and has been in consultation with the presidng elders of the two Conferences with a view to strengthening the missionary interests of the Church in that State. Dr. Rawlings' activity in the field is much to be commended.

On Friday evening, February 18, the Carrollton Avenue Church, New Orleans, will celebrate its thirtieth anniversary. An interesting program will be rendered and the ladies of the congregation will serve refreshments with a view to securing funds needed to aid in carrying forward the work. The exercises will begin promptly at eight o'clock p. m. The general public, and especially the Methodists of the city, are cordially invited to be present.

Rev. C. M. Simpson has recently succeeded in carrying forward to completion the new Oak Lawn Church of Dallas, Texas. This fine structure, including the equipment and grounds, is valued at $100,000. It was formally opened on January 23, with a brilliant sermon by Bishop E. D. Mouzon. Brother Simpson, who is one of the most efficient young ministers in the connection, is an ex-Mississippian and a Millsaps College man.

Rev. W. D. Bass, of Corinth, Miss., writes as follows: "Brother T. H. Dorsey, our new presiding elder, has started off nicely on the Corinth District. The people are delighted with him. Brother J. E. Cunningham has made a fine impression at First Church. Brother D. L. Cogdell is preaching the old-time gospel with his usual earnestness at Southside, and the Corinth Circuit people were never better pleased than they are with Brother A. L. Davenport."

From Flora, Miss., Rev. M. F. Adams forwarded to us on the 3d inst. 2 new and 3 renewal subscriptions, appending in his communication the following statement: "I find the Advocate highly thought of by the people in this charge who are subscribers, and it is my purpose to try to extend its circulation among my members." Brother Adams is one of the promising young pastors of the Mississippi Conference, and does not believe in neglecting any interest of the Church.

Rev. P. D. Hardin requests us to state that the Jackson District Conference will be held at Raymond, Miss., beginning with the opening sermon on Monday night, May 8, by Rev. T. H. King, of Terry. Brother Hardin adds: "The outlook over the district is very encouraging. The pastors are all at their posts and without exception have begun well. We are with you in the campaign to increase the circulation of the Advocate. You are giving us a splendid paper, and it should be read by all our people."

Rev. W. A. Bowlin, of Cedar Bluff, Miss., writes: "The work has opened well in this charge. The attendance upon public worship is large and the outlook is encouraging. Our first quarterly conference was held here January 29 and 30, with the collections 30 per cent in advance of those of last year at the corresponding date. Rev. W. W. Woollard, our presiding elder, preached a great sermon on Sunday, to the delight of all who heard him. I am taking care of the interests of the Advocate; I cannot get along without my 'assistant pastor.'"

Rev. J. F. Campbell, of Benton, Miss., gives us a club of 6 subscriptions to the Advocate, and appends the following note: "We are having a good time among this good people. The presiding elder, Brother Hardin, is to be with us Saturday and Sunday, February 5 and 6, and you know that we will have a good time then—a good, old-fashioned country dinner on the ground, with plenty of well-cooked fresh meat, sausage, etc." With the prospect of such a spread in contemplation, along with a sermon by Brother Hardin, we think that Brother Campbell was fully warranted in growing enthusiastic over what he had ahead.

The Holly Springs (Miss.) Reporter, in a recent issue, says: "The attendance upon the services at the Methodist Church here increases each Sunday. The main auditorium was crowded to its capacity last Sabbath, January 30, both in the morning and evening." Dr. H. G. Henderson, the popular pastor, recently organized at Holly Springs an Epworth League with 30 members. He is the President of the North Mississippi Conference Epworth League Board, and believes in setting a good example in the promotion of that important work, which means so much to the young people of the Church.

We are informed that the campaign to raise $500,000 for Emory University in the city of Atlanta has been a complete success, and that possibly more than the expected amount will be secured.

"Heroes of the Faith and China" and "A New Light in an Old Land" are the two volumes that have been prepared for use in our Sunday schools during the present year. The two books can be had for 20 cents, and they ought to be secured and used by every school from the largest to the smallest. Order of the Department of Sunday School Supplies, Smith & Lamar, Agents, Nashville, Tenn., or Dallas, Texas.

The Editor was delighted to have as visitors last Saturday morning Mr. and Mrs. F. A. Burgess, who were married at Shelby, Miss., by Rev. W. M. Campbell on Feb. 1, and who had come to New Orleans on their honeymoon trip. The bride was formerly Mrs. Goldie M. Winkler, and is the accomplished daughter of Dr. and Mrs. T. J. Mayers, of Shelby, where she is noted for her activity in church work and has a wide circle of friends and admirers. Mr. Burgess is a prominent young Mississippi business man, being connected with the Interstate Coffee Company at Natchez. For the present, the happy young couple will make Shelby their home.

The services at the Carrollton Avenue Church of this city were of unusual interest last Sunday. A large congregation greeted the pastor, Rev. N. E. Joyner, at 11 a.m. who delivered a very impressive discourse. The evening hour was given over to the graduating exercises of four gradnates from the Teacher-Training Class of the Sunday school—Miss Ruth Chalmers, Miss Edna Desemar, Miss Emma Kuntz, and Mrs. C. H. McFee, each of whom took part in the excellent program rendered. The music was especially good, and the diplomas were happily awarded by the Sunday school superintendent, Mr. John Carter. Miss Eddie Bentley, the accomplished teacher of the graduating class, is to be congratulated on the splendid showing made by these young ladies.

Brother J. H. Blakemore, of Corinth, Miss., writes: "We rejoice with you over the showing made by the Tupelo Sunday school, and we congratulate the Tupelo Methodists. Considering the size of the town, it was 'great,' the record being 835 scholars present; collection, $79.61. First Church, Corinth, had present at Sunday school this morning, Feb. 6 (and it was a rainy day), 1115, and the collection was $104. We expect a still larger attendance next Sunday, as we hope to have Miss Kilpatrick and Mr. R. M. Weaver with us. They have been with us only one Sunday this year. We always do better when they are at home. Mr. Weaver is our superintendent, and Miss Kilpatrick is the teacher of the Young Men's Bible Class." The foregoing leads the Editor to say, **Great also is Corinth.** Tupelo has no monopoly of greatness.

MEETING OF THE HOSPITAL COMMISSIONERS.

The Board of Commissioners of the Methodist Hospital, Memphis, Tenn., will meet in annual session in the First Methodist Church of Memphis, Tenn., on Tuesday morning, February 29, at 10:30 o'clock. Lunch will be served at the Church, and during the afternoon the Commissioners will visit the Hospital grounds in a body and look over the site. All matters pertaining to the Hospital will be open for discussion and consideration at this meeting. All interested friends will be welcome.

JOHN H. SHERARD, Chairman.

NORTH MISSISSIPPI CHURCH EXTENSION BOARD.

The President of the North Mississippi Board of Church Extension, Rev. W. S. Lagrone, has called a meeting of the Executive Committee of said Board to meet in Winona, Miss., on March 9, 1916. The purpose of this meeting is to pass on applications to the General Board for aid.

All parties requesting application blanks will please state what blanks are desired. These blanks are of four kinds and are as follows: (a) Church Aid, General Board; (b) Parsonage Aid, General Board; (c) Church Aid, Conference Board; (d) Parsonage Aid, Conference Board. Application blanks, and the Church Extension Manual, which gives minute directions for properly filling out the application blanks, will be sent by me to parties requesting them for application purposes.

All applications must be sent to the Secretary in time for him to reach Winona with them on March 9.

JAS. T. McCAFFERTY, Sec'y.
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. E. V. ODEN EVANS died on Jan. 14, 1916, at the home of her daughter, Mrs. H. P. Matthews, at Greenwood, La. The deceased was born on July 11, 1849, at Bethesda, Tenn. Sister Evans had resided in this town since 1891, during which time she made many friends. In vain did loving hands do all within their power to alleviate her sufferings and keep her with us. She said she was trusting God. Hers was a busy life up to her last illness, which lasted many months. Looking on her hands, we thought of the many times they had ministered to the sick and suffering ones about her. She joined the M. E. Church when fifteen years of age. Eight grown children survive.

A FRIEND.

The hearts of those in our home and vicinity were made to grieve over the loss of our friend and brother, J. W. STRONG, who had lived to a ripe old age of 66 years. He had hoped to be taken suddenly from his suffering, and God in his infinite mercy saw fit to change him in the "twinkling of an eye" to that happy home to which he had been preparing for years to go. Brother Strong leaves a wife, nine children, and a host of friends to mourn their loss. He was a faithful friend to the Church, having served as a steward for 22 years. His life was a benediction to all who knew him. While we regret to lose him, we know there is one more added to the number of God's people in that home beyond. May God's blessings be showered upon all his loved ones and may the beloved wife be comforted by these words: "Blessed are they that die in the Lord!" A FRIEND.

Utica, Miss.

Mrs. STACIA BARKSDALE MARTIN was born in 1832. With the exception of the first two years of the Civil War, when she lived at Woodville, Miss., her life was spent in or near the town of Magnolia, Miss., and in the latter place her earthly life came to its end on Nov. 3, 1915. Sister Martin was the mother of three sons and four daughters, all of whom, save one son and one daughter, survive. This good woman became a Christian in early life, and was a devout member of the Methodist Church to the day of her death. She always manifested great interest in the visits of the pastor, and frequently made fervent responses while he prayed. In her last illness she expressed a willingness to depart and be with the Lord. Among the last utterances heard to fall from her lips was an allusion to the "house not made with hands."

Funeral services were conducted from the home of her son, D. W. Martin, and the body was laid to rest in the family burying-ground near Muddy Springs Church, the writer and Brother F. B. Ormond officiating. May the sorrowing ones meet her again!

J. A. MOORE.

WILLIAM S. AKIN was born on May 3, 1845, and died at his home in Union Parish, near Bernice, La., on Dec. 28, 1915. He was converted and joined the Methodist Episcopal Church, South, in early life. His death, although not wholly unexpected, was a great shock to his family and many friends. He suffered much, but he bore his afflictions with Christian fortitude. He believed that "all things work together for good to them that love God." He loved God and trusted in him and did not fear death. When the messenger came he was ready, and rejoiced that he was soon to enter upon that rest that shall never end. He passed quietly and peacefully away. He was a devoted husband and an affectionate father. He served his day and generation well. He will be sorely missed in the church and community. Many weary itinerants who found a resting place under his roof, and a cordial welcome at his table, will in the great day rise up and call him "blessed." His tired body was laid to rest in old Alabama Cemetery, where it will await the resurrection morn. May our Father in heaven comfort and sustain the bereaved ones! J. O. BENNETT.

On Sunday morning, Nov. 7, 1915, at 2:30 o'clock, the death angel came for our beloved friend, Mrs. ANN ELIZA JONES, at the ripe age of 90 years. "Grandma," as we loved to call her, was born in Dinwiddie County, Va., on March 16, 1825, and was a granddaughter of Captain Williamson Coleman, who figured in the Revolutionary War. She was also related to Mrs. Pickens, wife of Gov. Pickens, of South Carolina, and Mrs. Wheeler (nee Hallette Erminie Rives), and to Armelia Rives, now Princess Troubetzkay. Her married life was spent in Greenwood, La.; here she celebrated her ninetieth birthday last March, when relatives and friends with gifts and good wishes participated in the joyous occasion. She has been a member of the Methodist Church since the age of fourteen. She was devoted to her Church and her Lord, and was generous and kind-hearted to all. She possessed a remarkable memory, a mind stored with gems of verse and enriched with beautiful passages from the Scripture, which she loved and cherished in her heart. Two children survive her, a daughter, Miss Pinka, who lives in Fort Worth, Texas, and a son, Joshua Green, of Shreveport, La. Her life was that of a noble-hearted Christian. She was ready and waiting to meet her God when he should call. Her friend,

EMMA PHILLIPS.

LEWIS FLEWELLAN CLOWERS PEARCE was born in Oxford, Ala., on Feb 29, 1870, and died near Belcher, La., on Dec. 7, 1915. He came from Oxford, Ala., to Louisiana in 1889 and had lived near Shreveport and Belcher ever since he came to this State. Mr. Pearce was married in 1803 to Miss Helen Kendall, of Dallas, Texas, and they had resided near Belcher continuously since their marriage. Ellie, as he was familiarly called by his friends, was always ready to lend a helping hand in humanity's hour of need, and as a member of the Church he was a tower of strength in every good cause to the extent of his ability. As friend, husband, father, son, brother, and neighbor, he was excelled by no man. He had no enemies and his friends were coequal in number with his acquaintances. His lovely home, presided over by a kind and generous host and hostess, was a synonym of hospitality for all who entered its wide-open doors. During the last few years of his life Mr. Pearce declined in health and, in spite of the most skillful medical treatment, he grew worse and worse until his friends felt the greatest solicitude; but the sad end came even sooner than was expected. A large family connection holds his memory in the fondest esteem. He leaves a devoted wife and several lovely children, three brothers, W. C. Pearce, Preston Pearce, and George Pearce; also two sisters, Mrs. J. McW. Ford and Miss Susan Pearce, all of whom sadly mourn this loved one's departure. Only a long life of Christian fortitude and faith in Christ sustains the grieved father and mother, Mr. and Mrs. J. T. Pearce, as they mourn the absence of their children, as they depart one by one beyond the veil.

"No wherefore? nor to what good end?
Shall, out of doubt or anguish, creep in our hearts,
We bow our heads. He giveth His beloved sleep."

E. J. FULLILOVE.

The Nashville Advocate and Alabama Advocate will please copy.

Have Dark Hair and Look Young

Nobody can Tell when you Darken Gray, Faded Hair with Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.—Adv.

AGENTS: $6 PER DAY AND UP
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Out of work? Got a lot of spare time? Handling a poor line now? We want an active man or woman in each town to open an agency for our famous
NON-ALCOHOLIC FOOD FLAVORS
Colors, Soaps, Perfumes, Toilet Preparations, etc. Over 100 different varieties. Flavors put up in tubes, not bottles. Fast sellers, steady repeaters. Every home a customer. Commissions paid in real money—$4, $6, $8, $10 a day. Little or no capital required. Experience unnecessary. Full instructions for beginners. Fine light sample case furnished. Write for full particulars FREE
AMERICAN PRODUCTS CO., 4191 Third Street, Cincinnati, O.

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SEED FREE
OUR OFFER $10.00 in gold for the biggest Tomato grown from our seed. We will send you FREE a package of seed of the Ponderosa Tomato, the largest of all tomatoes in cultivation, delicious flavor, very solid and has few seed, color crimson purple, excellent for home use or for shipping. This is the ideal tomato. Give it a trial. Package of seed and annual catalogue sent on request.
Prize awarded September 1st, 1916. Affidavit from weigher will be accepted.
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PENTECOSTAL PUBLISHING CO., Inc., LOUISVILLE, KY.

Why Suffer With Backache, Kidneys or Rheumatism Now?

Dear Readers:

Before using "Anuric Tablets" I had such a terrible backache that I could hardly do my housework, but after taking one box I could do my work with comfort. I take pleasure in recommending both "Anuric" and "Favorite Prescription," as they have done wonders for me. I would advise others to try them because I know they will find great relief. You all have undoubtedly heard of the famous Dr. Pierce and his well-known medicines. His late discovery, "Anuric," is one that has been successfully used by the physicians and specialists at Dr. Pierce's Invalids' Hotel and Surgical Institute, In Buffalo, N. Y., for backache and kidney complaint. It is good for diseases arising from disorders of kidneys and bladder, such as backache, weak back, rheumatism, inflammation of bladder, scalding urine and urinary troubles.

Mrs. S. M. SIMONS.

Note: No matter where you live, Dr. Pierce can help you if you suffer from any of the chronic complaints, pains and aches which so often afflict mankind and womankind. You and Dr. Pierce can get together, by mail, without anybody knowing it, and he will give you his careful, simple, expert advice as a physician, without fee.

To prove that "Anuric" is a certain uric acid solvent and conquers headache, backache, kidney and bladder disease, and rheumatism, send 10 cents to Dr. Pierce for a large trial package of ANURIC, and send for FREE medical treatise on any chronic disease which you may name. Scientists affirm that this remedy is thirty-seven times more potent than lithia. If you are a sufferer, go to your druggist and ask for a 50 cent box of "Anuric."

Get good blood through the use of Dr. Pierce's Golden Medical Discovery. Sold in either tablet or liquid form.

MINISTER TELLS HOW HE WAS RESTORED TO HEALTH.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently:

"Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected and I was seriously threatened with nervous prostration. I could not sleep at night and was so nervous that I would start at every little noise. My appetite was poor and it seemed almost impossible for me to gain strength. Through the advice of a friend I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and wornout feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night and would awake in the morning feeling rested and refreshed. Since that time, whenever I am overworked or feel "rundown" I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles' Nervine will prove equally beneficial to others who are nervous and run-down from overwork or from any other reason, and if it fails to benefit you your money will be cheerfully refunded. It can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.

MERIDIAN DISTRICT NOTES.

"Success comes in CANS, and failure in CAN'TS." The work starts well throughout the district, and the brethren, both laymen and preachers, who were at the District Stewards' meeting, had "the upward look" and seemed determined to eliminate the "CAN'TS" this year.

Rev. H. B. Watkins, Rev. J. A. Moore, Rev. B. L. Sutherland and Rev. H. S. Westbrook, the new pastors at Meridian, have all started well, and they, with their people, are planning great things for the year's work. Brother Westbrook will soon be in a new bungalow parsonage at Seventh Avenue, and Brother Sutherland and his people are laying plans and gathering materials for a splendid new parsonage at Poplar Springs.

Rev. J. T. Leggett begins this, the last year of his quadrennium as presiding elder with his usual manifest interest in getting all of the departments of the Church started right. His superior pulpit ministrations, executive discretion, and uniform brotherliness have rallied the forces of the district to his leadership, and victory is confidently expected.

Rev. D. E. Kelly and Rev. S. E. Kirby, his singer, have recently closed a gracious revival with Brother McClelland at DeKalb, which resulted in a general uplift to the town and surrounding country.

The following brethren of the district attended the Laymen's Convention at Jackson, Jan. 26-30: Revs. J. T. Leggett, C. C. Evans, J. F. McClelland, A. M. Broadfoot (and one of his laymen), H. B. Watkins, Brother L. P. Brown, Dr. J. W. Beeson, and J. L. Decell.

NUNTIUS.

WIGGINS, MISS.

Our church here observed the week of prayer in a way that proved beneficial and helpful to all concerned. Each night we studied one of our mission fields and made our workers there the objects of special prayer that night. We began with an attendance of 23 and on the closing night had 63 present. The average attendance was 46. The self-denial offering was $9.25. The Tuesday following we began a revival meeting and closed it last Sunday, Jan. 30, running 19 days. Rev. P. H. Howse, of Hattiesburg, did the preaching after the first week, and Mr. Geo. Avery of Biloxi led the singing. This is the fourth time that Brother Howse has helped me in revival work, and at no time was his work more effective than in this meeting. His sermons were thoroughly Scriptural, logical, and powerful in their appeal to the reason and intellect. He was unsparing in his condemnation of all forms of sin, thereby arousing criticism, but he fearlessly stood his ground and won the approval of all the earnest Christians who heard him. Brother Avery did most effective work as a leader of song and as a soloist. He speedily won the respect and esteem of all our workers, and, with them, gave us the best singing we have ever had here. Our preachers ought to keep him busy. According to my best judgment we had a genuinely good meeting—the best I have known in my 12 years in the Mississippi Conference—not in the number of accessions to the church membership, but in the depth of conviction shown and by the sincere and earnest penitence of those who sought to know the Lord. Our fast day was notable from the fact that we had to hold two altar services, and after that, before we could leave the house, there were three distinct groups of people praying for and pointing some penitent to Jesus. I can never forget the scenes and experiences of that day. Twice during the meeting, at critical periods, when the rain bade fair to hinder the work, prayer was offered in faith and the skies cleared and the work went on. Perhaps no other one happening of the meeting made a deeper impression on careless men of the town than that. I do not know how many conversions and reclamations we had, but there were many; 22 united with the Church, most of those joining being adults. Beside paying my helpers well, a thank offering for missions was taken that will insure the payment of the assessment on this charge in full, I think. On last Saturday night, with two moving picture shows in full blast, the church building was full to its capacity, and on Sunday every seat and all available chairs were filled. My physical strength held out well, and I am deeply grateful to my Heavenly Father for his mercies.—James L. Sells, P. C.

TO THE PREACHERS AND PRESIDING ELDERS OF THE LOUISIANA CONFERENCE.

At the suggestion of Bishop Atkins, the presiding elders adopted the form of report which was printed in the official organ of the Conference a few weeks since. The preachers in each district are to make their reports upon the blanks that will be furnished them by the presiding elder, to the presiding elder, who will, from the reports gathered from all the preachers in his district, make a report for the whole district to the Bishop, and also send a district report to each presiding elder. These reports will be made quarterly, without any reference to the quarterly meetings. For instance, the first quarter of the Conference year closes with the third Sunday in February. During the week before that day the presiding elders will send a blank for the preacher to fill out, to each preacher in his district. He reports everything up to and including the third Sunday in February. He sends this report to his presiding elder as soon thereafter as possible and the presiding elder fills out his district blanks and forwards them to the Bishop and the other presiding elders, so that each presiding elder will have a quarterly report from each charge and preacher.

These blanks will be sent out to the preachers quarterly. The next report will come after the third Sunday in May.

Please fill out and return the blank sent to you to your presiding elder as soon as possible.

BRISCOE CARTER,
Ruston, La. Chairman.

Woman's Crowning Glory

is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price $1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

I have thought many a time that every swearing man ought to command some lonely island to himself—get off like Robinson Crusoe, and curse it out among the goats.—Sam Jones.

SWAMP-ROOT SAVES KIDNEY SUFFERERS.

You naturally feel secure when you know that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is absolutely pure and contains no harmful or habit producing drugs.

The same standard of purity, strength and excellence, prescribed by Dr. Kilmer many years ago is maintained in every bottle of Swamp-Root.

Swamp-Root is scientifically compounded from vegetable herbs. It is not a stimulant and is taken in teaspoonful doses. It is not recommended for everything. According to verified testimony it is nature's great helper in relieving and overcoming kidney, liver and bladder troubles.

If you suffer, don't delay another day. Go to your nearest druggist now and get a bottle. All drug stores sell it in two sizes, fifty cents and one dollar.

However, if you wish first to try this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention the New Orleans Christian Advocate. Adv.

How To Get Rid of a Bad Cough

A Home-Made Remedy that Will Do It Quickly. Cheap and Easily Made

If you have a bad cough or chest cold which refuses to yield to ordinary remedies, get from any druggist 2½ ounces of Pinex (50 cents worth), pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking a teaspoonful every hour or two. In 24 hours your cough will be conquered or very nearly so. Even whooping cough is greatly relieved in this way.

The above mixture makes a full pint—a family supply—of the finest cough syrup that money could buy—at a cost of only 54 cents. Easily prepared in 5 minutes. Full directions with Pinex.

This Pinex and Sugar Syrup preparation takes right hold of a cough and gives almost immediate relief. It loosens the dry, hoarse or tight cough in a way that is really remarkable. Also quickly heals the inflamed membranes which accompany a painful cough, and stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. Excellent for bronchitis, spasmodic croup and winter coughs. Keeps perfectly and tastes good—children like it.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex,"—do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

An Italian university professor claims to have found radium in ordinary dew.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Positive Proof from Oldest Records that John baptized by sprinkling. 64p-book for 16 cents in stamps. Mahaffy House, Batesburg, S. C.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.

Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

HEAT FLASHES, DIZZY, NERVOUS

Mrs. Wynn Tells How Lydia E. Pinkham's Vegetable Compound Helped Her During Change of Life.

Richmond, Va.—"After taking seven bottles of Lydia E. Pinkham's Vegetable Compound I feel like a new woman. I always had a headache during the Change of Life and was also troubled with other bad feelings common at that time—dizzy spells, nervous feelings and heat flashes. Now I am in better health than I ever was and recommend your remedies to all my friends."—Mrs. LENA WYNN, 2812 E. O Street, Richmond, Va.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Such warning symptoms are a sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and inquietude, and dizziness.

For these abnormal conditions do not fail to take Lydia E. Pinkham's Vegetable Compound.

REV. A. W. HOFFPAUIR.

Rev. A. W. Hoffpauir was the son of Silas and Lucinda Hoffpauir. He was born on July 24, 1886, near Rayne, La. When but a boy he was converted at Bethel Church, in the cemetery in which he now lies. At seventeen years of age he was licensed to preach, attended Centenary College at Jackson, and afterwards Millsaps College. After his father's death, he cared for his mother and two young sisters until his mother's death. He was married on June 28, 1911, and was received on trial in the Louisiana Annual Conference at Crowley, in 1913, and was sent to the Port Vincent charge; in 1914, when the Conference met at Shreveport he was sent to the Covington charge, and died there on Nov. 8, 1915. For two years in the itinerant life, Bert was faithful, earnest, and zealous. He gave promise of making a most useful man in the Master's work.

Brother Hoffpauir had completed his Conference course, and had everything ready to go up to Conference and be received into full connection. But when his name was called, his elder announced that he had answered to the roll-call above.

He loved God, was conscious of a saving experience of grace, and in his last talk with me said: "Brother Bowman, while the work is hard here and there seems to be so little to encourage one, I do not want this place to be left without a preacher, and I am willing to stay here another year to endure the trials, and trust in God to give us the victory."

This I ever found to be the spirit that moved Bert. He was as true as steel and had a strong desire to do his work. He leaves a wife and one son, Carrol Lea, and many kindred and friends, who will miss him here.

H. W. BOWMAN.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

BUCATUNNA, MISS.

Dear Dr. Meek: I am writing this to say that since we have been on this charge we have had many things to encourage us. The people have been very kind and thoughtful of the pastor and his family. We are working and praying for a prosperous year on all lines, and we are making advancement in that direction. I have been trying to increase the subscription list of the Advocate since I have been on the charge and will continue to do so. I am asking now for a list of the subscribers at Bucatunna, State-Line, Chicora, and Clara, so that I may proceed more intelligently.—J. T. Abuey.

IT IS A SAD SIGHT

to see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough, scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga

A LETTER FROM BROTHER BASS.

Dear Dr. Meek: May I say a word to the pastors in the territory of the Christian Advocate? I failed to attend the General Evangelistic Conference in Nashville, Tenn.; consequeutly I shall do general evangelistic work under the endorsement of the North Mississippi Conference, and make my regular reports to the Conference Committee. I had a nice letter from Dr. Moore, expressing regrets that I did not attend, and approving my getting the endorsement of my Conference Committee as an evangelist. I promised the Committee that I would give a portion of my time to the North Mississippi Conference. It is now in order for pastors of my own or the adjoining Conferences desiring my services to write me. As to the amount of work that ought to be done, there is plenty to do to keep the two Conference evangelists, Brother McIntosh, myself, and all the pastors busily engaged throughout the year. Then all the work will not be done. But I am willing to work anywhere that it may seem to be the will of the Lord, through the pastors.

I am particularly interested in two features of the evangelistic work: First of all, the salvation of the masses in towns and country, and the bringing about of a better spiritual condition in our great Church. The second thing I want to see brought to pass is the securing of a better paid ministry. I am of the firm conviction that any pastor with a family who faithfully does his work should receive from $1000 to $2000 a year for his support. And I am satisfactorily convinced in my own mind that with the proper preaching and effort on this line this important matter could be easily arranged. The way to accomplish this is by proving to the people, by the Scriptures, an unchangeable truth, namely, how the Lord blesses those who keep his word.

"Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people: and that which is left is this great store" (2 Chron. 31:10). It is a shame and a sin for a pastor who gives all of his time and labor to the work of the Master, to receive less than a comfortable living for himself and family. Such will not be the case when the proper steps shall be taken in this matter.

I would not like to be charged with boasting of having ability above many of my brethren, but, with sufficient modesty, I beg to say that if I had time and opportunity to direct my energies in this direction, I sincerely believe that I could go on most any so-called poor circuit, and deliver at each church one or two special gospel messages upon the subject referred to, and do much toward influencing the people to willingly raise their pastor's salary to a comfortable living. As a rule, I have found people willing to do their duty when truly convinced. If pastors will do their level best in saving the people from sin, and then, in the proper way, teach the people their godly duty toward the support of the ministry, they ought to be able to bring about the above state of things themselves. I am not seeking a job of this sort—I am only saying what could be done. I am interested in a better paid ministry; Bible teaching is what the people need.

It would be a good idea in cases in which pastors secure an evangelist in a revival on a charge of more than one appointment, to arrange for a two weeks' meeting at a central point, and reach the entire charge as nearly as possible. Thus conducted, a revival would mean something worth while in saving the people and building up the work financially.

I shall begin a meeting in Kentucky on the first Sunday in February. Pastors desiring my services during the year may address me at Corinth, Miss.

W. D. BASS.

OUR JITNEY OFFER—This and 5c.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back; rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, for constipation, biliousness, headache and sluggish bowels.

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. **Benefits** payable at **death, old age, or disability.** Over $165,000.00 paid to **widows, orphans, and disabled.** Over $44,000.00 reserve fund. Write ***J. H. Shumaker, Secretary, Methodist Publishing House, Nashville, Tenn.***

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Continental Service Is Always Yours!

It begins before you build that ginning plant, with helpful suggestions as to the machinery best adapted to your needs and with plans for your plant from our expert engineers—

And continues as long as you are in business.

If you are going to put in a new outfit, or, if you are having trouble with your old machinery, **tell us all about it**—write nearest Continental Sales Office and you'll get **Continental Service,** with some good news as to what our **1916 improvements** will do for you.

Continental Gin Company

Birmingham, Ala., Dallas, Texas, Memphis, Tenn., Atlanta, Ga., Charlotte, N. C.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

BROTHER: Accidently discovered root cures tobacco habit and indigestion. Gladly send particulars. W. J. Stokes, Mohawk, Fla.

Purely Vegetable—Not Narcotic

Has been used for over seventy years by millions of mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure to ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.

RESOLUTIONS

(Adopted by the Methodist Delegation at the Laymen's Missionary Convention at Jackson, Miss.)

Be it resolved by the mid-year meeting of the Board of Missions, by the presiding elders, lay leaders, and other representatives of the Mississippi Conference assembled at Jackson, Miss., Jan. 27-28, 1916, that having heard the discussions of missionary policies and other financial policies both in our own meetings and in the public meetings of the Laymen's Convention, we hereby give our heartiest endorsement to the policies being advocated by our own General Board of Missions, and express our conviction that a loyal and united support of these policies on the part of our Conference will put us far on the way to the solution not only of the missionary but of all other financial difficulties.

1. We hereby pledge our best efforts to introduce the methods advocated in our districts, and as far as possible into all our churches, and we respectfully request all presiding elders, pastors, lay leaders, and committees to join in putting this resolution into effect without delay.

2. In carrying out this resolution, the "every-member canvass" should be taken in every congregation for all the benevolences, and for other claims where it is so agreed upon, not later than the first week in April.

3. Resolved, That we hereby pledge ourselves to the Sunday school missionary policy, and urge that every Sunday school fall into line, as provided in the Discipline, Paragraph 264, and that the "China Special" in the Sunday school receive the chief emphasis in the missionary cultivation of our Sunday schools.

4. We earnestly urge upon all our people the importance of assuming missionary "specials," and when "specials" are pledged, we would urge that they be kept separate from the assessments, whether raised in congregations, Leagues, or Sunday schools.

5. We hereby urge that every district in the Conference enlist the Sunday schools in the "China special," or some other worthy "special," to which they may give their united support.

6. We respectfully request our pastors and Sunday school superintendents to see to it that the missionary offerings made by the Sunday schools be remitted promptly each month to our Conference Treasurer. We ask this because it is a matter often neglected.

Signed: G. L. Harrell, Chairman; M. M. Black, Secretary; J. L. Neill, Committee.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.

At $1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, $1.50 per 1000. Postpaid, 25c per 100.

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Samples on request.

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Stop! Calomel is Quick-Silver

It's Mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.—Adv.

THE GENUINE AND IMPORTED DR BLAUD'S IRON PILLS

For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Blaud" stamped on each Pill. *All Druggists.* E. FOUGERA & CO., Inc., 90 Beekman St., New York.

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TRY THE OLD RELIABLE WINTERSMITH'S CHILL TONIC

For MALARIA, CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

GET RID OF RHEUMATISM.

The majority of people suffer more or less from Rheumatism. Those who just have it lightly neglect to take a remedy which has been tested and proven efficient, but simply try to get relief by rubbing the parts affected. Rubbing will not cure Rheumatism, it merely relieves the part affected and drives the Rheumatism to some other part. If allowed to go on, Rheumatism becomes one of the most dreaded of bodily ailments and in a great many cases results very disastrously. "BENWAR" has proved its efficiency in thousands of cases. If you suffer from Rheumatism and cannot buy "BENWAR" from your druggist, we will send you a bottle post paid for fifty cents. If you are not entirely satisfied, we will refund your money. "BENWAR" is prepared and guaranteed only by the Warner Drug Company, Nashville, Tenn.

REVIVAL AT SUMRALL, MISS.

On January 30 we closed a revival campaign here which had lasted three weeks. I had never tried to run a meeting in such bad weather before and it got to looking mighty blue at times and cast a damper on the efforts of all. We felt for a while that it was a failure, but now, on looking back, we feel that each service was a great blessing and that it was just the meeting that God wanted us to have.

Some of our leading members said that we could not expect to receive many into the church this year because we had received so many last year, but, to the amazement of all, 65 persons gave their names for membership in the Methodist and Baptist churches. It is impossible to say how many were converted and reclaimed—100 would be a very low estimate.

Rev. T. J. Norsworthy, of Yazoo City, Miss., one of the evangelists of the Mississippi Conference, led the services. I feel that the whole church appreciated Brother Norsworthy's work. I believe it might be said that his work is specially characterized by altar services. He invited sinners and backsliders to the altar for prayer, and they came and were saved at the altar. These altar services will linger in the hearts and minds of the people for a long time.

Another feature of the meeting was the services for men only and women only. These services were largely attended and reached a large number of men and women, turning their minds toward God and the things that are high and noble. They were a privilege long to be remembered. It was an inspiration to see 200 men massed together to hear the Gospel.

I feel that the meeting will mean most to us through the reviving and inspiring of the members of the Church. Many expressed themselves as to the good it accomplished in their own hearts.

The offering for Brother Norsworthy was not as much as we wanted it to be—owing to the weather conditions and the epidemic of la grippe we only raised for him $138. We take consolation though, in that it was given lovingly and prayerfully.

Brother Norsworthy came among us a stranger, but left us with our love and prayers following him. I look upon Brother Norsworthy as an unusually strong preacher. His presentation of the cardinal truths of the Gospel are clear and strong. His trumpet gives forth no uncertain sound.

Brother Norsworthy raised a purse for the pastor and bought him a fine frock-tail coat, a hat, and a pair of shoes. This loving kindness of our dear brother was greatly appreciated.

JOHN C. CHAMBERS.

Get Rid of a Racking La Grippe Cough—It Weakens.

For the severe racking cough that comes with la grippe, Foley's Honey and Tar Compound is wonderfully healing and soothing. It eases the tightness over the chest, raises the phlegm easily and helps the racking, tearing cough that is so exhausting and weakening. R. G. Collins, ex-postmaster, Barnegat, N. J., says: "Foley's Honey and Tar Compound soon stopped the severe la grippe cough that completely exhausted me. It can't be beat."

The Peking Daily News states that the Chinese government proposes to publish a weekly gazette containing reports of the daily doings of the government. This gazette is intended to be circulated among Chinese residents abroad.

YOU WOULDN'T BE SUFFERING

from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered 15 years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes, $3 per hundred, samples 5c each. 85 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

WHY NOT TRY POPHAM'S ASTHMA MEDICINE

Gives Prompt and Positive Relief in Every Case. Sold by Druggists. Price $1.00. Trial Package by Mail 10c.

Wdliams Mfg. Co., Props., Cleveland, O.

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Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

REGAIN YOUR HEALTH.

You ought not to wait another day before trying Bodi-Tone, which many of your neighbors have used to the great and lasting improvement of their health. You ought to test it, because you can get it on trial and need not pay a penny unless it greatly benefits you. Read the liberal Bodi-Tone trial offer on last page of this paper and send for a box.

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500 for.....75c 1000 for.....$1.25

2000 to 4000, at $1.00 per 1000

5000 to 9000, at 90c " "

10,000 to 21,000, at 75c " "

25,000 and over at 65c " "

We guarantee count and delivery in good condition to your express office. We do not ship by parcel post, express being much cheaper, better and safer. We ship in light corrugated paper boxes, which reduces express charges from 20 to 40 per cent governed by distance and quantity shipped. Our plants are as good as the best, our price as low as the lowest, our service is unexcelled. Please send money with order.

S. M. GIBSON CO., Box X, Metcalf, S. C.

Lime-Loss in Tuberculosis

In the Journal of the American Medical Association (January 17, 1913), was the following: "It has been many times stated that in tuberculosis or in the pretuberculosis stage an increased amount of calcium (lime) is lost both in the urine and feces. In fact, a demineralization has been thought to be a forerunner of the development of tuberculosis."

If tuberculosis is due to lime loss, the success of Eckman's Alterative in its treatment may be due, in part, to its content of a lime salt so combined with other valuable ingredients as to be easily assimilated.

Always we have urged consumptives to attend strictly to matters of food, but often some effective remedial agent is needed. In many cases of apparent recovery Eckman's Alterative seems to have supplied this need. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY, 23 N. Seventh St. Philadelphia.

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OR PAIN KILLER FOR THE HUMAN BODY.

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IT HAS NO EQUAL

For the Human Body — It is penetrating, soothing and healing, and for all Old Sores, Bruises or Wounds, Felons, Exterior Cancers, Boils, Corns and Bunions, CAUSTIC BALSAM has no equal as a Liniment

We would say to all who buy it that it does not contain a particle of poisonous substance and therefore no harm can result from its external use. Persistent, thorough use will cure many old or chronic ailments and it can be used on any case that requires an outward application with perfect safety.

A Perfectly Safe and Reliable Remedy for Sore Throat, Chest Cold, Backache, Neuralgia, Sprains, Strains, Lumbago, Diphtheria, Sore Lungs, Rheumatism and all Stiff Joints

REMOVES THE SORENESS—STRENGTHENS MUSCLES

Cornhill, Tex.—"One bottle Caustic Balsam did my rheumatism more good than $120.00 paid in doctor's bills." OTTO A. BEYER.

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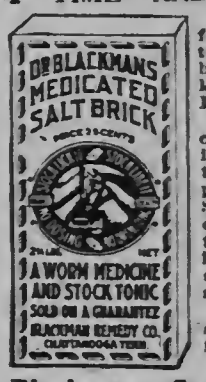

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The annual meeting of the Woman's Missionary Society of the Louisiana Conference will convene in Ruston, La., Feb. 11-15. All delegates are urged to be present at the beginning of the meeting that they may catch the inspiration that comes from the first hours.

The officers and district secretaries will be expected to remain for an Executive Committee meeting on Tuesday morning, Feb. 15.

Mrs. ABEL BLISS. Pres.
Mrs. A. P. HOLT. Cor. Sec.

NOTICE.

The Woman's Missionary Society of the Mississippi Conference will hold its annual meeting in Vicksburg, Miss., at the Crawford Street Church, Feb. 14-18. Communion service on Monday night.

Delegates will please send their names to Mrs. Neil Callahan, 2515 Drummond Street, Vicksburg, Miss.

Mrs. H. L. McCLESKEY,
Secretary.

NOTICE.

The Woman's Missionary Society of the North Mississippi Conference will convene in Clarksdale, Miss., Feb.23-27. Delegates' names must be sent to Mrs. W. K. Herrin, chairman of Committee on Entertainment. An executive session is called at 9 a. m. on Feb. 23.

Mrs. VIC THOMPSON HOYLE,
President.
Miss LILY HARTWELL,
Secretary.

CHRISTMAS-TIDE AT WESLEY HOUSE.

We depend entirely upon donations for our Christmas, and through the kindness of our friends have, so far, never lacked for its observance. The latter part of November a friend gave us $5. We were ready then to sing the doxology, for the way was opened for the purchase of the candy. We went forward and planned our program for the week. One lady dressed dolls and sold them, and that gave us the amount for our day nursery mothers' supper. Main Street Sunday School had a unique Christmas celebratiou. They had the preliminary service on Sunday morning before Christmas. Each child and friend present marched to the front of the church during the singing of a beautiful Christmas hymn, and placed a gift in a cradle artistlcally draped in soft blue and white. As the children marched forward there was an expression of joy on each face which told of a new blessing in each life. The morning offering was also given to Wesley House, and so this beautiful and inspiring service brought a double blessing to each one. We had every department provided for except the Sunday school, and this offering and other contributions met the need. The contributions continued to gradually come in until our Christmas fund amounted to $24.90. It was a time for praise, and we rejoiced.

Now you will want to know our plan for the holidays. The gymnasium girls gave a spread on Friday evening. It rained hard, but those who came soon forgot that the clouds were on the outside.

Sunday evening the choir gave a Christmas song service. Each one in the processional carried a lighted candle and the first song and prayer were by candle light. The people take great pleasure in our song services and they mean much to them.

Tuesday afternoon the sewing school, which numbered on that occasion about sixty, gathered and sang Christmas songs and played simple games. The boy friends of the girls, as well as of the workers, swelled the attendance at this time, and, after the songs and games, all joined in fishing for their Christmas and a very merry time was had. Each girl had made either a dresser scarf or stand cover for her mother and great was her joy when she could at last take home her work to "mother."

Wednesday evening the night school had a fish pond and games. Thursday morning the kindergarten program was carried out. It was amusing as well as pathetic to see how some of these little ones whose mammas were at work and did not have time to dress them properly were taken into the nursery. You ask why. There were faces to be washed, dresses to be changed, and, yes, some had to have their hair cut in order to be presentable at the "party." These little ones ranging from 3 to 6 years of age played their games and sang their songs. They, too, had something for mother, each having mounted a pretty picture. The tree was quite pretty and brought joy to mother as well as child. One little boy said, "That star is just like the one that shined on the Baby Jesus."

Thursday evening the "Day Nursery Mothers" were Invited to supper. Miss Bowers arranged the tables very nicely and decorated them in green and white. Mothers, babies and friends gathered about 6:30 o'clock, and after supper the Rev. Mr. Alsworth gave a beautiful talk on "Mother." This meant a great deal to these women and will be remembered as a "Red Letter" day in their lives. Each baby and mother received a small gift, and in many cases this was all the Christmas they had.

Monday evening, December 27, the Sunday school entertainment was given and the children sang the Christmas songs joyfully as well as lustlly. Once more I told the Christmas story, this being the sixth or seventh time, yet the children never tire of it. They ask for it again and again. Owing to the large number in the Sunday school, we did not give out any of the gifts or candy until Tuesday morning. Each child was given a ticket with his name on it, as was also the Wesley House stamp. He presented this ticket on Tuesday morning and received his gifts. There were 131 children who came with their tickets.

The tree was left standing and the people came in to see it, and almost stood in awe before it. New Year's eve, the people of the community, about one hundred in number, gathered in the chapel for a social time. Simple games were played until 11 o'clock. At a quarter past eleven we began our watch night service. Miss Bowers gave us an impressive lesson from Phllippians 3:11-14. We closed the year 1915 with prayer. As the new year dawned, happy greetings were heard on all sides.

This was indeed a happy Christmas season. Every member of each department was given a box of candy, an orange, and a small gift. Through the kindness of our friends, Wesley House gave Christmas to 356. Each department of the work was taken separately; so no one was overlooked, but all made very happy. It was such a joyous time for us workers and we feel that we have so much for which to praise the Master. He has richly blessed us, and may we prove to be "his workmen who needeth not to be ashamed."

Miss M. L. HASLER, Deaconess.
Biloxi Wesley House.

SIXTEEN YEARS OF TROUBLE.

Ended for H. H. Jackson, Friar's Point, Miss., with the use of Gray's Ointment. "I am glad to report that it has made a permanent cure of a sore of sixteen years' standing," he writes. This is one of the numerous instances of the remarkable curative powers of Gray's Ointment. Since it was first prepared in 1820, it has been used year in and year out by American families for boils, sores, ulcers, wounds, burns, bruises and all abrasions and eruptions of the skin. It quickly heals the skin trouble and is a sure preventive of dangerous blood poison which often follows from a neglected skin wound. Only 25c a box at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

MARRIED.

At the Methodist parsonage in Bogue Chitto, Miss., on Jan. 4, 1916, at 6:30 p. m., by Rev. Waldo W. Moore, Mr. WILL FURLOW and Miss KATHALINE ROCK.

At the home of the bride's parents, Mr. and Mrs. R. P. Johnson, Acona, Miss., on January 27, 1916, by Rev. P. F. Luter, Mr. HENRY SHERMAN TERRY and Miss MARY LOUISE JOHNSON.

TREMENDOUS VALUE FOR 15 CENTS

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., Feb. 2.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It cost the editor a lot of money to do this, but he says it pays to invest in new friends and that he will keep the offer open until the Pathfinder passes the two hundred thousand circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 105 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.—Adv.

According to figures compiled by the Belgian Government, there were destroyed by the Germans in the occupation of Belgian 18,207 houses. These figures included all the provinces except Flanders.

BIBLES AND BIBLE HELPS.

You save money by buying your Bibles and Testaments, Song Books, Sunday School Helps and other Religious books from the Alabama Bible Society. Send for free descriptive Catalogues.

ALABAMA BIBLE SOCIETY,
Montgomery, Ala.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the New Orleans Christian Advocate could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder, and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am **absolutely convinced** that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the U. S. and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 17-J, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly)

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From the Field

Many, La.

Dear Dr. Meek: Just a few words. Our beloved and efficient presiding elder, Rev. C. D. Atkinson, came on Saturday, Jan. 22, and held our first quarterly conference. He preached too splendid sermons while here. We had a good conference and the outlook here is very encouraging. We are planning and working to make this the greatest year in the history of the Many charge. Our Woman's Missionary Society has elected and installed its officers. Let all the readers of the Advocate pray for me.—S. D. Howard, P. C.

ZACHARY, LA.

Dear Mr. Editor: Here in our new field we find the situation very pleasant. The entire charge is doing good work for the Master and is not at all forgetful of its pastor.

Our presiding elder, Rev. H. W. Bowman, and his excellent wife were with us on our quarterly conference occasion, January 16 and 17, during which we had a very pleasant time. This week our beloved predecessor, Rev. J. D. Harper, has been circulating among his friends at this place. He is very dearly loved by them. We look forward to a prosperous year on this charge.—R. V. Fulton, P. C.

Shreveport, La.

Dear Dr. Meek: I am serving a comparatively new pastoral charge—only a little more than four years old, with 135 members. When I reached the charge last year, the congregation was in debt to the amount of $1500. They paid their pastor last year a living salary, reduced the debt almost half, and paid on the benevolences about 70 per cent. On Feb. 9 I expect to observe Advocate Day, and preach on Paul's advice to Timothy, "Give attendance to reading" (1 Tim. 4:13). I have had a hard battle with debt, and other things, but we are gaining ground all the time.—L. T. Reames, Pastor.

Ackerman, Miss.

I feel that the Church at large will be interested to know that our new pastor, Rev. Chas. D. McGehee, has succeeded in lifting a debt of $3600 from our church. He secured $2000 at the morning service yesterday (January 30), and the Woman's Missionary Society will secure the balance. They will not have much trouble in doing this. They have already paid $1250 on our new building. We can boast of one of the livest Societies in this part of the State. The work that its members are doing for Ackerman and the Church is of inestimable value. Brother McGehee is working for Advocate subscriptions and will have some to send to you shortly.—A member.

Tupelo, Miss.

Dear Brother Meek: Yesterday, Jan. 30, was a glad time with us. Our Methodist people turned out 835 strong to Sunday school. Think of this showing in a town the size of Tupelo! To accomplish this the superintendent, the teachers, and students did excellent work. The big auditorium was full, notwithstanding the fact that all the primary pupils were in their own department. Do you wonder that Brother Ledyard beamed and that Brother Bradley gave a beautiful sermon on love? Rejoice with us and pray that this Sunday school contest may inspire to a greater one—the contest of right with wrong, of righteousness against sin. Success to our Advocate and happiness to its editor.—E.

Booneville, Miss.

Dear Brother Meek: We find excellent people at Booneville. They received us cordially and their kindness and thoughtful attention continue to abound. They have been well fed and trained by strong and diligent pastors. The minutes show 465 members. You see, with this number, in a prosperous, growing town, surrounded by a splendid country, which enterprising farmers are developing right along, I have much work to do. But these favorable conditions are inspirational and encourage one to do one's best.

Brother T. H. Dorsey, our presiding elder, has held our first quarterly meeting. He captured his many hearers by his timely and vigorous sermons, and pleased and helped the members of the quarterly conference by his business-like manner of holding the conference. Our Sunday school, under the capable superintendency of Brother J. J. Taylor, is rapidly taking on new life and increased membership. We have a well-organized choir, with a paid director. I doubt if there is a better one in the Conference. Come and hear its members sing. We have an active, wide awake Woman's Missionary Society of fifty members, and a campaign on with a view to getting every woman of the church to become a member. These sweet-spirited women, noted for their harmony and enterprise, have taken steps to make the parsonage attractive and beautiful within. Our big-hearted men, by remodeling and enlarging the front gallery and repainting the entire building, contemplate making the exterior to be in harmony with the interior. I have made nearly one hundred visits. Congregations are good. I am sending you six new subscribers and one renewal to the Advocate. We will send $75 or $80 for the Memphis Methodist Hospital. We are reasonably hoping for great success. Pray that we may have it.

Let me avail myself of this opportunity to express our sincere appreciation to you and many other friends for kindly letters of sympathy and love in the dark hour of our bereavement and loss. J. M. WYATT.

Salts Fine for Aching Kidneys

We eat too much meat which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complication.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.—Adv.

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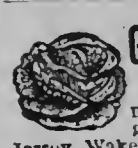

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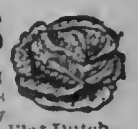

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If you will send us orders for 5 M cabbage plants at $1.00 per M we will send you 1 M free for your own use. These plants must be shipped to two or more parties direct from us to the user so we can get their names and addresses. When taking advantage of this offer you must comply with above stipulations. Take advantage of top market prices on early cabbage by using our plants. Low express rates.

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CITY TICKET OFFICE, 207 St. Charles Street.

Old Folks

Young or Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is send the coupon with your full name and address and it will be sent to you, without a penny from you. *Age is no barrier to health*, and this offer is open to all *Old People*, as well as middle-aged and young men and women. We want to send every elderly person a full-sized one dollar box of Bodi-Tone on twenty-five days trial, the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, whether from age or otherwise. *This trial offer is open to all men and women*, freely, generously, without any age limit. Thousands of persons, old and young, have sent for Bodi-Tone on trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want *you* to try it, to see if it will not do as much for you.

All you need do is to say "I Want to Try It" and a dollar box will be handed out to you.

It makes no difference who, where or what you are, Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send any money or stamps. We don't ask to know your ailment and you need not write a word about it. All troubles originate in the body, and *Bodi-Tone sets the body right*. All you need do is clip out the coupon, which says "I Want to Try Bodi-Tone," fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has benefited thousands, pay us a dollar for it. If you are not satisfied, don't pay a penny. We won't ask for pay or dun you, for we leave it all to you. *Clip the coupon and send for it today.*

Bodi-Tone Does Just As Its Name Means

It cures disease by toning all the body, and we want to show you what it will do for *your* body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box on trial so you can try this great remedy and learn what it is, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point then the body is in proper tone. When disease has attacked any part, when lack of vitality is found and felt, the tone of the entire physical body should be raised to the highest possible point to make all the body help to cure and restore. This is the power which underlies all of Bodi-Tone's great work for the sick, this is the power it offers you to help you get new health and strength, new vigor and new vitality.

What Bodi-Tone Is

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Geutian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such ingredients guarantee its merit.

Natural Curatives To Make Natural Health

When you use Bodi-Tone you know just what you are using, know it is pure and safe and know you are taking the right kind of medicine to provide real help for the body. It contains nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the Kidneys and dissolves rheumatic deposits, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. *A remarkable combination that does wonderful work for the body's health.* Each one of its ingredients adds a needed element from nature to the body, for Bodi-Tone is altogether *a natural remedy*. Each has a certain work to do in the body and does it well, in a natural manner. They are used in Bodi-Tone because of this ability. We claim no credit for discovering these valuable ingredients, each of which has a well deserved place in established medical science. We claim only the credit for our successful Bodi-Tone formula, which is our own discovery, for the way in which we have *selected, proportioned and combined these great natural curatives*, and for the health-making work which Bodi-Tone has so well proven its ability to perform in the body. The curative forces which Bodi-Tone so ably uses are the forces which have always existed in nature for the restoration of the body's health. Many are regularly prescribed by good physicians in combination with such drugs as each doctor may favor, for there are wide differences of opinion among doctors of various schools. The *exact combination used in Bodi-Tone* is what gives it the far-reaching and thorough curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies, cures which have won the gratitude of thousands.

You Need Bodi-Tone To Set Your Body Right

If you are tired of continual doctoring and bad health, if you are wearied of feeling you cannot depend on your body to act right and do its full duty, *you need Bodi-Tone right now*, and this offer gives you a chance to try it without risking a penny. You need it to seek out your weak spots and make them stronger, to stop the leaks which have been draining your vitality, to make your organs capable of giving you the right measure of strength, vigor, energy and full-blooded comfort your body should have. If there is anything wrong in your body, if any organ is acting in a way which you realize and know is not right, send for Bodi-Tone on this trial offer and give it a chance to set you right. If you do not feel right, eat right, sleep right, weigh right, work right and think right, now and all the time, put Bodi-Tone in command of your body for twenty-five days. Let it marshal your bodily forces, let it line them up and work them into shape, until all are marching along straight, strong and harmoniously, in perfect time, tune and line, for that is what Bodi-Tone is for and what it is doing for thousands. If the doctor's prescriptions and ordinary medicinal combinations have failed, let this scientific combination of special remedies show and prove what it can do for you. Its greatest triumphs have been among men and women who had chronic ailments, who had used patent medicines and had doctored with their local doctors and out-of-town specialists, all without lasting benefit. It is because of its great work in these cases that all chronic sufferers and persons with obstinate diseases are invited to try a dollar box of Bodi-Tone at our risk.

Why be a Slave To Bad Health?

Why remain in ill-health month after month, why allow your body to make you a slave to ills, humours, distress and discomforts, when it is so easy to procure a trial box of this home treatment which has restored thousands to vigorous health and glorious strength? Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by filling in your name and address on the trial coupon and mailing it to us, you can get a full twenty-five days treatment of this great remedy which people everywhere are praising and talking about. It just costs a two-cent stamp, and you don't need to pay a single penny for the medicine unless Bodi-Tone benefits you. You have all to win and nothing to lose, no matter what your ailment may be, by thus trying it.

Thousands of Cures

of Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Break-down, have fully proven the power and great remedial value of Bodi-Tone in such disorders. Each one got a dollar box on trial, *as we offer to you in this coupon.*

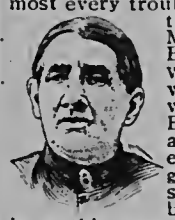
Its history of success has proven beyond a shadow of doubt how the Bodi-Tone plan of *toning all the body* is a right plan that helps to *cure* these and other disorders, that it is *a real aid to nature*. Many who had for years been in poor health and had tried good doctors and most all of the prominent medicines, have found that *one single box of Bodi-Tone* did more good than *all* other treatments combined. It goes to the root in the body and cures because its work is rational and thorough, the only kind that makes cures permanent. Read the reports, showing how Bodi-Tone makes new health and strength, send for a box on trial at our risk and see if it will not prove the *right thing* for you.

Did More for Him Than Three Specialists.

CARTERS, GA.—I have been diseased for the last fifteen years with what the doctors called Catarrh of the Head, or Systemic Catarrh. Some called it one thing and some another. I had pains all through my body, in my Bowels, Stomach and Back, and my Heart would flutter and beat and smother so it appeared that I could not live. I had Indigestion and Constipation, with blind spells. Everything I ate soured on my stomach before I would get through eating. It seemed that I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., and most of the patent medicines and drugs that I heard of, without any relief, until I got Bodi-Tone. By the time I had taken a treatment of Bodi-Tone I could eat anything I wanted, and there was not a pain in my body. Bodi-Tone has done more for me than all the doctors could do. I am seventy-five years old. My wife, who is in her seventy-fourth year, has also been greatly benefited by its use. J. F. PETTY.

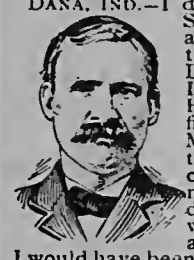
Free From Pain at Eighty-One Years

GLEN ROSE, TEXAS.—I have been in poor health for thirty years, and at times it seemed I was afflicted with most every trouble flesh is heir to. I had Catarrh of the Head, Asthma, Stomach Trouble, My Liver was bad and Kidneys and Bladder were deranged. At times I would lay in a cold sweat for hours with Bilious Colic. I suffered in this way until a year ago, when I saw the Bodi-Tone trial offer, sent for a box and began to take it. I am now in my eighty-first year, and have been altogether free from pain and any distress since I took the first few boxes. Everybody speaks about how well I have been this year, and all realize the great good Bodi-Tone has been to me. MRS. E. RAMFIELD.



Doctor Said He Had Bright's Disease

DANA, IND.—I doctored for four years for Bowel, Stomach Trouble and Rheumatism and gradually grew worse. One doctor told me at last that I had Bright's Disease and could not be cured; then I went to a specialist at Indianapolis, He doctored me for a long time and finally told me to go to the Springs at Martinsville, Ind. I did so and stayed there for some time, but no cure. I commenced taking Bodi-Tone ten months ago and went to work four days after I commenced its use. I am well now and weigh 210 pounds, for I am a large-boned man. I believe that I would have been under the ground if I had not taken Bodi-Tone. G. M. HILL.



Young Woman Was a "Bundle of Nerves"

ELDORA, IOWA.—I am twenty-seven years old and have been troubled with Nervousness for nine years or more. My health was impaired so badly that I was nothing but a bundle of Nerves, just a wreck of my former self. In addition to the Nervousness I suffered from Catarrh of the Head very badly. I have had a number of doctors, but none gave me more than temporary relief. I sent for Bodi-Tone and used four boxes, and am so thankful to say I am completely cured and have had no trouble for many months. I have gained in weight, too. My uncle, C. W. Danger, suffered from Rheumatism and Stomach trouble, and Bodi-Tone cured him. We always recommend it. MISS NELLIE DANGER.

Trial Coupon

Clipped from N. O. Christian Advocate.

Bodi-Tone Company,
Hoyne & North Aves., Chicago.

I have read your offer of a dollar box of Bodi-Tone on 25 days' trial and ask you to send me a box by return mail, postpaid. I will give it a fair trial and will send you $1.00 promptly when I am sure it has benefited me. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever used it.

Name _____

Town _____

State _____

Street or R. F. D. _____

Husband and Wife Trial Offer When this trial offer is read in a home where husband and wife are both ailing and need Bodi-Tone, we will send TWO BOXES on trial, with the understanding that each will use a box, and pay us $1.00 each if benefited. In such cases this Coupon should be signed with the husband's name, followed by the words "and wife." Write name in this way and we will know *two boxes are wanted for husband and wife*, the only way we ever send two boxes on trial.

Your Own Opinion Decides! ***When you use Bodi-Tone on this trial offer you take absolutely no obligations to pay one penny unless it satisfies, nor to buy any medicine at any time. We leave it all to you—your opinion decides it. You will know if you feel better, if you are stronger, more vigorous and active, if your limbs and back do not pain you, if your stomach or kidneys do not trouble you, if your heart or liver does not bother you. You will surely know if your organs are acting better than they did before using Bodi-Tone, and if health is returning. IF YOU ARE NOT SURE, DON'T PAY.***

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 17, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

BISHOP WILSON'S VIEWS.

Bishop Alpheus W. Wilson, "the Grand Old Man" of Southern Methodism, who is one of the most majestic ministers on the American continent and whose career has been one of the most remarkable in the annals of any branch of Wesleyanism, attained to his eighty-second birthday on February 5. A representative of the Baltimore Sun called upon him on that occasion and addressed to him a number of questions concerning the present trend of things religiously. The summary of that interview is of such interest that we think it is well worth a place in our editorial page:

"Bishop Alpheus W. Wilson, of the Methodist Episcopal Church, South, whose record of 63 years of pulpit life is surpassed by few, if any, men in America, and whose eighty-second birthday fell on Saturday, was asked a few questions concerning preachers yesterday afternoon at his home, 1601 Park Place.

"He made it clear that he was thoroughly in sympathy with all sane efforts for the betterment of mankind—through federated charities and soup kitchens, free schools and open forums, public baths and public libraries. But he was emphatic in his declaration that the first duty of the man in the pulpit was to 'save souls.' He considered it of prime importance that the minister should not lose the perspective and forget that his first duty was 'to preach the gospel of Christ unto salvation.'

No Improvement in Preaching Ability.

"He recognizes and rejoices in the great advance made in nearly all fields of life since 1853, when he entered the ministry of his Church, but he fears that the average 'modern' preacher would make a poor showing as far as preaching goes if compared with the preachers of his youth.

"'I have been listening to them in my summer tours,' he said, 'and last summer I heard hardly six sermons really preached to reach and save the souls of the hearers. No wonder they do not succeed and that congregations dwindle!'

"He recalled the time when 1200 persons were converted in the Monument Street Methodist Church (Baltimore) in one revival, and not by a 'professional' evangelist; also the days when his father was preacher in one of the old Methodist churches of East Baltimore, which is now owned by Polish Catholics, and the days when every corner in the Eutaw Street Methodist Church was filled three times every Sunday.

"He cited several instances where Methodist and other Protestant down-town churches had sold out and followed their congregations to the suburbs or to 'residential sections.' He showed how the Catholic Church had succeeded in the communities from which other denominations had fled, sometimes in the same church buildings.

"It was his desire, he said, to see the churches open all the time; he would like to see brief daily services in them, with congregations large or small. He wants them to be used more for social purposes, where young and old people can meet under pleasant and congenial circumstances. But he wants them used primarily for the purpose to which they are dedicated, 'the service of God.'

Against 'Over-Organization.'

"Organization in modern life, especially in the Churches, he says, tends to go too far; and over-organization tends to hamper or crush the individual, to induce a certain contempt for individual effort, to depreciate the value of personality. And he thinks that individuality is worth as much, if not a good deal more, than 'soulless organization.'

"But his chief concern is for the preachers. He saw them go through the throes of 'higher criticism' and he sees some now confusing social service and the betterment of humanity with their chief purpose in life.

"'If you will look through the gospels,' he said, 'you will see little said about social service and such things, except the injunction to look after the poor. But you will find that the thing emphasized most, and almost exclusively, is salvation. And that is the task to which the minister of God is called.'"

AN EXAMPLE OF "TAINTED MONEY."

Ever and anon some person who wants to take money for some public purpose, no matter from what source it comes, proclaims that there is no such thing as "tainted money." We would respectfully call the attention of all such people to the following statement taken from the able discourse against race track gambling in New Orleans delivered at Trinity Episcopal Church, this city, last Sunday by the rector, Dr. Robert S. Coupland:

"Now the races here are to be closed about Carnival time, and in an effort to pacify the disturbed element of the community, the Business Men's Racing Association proposes to give the proceeds of the last two days to the Charity Hospital. In other words they have done their worst, and in order that they may return they are throwing a sop to the people of the city in the form of charity. As far as I know, the men on the Board of the Charity Hospital are worthy and honorable, and I do not see how a body of honorable men can accept such a gift—it is the worst of tainted money. The blessing of God cannot rest on any institution that looks to and receives such funds."

The truth is, any money made by wrong methods, which has a disreputable odor clinging to it, and the acceptance of which would tend to make the public more tolerant of the business in which it was amassed or of the ideals of the man who accummulated it, is "tainted" and ought not be received **as a gift** by either the Church or State for any benevolent use. The general moral effect of all such offers upon society should be taken carefully into account.

"THY WILL BE DONE."

The Christian life means, if it means anything at all, submission to the will of God, which is the only supreme law that governs the conduct of all true believers, be they Greeks or barbarians, bond or free. Jesus came to do the will of Him that sent him, not because he was commanded to do so, but because he and the Father were one, and he prayed that those which were given unto him should be one as they were. He asked that the Father's will be done, not only in the peaceful moments of his life when he was surrounded by his little flock, but when the deep shadows of his impending death encompassed him round about as if to overwhelm him. When he was in the midst of his greatest trial he said, "Not my will, but thine be done." This constituted the secret of his successful ministry and therein lay the beauty of his matchless character. It costs little to abide meekly by the will of the Lord when no trials are to be encountered or troubles met, but when the sorrows and disasters which await all who travel the road of life confront us and seem more than we can bear up under, it takes a brave spirit to rise up and say with Job, "Though he slay me, yet will I trust him." It is said that the will of God is perfectly done in heaven, and to make a heaven of earth it needs but to be thus done by the children of men, who, to acquire this grace, must first attain to that state of mind that was in Christ Jesus.

ROBERT EDWIN MEEK.

WORLDLINESS.

Dancing, card-playing, and theater-going are not by any means the only forms of worldliness that exist in the Church. The love of money, the love of ease, the many manifestations of materialism and the well-nigh innumerable types of selfishness should be placed in the same category, as being inimical to a deeply spiritual Christian life. Place-seeking, an undue estimate of a good salary, fondness for the praise of men, and all kinds of improper pride upon the part of ministers must be written down as being "of the earth, earthy," and as not belonging to the kingdom of grace. We have sometimes thought that the curse of worldliness is more fearfully felt in the Church in the corruption of its ideals as to service and greatness than in almost any other way. From this follows the grading of preachers according to learning and eloquence and the prominence of the pulpits they fill, instead of according to character, spiritual efficiency, and the work done in the saving and strengthening of souls. The supreme need of Zion is to have a ministry and membership thoroughly "crucified unto the world" and fully possessing the spirit of the Master.

"You must put up with a great deal if you would put down a great deal."—James Mudge.

"GOD BLESS YOU."

(Author Unknown)

How sweetly fall these simple words
Upon the human heart,
When friends long bound by strongest ties
Are doomed by fate to part.
You sadly press the hand of those
Who thus in love caress you,
And soul responsive beats to soul
In breathing out "God bless you."

God bless you; oh! long months ago,
I heard the mournful phrase,
When one whom I in childhood loved
Went from my dreamy gaze.
Now blinding tears fall thick and fast;
I mourn my long-lost treasure,
While echoes of the heart bring back
The farewell prayer, "God bless you."

The mother sending forth her boy
To scenes untried and new
Lisps not a studied stately speech,
Nor murmurs out "adieu."
She sadly says between her sobs:
"Whene'er misfortunes press you,
Come to thy mother, boy; come back!"
Then sadly sighs, "God bless you."

"God bless you"—more of expressed love
Than volumes without number,
Reveal we thus our trust in Him
Whose eyelids never slumber.
I ask in parting no long speech
Drawled out in studied measure,
I only ask the dear old words,
So sweet—so sad—"God bless you."

A SPLENDID TESTIMONY.

The following is a splendid testimony on the importance of church attendance from the late Senator George F. Hoar, of Massachusetts, and should be read with interest and profit. He said:

"There is, in my judgment, no more commanding public duty than attendance at church on Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty. I do not believe there ever was a man who attended church constantly through life, or who brought his children to church in their youth, or who was taken by his parents to church in his own youth who ever regretted it as he looked back."

MODERN THEOLOGY.

The modern theology, as it absurdly describes itself, undertakes to retire the sun and put the moon in the foreground. It demands the abdication of the King and the enthronement of a satellite in his place. The sidelights of Christianity, the by-products of Christ's person and work, the secondary and subordinate elements of his holy religion, are plausibly and eloquently presented as the whole system. The divine cause is shelved. The moral and social effects are paraded as the essentials and the sum total. It is a lunar Christianity, a weak and pale substitute for the teaching of Jesus concerning himself and his mission and his claims. Admiration of the Nazarene is subtly supplanting adoration of the Son of God, the Lord of Glory. The ethics of the Sermon on the Mount are lauded in disdainful and illogical disregard of its supreme challenge as the word of one who was Judge and Lord of the human conscience, whose bare "I say unto you" placed his law on a level with those concerning which Moses and the prophets said, "Jehovah hath spoken," and whose mission was the perfect realization of all that law and prophecy had foreshadowed.—Christian Observer.

VALUES THE PRAYER MEETING.

World's Work tells us that not long ago Mr. Lansing, United States Secretary of State, received two invitations to dinner, one from a foreign ambassador and the other from a member of the Cabinet, and he refused both, because it happened to be Thursday evening, and that was the evening of the church prayer-meeting, which he always attends. Mr. Lansing is a good Presbyterian, and evidently he values the prayer-meeting. Was he right or wrong? Did he make too much of the prayer-meeting, or did he not? We wonder how many of our Methodist preachers and members would turn down a dinner for a prayer-meeting? There are some; but how many?—Christian Guardian.

THE ASBURY MEMORIAL YEAR—1916.

To Be Observed by Every Methodist Annual Conference and Local Church in America.

To the Methodists of America—

Spiritual Children of Francis Asbury:

When Francis Asbury came across the sea, in 1771, he found here only a handful of Methodists; when he died, in 1816, more than half of the Methodists in the world were on this continent. What John Wesley accomplished in Great Britain in a little over fifty years, Francis Asbury accomplished in the United States and Canada in less than fifty years. What Wesley as a leader and organizer was to British Methodism, Asbury was to American Methodism.

Asbury, in a letter written in 1807, stated that American Methodism in a little more than thirty-six years had become a body of 144,590 members and 536 preachers; while British Methodism in a period twice as long had gathered 150,974 members and 576 preachers—the former working among a population of from two to five million people; the latter among 30,000,000 people. In 1809 the American daughter had outgrown her British mother by more than 5000 members.

The thought of all who bear the name which Wesley and Asbury lifted out of obloquy to honor—a mighty American host of eight millions—must turn in this hundredth anniversary of Bishop Asbury's death in loving appreciation of the work wrought by him and his glorious company of preachers, for it is on the strong foundations laid by them with tears and blood that our great Communion of many branches securely rests.

What a man Francis Asbury was! An itinerant ever in the saddle; a preacher whose one business it was to win men to God; a leader inspiring in all devotion to the kingdom and ruling by the persistent force of loyal firmness; a pioneer Bishop, so American in spirit that he would not become a general superintendent by Wesley's appointment, until elected by his brethren in Conference; a statesman planning, organizing, uniting, establishing law, order, system—he was the father and founder of our Methodism.

All his life a sufferer from physical ills; carrying constantly the burdens of his brethren; enduring reproach, opposition, discouragement; knowing daily in travel the fatigue, exposures, perils and privations of the wilderness; often deeply grieved by disappointment in the weak and unworthy—a solitary man, without wife, home, or loving domestic companionship—surely he could not have filled his years of suffering and sacrifice with such fruitful labors, except by the power of the Almighty Father.

The Methodists of the Twentieth Century who are heirs of the riches transmitted by Asbury and the Fathers, a heritage of incomparable value, seek to give a loving, lasting expression of their gratitude to these heroic pioneers. How can we best accomplish this object?

By carrying out the program proposed by the Francis Asbury Centenary Association, created by the Ecumenical Methodist Commission of the United States and Canada, and embracing representatives of these churches:

Methodist Episcopal, Methodist Episcopal, South, Methodist Protestant, Methodist Church of Canada, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, Free Methodist, Wesleyan Methodist.

All branches of Methodism have been and are still cordially invited to participate, and it is hoped that the centenary will be observed in 1916 by Methodists of every branch and of every local church or society.

The plan of observance is in outline, as follows:

1. A program by every Annual Conference in America, at its session in 1916, in honor of the labors and achievements of Asbury and his coworkers and the mighty results that have come from their heroic endeavors, each Conference to make its own program.

2. On the Sunday nearest the date of the anniversary of his death, March 26, or Sunday, April 2, 1916, a sermon from every Methodist pulpit, designed to call to the minds of the prosperous Methodists of to-day how great was the investment of endeavor and devotion, privation and sacrifice made by the preachers and members of the first half-century of American Methodism.

3. A wide circulation of literature relating to the men and events of that period, that the appreciation and gratitude of Methodists of the Twentieth Century may be evoked for the fathers of the Eighteenth Century.

4. The erection of a bronze equestrian statue of Bishop Asbury in the City of Washington from the voluntary contributions of American Methodist churches. Such a statue of this devoted man would surely not be out of place among the statues of those who have served their country as warriors, statesmen, and pioneers, inasmuch as his labors helped mightily in laying the religious, moral, and social foundations for an enduring republic.

The statue is to be designed and executed by an eminent sculptor whose artistic ability is attested by some of the best examples of the art, East and West, North and South. It will be in every way worthy of the pioneer hero it is to represent, of the conspicuous place it will occupy in the Capital of the United States, and of the great Communion that provides for its erection.

Application will be made to Congress for a suitable site for the monument which must be such as will pass the criticisms of the Art Commission, the body having official control of such public memorials in the District of Columbia.

There will be needed for statue and pedestal approximately $50,000, and the Methodists of America are requested to furnish it by voluntary contributions. As this is to be the first and chief memorial to the heroism of the Fathers provided by our common Methodism and is to have a conspicuous place in the National Capital, this committee, representing the co-operating branches of Methodism, is going forward in full confidence that every local church, young people's society and Sunday school in the country will gladly contribute at least one dollar, while many will make larger offerings. Every church will desire its share and every itinerant minister will make sure that he is represented in this monument to the achievements of the early Methodist itinerancy and laity.

If happily there should be an excess after the expenses of the statue are met, the Executive Committee of the Asbury Centenary Association is pledged to return the surplus pro rata to the several contributing branches to be added to their respective Conference Claimants' Funds.

By request of the Executive Committee the publishing houses, or financial agencies, of the various bodies will receive such contributions as may be sent them, and pay the amounts to the designated treasurer of the Francis Asbury Centenary Association.

Contributions for the Methodist Episcopal Church should be paid to The Methodist Book Concern, 150 Fifth Avenue, New York City; 220 West Fourth Street, Cincinnati, Ohio; and 1018 South Wabash Avenue, Chicago, Ill.

For the Methodist Episcopal Church, South, to its Publishing House, Nashville, Tenn.

For the Methodist Protestant Church, to its Publishing House, 316 North Charles Street, Baltimore, Md.

For the African Methodist Episcopal Church, to Dr. J. R. Hawkins, financial secretary, 1541 Fourteenth Street, Washington, D. C.

For the African Methodist Episcopal Zion Church, to the Star Publishing House, Charlotte, N. C.

For the Colored Methodist Episcopal Church, to its Publishing House, Jackson, Tennessee.

For the Free Methodist Church, to W. B. Rose, Publishing Agent, 1132 Washington Boulevard, Chicago, Ill.

For any other Methodist branch, to its own publishing house or financial secretary, or to any of the above named collecting agencies.

We urgently recommend that district superintendents, or presiding elders, and officers of young people's societies and Sunday schools immediately take measures to secure and forward contributions as indicated above. Let no one wait for another.

On behalf of the Executive Committee of the Francis Asbury Memorial Association,

EARL CRANSTON, Chairman;
E. K. CAMPBELL, Vice-Chairman;
H. K. CARROLL, Secretary;
E. L. WATSON,
E. E. HOSS,
T. H. LEWIS,
F. T. LITTLE,
S. D. CHOWN,
C. S. SMITH,
ALEXANDER WALTERS,
C. H. PHILLIPS,
WILSON T. HOGUE.

Representatives of various branches of American Methodism.

JOSEPH W. POSTON.

This is a life-story, beautiful for its simplicity and Christlike in its humility. God does not call every man to do his work in the light and lure of large publicity. Some of the noblest souls of which our world has boasted—men of whom the world was not worthy—have done their work where there were few to praise and none to reward. It is always difficult to lay one's hand upon the secret springs of power in a man's life and declare unhesitatingly that full explanation has been found for all that the man may have achieved. There is a supernatural element in every life, and God selects the weak things in this world to confound the things that are mighty. Man looks on the outward appearance, but God looks on the heart; God's standard of values is very different from that of the world. Despite the handicap of pinching poverty and the most meager educational preparation, Joseph W. Poston heard and heeded the call to the ministry and began preparations to enter upon his life-work at an early day. He is an example of what a man may do and what he may be, if his life be hid with Christ in God.

Brother Poston's father was born in Ireland, but came to America when he was six years old and was reared in North Carolina. Later he moved to Fayette County, Tennessee, where the subject of this sketch first saw the light of day. He was born on Dec. 20, 1838. His mother was Jane Denny Rankin, of Welsh parentage. There were eleven children in this family, and they were very poor. Young Poston was sent to school for three brief sessions and learned something of the three branches taught in those days in the old field school—reading, writing, and arithmetic. He determined to be a carpenter and all his studies had that in view. His mother died in 1852. On Jan. 1, 1854, his father having married again, he was thrown out upon his own resources and went forth to do battle against poverty and inexperience. He did not sit down to pine and lament, but went to work with an undaunted spirit. About this time there came into his life a new purpose and a new power. He was mightily convicted and powerfully converted on June 16, 1857, and at the same time felt the call to enter the ministry. At this time, by what seemed to be a strange providence, he fell into the hands of Dr. Jno. T. Baskerville, an honored member of the Memphis Conference, who sent him to school, encouraged him in every way he could, kept him in his home for three years, and finally had the great joy of seeing the young preacher ready to enter the Conference. When young Poston was ready to be off to Aberdeen, Miss., where the Memphis Conference was to be held that year, Dr. Baskerville gave him $25 and bade him Godspeed in his ministerial career. What timely aid to a struggling soul! How rich in the coinage of Heaven shall these benefactors be when God shall come to make up his jewels!

Brother Poston was licensed to preach at Wesley Camp Ground, Sept. 5, 1857; joined the Memphis Conference at Aberdeen in November, 1860, together with sixteen others. He was assigned as junior preacher to the Holly Springs Circuit, with Rev. Elias Jackson as senior preacher. The war was just being felt, money was scarce and the young preacher received for his services the sum of $92. The following year he was assigned to the Jacinto Circuit with seventeen appointments. Rev. Joseph Johnson was the presiding elder. He entered promptly upon his appointed work, but his circuit lay within the lines of the Union and the Confederate forces. The battle of Shiloh was impending, and there was so much excitement and confusion that it was impossible to accomplish anything; so upon March 22 he gave up the work. The following year he served the Lagrange Circuit. Here he had more trouble because of the war; the Yankees robbed him of his horse, but, being possessed of the truly apostolic spirit, he served the circuit for some months on foot. God greatly honored his ministry here, and 276 persons were converted that year and large additions made to the membership of the Church.

In addition to the charges mentioned above, Brother Poston served the following circuits: Randolph, Water Valley, Coffeeville, Oxford, Senatobia, Eureka, Houston, Stanton, Grenada, Emory, Holly Springs, Pine Mountain, Mt. Vernon, and East Holly Springs.

In 1870, at which time the North Mississippi Conference was organized, Brother Poston was serving within the bounds of this Conference, where he continued till 1878, when he was transferred to the Memphis Conference and assigned to Stanton Circuit. Here he remained for two years, whereupon he was transferred back to the North Mississippi Conference, of which he continued a member to the day of his death.

Brother Poston was admitted into full connection at the Conference held at Jackson, Tenn., in December, 1865, and was ordained Deacon by Bishop Paine, who also ordained him Elder at the same Conference. He was given the supernumerary relation in 1896, and the superannuate relation the following year, continuing in this relation till his death at Holly Springs, Miss., on Christmas night, 1915.

This good man was pre-eminently pious. He had the fervor and unction of the evangelist and the faith of an apostle. He claimed the blessing of complete sanctification as a second work of grace, and his life was not out of harmony with his profession. By common consent, he was regarded as the best man in Holly Springs, where he spent the last years of his life. During the period of his superannuation he was a faithful and regular attendant upon the services of the sanctuary and was a true witness to the saving and keeping power of our holy religion.

Among the many monuments left behind which point to the life and labors of this good man not the least is the Oxford Camp Ground, where for 43 years meetings of greater or less power have been held each year. He secured eighteen acres of land three miles east of Oxford and helped to build the tabernacle under which he preached the first sermon. Here hundreds have been won from darkness to light and from the power of Satan unto God. Doubtless on that great day up yonder, many a man will rise up and call Brother Poston blessed because he helped to turn their feet toward a better life.

While not classed as a great preacher, Brother Poston was the kind that had success. Men were awakened under his ministry, and, guided by his safe counsel, they soon found the Savior near. By his quiet, unassuming manner he won his way to the hearts of men, and he never did anything to forfeit their good-will.

He loved his home and was careful that it should be a home of prayer. His first wife was Mrs. Sallie Compton, a lovely Christian character, who surrendered her life fully to the sacrifices and hardships of the itinerancy. For many years she shared his burdens and made lighter his tasks, walking bravely by his side wherever duty called. Having lost this good woman, he was married late in life to Miss Sallie Hallman, of Marshall County, who was a true, good wife, and helped to make his sunset days peaceful and happy.

On the day after Christmas, just before the sun went down, we held his funeral services in the Methodist Church at Holly Springs, in the presence of a large number of his friends and neighbors. It was the holy Sabbath. The sky was never clearer nor the sun brighter. It was a fitting culmination to a life so pure and good. Then, as the evening shadows gathered about us, we laid his tired body down to rest, believing that God would station heaven's sentinels there to keep watch over the dust of our brother, beloved, and that at the last hour God would call him to the resurrection of the just to be forever with the Lord.

E. S. LEWIS.

Oxford, Miss.

LITTLE THINGS.

Dear Doctor Meek: Quite a number of years ago I lived in Water Valley, Miss. That was long before I began the practice of law and I was superintendent of the city graded schools there at that time. I chanced one day to be in a large dry-goods store. A little girl whose name I never learned came in and asked to see a fan. The clerk showed it and priced it to her. She turned it over and evidently was admiring its beauty. From her dress it was evident that she was poor. After admiring it awhile she timidly told the clerk that she had but five cents—just a nickel. He asked ten cents for the fan. She reluctantly handed it back to the clerk, and with a face of disappointment started to leave the store. A drummer saw what had happened and called to her to come back and gave her the other nickel. She bought the fan and the happiness that played over her face must have given that drummer much happiness. It certainly gave me a great deal of sorrow. I at once saw where I had lost an opportunity. That little incident has lingered with me all these years. I simply did not think of the opportunity which lay at my feet. I have been ashamed of myself ever since. Yes, it was a "little thing" apparently, but God never overlooks little things. Even the "sparrow's fall" does not escape his divine eye.

In our every-day affairs with mankind there come up so many opportunities to do some little act of kindness. Let us scatter a rose here and there along the journey. God will find them and lay them away. Let us be certain that we do not overlook our opportunities. Let us not wait until after their death before we speak some word of cheer to those whom we meet along the way.

"Why speak of my virtues after I'm dead?
It is then too late to hear what is said.
Why cover my grave with flowers rare?
I'll never know that you placed them there.

"It were better to give me just one loaf of bread
Than to offer a thousand after I'm dead;
And it were better to offer just one word of cheer,
Than to say a eulogy over my bier."

Holly Springs, Miss. W. A. BELK.

Chalmers' Gelatine
UNITED COUPONS
A WHOLESOME DESSERT

MISSIONS.

Through the Eye to the Heart.

W. Fred Long.

Sunday, February 6, marks another epoch in the history of the Galloway Memorial Church. Our pastor, Rev. W. G. Henry, took for his text part of Acts 9:15, "For he is a chosen vessel unto me, to bear my name before the Gentiles and kings and children of Israel," which he made a personal application to each of us. He said he wished to show us what our great Church did last year. He had prepared the following charts on cardboard, 2 by 3, upon which were printed facts easily read by every one in the large auditorium.

His first chart was what we did as a Conference:

Number 1.

Mississippi Conference, 54,884 members, paid for Missions $18,387.

Foreign Missions	9,046
Home Missions	9,337
Total	$18,383

or thirty cents each to spread the Kingdom.

Number 2.

The next chart showed what the largest church in each district contributed per member:

Hattiesburg, Main Street, 670 members	$617	90c
Laurel, First Church, 550 members	348	60c
Vicksburg, Crawford St., 562 members	337	60c
Brookhaven, First Church, 681 members	298	40c
Jackson, Galloway Mem'l, 1496 members	705	40c
Gulfport, First Church, 743 members	202	27c
Meridian, Central, 1048 members	285	27c

Number 3.

The next chart showed what some churches in the Jackson District had done:

Canton, 272 members	$225	90c
Yazoo City, 535 members	385	70c
West Capitol, 840 members	420	50c
Brandon, 423 members	215	50c
Galloway Memorial, 1496 members	705	49c

Number 4.

His next chart showed specials to Missions:

Fannin Circuit	$600.00
Fernwood	443.00
Galloway Memorial	202.00
All the other Churches in the Conference	119.00

Then he said, "There is not a man in the Mississippi Conference who supports a missionary alone.

Number 5.

His last chart was what we could do:

Support a missionary	$600.00
Support a missionary circuit	400.00
Have a scholarship from	$30.00 to 50.00
Equip a school	200.00

He said then, "We pause a moment to give you a chance to make a free will offering," which amounted to $900.

We then celebrated the Lord's Supper by taking the Communion. It is the old, old story of the silent power of the gospel of Jesus Christ when intelligently presented. Some people do not like statistics, say they are tiresome, but facts are the fingers of God.

SOME REFLECTIONS.

Dear Dr. Meek: Just 44 years ago to-night I spent the night with Brother J. W. Poston, of precious memory, at Oxford, Miss., and the next evening, the 8th, I took my bride, Miss Lizzie Moore. Revs. J. H. Brooks, J. J. Brooks, H. C. Morehead, and R. P. Mitchell were present on that occasion. Besides these brethren a crowd of people were in attendance, the majority of whom are now on the other shore. And we are on the road. How time flies!

I saw a picture and a notice of the death of Rev. George W. Bachman in a late issue of the Advocate—possibly I had known him longer than any one else now living. He and I were reared near the same place. I remember when he professed religion and joined the Methodist Church, very much against his parents' wishes—not that they did not want him to be religious, but because his father was a Primitive Baptist. Young Bachman, however, did not stand back on this account, but took up his cross and for nearly three-score years, until summoned from labor to rest, he followed his divine calling. When I begin to review the honor roll of the North Mississippi Conference, and then that of the North Texas Conference, where I have spent thirty years, I am made to wonder how long it will take to renew my acquaintance with friends and loved ones in heaven, for they are legion.

I can feel the hand of Father Alexander as in November, '69, he took my right hand in his, and putting his left on my hand, said, "Son, live humbly and pray a heap, and the Lord will bring you out all right." I had heard Will Harris, Dr. Munsey, J. B. McFerrin, A. L. P. Green, Bishop Kavanaugh, and others preach, and now I was to take charge of a work of seven appointments out in a rough country, where Dr. J. W. Boswell was once stationed as a young preacher. I knew I was not, and never would be, a Munsey, a Kavanaugh, or any of those giants in the ministry. But God had not called me to fill their places; I had my own little niche to fill, and I thank God that I have done the best that I could. My wife has been as true as steel for 44 years. With one son in heaven and six children on the way, I hope to meet my many friends and loved ones over there.

I did want to go to New Albany last December, as I had preached in a schoolhouse near there before the town was in existence—when there was only a store or two; but I had to forego the pleasure. Through your excellent paper I follow my friends, as well as learn of the younger men, and I rejoice in their success.

Frisco, Tex., Feb. 7, 1916. S. W. MILLER.

MRS. SALLIE MARKHAM MOUNGER.

Sallie Markham Mounger was the child of George Markham and Jane Billingsly. Her father came of an influential Virginia family, and her mother was of one of the prominent families of Alabama. Soon after marriage they settled in Warren County, Mississippi, on a large plantation near Big Black River, and were among the prominent and honored planters of that prosperous section of the State. They became the parents of two sons and three daughters. All have answered the last summons except two daughters. Sallie was born on November 27, 1857, and died at the Touro Infirmary at 10 o'clock p.m., December 27, 1915.

After passing through the public schools of her county she became a student at Whitworth College—than which no other college has made a larger contribution to the womanhood of the South. Her studies there were directed to graduation by Dr. H. F. Johnson and Professor R. S. Ricketts. Concerning the stay of Sallie Markham at the college Professor Ricketts writes: "I met Sister Mounger first as Miss Sallie Markham when she was a student at Whitworth College. For two years she was in part under my tuition, and I had an opportunity to know her well personally and as a student. A school, and especially a boarding school, furnishes one of the best tests of individual disposition and character: no other tribunal is more keen to detect sham, or more ready to recognize and appreciate real merit. By this test Miss Sallie stood approved by both faculty and fellow-students. To a strict and cheerful performance of every duty she added a charm of manner that made it a pleasure to meet her in the classroom, and to observe her bearings in all the relations of college life. She was, withal, a Christian who needed not to apologize for or to explain the religion she professed."

Her culture was broad and deep. Her reading was varied and extensive, with special emphasis given to standard literature. The productions of the great poets made contributions to her thought and life. In school she gave especial attention to music, and attained a high degree of efficiency in both piano and voice. She was truly fond of singing, and loved, above all, the songs of the Church. Her voice became a helpful part of all the religious services where she was present.

Sister Mounger was a woman of rare practical judgment. During a period of widowhood the care of large business interests fell upon her, but the interests did not suffer because they had fallen into softer hands; nor did they rob her of any part of her womanly gentleness. She was the master, the property was the servant. Her splendid mental and spiritual poise guided her in solving social and moral problems, and made her truly the helpmeet of her pastor-husband.

Her broadness of culture and largeness of heart gave the velvet touch to her contact with others. She loved friends; and her head, heart, and hands were always extended to draw others into her circle. Her pleasing manners, her cordial greetings, and her kindly interest added daily to the number of those whom she trusted and loved, and who in turn loved and honored her.

She possessed a most pleasing personality. Nature gave to her a face, features, and form that made her a woman of rare beauty. Grace controlled every muscle that directed her physical movements. Although time had brushed away some of the bloom of youth, and dimmed some of the luster of the eyes, and robbed the movements of some of their elasticity, yet to the day of her death she went forth "in beauty like the night of cloudless skies and sunny climes." Gossip found no entertainment in her thoughts, nor servant in her tongue. Her judgments were formed through justice and love; and her love that thought no evil shielded those who were attacked from arrows shot by others.

Perhaps the highest compliment to the qualities of her head and heart is found in the regard and tender affection in which she is held by her stepsons and stepdaughters. When she became related to them by marriage they had reached the estate of manhood and womanhood, and were not won by the motherly interest necessary for childhood. But to them she has been "mother" with all the honor that attaches to that holy name, and they have honored themselves in the affectionate regard given to her. Only two of the five children born to her linger on this side the grave—a son and a daughter. While they sit in the gloom of a great bereavement, they are comforted by a strong tie of affection binding stepfather and stepbrothers and stepsisters and father into one family.

Sister Mounger became a Christian and joined the Methodist Church in childhood, and remained true to its doctrines, its polity, and its standards of life to the day of her death. She loved its services and its service. One who knew her well says of her: "Her religious life was decided, strong, and fervent, characterized always by a becoming simplicity. It was hid with Christ, transforming every duty, and making every minute bright with the light of hope. At the last she looked into the future solemnly, and talked gratefully and lovingly of the past. In all the land there was no purer Christian, no nobler heart, no greater soul."

Through her marriage on January 19, 1899, to Dr. E. H. Mounger, of the Mississippi Conference, she was brought into intimate touch with the workings of the Methodist Church. The position of the itinerant pastor's wife demands varied and extensive culture, and the broadest sympathies and interests. In her ministries she must meet on an equality with the wealthy and the poor, the learned and the ignorant, the refined and the boorish. Her breast becomes the burial ground for community clashes, and her sympathies and counsel must neutralize the cross-currents of society. The life of Sister Mounger honored this station. In every sense she was the helpmeet of her husband. Her mind was not only stored with general information, but her knowledge of the work and workings of her Church made her life not only educational, but inspirational. In her going the Church is made poorer.

While planning for other days on earth, her sickness came with grave warnings of the close of life. After a few days spent in the South Mississippi Infirmary at Hattiesburg, she was carried to the Touro Infirmary in New Orleans, hoping that the surgeon-skill of Dr. Matas might give relief. But the malady had gone too far. Leaving the assurance with her loved ones that all was well, and that the future had no shadows, she closed her eyes to the scenes of earth, and we confidently believe they were opened to the beauties of heaven. GEO. H. THOMPSON.

Hattiesburg, Miss.

Secular News

By R. E. Meek.

Seventy per cent of the human body is water.

Indian regiments were the first to use khaki uniforms.

On the continents of Europe and Africa there are more women than men.

During the year 1913 nearly $900,000 worth of musical instruments were purchased by the people of Africa.

J. P. Morgan, the New York financier, sailed for England recently, presumably to negotiate a new British loan.

The longest ship canal in the world is the Suez Canal. The Kiel Canal, with a length of sixty-one miles, holds second place.

Canada's Parliament House, which was regarded as a model of Gothic architecture, was recently destroyed by fire.

Bohemia's 1915 crop of hops is estimated at 11,000,000 pounds, which is a 50 per cent decrease over the 1914 crop.

The average income of a citizen of the United States is nearly $350 a year, and that of the Englishman about $260.

The Japanese Government is making plans to start a factory for the purpose of making carbolic acid from coal tar.

According to the American Medical Journal, hair does not turn gray—it simply drops out and white locks take its place.

China, the largest market in the world for cotton goods, has been lost to American traders, having been captured by Japanese manufacturers.

Following the example set by Germany, Austria has decided to issue an iron currency. The issuance of iron money reminds one of the Spartans in Greek history.

The famous old frigate "Constitution," familiarly known as "Old Ironsides," is to be rehabilitated, the purpose being to preserve this sacred relic of American history.

Russia estimates her losses in the war at 3,000,000 men. She claims to have captured 1,000,000 Germans and Austrians and to have sent them into her interior and into Siberia.

There are more than 11,000 cases of typhus fever in Mexico City, and there is also an epidemic of smallpox at Tampico, Mexico, which is beginning to spread to the surrounding country.

The total receipts of the New Orleans postoffice for January, 1916, were $116,935.84, being $13,646.47 in excess of the amount received during the same month of the year 1915.

According to the Journal Due Jura, a French newspaper, the Germans have threatened to destroy a number of Swiss factories which have been supplying the Allies with munitions.

Dr. Israel, the German surgeon who operated on the Sultan of Turkey some time ago, received for his services a fee of $30,000, besides many valuable gifts from members of the royal family.

An English scientist who has investigated seventy-eight families, including more than three thousand individuals, declares that left-handedness is inherited, often through several generations.

There are 86,000 street trees in Paris; 26,000 of them are planes, 16,000 chestnuts, and 11,000 elms. Any city that wishes to do so might add to its beauty, as well as shade pedestrians from the hot rays of the noonday sun, by setting out a nite lot of trees along its highways.

The President of the Republic of Andorra, which is located in the Pyrenees, receives only fifteen dollars a year for his services, which is the smallest salary paid its ruler by any civilized government. He thinks of asking for a ten per cent increase, and if he does, we think that he ought to get it.

THE SKEPTIC TURNS PREACHER.

It is the testimony of all careful observers that to France more than to any other country the calamitous war has brought a deepening of the national character and a strenthening of the moral and spiritual forces. The most striking instance of a public confession of such an altered viewpoint that it might almost be classed as a Methodist conversion is that of M. Henri Lavedan, the brilliant journalist, whose cynical mockeries at religion won for him the title of "the Nietzsche of France." The Sunday School Chronicle of London quotes him as publishing this recantation, forced from him by what he has seen and experienced since his country passed under the harrow of war. He says:

"I once laughed at faith and thought myself wise." But as I saw France bleeding and weeping, my laughter could not give me joy. I stood by the way and saw the soldiers as they went lightheartedly to face death. I asked, 'What is it that makes you so?' I counted the sacrifices of our people and saw how they accepted them with praying hearts. Then it was to me a great comfort to know of an eternal fatherland. A nation must despair, if it does not believe that the sufferings of earth will become the joy of heaven. Who can hope, when everything is failing, save he who has faith in god? Oh!—I dare not name Him (Jesus Christ). He was so good, and I * * * What would become of France, if her children did not believe, or her women did not pray? A vast people of the dead cover the field! How hard it is to be an atheist upon this national burying-ground! I can't do it, I can't be one! I have deceived myself, and you who have read my books and sung my songs. I was mad. It has all been an awful dream. O! France, France! Return to your faith and to your best days. To depart from God is to be lost. I know not whether I shall be alive to-morrow, but I must tell my friends Lavedan does not dare to die an atheist. It is not hell that makes me afraid, but this one thought grips me: God lives, and thou art so far from Him! O! my soul, rejoice that thou art permitted to see the hour in which, kneeling, thou hast learnt to say, I believe. I believe in God. I believe."
—Christian Intelligencer.

FURTHER RECEIPTS FROM HOSPITAL DAY.

The following additional amounts have been received from Hospital Day in the Mississippi and North Mississippi Conferences:

North Mississippi Conference.

Charge and Sender—	Paid.	Subscribed.
Water Valley, S. N. Berryhill	$53.50	....
Nettleton, Rev. J. E. Thomas	72.50	....
Cedar Bluff Ct., Rev. W. A. Bowlin	6.00	....
Carrollton, Rev. J. H. Smith	10.00	....
Big Point, Mrs. M. M. Goff	1.00	....
Eudora, Rev. J. A. Biffle	9.00	....
	$152.00	

Mississippi Conference.

Union Charge, Rev. W. A. Hays	$4.26	....
Centerville, Rev. R. F. Harrell	7.30	....
Collins, Rev. W. M. Williams	2.60	....
	$14.16	$14.16

The following are the total additional contributions on Hospital Day from the four Conferences connected with the Memphis Hospital enterprise:

Memphis Conference, 33 charges	$439.00
North Mississippi Conference, 6 charges	152.00
North Arkansas Conference, 3 charges	48.53
Mississippi Conference, 3 charges	14.16
Total, 45 charges	$653.69

Now let the others rush in their reports and cash.

H. M. ELLIS, Field Secretary.
2086 Union Avenue, Memphis, Tenn.

WILL BE A GREAT GATHERING.

The National Convention of the Anti-Saloon League of America will be held in Indianapolis from June 26 to 29, inclusive, 1916. Coming, as this Convention does, so soon after the National Conventions of the great political parties, it will be one of the most momentous gatherings of temperance forces ever assembled in this country. Plans are now on foot to make it a great school of methods, where the latest and most scientific word concerning the war against beverage alcohol will find utterance. Men of national and even International fame will be on the program. Recognized leaders in the fight against the saloon throughout this country will be there and will have prominent parts in the proceedings of the Convention.

FAYETTE, MISS.

Dear Dr. Meek: Please give me space in the advocate to announce that we will hold a Sunday School Institute at Fayette February 21-23, primarily for the Sunday school officers and teachers. Rev. J. S. Neill, our Conference Field Secretary, and others are expected to be with us. All are cordially invited to attend the Institute, but special invitations have been sent to the pastors, officers, and teachers in the middle part of our district, including the following charges: Fayette, Washington, Natchez, Nebo, Harriston, Roxie, Hermanville, and Utica. We hope to have the pleasure of entertaining these Christian workers, and that they will use this opportunity for securing better equipment for service. J. O. WARE, P. C.
Fayette, Miss.

TO THE AMERICAN EAGLE.

Jas. W. Lipscomb, M. D.

Proud emblem of a land at rest,
Dost thou forget the motto on thy crest?
Hast greed of gold upon thee thrust
By those souls on base things lust
Caused thee to forget, "In God we trust?"

Sure sordid things are not for thee;
From their foul touch turn thou and flee,
Ere thine own heart cankers and rusts,
And thine own subjects feed on crusts;
Remember that, "In God we trust."

Why all this war talk in a peaceful land?
Why all these warships, armies, great and grand?
Hast thou forgot the motto on thy bust?
Wilt thou be ruled by doctrine man has trussed,
Or wilt thou still believe, "In God we trust?"

Thine is the mission of the lowly Nazarene,
Thine to proclaim, "Peace on earth, good will to men;"
Sure thou wouldst not grovel in the dust,
Sure thou wouldst to all lands be just—
Heed thy slogan, "In God we trust."

Stop all this robbing mouths of bread,
Remember those fields of popples red,
Pray God that such may never come to us,
And that our souls be clean, pure—and thus
For e'er 'twill be, "In God we trust."

Columbus, Miss.

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"PEACE AT ANY PRICE."

Dear Mr. Editor: In the issue of the Advocate of January 23, under the above caption, there appeared an article from Mr. J. D. Barbee in which, referring to your notice of the pacifist number of the Missionary Voice, he says that he enters his "protest against the whole business." Whether he intends by the expression "the whole business" to register his protest against your brief notice of The Voice, or against that particular number of The Voice, or against those who advocate peace, does not appear: but, be that as it may, let the world "sit up" and take notice of the fact that Mr. Barbee has entered his protest against "the whole business," and if any one should be so bold as to disregard this protest, let him know that he does so at his own peril.

Mr. Barbee is very dogmatic in his statements, and seems to forget that some things have four sides, and that every controverted question has at least two sides. He writes as if he thinks that the editor of The Voice stands alone, and that he and all the rest of the world favor the preparedness policy of the present administration; but he must remember that there is a respectable number of the best and brainiest men of the nation upon the other side of this question.

He expresses his indignation that "such a publication (The Voice) should be issued to represent our Church." Well, Jesus Christ was born while angels sang "Peace on earth, good will toward men," and he is called "the Prince of Peace," and should not our Church, and all Churches, be a Church of peace? How can the Church otherwise represent her Lord?

Mr. Barbee says that John Bright, a Quaker, might be excused for advocating peace because of the demands of his religion. This statement sounds like an admission that the roots of religion strike deeper into the heart of a Quaker than does the religion of a Methodist; or, is it a confession that the Methodist Church is not an advocate of peace? As a member of the Methodist Church, I repudiate both the implied admission and confession.

Mr. Barbee's comparison of the attitude of The Voice and the North American Review is unfortunate in that he overlooks the fact that the one is a religious magazine which stands for the principles of the Christian religion, while the other is a secular periodical which voices the sentiments of the world. As for myself, I wish there were one hundred millions of copies of that particular number of The Voice which he condemns so that each man, woman, and child, who is a part of the millions of population of this great nation might have a copy.

There never was a time in the history of this country when there was less need for preparation for war, as I see it; for, the present war will bring such a state of bankruptcy to the European nations that they will not be able, for more than a hundred years to come, to go to war against the inhabitants of an isolated island of the sea.

In all of Mr. Wilson's speeches he pleads for preparedness on the ground of maintaining the self-respect and honor of the nation, and, I presume that this represents the attitude of Mr. Barbee and all those who argue for preparedness. But this position would take us back to the days when men thought that they had to maintain their self-respect and honor by the sinful custom of duelling. It's a mighty poor rule that will not work both ways; and, let me ask, Does not the religion of Christ demand that nations stand in the same attitude toward one another that it requires of individuals? This is the question for all advocates of preparedness to answer—that is, if they call themselves Christians.

The truth is, this whole question of preparedness involeves that form or system of militarism which would require universal military training and service, thus taking out of the life of the young manhood of America from two to three years of those best fitted to prepare them for useful living. From such a system of militarism may the Prince of Peace deliver the young men of our country!

The old theory that the best way to maintain peace is to be prepared for war has been exploded. Germany has knocked it out of the ring in the first round, and it is now in order that the friends of militarism bring into the ring another champion JOHN W. RAMSEY.

Heidelberg, Miss.

THE FIGHT AGAINST TUBERCULOSIS.

Figures indicating the growth of the anti-tuberculosis campaign in the United States show that in the year 1905 about $5,000,000 was spent in this movement, while during the year 1915 more than $22,500,000 was spent. These figures are part of the annual statistical statement of the National Association for the Study and Prevention of Tuberculosis lately published.

The statement is based in part on actual reports received from anti-tuberculosis agencies throughout the country and in part on estimates made by the association.

In 1905 probably less than $100,000 was spent for anti-tuberculosis work other than the care of tuberculosis patients in a few poorly equipped sanatoria and hospitals.

In 1915 more than 1400 anti-tuberculosis associations spent nearly $1,225,000 in organization and education. Special tuberculosis dispensaries, of which there are 450, spent over $1,150,000 in examining, advising and treating patients.

Open air schools, of which there were none in 1905, spent more than $350,000 in teaching and treating anemic and tuberculosis children, while nearly $750,000 was spent in the care of tuberculous insane and prisoners. Sanatoria and hospitals for the care of consumptives, nearly 600 of them, spent $19,250,000. Much of this sum was contributed by private pay patients, but the greater part, over $12,000,000, was paid by federal, State, city and county boards for free treatment.

As an indication of the way in which the burden of the care of consumptives is being shifted to the public's shoulders, where it rightly belongs, the National Association points out that in 1905, as nearly as can be estimated, less than 25 per cent of the total expenditure of $5,000,000 for tuberculosis was from public funds, while in 1915, nearly 65 per cent, or $14,500,000, was from this source.

What Fight Cost Five States.

New York State again leads the States with the largest total expenditure of nearly $5,000,000, with Pennsylvania second and Illinois third. The following table shows the relative public and private expenditures in each of the five leading States:

Expenditures in 1915.

State.	Public.	Private.	Total.
New York	$3,193,415	$1,751,096	$4,944,511
Pennsylvania	2,172,711	534,722	2,707,433
Illinois	1,558,644	902,314	2,460,958
Massachusetts ...	1,349,633	357,510	1,706,543
Colorado	97,500	862,765	960,265

—Memphis Commercial Appeal.

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REPORT OF FINDINGS COMMITTEE.

Unanimously Adopted by Lay Leaders' Conference, Nashville, Tenn., Jan. 4-5, 1916.

We, the Executive Committee and Conference Lay Leaders of the Laymen's Missionary Movement, Methodist Episcopal Church, South, assembled in Nashville, Tenn., January 4-6, 1916, reaffirm our faith in the Laymen's Missionary Movement as a providential movement planned of God, touching intimately the life of the Church, vitalizing every department of its work and opening up before the laymen an opportunity for adequate service for the Kingdom, and from this meeting we go out with larger vision and better knowledge to bring to our various home Conferences a fresh impulse in the work so close to our hearts.

There have emerged in our days of discussion some points that we think important and wish to emphasize this year.

1. We request the presiding elders and preachers in charge to make definite engagements for the Lay Leaders, which will not conflict with, but fit into their plans, and to use them to lead services in churches which do not have preaching every Sabbath.

2. We urge that meetings of the District and Church Leaders be held to explain the work and discuss plans to perfect it in the local church.

3. We ask that a Laymen's day at the District Conference be arranged where possible.

4. We urge the leaders to put the emphasis upon business conferences with business men, rather than public speaking; and on institute work, rather than inspirational talks.

5. We ask each District Lay Leader to make a demonstration of effective lay activities in at least two churches—one city church and one country church.

6. We urge the importance of preparation for the canvass and thorough co-operation between the stewards and the laymen's committee. It is better to use three weeks in preparation and one day or night in the canvass than to use a day for preparation and three weeks to canvass.

7. We would correlate the Board of Stewards and Missionary Committee by having the strongest man in the church a member of each.

8. Try to put the "Missionary Voice," the Conference Organ, and if possible the General Organ in every home.

9. We commend the action of the Presiding Elders of the Louisiana Conference in passing a resolution to have the Every-Member Canvass in every church in their respective districts.

10. We earnestly request the presiding elders, the pastors, and the lay leaders at all revival meetings to call for volunteers to assist in holding services in every church every Sunday.

11. We emphasize the fact that tithing is the reasonable, business-like and Scriptural method to be adopted by men for providing finances for the church and recommend that preachers shall at intervals deliver sermons on stewardship, and that the practice of tithing be urged by all our leaders.

12. We commend the helpful literature issued by the Movement and urge that it be intelligently distributed in every church, in order to give information to our people and inspiration to our leaders.

13. An Every-member Canvass should be made on the basis of weekly giving, after a business-like estimate has been made on the basis of the tithe, after an intelligent study of the resources and the needs of the local church and the opportunity for world-wide service.

14. We recommend a Conference-wide simultaneous Every-Member Canvass for the following year's finances, the same to be made in one day, if possible, shortly prior to the Annual Conference.

15. We recommend post-canvass meetings to be held at regular intervals for the purpose of making reports concerning collections of offerings and the re-assignment and re-canvassing of

(Continued on Page 11)

The Home Circle

IT'S FUN TO SCRAPE THE PAN.

When mother's baking day comes round,
I'll tell you what I do;
I wait until all's nice and brown,
And then I know she's through,
And then she'll call me pretty soon,
And say: "Come, little man;
I'll give you my big mixing spoon,
And you can scrape the pan."

And so I scrape the golden dough,
All fragrant with the spice.
I must admit, of all I know,
There's nothing quite so nice.
The cakes are crisp and brown and good,
And how I make them go!
But I would have her, if I could,
Just have them all stay dough.

Some day when I'm a great big man
I'll marry me a wife,
And then I think I have a plan
To be happy all through life.
I'll tell her when she goes to bake:
"Remember, if you can,
And use just half the dough in cake,
And let me scrape the pan."—

—American Cookery.

A KNIGHT OF HIGH DEGREE.

By Lawrence Otis.

"Come on, Batty, down to the old pond and skate, this afternoon: the skating there is great. All the boys are going after school."

"Can't, Larry, this time, promised to go home after school."

"Bet you are going skating with some one else. Going to take little sister Gladdy out skating."

Batty turned red at the taunt, but his eyes were clear and steady, as he looked straight at Larry and said:

"Yes, I am going to take Glad skating this afternoon. I promised a week ago that I would take her, and I always keep my word. I thought that I would rather go with the boys, when you first spoke, and I was sorry that I had promised her, but now I think I had rather go with her than with a boy who would speak in that way of a boy's sister."

Some of the other boys had waited to hear if Batty was going with them, and when he made his little speech, they cried: "Good for you, Batty. You always did do as you said you would. But what's the matter with coming and bringing Glad with you?"

"I might do that," said Batty. "I'll see."

When Batty reached home, and saw Glad's eager little face pressed against the window pane, watching for him, he was not sorry that he had refused to go with the boys.

"My! but a boy always ought to do as he says he will or somebody is bound to feel badly," he said to himself as he hung up his cap. "S'posing I hadn't come back for Glad, she'd been sorry all the afternoon, and I don't believe that I'd had a very good time, either. You kind of feel better inside, when you do as you promise."

When it came to going skating, Batty said, as they started out, "Where do you want to go Glad? Mother said we'd be safer on the long meadow. Of course I guess you'd rather go on the old pond, but the doctor says that the ice is getting thin on the pond, and the boys have been told they'd better not skate there, until there comes another cold spell."

"I was going with the boys," said Batty as he struggled with one of his skates, "but then all of a sudden I remembered that I promised you I'd come home, and so I came."

Glad looked the opposite of her name for a minute, as she watched Batty, and then said:

"You're like the knight that Aunt Helen read about last night, in the story. He was of high degree, because he always kept his word. But if you want to go with the boys, you run along Batty, 'cause it must be stupid just skating with me, when you can race them and do all sorts of things."

"No, my Lady Glad, with you I'll stay. Come on, I'll show you how to cut a figure eight on the ice, without bumping your head, and it isn't an easy stunt, either."

All the afternoon the children skated, going home rosy and warm to supper, Batty with the happy feeling about his heart of having made Glad have a good time, and Glad found that Batty would keep his word to her, even in the face of strong temptation to break it. At supper the father turned to Batty and said with interest, "Been skating this afternoon, son?"

"Yes, sir. Glad and I were down on the long meadow. Rather a baby place to skate, but I had Glad, and mother wanted me to be extra careful. Why?"

"Well, a lot of the boys were down on the pond, this afternoon, skating. Old Mr. Derry warned them off because he said the ice was thin, but they only laughed at him, and kept on, and that friend Larry, of yours, had a mighty narrow escape from drowning." Batty's eyes opened wide with surprise and horror. "My, and if I hadn't kept my promise to Glad, I'd a been with them. Say, father, do folks ever get into trouble when they keep their promises?"

"That is a deep question, son; but I can only tell you that a real gentleman is always careful what he promises, and then he never breaks a promise."—The Child's Hour.

HE COULD'T LET GO.

When I was a boy I saw a man take hold of a wire and then fall down on the ground. He could not let go. It was a live wire, full of electricity. He knew it, because we had told him, but he thought he could be careful and use his coat to keep it from touching his hands. But in a moment the current caught him and held him in its grip. He was very fortunate to escape alive.

Since then I have seen others who were caught and could not let go. A man came to me one day and asked me to help him stop drinking. He began as a boy drinking hard cider. Now he could not let go. I have seen men fly into a passion of rage over little things. Years ago they had not tried to control their tempers. Now their tempers controlled them. They could not let go. Boys learn to smoke cigarettes. It seems manly. After a while those boys find they can't stop smoking. It hurts them, but they must go on. Instead of being men they are slaves. They can't let go.

A bad habit is very hard to get rid of. We make it. It would never exist if we had not permitted it. But when it is made, it masters us. We can't let go.

Write the word habit. Now strike off the first letter and you will have a bit left. Strike off the next letter and still a bit is there. Strike off the next letter and still it is there. Strike off he next and yet it is not teetotally gone. All of which goes to show that habit is a hard thing to get rid of.

If habits are so strong, we want them our friends and not our enemies. And if some one who is older and who knows says to you: "Be careful; if you touch that you won't be able to let go," you listen and do what he says.—The Christian Standard.

A WORD OF EXPLANATION.

Dear Dr. Meek: A copy of the Minutes of the Louisiana Conference is on my desk, and it is a neat book, and is in the main, I judge, accurate. But if we were in Conference assembled I would say I rise to a point of personal privilege. In the statistical table on "Membership," etc., the Alexandria District is credited with 160 decrease in membership, while the Alexandria charge has no members reported. This is not the fault of the Editors or Conference Secretaries, but is due to the inability of the acting supply to report. Dr. Cameron was transferred to the Kentucky Conference and had to leave to take up his work there rather hurriedly; and I came to wind up the work here, and was unable to find an accurate record of the membership, and did not care to offer to the statisticians a guess, so I left it blank. But I have since found that the church at Alexandria has 700 members; so that would give the Alexandria District an increase in membership of 540. This by way of explanation.

Then in the table of appointments, I am put down as the pastor of Alexandria station for the second year, when in fact this is my first year. I was not appointed to the Alexandria charge by the Bishop until at the Conference at Mansfield, November 23, 1915, but was allowed to fill out the month remaining on Dr. Cameron's year, which, according to a ruling, as I understand it, of the last General Conference is allowable without counting on a preacher's term of service.

Fraternally,

Alexandria, La. O. J. CHANDLER.

AN INTERESTING ITEM.

Ninety-nine churches and Sunday schools have reported the observance of Hospital Day. Remittances run from 60 cents to $101 in cash, besides subscriptions. The total in cash and subscriptions is $3765.

Not one out of twenty-nine of our churches and Sunday schools have yet reported. Of course many more will yet claim a place on the honor roll of those loyal to the enterprises of their Church.

If all the 809 pastoral charges and 2100 Sunday schools of the four Conferences would do as well as these 99, the Hospital would realize $109,185.

Surely other charges are as loyal and liberal as these. If so, we shall soon have our Hospital open on a scale that will do us credit. And no one will be hurt, and every one will be glad.

If your church or churches, Brother Pastor, or your school, Brother Superintendent, has not yet done what it should, let me urge you to hold a Hospital Day as soon as possible. Tell your people of the great need. Urge them to be as liberal as they should, and get on the honor roll with others who are helping the progress of the Kingdom. Do your best; and do it promptly.

Memphis, Tenn. H. M. ELLIS, Field Secretary.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

WALTER MALONE'S BIRTHDAY CELEBRATED.

At Capleville, Tenn., a small town thirteen miles southeast of Memphis, near which he was born, the first memorial anniversary of the birthday of the late Walter Malone was celebrated on Thursday, February 10. The exercises, which were conducted in the High School building, began with the singing of "America," after which Rev. A. P. Fowler, pastor of the M. E. Church, South, at Germantown, read a Scripture lesson and offered prayer. Following this, Judge J. M. Greer of Memphis, acting for members of the Malone family, most feiicitously presented the Capleville High School with a full set of the deceased poet's works and a framed copy of his beautiful poem, entitled "Opportunity." Eloquent and appropriate addresses were also made by Mr. M. W. Connolly, the gifted editor of the Memphis News-Scimetar, and Dr. Frazer Hood, instructor in English in the West Tennessee Normal College. Some of the productions of the poet were read, and a pecan tree that had been obtained from the old Malone homestead was planted on the school grounds, after the verses, "Prayer Before Planting Trees," from Walter Malone's pen, had been impressively read.

In opening the ceremonies, the Principal of the High School, Miss Mildred E. English, said: "I am proud that these memorial exereises are to be held in the Capleville High School and I hope to see the movement spread throughout Tennessee and Mississippi. Indiana has set aside a day to do honor to James Whitcomb Riley and Kentucky has set aside a day to pay a just tribute to James Lane Alien. It would be only proper for Tennessee to commemorate the birth of the State's greatest poet."

We heartily concur in the sentiment that Tennessee and Mississippi should fittingly honor the memory of Judge Malone. He was born and educated in the latter State, and, after reaching manhood, lived and died in the former and sleeps beneath her soil. That he was a poet of extraordinary genius there is not the slightest doubt. In the course of his remarks, Mr. Connolly, who is widely known for his accomplishments, said: "His great work, 'Hernando De Soto,' plaeed him in the front rank of poets. We do not realize that it was the first epic poem written on this continent, and the second written in English. We do not realize that it was the first written in more than 200 years; and it does not deal with fairies or myths, but with the historieal development of a great country."

It is one of the strange things of life that greatness in near-by men and movements are so often unappreciated. Milton had but small reputation as a poet while he lived; Homer was given but little recognition until death had claimed him, and even the marvelous genius of Shakespeare was largely overlooked by his contemporaries. Especially is it true in the South, where there are scarcely any weekly or monthly periodicals of literary merit, that her sons and daughters of unusual gifts frequently remain undiscovered for a long while and are but slowly accorded the distinction which is justly due them. It is high time that we were learning rightly to appraise superior endowments and achievements among our own people and to make the world realize that our sunny land is not barren when it comes to producing men and women of majestic intellectual proportions.

It will be of interest to some of our readers to know that Judge Walter Malone came of Methodist parentage and was reared in a Christian home. We quote in this connection the following statement made by Mr. Connolly, a close personal friend, in his Capleville address: "I noticed the development of his character, and I saw the effect of his early religious training wane and then revive. During the later years of his life he became very religious, and had he lived he would have joined the Church." We have also received from other dependable sources the information that when the summons came to the South's sweet singer he had for some time been expecting it and had stated that he was ready to meet his God.

Had he lived until the time of the recent celebration of his birthday, Judge Malone would have been fifty years of age.

NO MORE SPECIAL EDITIONS.

We desire to state, in order to prevent needless correspondence concerning the matter, that hereafter we will bring out no special editions of the Advocate. Our paper has to serve so many interests of the Church, which are almost constantly asking for a hearing through its columns, that to set all the others aside to promote a single one throws things into confusion in the office, and results in such an accumulation of copy that it takes two or three weeks to get things to moving again in a normal way.

Moreover, in our opinion the value to any cause of "a special edition" of the Conference Organ is very much overestimated. We think that two or three articles on one subject, such as could be printed on a page or two, are as many as the average person will read at one time, and that when there is a long succession of contributions on the same theme spread through an entire issue, most of them are passed over unnoticed. Therefore, we do not believe that the "special number" plan results in enough benefit to compensate for the discrimination to which it subjects other interests and the congested situation which it produces in the Advocate office.

In making this announcement, we do not desire to be understood to be lacking in interest in any phase of our Church work; on the contrary, it is that we may be able to better serve them all that we are taking this position. No $1.50 paper in the entire connection, with a constituency the size of ours, devotes more space to the various activities of the Church or to district or local matters than we do; but since we have only eight pages in each issue (the other eight belonging to the Publisher for advertising purposes, if he cares to claim them) there must be a limit to the extent to which we can permit any one board, or agency, or institution to use our columns. Our forms cannot be expanded a single inch, and we must endeavor to deal with the numerous causes that have claims upon the paper with some regard for equity.

If any brother or the representatives of any interest are disappointed because they cannot always get what they would like into the Advocate, we beg to assure them that the Editor himself is in the same plight. He has less than two pages (a considerable portion of them being taken up by headings and official statements) for his editorial work, when he would like to have at least four; he would like very much to conduct a "Christian Life Department," a "Temperance Department," and other departments that he is convinced would help the paper and do great good, but he cannot do so. The truth is, we ought in a great center like New Orleans to have a larger publication, or, at least, to have a subscription sufficiently large to maintain the paper without having to carry so many advertisements. As it is now, the earnings from the space devoted to advertising are indispensably necessary to keep the Conference Organ going.

A POINTER.

When the plan of having Methodist churches to adopt the Lenten season as a stated time for an annual series of religious services began to be put forward, while affirming that the work of soul-winning is always in order and much to be commended, we expressed a fear that the ultimate outcome of the scheme might be to lead our people into a ritualistic observance of Lent, somewbat after the order of Roman Catholics and Episcopalians. And we now note that one of our Church papers, issued where this plan is in vogue, has already begun to publish a series of prayers "for the FIRST SUNDAY AFTER EPIHANY," "the SECOND SUNDAY AFTER EPIHANY," "the THIRD SUNDAY AFTER EPIHANY," etc. What next?

If there be those among us who think that ritualism and a sound and efficient evangelism can be made to flourish side by side, they need to read Church history.

PERSONAL AND OTHER NOTES.

The recent Epworth League Conference of the Baton Rouge District is stated to have been quite a success.

The Board of Stewards of our First Church at Baton Rouge, La., have recently purchased 75 copies of The Methodist Hymnal for use by the congregation.

The work at Como, Miss., continues to prosper under the guiding hand of the capable pastor, Rev. W. D. Wendel. Our church there numbers among its members many choice spirits.

The Louisiana State Sunday School Convention will be held at Shreveport, La., April 4-6. A feast of good things is promised in the program of exercises being arranged for that occasion.

Our esteemed young friend, Rev. J. Lloyd Decell, of Waynesboro, Miss., gave us last week a fine club of 6 new subscriptions. We scarcely need to say that we appreciate this extension of our circulation among his choice flock.

Rev. N. E. Joyner spent last Sunday in Ruston, La., where, at 11 o'clock a. m., he preached the annual sermon for the Woman's Missionary Society of Louisiana, which was in session there. His message was an inspirational one.

In a business note to our office, Rev. A. T. McIlwain, of Glen Allan, Miss., says: "The work is moving off nicely in the beginning of my second year here. We are hoping to escape the threatened overflow from the great Mississippi River."

Brother J. R. Murphy, of Baton Rouge, La., sends us a club of 7 subscriptions from the Capital City of the State, and says that he hopes to be able to forward us others at an early date. We highly appreciate this good work in behalf of the Conference organ.

Mr. Walter L. Bachman, a son of the late Rev. G. W. Bachman, of Winona, Miss., was in New Orleans last week and paid the Advocate office an appreciated call. Mr. Bachman is a traveling representative of Krausbaar Brothers, the well known tailors of Louisville, Ky.

Bishop W. A. Candler passed through New Orleans Tuesday night of last week en route to Atlanta, after a visit to our Mexican Mission work. Though somewhat worn by travel, he was physically in good shape and cheerful in spirit. He reported things as still in a very unsettled condition in Mexico.

From Standard, La., Rev. E. G. Wood writes: "My work is in fine shape. We will begin a revival campaign on February 19. Please state in the Advocate that I have some time that I can give to revival work this year, and that I should be glad to correspond with any preacher who may feel that he needs my assistance."

Mr. J. B. Streater, of Black Hawk, Miss., spent the larger portion of last week in New Orleans, having come here to replenish his stock of merchandise. While in the city, he was an appreciated guest in the Editor's home. The North Mississippi Conference has never had in it a choicer layman than Brother Streater.

Rev. J. F. Dring, of Ringgold, La., sends us four subscriptions, and inserts in his letter the following reference to his charge: "Our work continues to move forward. Our people seem to be ready and willing to help in every worthy undertaking. We are expectiug many precious souls to be brought into the kingdom this year."

Rev. W. W. Woollard, the faithful and energetic presiding elder of the Columbus (Miss.) District, reports that nearly all the charges in his "diocese" are making a better record than they did last year. He and his associate workers, however, feel that there is yet much to be accomplished and are reaching forth to larger things.

Rev. T. E. Gregory, of Caledonia, Miss., gives us a club of 5 subscriptions aud adds the following note relative to his work: "Everything is going well with us here. These are a fine folk. They have left nothing undone that could contribute to our comfort. Brother Woollard, our presiding elder, was with us here yesterday. He was at high-water mark."

Rev. W. L. Doss, Jr., of Dubach, La., writes us as follows: "We have organized one Junior and one Senior Epworth League since coming to this charge, and there are prospects for Leagues at two other churches." Brother Doss is a pastor who believes in looking after the religious development and training of the young people within the bounds of his pastorate.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Rev. S. A. Brown, Kosciusko, Miss., 12 (six of them new); Rev. A. S. Brisco, Lamar, Miss., 4; Rev. M. M. Black, Canton, Miss., 2; Rev. J. H. Foreman, Silver City, Miss, 2; Rev. R. T. Nolen, Williamsburg (Miss.) Ct., 3.

Rev. W. J. Wood is much pleased with his new field of labor—the Winona Circuit. He has found on it many excellent people who are ready to cooperate with him in carrying forward the Master's work. He states that his predecessors have wrought well, and that he is delighted with the new presiding elder of the Winona District, Rev. L. M. Lipscomb, who carries the interests of the Church always on his heart.

Rev. T. H. Lipscomb, of Starkville, Miss., says: "Locally our work was never progressing more satisfactorily than now. I am finding it as easy to preach my fourth year as I did the first, to my surprise and gratification. The Bible never grows old and there is in it an abundance of fresh truth always ready. I preached three times last Sunday (Feb. 6), twice in town and once at the College—to large congregations."

Rev. Paul H. Grice, of Mentorum, Miss., delighted the heart of the Publisher by forwarding on Feb. 7 a club of 13 subscriptions, with a check to correspond. He refers as follows to his charge: "Our work has begun with bright prospects. We are among good people. They are standing by their pastor, and nearly every day brings some token of their thoughtfulness of us. We are working and praying for a successful year."

"I am getting settled down to my work in my new charge, and I find that my predecessor, Brother A. S. Lutz, wrought well in this field." So writes Rev. H. N. Brown, our pastor at New Iberia, La. Brother Brown has had, as will be remembered, considerable sickness this year, and we are gratified to know that he is now in a good condition physically and able to take up the duties of his new pastorate with his usual vigor.

We are indebted to one of our New Orleans readers for the following item of interest: "Mr. W. S. Telson, still a faithful member of the Felicity Sunday school, brings with him every Sunday a Bible presented to him by that school for faithful attendance in the year 1863." This is indeed a noteworthy record, and we dare say that our brother's life has been greatly enriched by the study of God's Word for these more than fifty years.

Rev. J. O. Ware, of Fayette, Miss., writes: "We are well pleased with our field of labor. Our congregations have been good; we had present on Sunday evening, February 6, the largest number of men I have yet had the pleasure of preaching to. The Communion service at the morning hour was largely participated in, the communicants ranging in age from 8 to 85 years. On the same afternoon we organized an Epworth League with 25 members."

Our genial friend, Rev. T. W. Adams, pastor of Court Street Church, Hattiesburg, Miss., is usually original and interesting in what he has to say. Note, for instance, the following: "Last Tuesday, Feb. 8, was my birthday. I celebrated it by buying all the brains I could find—three sets—at the market and tanked up on them. Now for preaching!" Brother Adams' letter brought us a club of 7 subscriptions, for which we extend him our thanks.

Rev. J. D. Simpson, of Louisville, Miss., sends us the following note: "We have just held our first quarterly conference. Brother Mitchell, our new presiding elder, gave us two excellent sermons and presided over our business session with great satisfaction. The assessment for the pastor was raised $115 over that of last year, making it $1215—to be paid monthly. Our congregations are good, our Sunday school is steadily growing, and our prayer meetings are increasing in interest."

We extract the following from a business letter to the Publisher from Mrs. C. C. Miller, of Lake Providence, La.: "The river here is at a dangerous stage. Mr. Miller has urged me to leave, but I have never deserted my post because of danger. He is not well and I have tried to get him to go away, but he is not willing to do so." We feel for our friends along the Mississippi in this time of peril and anxiety, and we pray that a kindly Providence may watch over them and their interests.

In spite of repeated announcements that the forms for the last side of our paper are closed on Tuesday at noon and that Tuesday morning must be given to correcting proofs and the setting up of brief "personals," some brethren persist in sending in copy, including statements and notices of considerable length, accompanied with the request, "Please get this in this issue of the Advocate." Much as we would like to oblige these brethren, we cannot delay the issuance of the paper to do so. **Why not be on time in sending in matter?**

A correspondent writes us as follows from Centerville, Miss.: "Our people were greatly pleased to have Rev. R. F. Harrell returned to them for the fourth year. I trust that they will faithfully hold up his hands that much good may be accomplished through his ministry. We shall be loath to give up him and his noble wife, who is so devoted to the work of the Church, as we shall have to do this fall, because of the time limit." The Centerville charge has indeed been highly favored in having the services of Brother and Sister Harrell for so long a time."

Rev. J. I. Hoffpauir, presiding elder of the Lafayette (La.) District, informs us that Rev. W. R. McPherson has been moved from Jennings, La., and placed in charge of the Patterson-Jeanerette work. His address is Patterson, La. Brother Hoffpauir further states that the work throughout his territory is progressing favorably. The salaries have been advanced at several places, the Sunday schools are growing, and the pastors are preaching to increasing congregations. This is the presiding elder's last year, and he is confidently expecting the district to make a creditable record.

A busy and happy pastor is Rev. S. A. Brown, of Kosciusko, Miss. He has thoughtfully sent us the following note: "I have just organized a Woman's Missionary Society of 12 members, composed of the young married ladies of the Church. I am expecting great things of them. We have also organized a junior choir of 16 little girls. They sing one song for us every Sunday morning, which delights us, and they seem to enjoy the service which they are thus rendering. We have perfected plans for remodeling, papering, and painting our church. The spirit of the people is good; they pray and work. The Lord is indeed good to us."

In renewing his subscription to the Advocate, Rev. James W. Rogers, presiding elder of the Vinita (Oklahoma) District, adds the following statement: "I take great pleasure in reading your paper. I consider that you are giving us in the Advocate one of the greatest organs in the Church. The Church is prospering in Oklahoma. We are expecting the year 1916 to be the greatest in the history of Oklahoma Methodism. At some future date I shall take pleasure in writing you more fully of our work in this State and the continued success of all our Mississippi men in their adopted field." We hope that Brother Rogers will not forget to keep this promise.

Three of the leading ministers of New Orleans—Dr. S. H. Werlein, Dr. R. S. Coupland, and Dr. J. C. Barr—preached last Sunday on the evils of race horse gambling, delivering ringing messages on the subject. A largely attended meeting of the New Orleans Protestant Ministers' Association was held in the Y. M. C. A. building last Monday morning, with a view to devising ways and means for combating this grave menace to the moral welfare of the city and surrounding section of country. A number of interesting talks were made and a committee consisting of Rev. U. D. Mooney, Rev. W. W. Holmes, and Rev. W. H. Allen, was appointed to confer with the Civic League of Louisiana concerning the course to be pursued in seeking to suppress this evil.

Dr. W. P. Few, President of Trinity College, Durham, N. C., writes us as follows: "The revival meeting which is held annually at Trinity College was conducted this year the first week in February by Dr. F. N. Parker, now Professor of Systematic Theology in the Candler School of Theology, at Atlanta, Ga. For eight days public services were held at 12 o'clock, noon, and at 7:15 in the evening. All classes were suspended at the noon hour and the revival was given first place. The students attended regularly and are better for having done so. As a result of these services many professed faith in Christ, many more pledged themselves to faithful Christian living, and all of us were made stronger spiritually. Of his kind, Dr. Parker is one of the foremost preachers of our time."

SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1916:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $2 or under. Do not send us a check for $1, as it will only be credited as 90 cents. Banks will give you exchange on New York or New Orleans for the asking.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

Major-General Leonard Wood, of the United States army, spoke to 125 business men at a luncheon in the St. Charles Hotel of New Orleans on Friday, February 4. General Wood is opposed to providing for the defense of America by means of a volunteer army system, which he regards as the most **"dangerous"** means of defense that the nation can have. Concerning this, the General said: "To send volunteer soldiers to the front is to send untrained men against men who have been thoroughly schooled in fighting, and that is nothing short of the murder of our Americans."

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JAMES LUTHER PERKINS, son of Mrs. Cora Perkins, was born on Nov. 25, 1901, and died on Jan. 10, 1916, being 14 years, 1 month, and 16 days old. He was a member of the M. E. Church, South, and a regular attendant at Sunday school. Luther was sick a long time; but he was very patient and complained very little. All that loving hands could do was done, but after all that friends and loved ones could do the Lord said, "Come unto me," and Luther went away. The Lord has taken him from us, and we must be submissive to His will, and look to Him who doeth all things well. We are sure that Luther is better off in that world where there is no sickness, sorrow, or death. And we would say to the loved ones, weep not, though the loss seems unbearable; remember that our loss is his eternal gain. The funeral was conducted at the Methodist Church and his body was laid to rest in the Chunky Cemetery.

His pastor, W. J. WALTERS.
Chunky, Miss.

Mrs. L. A. FLOWERS died at Crystal Springs, Miss., on Dec. 28, 1915, at the ripe age of 82 years. We know that she has left her earthly home to dwell in a heavenly mansion, for her faith was firmly fixed on Him whose name is the only one given "under heaven whereby we must be saved." Sister Flowers was a strong believer in prayer, and when she was prevented from attending church by the infirmities of age she found great comfort in her private devotions. She was a constant reader of the Bible, the New Orleans Christian Advocate, and the Missionary Voice. She was the daughter of Rev. Henry Hunington, who was so consistent in his life that he walked before God and man as a saint; and her mother used to take her children to the grove to pray for and with them. Is it any more than natural to expect this of a family of upright, earnest members of the Church Militant? Of this large family of sixteen children, the circle grows smaller, only one of them now remaining; and of her immediate family of five children, all have passed into the other world except two sons. We do not doubt but that she has gone to join the increasing family circle in our Father's home. May God save all the members of this family, and may they dwell together throughout the ages of eternity! Her friend,

Mrs. EMMA SIEBE.

Mrs. N. C. GOAD was born in Maury County, Tennessee, on Septeuber 27, 1844; and died in Yalobusha County, Mississippi, on January 16, 1916. She was married to W. M. Goad on December 9, 1866. Of this happy union several children were born, six of whom yet wait upon the shore of time for the Master's call.

When a girl of about eighteen years of age, she was happily converted and joined the Church, giving her Lord and his kingdom more than a half-century of faithful, loving service. Her life for more than twenty years had been one of physical suffering, but through all those years she followed Him who had suffered all things for her sake. She never grew wearied or impatient when facing the duties of life. She always had a word of sympathy and love for her husband and children. Sister Goad will be missed in the home, church, and community. She will never stand again in the doorway to welcome her husband, children, and friends, but at the beautiful gate she awaits their home-coming.

On the morning of January 18, her body was laid to rest in the old Pisgah church-yard to await the resurrection morn. May our Lord's promise, "I will not leave you comfortless," sustain the aged husband, the three sons, and the three daughters. We can say to the bereaved ones, you know where to find her. W. L. STORMENT.

HEZEKIAH M. SHAW was born in Henderson County, Tennessee, on October 13, 1844, and died in the home in which he was reared on November 16, 1915. The immediate cause of his death was paralysis, from which he suffered for three years. The large attendance at his funeral, which was conducted by Rev. T. E. Gregory, attested the esteem and friendship of his neighbors. His loyalty to his country was evidenced by his faithful service as a Confederate soldier. His value as a citizen was attested by his acceptable service as Justice of the Peace of his neighborhood for about thirty years. As a husband and a father, those nearest and dearest to him pay him loving tribute. He was twice happily married. His first wife was Miss Fannie E. Carter. At her death she left him one son and three daughters, who survive him. In 1894 he was married to Miss Laura Bowen. The beautiful devotion existing between the bereaved wife and her four stepchildren deserves special mention. Our departed brother and friend professed faith in Christ and joined the M. E. Church, South, under the ministry of the Rev. J. J. Brooks in 1893. His hope alone was in Jesus Christ. In the school of suffering he was brought closer to God and was not afraid to go to his reward. The writer wishes he could have done more for the spiritual life of the subject of this notice, and would express his deepest sympathy for his bereaved family.

Tupelo, Miss. J. A. BOWEN.

On December 31, 1915, God in his all-wise providence, permitted the death angel to visit the home of Brother J. F. HENRY and transport his soul to the heavenly world. Brother Henry was born in the year 1854. At the age of 45 years he was married to Miss Ossie Walters of this place (Clarksburg, Miss.). This union was a happy one, which was only made sad by the parting at his death Besides his wife, Brother Henry left to mourn his decease three little girls, two sisters, a brother, Major Pat Henry of Brandon, and a host of friends. He was a member of the M. E. Church, South, having connected himself with it, after his marriage, during a revival held in Clarksburg by Rev. Paul D. Hardin. It was the writer's privilege to be closely associated with him for a number of years and he can testify that he was big hearted, kind, and gentle, being concerned for the welfare of the entire community in which he lived. He was grounded in the faith of the Lord and Savior Jesus Christ, and the nearer the end approached the stronger was his hope that all things were well. The funeral service was conducted by the writer at his home at Clarksburg, and the interment of the body was made in the Brandon Cemetery. Brother Henry has gone from us, but he will not be forgotten. May the richest blessings of God abide with all whose hearts have been touched by the departure of our friend, and may they find comfort in the precious hope of meeting him again!

His friend and pastor.
J. W. EVANS.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Be Pretty! Turn Gray Hair Dark

Try Grandmother's old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray; also ends dandruff, itching scalp and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Now-a-days, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two your hair becomes beautifully dark, thick and glossy.

The Chinese Woolflower

Introduced by us last year has proved a great success everywhere and a most wonderful floral novelty. It is a Celosia of new form and easy growth Plants throw out scores of branches bearing balls of crimson wool nearly a foot thick. Also many laterals with smaller heads, and fresh green foliage. Flowers form in June but none fade before frost, continuing to expand and glow with its wonderful crimson-scarlet color, very showy and succeeds anywhere.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"PEACE AT ANY PRICE."

(Continued from Page 6)

such persons as may be negligent in carrying out their pledge of support of the system in use, and for the assignment and canvassing of new members.

16. We recommend that laymen's institutes be held for practical discussion of the work of the Laymen's Missionary Movement. Some Conferences have found it very helpful to hold these meetings at the time of the District Stewards' meeting, others in neighborhoods or in District Conferences.

We urge our Conference, District and Charge Leaders to co-operate with the Presiding Elders in providing and securing an adequate support for every preacher in charge in the District.

18. We recommend specials for churches, Sunday schools, Epworth Leagues and individuals, after consultation and co-operation with the Board of Missions.

19. We consider that the Presiding Elder and Preacher in Charge are the logical and divinely appointed shepherds and leaders and earnestly recommend that all plans and efforts be made and executed under their direction and with their approval and co-operation.

20. We believe the Every-member Canvass equally as effective in the country as in the city.

21. We recommend as books suited for the reading and study of laymen the following:

"The Present World Situation"—Mott.

"The Church of the Open Country"—Wilson.

"Churches At Work"—White.

"The Call of the World"—Doughty.

"Efficiency Points"—Doughty.

"A Man and His Money"—Calkins.

"The Practice of Charity"—Devine.

"Junaluska."

"How to Help"—Connyngton.

"One-to-Win-One Helper"—Todd.

"Evangelism Exemplified"—Todd.

"Heroes of Faith in China"—Pell.

"A New Light in an Old Land"—Pell.

22. We emphasize the importance of the work of the Evangelistic and Social Service Committees and urge the thorough organization and development of the work of these Committees, and that the work of each be planned after a prayerful study of local conditions.

23. We recommend that such men be selected to the office of District Leader as will promise to study the literature and devote some time to the work.

24. We urge that the District Leader plan with the Presiding Elder to hold institutes and business conferences with the men of the churches to make the work effective in his district.

25. We recommend a meeting soon after this assembly closes of each Conference Leader with his District Leaders, when a program similar to the one used at this meeting shall be presented and an intimate and sympathetic touch established between these men. The Conference Leader's work should be done largely through his District Leaders, and always in co-operation with Presiding Elders and pastors.

26. We recommend that the Conference Leaders arrange with the proper authorities for an afternoon or evening during the Annual Conference at a time when the Bishop, the Presiding Elders and preachers can be present with the laymen, and that reports be made of the state of the work in every district, and that information be given as to the motive and method of the work.

27. We recommend that the Boards of the various Conferences provide the expenses of the Conference Leader in his visitations and correspondence.

28. It is the sense of this body that the great general laymen's meeting due for 1916 be held at Lake Junaluska, July 30, August 6, and we return home to do our best, by every means in our power, in co-operation with the Secretaries of our Laymen's Movement, to deliver at Junaluska this coming summer a great delegation of Southern Methodist Laymen.

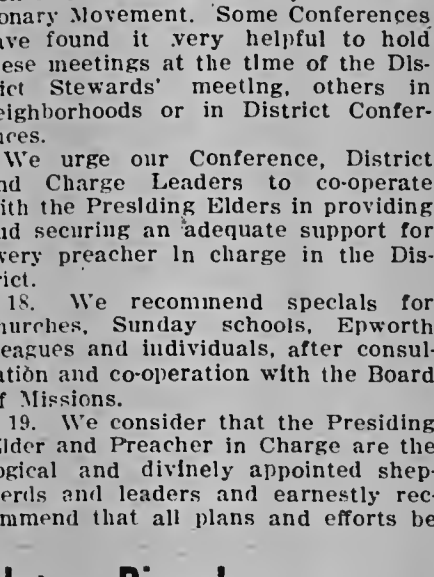
We look with confidence to the coming year in our work and pledge our best efforts to make it the greatest we have had

GEORGE L. HARRELL, Chairman.
W. B. STUBBS.
W. S. HOLMES.
M. A. CHILDERS.
A. C. TIPPENS, Secretary.
Findings Committee.

Not a Pimple Anywhere in Sight

And Any Woman May Become Free From All Blemishes of Face or Skin by Using Stuart's Calcium Wafers.

One of the greatest blessings a woman can have is to be possessed of a fine, fair skin on face, neck and arms. A little attention now and then to the blood condition makes this possible. Women are great sufferers from blood disorders and hence their complexions are marred because of this fact.



"A Beautiful Complexion Always is a Center of Admiring Gaze."

Stuart's Calcium Wafers, which are as pleasant to take as a peppermint, give in an exceedingly short time a complexion that will rival the ideals of an artist to produce. They act in such a natural way, by cleaning out the pores, throwing off all skin discolorations and blood impurities, that they do their work of beauty building almost before you can believe it possible for them to act at all.

You may obtain a box of these delightful wafers from any druggist anywhere. Price, 50 cents.

Free Trial Coupon

F. A. Stuart Co., 322 Stuart Bldg., Marshall, Mich., send me at once by return mail, a free trial package of Stuart's Calcium Wafers.

Name .....
Street .....
City .....State.....

Cured His RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 597B Marcellus Ave., Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

STATISTICAL SECRETARIES NOT CRITICISED.

I am sorry that when some of the brethren called attention to errors made in their reports in the Conference Minutes, Brother Baird seemed to take it as a "criticism of the statistical secretaries." Now, as to myself, I was prompted by no such sinister purpose and I am perfectly willing to grant that the error in my report was perhaps my own, though I think that such a mistake could have been made by the Secretaries, as they are also fallible.

Brother Baird says that they were governed by the reports which were handed in by the pastors and that my report did not show that the Pickens charge had even an assessment for the Sunday school; but the Minutes do show that Pickens was assessed $16 for the Sunday school. He has given some of the brethren splendid advice concerning the manner in which the reports should be made and I hope that it may work a reformation. I, for one, will promise to do better after this lecture.

No, I was not criticising any one, but I felt that it was just that the people of the Pickens charge should receive due credit for what they had done.

J. D. SIMPSON.

Louisville, Miss.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

LAYMEN'S MOVEMENT IN MERIDIAN DISTRICT.

J. W. Beeson, District Lay Leader.

As district lay leader, I have been for two years striving to arouse the laymen of this district, that they may be awakened to greater activities both in spiritual and in material things. We have urged every lay leader and every pastor to introduce the duplex envelope, the every-member canvass, and the missionary educational campaign by a distribution of leaflets and by sermons, mission study classes, addresses, etc. People are slow to get out of old ruts. However, in a few churches we have succeeded in getting them to try the "Financial Method for Methodists," either in part or in whole, and wherever it has given a fair trial it has been a great help in finances. Last year was a hard year on church finances in this section, yet this district made some advance in many lines, which is to be attributed largely to better methods.

I once heard a great address by Guy Carleton Lee of Johns Hopkins University on "When the People Awake." He spoke of affairs of State, but the same results will follow in church affairs "when the people awake." We find the older laymen rarely ever consent to the new method without a protest or a fight. It is to the younger laymen, as a rule, that we must look for improved methods. That includes the men who may be counted old by the calendar, yet who never grow old, but are always progressive. They are never "mossbacks" or "old fogies." May God help us all to keep young in ways and progressive in our ideas!

There are now 9,687,744 persons living in New York State, of which number 5,047,221, or fifty-two per cent, are residents of Greater New York. The census shows that 83.2 per cent are citizens, and 16.8 per cent aliens. The population of the State has increased 20.86 per cent during the past ten years.

PAIN IN BACK, MISERABLE ALL OVER.

Dear Mr. Editor:

All last winter I suffered from a terrible pain in my back. I felt miserable all over, and could not walk but a short distance. Was unable to work and did not sleep well at night, as I was obliged to arise frequently. I learned of Dr. Pierce's Anuric, that cures such troubles, and, sent to him for a trial package. This relieved me of getting up at night in a short time, and I have gained considerable. I am better now than I have been for some time; sleep better, have less rheumatism and do quite a lot of work for a woman of my age. I had brick-dust settlings in my water before using "Anuric," now there is none.

Kindly print this letter; it may help some one else who suffers as I did, or worse.

(Signed) MRS. ELLA A. GARRISON.

Note: Every man or woman ought to use occasionally a proper remedy for the headache, backache, langnor, nervousness and depression to which he or she may be subject. When the kidneys are weak or diseased, these natural filters do not cleanse the blood sufficiently, and the poisons are carried to all parts of the body. There follow depression, aches and pains, heaviness, drowsiness, irritability, headaches, chilliness and rheumatism. In some people there are sharp pains in the back and loins, distressing bladder disorders and sometimes obstinate dropsy. The uric acid sometimes forms into gravel or kidney stones. When the uric acid affects the muscles and joints, it causes lumbago, rheumatism, gout or sciatica. This is the time to try "Anuric," the new discovery of Dr. Pierce, for kidney trouble and pains in back and all over body! Write Dr. Pierce, send 10c for a large trial package, or ask your druggist now for a 50-cent box of "Anuric."—Adv.

MARRIED.

At the home of Mr. James McGowan, on 14th Street, Meridian, Miss., on Jan. 8, 1916, by Rev. Hilary S. Westbrook, Mr. J. W. DOWNS and Miss NANCY WILKINSON.

At the Wesley House, on 8th Avenue, Miss., on Jan. 22, 1916, by Rev. Hilary S. Westbrook, Mr. J. C. FULTON and Miss ALLIE M. SHAW.

At the home of Mr. Clyde Hodnett, on 6th Avenue, Meridian, Miss., on Feb. 5, 1916, by Rev. Hilary S. Westbrook, Mr. J. C. JAMES and Miss PEARL LARKIN.

Calomel To-day, Sick To-morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.—Adv.

I OWE MY HEALTH

To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—"I am the mother of four children and have suffered with female trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say 'Why do you look so young and well?' I owe it all to the Lydia E. Pinkham remedies."—Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.

We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

SEED CORN

We originated and keep pure the Albemarle Prolific, the heaviest fodder and grain variety. 103 3-4 bushels (shelled) to acre. Write and learn how we grow big crops and why we say Albemarle Prolific is the best—especially for the South.

Corn over 12 feet high.

Also let us give you prices on our mountain grown apples of wonderful flavor, Albemarle Pippins, Winesaps, etc.

ARROWHEAD FARM

Samuel B. Woods, Prop., Charlottesville, Va.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minntes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

UNION EPWORTH LEAGUE MEETING.

The Union Epworth League of New Orleans held its first monthly meeting in 1916 at St. Mark's Hall, the center of the Italian missionary activities of the Methodist Church, Tuesday night, February 8, it being a rather unique meeting, in that part of the devotional services were carried on in Italian by the members of a newly formed Italian League at that point, which has a membership of 22.

The devotional service was conducted by Rev. N. E. Joyner, of the Carrollton Avenue Church, who gave a very interesting and uplifting talk on "Our Kinship with Christ." The business meeting which followed was livened up considerably and carried out of the usual rut by a spirited talk from Mr. J. D. Saint, President of the State League Conference, on "Our Responsibility as Leagues and Individual Leaguers in the Evangelization of the World." Mr. Saint gave a very encouraging report of the League activities throughout the State.

When the general routine of business was finished, our President, Rev. W. E. Thomas, suggested that in view of the fact that recently there had been a special gathering for children and another large conference under the auspices of the Layman's Missionary movement, in the city, we as a Union League arrange for a rally of the young people of the Methodist churches of New Orleans. At the suggestion of Dr. S. H. Werlein, of the First Methodist Church, who gave us an interesting talk in connection with the young people's rally idea, our President will soon appoint a special committee to perfect arrangements for the proposed rally, and the Union is expecting big results therefrom.

Our next meeting will be held at the Mary Werlein Mission, 1026 Tchoupitoulas Street, on Tuesday, March 14. A large attendance at our union meetings would he sure to help our local leagues.

L. R. BOCK,
Press Reporter, New Orleans Union League.

MISS LOU A. MILLER.

Miss Lou A. Miller was born in Alabama, on Oct. 21, 1847, and died in Patterson, La., on Nov. 15. 1915. If living a life of cheerful, loving self-sacrifice and service for others is noble and praiseworthy, then few have lived in a manner nobler or more deserving of praise than the subject of this sketch. She was the sister of the late Rev. John A. Miller, the "St. John" of the Louisiana Conference. Miss Lou's parents moved to Mississippi when she was an infant and lived near Paris, Miss., until 1871. Soon after the death of the wife of her brother, John A. Miller, she, with her mother, moved to Louisiana to take charge of her brother's orphaned children. Her mother was an invalid and to the call of the orphaned children was added the care of an invalid mother. Well and nobly did she perform this duty. It was through the loving, devoted self-sacrifice and service of his sister, Lou, that her brother, John A., was enabled to continue his labors as an itinerant preacher in Louisiana, which were owned and blessed of God to the good of so many. "His name is as ointment poured forth," and linked with his name should ever be that of Sister Lou. She kept this home, reared the children, practiced economy, thus enabling her brother to pursue his noble work, keep out of debt on meager salaries, and educate his children. All this she did without bluster, ostentation, display, or complaint. So retiring was she by nature, that none but her most intimate friends knew her true worth.

Her only surviving sister, Mrs. H. H. Wadsworth, says of her: "Of her true love and self-sacrifice no one knows so well as I. She never complained—never spoke of what she had to do or sacrifice. Her later life was spent with me, helping me in rearing my children and assisting in my household duties, always wanting to do more than her share. I owe so much in my own life to her, and her influence in moulding the characters of my children has been even greater than my own. My greatest comfort is in knowing that she has joined those she loved best. I only am left of our family of seven. That must have been a great reunion."

And there we all may meet, and be "forever with the Lord."

J. I. HOFFPAUIR.

Indian Bayou, La.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

There are three species of creatures who, when they seem coming, are going; when they seem going, they come: diplomats, women and crabs.—John Hay.

HELP FOR BRONCHIAL TROUBLE AND COUGHS.

Foley's Honey and Tar Compound has a wonderfully quick way of soothing and healing the raw, tickling surface of the throat and bronchial tubes. Will G. Richmond, Inglewood, California, says: "Foley's Honey and Tar Compound has greatly benefited me for bronchial trouble and coughs." For coughs, colds, croup and bronchial coughs, hoarseness, tickling throat, stuffy, wheezy breathing it acts with wonderful quickness and soothing effect.

Large or small are not words in the conscience vocabulary. It knows only two words—right and wrong.—Rev. Matt. S. Hughes, D. D.

When the Baby is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possibly further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to he benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in Shivar Springs,

Box 17-J, Shelton, S. C.
Box 17-A, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

A BROOKLYN DRUGGIST PRAISES THE GREAT KIDNEY REMEDY.

I have handled Dr. Kilmer's Swamp-Root, kidney, liver and bladder remedy for twenty years and have heard plenty of favorable reports concerning it from my customers. They are satisfied with the results obtained from its use. I know of many cases where Swamp-Root has cured Stone in the Bladder, Gall Stones, Gravel, Catarrh or Inflammation of Bladder, Liver trouble and Rheumatism. I have used it in my own family with good results; and I heartily endorse Dr. Kilmer's Swamp-Root and believe it has good curative value.

Very truly yours,
ALEX. LIPSCHITZ, Druggist,
84 North 6th Street,
Brooklyn, N. Y.
November 12th, 1915.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one dollar size bottles for sale at all drug stores.—Adv.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.

Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

MARRIED.

At the home of the bride's parents, in Bush, La., on Jan. 27, 1916, by Rev. J. S. Rutledge, Mr. FRANK BROWN and Miss ADDIE RAYBORN.

At the Methodist parsonage, in Winona, Miss., on Jan. 26, 1916, at 7 p. m., by Rev. W. J. Wood, Mr. W. T. WILLIAMS and Miss ALICE SIMMS.

At the home of the bride's parents, in Carroll County, Miss., by Rev. W. J. Wood, Mr. CLARENCE A. HALL, of Jackson, Miss., and Miss BYTHA [illegible].

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

THE REAL DEFINITION OF LIFE IS NERVE-FORCE

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life" and the modern definition of life is "nerve-force."

This nerve-force must be distributed regularly all over the body. Directly it does not run smoothly ill-health will follow.

Dr. Miles' Nervine benefits the health by evening up the distribution of this vital force of life, and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated:

"I have found Dr. Miles' Nervine to be unexcelled in all nervous disorders and I have always recommended it to anyone whom I hear is suffering in this way. We also always keep Dr. Miles' Anti-Pain Pills on hand as we feel they are invaluable. No words can truly express the real merit of Dr. Miles' Restorative Remedies."

Dr. Miles' Nervine can be used with advantage in all ailments which have a nervous origin or which have affected the nervous system. It is particularly beneficial in case of sleeplessness, nervousness, epilepsy, hysteria, chronic headache and neuralgia.

Dr. Miles' Nervine is on sale at all drug stores and is strictly guaranteed to benefit you or your money will be refunded by the druggist.

MILES MEDICAL CO., Elkhart, Ind.

MISSIONARY INSTRUCTION IN OUR SUNDAY SCHOOLS.

Dear Dr. Meek: I have just finished reading the two books prepared by Dr. E. L. Pell, at the request of the Board of Missions, as a course of missionary instruction in the Sunday schools. And I am convinced that they furnish the most practical means of bringing our Sunday schools sympathetically and intelligently into line with our missionary policy.

As China is the field that the Board of Missions has asked the Sunday schools to concentrate their attention on for this year, the books are both on China. They are prepared for use in the Intermediate, Senior and Adult grades.

The book for the intermediate grade is "Heroes of Faith in China." It consists of thirteen lessons, each of which bring to the student's attention some missionary hero who wrought in China to lay the foundations of the work of the Church in that land. The text of a lesson covers six or eight pages, and is divided into ten or twelve numbered paragraphs, constituting a most fascinating story of the hero and his work. The story is followed in each case by an outline of work for the student, consisting of: (1) Questions to answer, which bring out the full teaching of the lesson story; (2) notebook work, including the development of a map on which our mission stations are located, and their status on the field determined; (3) a missionary Bible reading for each day. The heroes are for the most part our own missionaries.

The book for the senior and adult classes is "A New Light in an Old Land," which follows the same lesson and outline plan as the first named book, but makes more of a study of China itself, its civilization, its strong points, its fatally weak points, its collapse and the causes for it. The work of the missionaries is studied, and the test of the work as it passed through the "Boxer" uprising.

These books can be placed in the intermediate, senior, or adult classes as a substitute either for the uniform or graded courses. They are no more expensive than the graded courses, and it is my opinion that a little investment here by any Sunday school will produce a more intelligent Church on the subject of missions, and will result in more conscientious giving to the support of our mission work.

H. N. BROWN.

New Iberia, La.

Jackson Dist.—Second Round.

Edwards, Mar. 5, 6.
Mendenhall, Mar. 12, 13.
Brandon and Pelahatchie, at Pela., Mar. 19, 20.
Fannin, at Drake's Mar. 25, 26.
Jackson, Galloway Memorial, p. m., Mar. 26.
Bolton, at Raymond, April 2, 3.
Satartia, at Mt. Olivet, April 7.
Eden, at Pleasant Hill, April 8.
Yazoo City, April 9, 10.
Terry, at Spring Ridge, April 15, 16.
Jackson, Rankin Street, p. m., April 16.
Lintonia, at Anding, April 21.
Benton, at Zeiglerville, April 22, 23.
Flora, at Bentonia, April 30, May 1.
Vaughan, at ———, May 6, 7.
District Conference, at Raymond, May 8, 11.
Harrisville, at ———, May 12.
Florence, at Monterey, May 13, 14.
Jackson, Capitol Street, p. m., May 14.
Madison, at ———, May 20, 21.
Jackson, Millsaps Memorial, p. m., May 21.
Camden, at ———, May 26.
Sharon, at ———, May 27, 28.
Canton, p. m., May 28.

PAUL D. HARDIN, P. E.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggist's 50c per Bottle. Murine Eye Salve in Tubes 25c For Book of the Eye Free ask Druggists or Murine Eye Remedy Co., Chicago

MERIDIAN DISTRICT NOTES.

Rev. J. H. Moore, of the Lauderdale charge, is starting the year with favorable indications of success. He has recently reorganized the Sunday school at Lockhart, which will be a blessing to the community.

Judge Chas. A. Stovall, a venerable father in our church at Shuhuta, Miss., passed to his reward on Feb. 3, at the home of his daughter, Mrs. W. L. Weems.

Mr. T. G. Bennett, our capable Sunday school superintendent at East End, Meridian, has moved to Louisiana, and Mr. R. M. Langford, the assistant, has been chosen to fill the vacancy.

Rev. William B. Hogg, the accomplished pastor of First Church, Laurel, delivered an address on Sunday afternoon, Jan. 30, at the Princess Theater, in Meridian. He was there in honor of Mr. H. G. Bowden, R. R. Y. M. C. A. Secretary, who was having his farewell service in Meridian.

Bishop J. H. McCoy will preach the Commencement sermon at the Meridian Woman's College, May 21. The Bishop and President Beeson were boyhood friends, his father being at one time the Beesons' pastor in Alabama. It is fitting that these friends should meet "down the stream of time" as Bishop and College President.

NUNTIUS.

LAGRIPPE USUALLY LEAVES A BAD COUGH.

Both la grippe and influenza often leave a bad cough that hangs on, is wenkening and exhausting. Foley's Honey and Tar Compound is a simple, quick and effective medicine for curing these bad la grippe coughs. E. C. Rhodes, Middleton, Ga., writes: "When getting well of la grippe I still had a hacking cough and for several months could get no relief. I begun taking Foley's Honey and Tar and soon I was well of both cough and cold which never returned." All druggists sell it everywhere.

"Loopholes are mostly used by people who shrink from coming out in the open on moral questions. After they've shrunk, the loophole is just their size."

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

"It is better," writes Mr. Lloyd-George, "to work overtime during the week than to have Sunday work."

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

A typewriter is being introduced into India which will write the 360 characters and signs of the Bengali alphabet.

"RENWAR" IS GUARANTEED.

When a manufacturer of any product has enough faith in it to sell it on a positive guarantee of satisfaction or money refunded, there must be a great deal of merit to that article. "RENWAR" has been tested in thousands of cases and proven efficient in the treatment of Rheumatism. So sure are the manufacturers that "RENWAR will give entire satisfaction, they sell it on a positive guarantee of money back if the purchaser is not entirely satisfied with the results. If you suffer from Rheumatism and cannot buy "RENWAR" from your druggist send fifty cents for a bottle to-day. Prepared and guaranteed by the Warner Drug Company, Nashville, Tenn.

CABBAGE PLANTS THAT GROW.

Hardy, frost-proof varieties. Grown in the open, earliest in maturing. 100 postpaid 25c. By express, charges collect, per 1,000 in lots of less than 1,000 $1. 5,000 to 7,000, $3c. 8,000 to 10,000, 75c. Special prices in larger quantities. C. F. HETHINGTON, MUDGETTS, S. C.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

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(PYORRHEA)

I offer to you, dear reader, a new, simple and painless method of treatment at home by which you may save the teeth nature gave you, make your mouth healthy and escape the torture and expense of false teeth.

My Book Tells all about it **FREE**

Write me to-day and learn all about this new and easy method that you can use at home, so there may be no further need for you to undergo painful or expensive dental treatment.

If you have Pyorrhea or Riggs Disease, gingivitis, receding gums, elongated or loose teeth, soft, discolored or spongy gums; if your breath is foul, if your teeth pain while eating; if you are subject to bad tastes—then for your own sake, send for my book and learn how easy this method is—how painless and speedy how it may quickly and permanently give you sound, healthy teeth.

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Dr. Osler on Tuberculosis

Sir William Osler, Regius Professor of Medicine at Oxford, says in his "Practice of Medicine" (1892), on page 249: "The healing of pulmonary tuberculosis is shown clinically by the recovery of patients in whose sputa elastic tissue and bacilli have been found. * In the granulation products and associated pneumonia a scar tissue is formed, while the smaller caseous areas become impregnated with lime salts. To such conditions alone should the term healing be applied."

The success of Eckman's Alterative in tuberculosis may be due partly to its content of a lime salt in such combination with other valuable ingredients as to be easily assimilated.

It is worth a trial, unless other treatment already is succeeding. We make no promises concerning it any more than do reputable physicians with their prescriptions, but since it contains no opiates, narcotics or habit-forming drugs, it is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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23 N. Seventh St. Philadelphia.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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All communications for this department should be sent to the Editor at the address given above.

THE ANNUAL MEETING AT CLARKSDALE,

February 23, 1916.

The fourth annual meeting of the Woman's Missionary Society of North Mississippi Conference will convene in Clarksdale on Wednesday, February 23, and continue through Sunday, February 27.

Besides the business, which is weighty, a splendid program has been prepared. Mrs. Bessie Lipscomb, Home Base Secretary of the Council, will be one of the notables present.

Both the Executive Committee and Clarksdale expect the largest delegation ever had at an annual meeting before. Clarksdale expects not less than 150 delegates. This means that each auxiliary may send one or two delegates, which will enable you to send your auxiliary president as well as a delegate from your ranks.

No town in the State excels Clarksdale in hospitality. Her splendid people throw wide their doors and give a welcome that makes one feel their home is yours for the time being.

Noonday lunches will be served, which will add greatly to the comfort of those in attendance, as well as expedite business, as was demonstrated at Corinth last year.

Auxillaries will please elect delegates at once, and send their names to Mrs. M. K. Herrin, Clarksdale, chairman of Entertainment Committee.—North Mississippi Bulletin.

REPORT OF CORRESPONDING SECRETARY OF LOUISIANA CONFERENCE—FOURTH QUARTER.

Number of adult auxiliaries, 93; new adult auxiliaries, 9; adult members, 2226; new adult members, 173; number young people's auxiliaries, 19; new auxiliaries, 0; young people's membership, 396; new members, 46; number junior divisions, 50; new divisions, 1; junior divison members, 1298; new members, 21; baby divisions, 21; new divisions, 3; baby division members, 161; new members, 13. Subscribers to the "Voice," 596; to the Young Christian Worker, 167; auxiliaries presenting Christian stewardship, 43; number scholarships, 10; Bible women, 6; schools supported, 2; auxiliaries observing Week of Prayer, 56; auxiliaries on Roll of Honor, 7. Total sent conference treasurer, $4224.

Mrs. A. P. HOLT, Cor. Sec.

HOW SHE DID IT.

A pretty story is told of a poor Christian mother in a heathen land. "How did you reach here with your five little children?" was asked. The woman had traveled for nine hours to be able to reach the services which were being held each day and evening while their pastor was visiting the districts in the mountains. Part of the journey was up such a steep hill that there was no way of getting to its summit except by getting a grip on the stray roots and tufts of grass and simply drawing one's self up in this way. If friendly arms were at the top to take hold of your outstretched hand and then catch hold of the other and haul you up, it helped, but was not enjoyable.

"How did you with those five children get up that bad place?" "Oh, that was easy, pastor," exclaimed the woman. "I went up with one at a time, coming back for each one until I got them all up."

The husband thought the nine hours journey not too long to reach the Bible services, and he appeared each evening in time for the last service and returned late at night to take care of the few livestock on their little farm. To have new thoughts given of God was worth weary travel eighteen hours out of the twenty-four. —Epworth Era.

REPORT FROM RAYNE (LA.) AUXILIARY.

Mrs. W. F. Johnson writes: "Our Week of Prayer was a spiritual feast from the opening service of consecration and prayer to the closing service. Each day we were drawn into closer communion with the Spirit, and each leader seemed full of the Spirit. There was a good attendance at every meeting. From Monday until Friday we, all with one accord, prayed for a deeper consecration, and a more willing service for Christ. Our offering for that week was over $20.

"At our business meeting on the eleventh of this month (January), we had the Installation of Officers, and the Pledge offering. The blessing of God was with us. We were still on the mountain heights, and from ten present there was $60 promised on the pledge. To this amount, $20 more has since been added.

"The mission study class met on the 25th with eleven members present. We elected a secretary, and had roll call, and had our first lesson from 'The Churches at Work.' Each one was faithful in doing justice to her part and a splendid program was rendered. I am not saying this in a boastful spirit, but because I am so glad I can do something for Christ. My constant prayer is that the Spirit may guide us to be faithful as individuals in the service for others."

LANGUAGE SCHOOL, TOKYO, JAPAN.

Miss Annette Gist, who has been appointed to language study in Tokyo, writes as follows: "I wish very much that you could see the way the language school is conducted. The atmosphere is informal. The sixteen first-year pupils are divided into two sections. We sit around large tables, with our teachers at one end, and we have our conversations in Japanese. There is no word of English spoken, but we get our words through objects or a little acting on the part of the teacher. In the afternoon we study phrases in common use and have a fifteen-minute chapel service. During the day we have three different teachers. This gives us an opportunity to hear the little individualities of enunciation and of speech which are found in correct Japanese as in English."

WINNING THE WORLD.

Dr. Robert Speer says: "Four per cent of our university and college students are willing to go to the foreign field. One per cent is all we really need. Is it a matter of money? One-sixth of the interest on the ninety billions of dollars in the United States in five years would be all the money needed for the evangelization of the world. I am reminded of the oft-asked question, 'Is God dead?' when we talk of being unable to do his will. We certainly make human enterprises succeed. I wish it were possible to make young men and women have for their life passion the giving to the great, splendid and exacting cause. No life is worth living that is not fully given up to a world for our Master."

THE COUNCIL DAILY.

The Council Daily will be edited this year by the editors of our papers—The Missionary Voice and The Young Christian Worker. Price 25 cents. Send all orders for this paper to Mr. John Hancock, care Foote and Davies, Atlanta, Ga. Let the orders be placed promptly, as none will be received after April 12.

A CHANCE TO MAKE MONEY.

Mr. A. H. Daves, of Southern Alabama, writes: "As few people know of the wonderful opportunities here, my experience may benefit many. Ten years ago, I came here without a dollar, got some free land, cleared one acre and planted Satsuma oranges, which are frost proof. In three years I began selling fruit; that one acre now makes me an annual profit of over $1000. I now have 50 acres of bearing Satsumas. My three and four year old trees yield a profit of $300 to $400 per acre, and my annual income is over $18,000 and growing larger every year." Any person can get from 5 to 25 acres of choice land in the Demonstration Plantation FREE, by having oranges or figs and pecans planted on it. For particulars about this free land, address W. A. Roberts, Secretary, 339 Fifth Ave., Block 296, Pittsburgh, Pa. If you can't go South yourself, an authorized Company will plant your trees, care for them and market the fruit for a share of the profit.

TOBACCO HABIT CURED or no cost. Harmless, bonded, home remedy. Endorsed by physicians and home people. Send no money, but your name, to-day. J. Edward Cook, N. O. C. A. King Ni-Ko System, Wichita, Kansas.

Purely Vegetable—Not Narcotic

Successfully used for over seventy years, for teething children. Soothes the child, softens the gums, allays all pain, dispels wind colic and is the best known remedy for infantile diarrhoea. Makes baby's teething safe. Insist on "Mrs. Winslow's Soothing Syrup" and accept no substitute. Twenty-five cents at good druggists.

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OVER 100 ACRES HIGHEST QUALITY.

At $1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties; Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, $1.50 per 1000. Postpaid, 35c per 100.

ALFRED JOUANNET, Mt. Pleasant, S. C.

Eat Less Meat If Back Hurts

Take a glass of Salts to flush Kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, and bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous Salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and organs clean, thus avoiding serious kidney disease. Adv.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

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of payment to suit the church treasury. We will study your church building and ship you a suitable organ on approval **without a cent's deposit.**

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From the Field

Flora, Miss.

Dear Dr. Meek: This has been "my busy week" in very truth. I have conducted and assisted in two funerals, married one couple, preached 3 times, and driven 36 miles along with it. Circuit-riding is keeping my hands full. The work of the current year is progressing nicely and we are encouraged. Our first quarterly conference was held last week and a gratifying advance over the same period of last year was noted. I am the only resident pastor in town now, so I have to look after the interests of the whole community; but I shall have help in a week or two. Our town mourns the loss of an honored and beloved citizen, who will be laid away to-morrow in Clinton. I shall conduct the services here in the Baptist Church, of which the deceased, Brother B. G. Hawkins, was a consistent member. He was broad-minded and liberal and was a power for good in the town. His passing away has brought sorrow into the hearts of a large connection and many friends.—M. F. Adams, P. C.

Seventh Avenue, Meridian.

Dear Dr. Meek: We have made a fine beginning for the new year here at Seventh Avenue, where we were kindly received by these good people upon our arrival on December 6, 1915. The Master is greatly blessing us in the various phases of Church work, which we are trying to carry successfully forward. A marked increase in the attendance upon preaching, the mid-week prayer meetings, and the Sunday school is discernible, and every one seems to be enthusiastic and optimistic. The Woman's Missionary Society held an open meeting here at the Wesley House on Monday afternoon, Feb. 7, 1916. A large crowd was present and a very helpful program was efficiently rendered. At the close of the service an opportunity to join the society was extended to those who were not already members of it, and nine new names were added to the membership roll. My people are expecting a good year, and I am happy in the love of Jesus.—Hilary Westbrook, P. C.

Oak Ridge, Miss.

Dear Advocate: Perhaps a few lines from me will not be amiss just now. I have had a peculiarly trying experience since Conference, but oh, how close and precious the Lord has been during all this time! I have not been able to move yet on account of the illness of my wife, but I have filled all the appointments but one since Jan. 1. I have had a quarterly meeting; have visited some of the members of each church on the charge and have enjoyed doing so very much. I expect to move about March 1, as my wife is improving. I want to say in this connection that I will be unable to help the brethren whom I promised to assist in meetings, so that they can take notice and make other arrangements. I regret my inability to serve them very much, but I think it best for me not to do so for two reasons, viz.: It will be so late before I can get moved and really begin the year's work, and I have such a ripe and fertile field of my own.

I find that I am the only Methodist preacher in Warren County, Miss., outside of Vicksburg, so I feel that I ought to concentrate my evangelistic and pastoral efforts entirely on my own work, and since God is still living and answers prayer, I am confidently expecting a year of victory. Amen!

I will certainly appreciate your prayers, brethren and sisters. Let's pray more for each other.—J. A. Wells.

A NOTE FROM A YOUNG FRIEND.

Dear Mr. Editor:

We are inclosing money for the renewal of our subscription to the dear Advocate. We can not stand to be without it in our home. My father is a local preacher and has been getting the Advocate for many years and we all take great interest in reading it. I am always delighted to read it, especially the "Home Circle Page." I think it is a fine paper, and wish it could go into every home. We all need to read good papers and good books and thus train our minds to high and noble thinking. The Bible is, of course, the best book that we could ever find to read and no one should neglect it. Let us all try to live better and do more for the Master this year than we did during the year past. It would be a great thing for us if at its close we could truthfully say, We have done the best we could.

With best wishes for the Advocate, I am our paper's true friend.

Vernon, La. ESTHER BANKS.

A NOTE FROM BROTHER SHIPMAN.

Dear Doctor: I am just in receipt of the February Bulletin of the Board of Education of the Methodist Episcopal Church, South, which contains some mighty fine reading. I desire to call attention especially to the articles, "Not Before the Committee," and "The Ministry as a Life Work," by R. H. Bennett. I hope that all our undergraduates will read the one first-mentioned especially, and all of our preachers would do themselves a lasting benefit to read the latter, and pass it on. It should go into the hands of thousands of young men.

We had a great service here yesterday. The first Sunday is communion day, and it did my soul good to see so many partake of the Holy Sacrament. I am doing a great deal of from-house-to-house work just now. A prayer in a home makes a lasting impression on a child, and comforts the weary, tired mother amid her unending toils and cares, and brings the father and husband to church next Sunday, if anything will bring him. Our new presiding elder, Rev. L. M. Lipscomb, made a fine impression at our first quarterly conference. We are expecting more than the ordinary results from this year's work

W. S. SHIPMAN.

Itta Bena, Miss.

MILLSAPS MEMORIAL, JACKSON, MISS.

The Bishop said for "us" to come to Millsaps Memorial, and we came and found a fine field for work and one that really needs tilling. Our membership here is small, but for the most part is interested and willing to labor for the Master. The charge is made up of two churches—Millsaps Memorial and Flag's Chapel, an afternoon appointment. Our Sunday school at Millsaps Memorial seems to be taking on new life, and now has in process of organization a Teacher-training Class, a Wesley Adult Bible Class, and a Home Department. The Standard of Efficiency, and better, is our goal. Our Sunday school at Flag's Chapel is just being organized, but is starting well. Our Epworth League, though small in numbers, is one of the best in the land, and we are looking to the League for great things this year. Our congregations are very good and the interest seems to be growing. Our revival will start some time in the early spring, and we are looking forward to it in prayer, hoping that the church will graciously feel its effects and that others will be brought into the fold. Everything has opened up well and we are determined to bring up the very best report possible. Of course, our finances will be in full, but let us work and pray that our hearts may be fuller of God's sunshine and love.

H. M. JOHNSON, P. C.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles
All Druggists, Price 25 and 50 cents.

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If you will send us orders for 5 M cabbage plants at $1.00 per M we will send you 1 M free for your own use. These plants must be shipped to two or more parties direct from us to the user so we can get their names and addresses. When taking advantage of this offer you must comply with above stipulations. Take advantage of top market prices on early cabbage by using our plants. Low express rates.
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CITY TICKET OFFICE, 207 St. Charles Street.

A Genuine Rupture Cure
Sent On Trial To Prove It
Don't Wear A Truss Any Longer.

After Thirty Years' Experience I Have Produced An Appliance for Men, Women and Children That Actually Cures Rupture.

Are You Ruptured?

If so, the BROOKS APPLIANCE is made for You; You and all other Men, Women and Children who are sufferers from this annoying and dangerous trouble. That truss you have been wearing—one of many you have tried—chafed and irritated you and was worse than nothing. It had springs and pads and harness and straps and fixings galore and was continually getting out of shape—slipping down or working up and always needing attention. Then, there were salves and washes and ointments to make the case worse and harder to bear. I want to say that you will find none of these annoyances and vexations in the BROOKS APPLIANCE. At least they are reduced to a minimum. This APPLIANCE was made with a view to eliminate, to do away with, just such trouble. I would have been foolish to work half a lifetime, thinking out and perfecting a thing that had no advantage or was not better than scores of other inventions upon the market. In my APPLIANCE you will find the old objectionable features LEFT OUT. You will find it easy to wear. You will scarcely realize you are wearing it. There is no binding, drawing and slipping out of place. It does its work effectively and with comfort to the wearer. I want you to read my book, in which I have taken pains to give full particulars about it. Then, there are a few letters printed in it—selected at random from among hundreds written by men and women who have been cured. You can write these folks and see what they say. If I were you I would see to this matter without waiting. You can put off some things without running much risk, but a rupture is a dangerous proposition to neglect. A rupture is not only bad and serious of itself, but it leads to things infinitely worse. Fill out coupon and mail TO-DAY. To-morrow will do, but to-day is better.

Don't Make the Child Wear A Truss Through Life.

I Want to Reach the Parents of Every Ruptured Child in the Country.

The Truss is a Flesh Torturing Invention Fit Only As a Relic of Barbarity.

I want them to know about the Automatic Air Cushion Rupture Appliance that I make for children who are afflicted in this way.

The Brooks Appliance Cured His Rupture. Now He Is As Sound And Whole As If He Had Never Been Ruptured.

My appliance can be put on any child with prefect safety to the little one. For growing children there is nothing better to be had—no matter how much you pay—than my Appliance. I want the parents or others who may have children in their care to understand that there should be no delay in getting proper help for ruptured children.

Every day that the rupture is allowed to go on without the right means of correcting it—just so much harder will it be for the child to get rid of it.

No ruptured child can ever be free from the thought of the rupture and it is not fair to any child not to have an equal chance with other children. No matter what we may wish to think—ruptured children do not have an equal chance.

Thousands of men and women know that from their own experience with such trusses.

But it is not necessary for children to wear harsh, cumbersome, steel trusses any more.

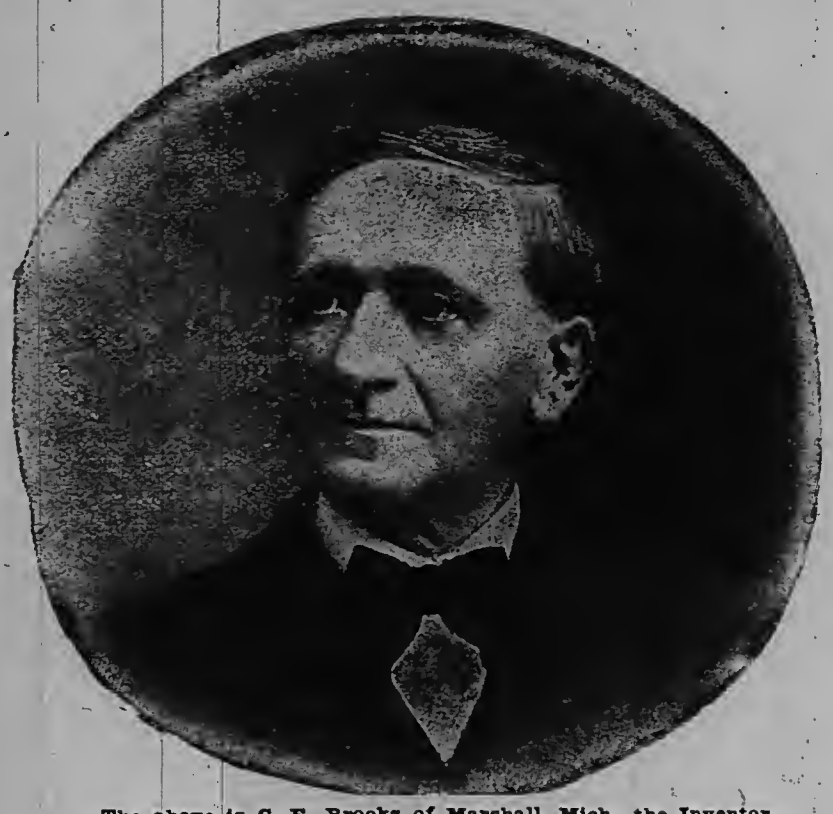
You may have had to wear something like this but don't make your child do it. Give the child something better.

My Appliance is better and I want to prove it to you.

I will make an Appliance to the child's measure, send it on TRIAL—put it into your hands to see and use and then you can say whether it is what I claim or not.

The Automatic Air Cushion conforms with every movement of the child; there is an even, gentle pressure which gradually binds the broken parts together—as you would bind a broken limb—and then no matter how much the child jumps, runs, rolls over or falls down—the pressure is kept up just the same—always drawing the parts together.

Write me to-day and get all the information—send the coupon.



The above is C. E. Brooks of Marshall, Mich., the Inventor, who has been curing rupture for over 30 years. If ruptured write him to-day.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day and I will send you free my illustrated book on rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you may also read. Fill out free coupon below and mail to-day. It's well worth your time whether you try my appliance or not.

Others Failed But The Appliance Cured

C. E. Brooks,
Marshall, Mich.

Dear Sir:—

Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON,
No. 717 S. Main St., Akron, O.

Pennsylvania Man Thankful

Mr. C. E. Brooks,
Marshall, Mich.

Dear Sir:—

Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunates who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers.

I am, Yours very sincerely,
JAMES A. BRITTON.
30 Spring St., Bethlehem, Pa.

REMEMBER

I send my Apliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Ten Reasons Why

You Should Send For Brooks' Rupture Appliance.

1. It is absolutely the only Appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable hands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Cured at the Age of 76.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—

I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.

Very sincerely yours,
SAM A. HOOVER.
High Point, N. C.

Child Cured In Four Months.

C. E. Brooks,

Dear Sir:—The baby's rupture is altogether cured, thanks to your appliance and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.

Yours truly,
ANDREW EGGENBERGER.
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Yours sincerely,
H. D. BANKS.

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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 24, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

SOME WORDS OF WARNING TO THE CHURCH.

Last fall, when at one of the Annual Conferences some question pertaining to Vanderbilt University arose and created somewhat of a flurry, a leading secular paper quoted one brother as having said: **"The Vanderbilt issue is not dead, but only sleepeth."** We did not then think that the gentleman referred to was correct, but we do now. The situation in the Church as it respects that renegade institution, in our opinion, lacks a great deal of being satisfactory. One of the Annual Conferences in Missouri, though according to the plan of the Educational Commission it was expected to do so and was so requested, refused to elect a trustee of Southern Methodist University, and we have been informed by men who ought to know that there is much pro-Vanderbilt sentiment in that State, and that it is being fostered and encouraged. The condition in Arkansas, despite the effort to gloss it over, is, according to reports that we believe to be dependable, worse than it is in Missouri. And indications that a quiet and guarded campaign is being conducted throughout the connection by the pro-Vanderbilt men are all too plentiful. What was the significance of the statement recently appearing in the Vanderbilt Quarterly, which was declared to be for the benefit of **"the friends of the University within the Church,"** and which so ingeniously and so unfairly sought to discredit the Educational Commission before the public? True, it was stated therein that all hope of relating the Vanderbilt Biblical Department to the Church had passed, but nothing was said of the final settlement of the issue as a whole; and even if there had been, it would have amounted to little, for, if there is any one lesson that has been plainly taught by past occurrences, it is that the Vanderbilt authorities can not be trusted.

Nor does the suggestive statement mentioned above by any means stand alone. A distinguished connectional officer was quoted as having publicly stated at a late Annual Conference that a movement was under way to recover Vanderbilt University for the Church. **What sort of a movement did the gentleman have in mind?** Another brother holding an important connectional position is known to have submitted to a band of brethren whom he had assembled for that purpose a lengthy document (to be used in connection with certain Annual Conferences) in which the Educational Commission was severely arraigned for its action at Memphis in February, 1914, and in which it was held that the question of the relation of the Church to Vanderbilt University is still an open one. We quote from that extended paper a single statement, as follows:

"Since the Commission has not carried out the directions of the General Conference concerning the (Vanderbilt) University, the status of the relation of the University to the Church is precisely what it was when the General Conference convened in Oklahoma City in May, 1914. The interests of the patronizing Conferences in the University remain, and are held, as they have been since 1898, through the General Conference."

This is the deliberate utterance of a man who is so situated that he can perhaps exercise more influence toward reviving the Vanderbilt controversy and tying the Church on to that disgraced institution than any other individual in Southern Methodism. Nor, is this yet all. The attorney who chiefly led the fight for the Vanderbilt sympathizers at the last General Conference is known to have recently stated that the contest is not yet over. And a discerning friend of ours who has been so circumstanced that he has had an opportunity to know what is going on wrote us a few days since that we need have no doubt **that things are being made ready for another battle before the General Conference.** We could adduce more evidence to support this view, but this is enough for the present.

What is the loyal element in the Church doing to meet this surreptitious campaign and this menacing situation? Those composing it seem to be largely blind to the intrigue and manipulations that are being resorted to, and, for the most part, they are sitting down and nursing the unwarranted delusion that the issue has been finally and forever disposed of and can never be raised again. And, furthermore, they seem to be under that strange and widespread hallucination that universities can be built by talk and Conference resolutions, and are pursuing the same old "do nothing" policy that had not a little to do with making possible the loss of Vanderbilt University.

We are now going to make some very plain statements, which are not pleasant to contemplate, but which we think are called for by the exigencies of the situation. In carrying forward the work of establishing and equipping our two new Universities, Texas has done well; Atlanta has done nobly; Mr. Asa Candler has written his name imperishably in the history of Southern Methodism as a true and generous-hearted philanthropist, and a few others have given liberally. But what has the Church at large done? What have the hundreds of thousands of Methodists east of the Mississippi River done? **All told, their entire contributions have amounted to something like the pitiful sum of $60,000.**

In view of the extraordinary circumstances existing, the apparent unconcern that has been shown toward our new and absolutely indispensable larger educational enterprises is nothing short of ASTOUNDING. Outside of Bishop Candler, who has been staggering under the tremendous burden which the Church has imposed upon him and putting his very life-blood into the task of trying to save our educational work, and two or three others, even our Bishops have done very little toward laying this cause appealingly upon the hearts of our people and raising money to help it along. The Report of the Educational Commission concerning its work, for instance, was not so much as even read at some of the recent Annual Conference sessions. The Mississippi Conference, though one of the strong Conferences of the Church, has given very little to Emory University; and if a single dollar has been paid or subscribed (except the Editor's small subscription) from within the bounds of the North Mississippi Conference we have not heard of it. And if we are correctly informed, most of the other Conferences east of the Mississippi River (three or four perhaps should be excepted) have made records similar to these.

But while the Church is trifling with this great work—**by far the most important that she has before her**—what are the authorities of Vanderbilt University doing? They have lately announced that they have secured a ROUND MILLION DOLLARS for their Academic Department. And there is, in our opinion, a potential menace in that million dollars. Unless the Church should become so aroused that obviously it would be useless to put it forward, the Vanderbilt issue may be expected to be aggressively before our approaching General Conference. There is absolutely no hope of further successful litigation to strengthen the hold and power of the Church in that institution—the pro-Vanderbilt leaders know this as well as any one. Their real purpose is to make the Church accept the shadowy and merely nominal relation that the Court left her in the University, dressed up with a little additional formal pretense, to make it appear like something of consequence. And their tactics to accomplish this result may be counted upon to be disingenuous and adroit. They will probably consist of a carefully perfected antecedent organization; of a severe arraignment of the work of the Educational Commission; of much talk about the value of what we have remaining in the University, and much noise about "fighting further" (the same old slogan that we had at Oklahoma City), with a lot of small lawyers on hand to fulminate about what they could do in court. And the wealth and magnificent equipment of Vanderbilt University will be paraded to dazzle and allure, while the resources of our new Universities will probably be belittled; and possibly we may hear a good deal, as a kind of cross current, about Southern Methodism urgently needing all three institutions. Mr. Carnegie's million given to the Vanderbilt Medical Department figured largely in the battle before the courts three years ago, and many think that it was the determining influence in the decision reached. **What weight will this new million carry when it is thrown into the scale, as we prophesy it will be?**

We give it as our conviction that if the Church is to escape a ruinous alignment with Vanderbilt University, thoroughly secularized as it now is, **the men who believe that the Church should own and control her schools must wake thoroughly up and see that none but persons who are true to this vital principle are placed where they**

can be influential in the final settlement of this vexatious issue. They must take nothing for granted; they must know absolutely that the agents empowered to act for them can be depended upon to the last limit. And our Bishops, presiding elders, preachers, and people must lay themselves out in the work of placing our schools at Atlanta and Dallas upon a safe and respectable basis. No other task now before the Church is so imperatively urgent as this. **And we believe that if there is any one assessment upon the Church that ought at this critical time to be promptly paid in full, it is that imposed for education, from which must largely come the funds to train our young ministers at our two new connectional theological schools.**

We cannot afford to dawdle about this matter any longer. To do so is to incur the most serious peril. One of the foremost leaders and educators in Southern Methodism, a man of far-reaching insight and who is given to weighing carefully his utterances, has recently said to us: **"It seems that the time has come when the membership of the Church as a whole must wake up, or else flatly say that they want the Vanderbilt crowd to control and are prepared to surrender to the secularists. Local enterprises, of course, plead for consideration; but if we fail in our larger educational enterprises, the local enterprises will go down under the common shame and ruin."** Pregnant with truth and warning are these earnest words. No small institution can save the Church in this crucial hour. If Vanderbilt University is fastened upon us, to be the heart and center of our educational system, the withering blight of secularism will from it reach outward and downward to every other college and even training school. The tremendous issue before us is, **Shall the Church have her youth instructed in institutions which she owns and controls and which she can make thoroughly Christian? or shall this be done in institutions which are governed by others, which have been secularized and Carnegiezed, and the teaching and character of which she is impotent to determine?** And the outcome of this momentous issue is indissolubly bound up with the success or failure of Emory University, at Atlanta, and the Southern Methodist University, at Dallas. They alone can rescue us from the subtle and imminent danger which surrounds us, for so long as we are without schools of the highest grade the way will be open for Vanderbilters and their sympathizers in the Church to keep up a contention and make an appealing bid for our patronage, which they are so reluctant to give up.

How will the more than 2,000,000 Methodists of the South meet this grave crisis? **The next two years will in all probability decisively answer this question.** Hitherto we have been pleading the prevailing war conditions as an excuse for our inactivity; but that will avail no longer, for the South is now universally admitted to be in a fairly prosperous condition. Shall we not, from our loyal chief pastors down to the humblest layman, shake off our lethargy, rally to the support of this most vital and pivotal cause, and see that our two Universities are so equipped two years hence that none can sneer at them? It was flung in our faces in the course of the fight for the control of Vanderbilt that the Church could not build and maintain a university—that any school owned and operated by her could never be anything but **a poor little Methodist institution.** Shall we fulfill that scornful prophecy? The swiftly passing days will soon tell. May God help us, each and all, to rise to the full measure of our duty and opportunity in this fateful hour!

OPEN DOORS FOR ALL.

There are open doors to service before every man, but many are blind and do not see them. All may accomplish something for the Master if they only will. It is the near-by opportunity that is oftenest overlooked.

ANCHORED TO THE INFINITE.

The builder who first bridged Niagara's gorge,
Before he swung his cable shore to shore,
Sent out across the gulf his returning kite
Bearing a slender cord for unseen hands
To grasp upon the farther cliff and draw
A greater cord, and then a greater yet
Till at last across the chasm swung
The cable—then the mighty bridge in air!

So we may send our little timid thought
Across the void, out to God's reaching hands.
Send out our love and faith to thread the deep.
Thought after thought, until the little cord
Has greatened to a chain no chance can break.
And—we are anchored to the Infinite!

—Edwin Markham.

JENNY LIND'S REPLY.

The Swedish Nightingale, Jenny Lind, won great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame and the applause of thousands, but she was content to live in privacy.

Once an English friend found her sitting on the steps of a bathing machine on the sea sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset. They talked and the conversation drew near to the inevitable question, "O, Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success!"

"When, every day," was the quiet answer, "it made me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the sunset), what else could I do?"—New York Christian Advocate.

WHAT TO LOOK AT.

All sorts of troubles and difficulties are standing right around you. That is the meaning of "circumstances:" things that stand round us. And it is enough to take the heart out of almost any man to look at his circumstances. Dr. Griffith Thomas, in reminding us of these truths in the lesson last year on Elijah's temporary breakdown in faith, pointed out that, after Jezebel had threatened Elijah's life, it was when he saw that that he began to go to pieces. The trouble was that he was just then seeing that threat instead of seeing God. Our circumstances ought not to have our chief attention. Dr. Thomas mentions, in that connection, the very striking meaning of the Hebrew shown by the margin of Isaiah 41:10, where God is piling up his blessed and inviolable assurances of his omnipotent caring for Israel: "Fear thou not, for I am with thee: look not around thee, for I am thy God." The worst circumstances in the world melt into impotent nothingness when in faith we look at God.—Sunday School Times.

ONE SURE HOPE.

They whose hopes are set on God have a certain hope, a sufficient one, and one that fills all the future. All other expectations are fulfilled, or disappointed, as the case may be, but are left behind and outgrown. This one only never palls, and is never accomplished, and yet is never disappointed. So if we set our hopes on Him, we can face very quietly the darkness that lies ahead of us. Earthly hopes are only the mirrors in which the past reflects itself, as in some king's palace you will find a lighted chamber, with a great sheet of glass at each end, which perpetuates in shining rows the lights behind the spectator. A curtain veils the future, and earthly hope can only put a mirror in front of it that reflects what has been. But the hope that is set on God draws back the curtain and lets us see enough of a fixed, eternal future to make our lives bright and our hearts calm. The darkness remains; what of that, if "I know I shall not drift beyond his love and care?" Set your hopes on God, and they will not be ashamed.—Alexander Maclaren, D. D.

AN INTERESTING COMMUNICATION.

Through the kindness of Rev. C. A. Battle, pastor of the First M. E. Church, South, of Baton Rouge, La., we recently had the privilege of examining a remarkably interesting article from the pen of Dr. William Winans, a copy of which he sent to the New Orleans Christian Advocate for publication in October, 1854, when Bishop H. N. McTyeire was its editor. The production, which is of considerable length, is in Dr. Winans' own handwriting and is in a fine state of preservation. It evinces throughout the remarkable accuracy and force for which he was noted, and which made him so formidable as a controversialist and debater. This piece of composition is in the custody of Colonel I. H. Wall, of Baton Rouge, a grandson of the distinguished author, who prizes it very highly. A paper so valuable historically ought by all means to be carefully preserved.

The files of the Advocate of 1854 show that Dr. Winans' communication was printed in the issue of October 28 of that year. As a part of it deals with matters of historical interest, we take pleasure in reproducing some of its paragraphs:

"Mr. Editor: Your correspondent, John Bunyan, would write well had he an accurate knowledge of the facts he professes to record. But, alas! in this somewhat important particular he is most lamentably deficient. In his two articles published in your paper under the dates Sept. 9 and Oct. 7 there are more inaccuracies than I remember ever to have seen within the same limits. It may not be of much importance to correct these inaccuracies; yet every reader prefers to understand the true state of facts in any narrative which he considers worthy of his attention. Being well informed in regard to the matters concerned in most of these misstatements and being, it may be, the only living man who can correct them on personal knowledge in regard to them it may not be improper that I should do it.

"John Bunyan is in error in characterizing Tobias Gibson. He never settled in the neighborhood of Natchez, nor in Claibrone or Warren County. He was an itinerant Methodist preacher, never married, and was, to the last of life, without a home. I suppose that this error arose from confounding Tobias with Randal Gibson; the latter of whom was a local preacher and lived first near Natchez, then in the upper part of Jefferson County, near the line of Claiborne, and, finally, in Warren County, where he died in a good old age. With regard to him, John Bunyan is in error when he represents him as the "earliest of the pioneer preachers in Mississippi." He was not a preacher, nor even a professor of religion, when Tobias Gibson came to Mississippi as a preacher; but he was a member of the first Methodist society founded in Mississippi, and not long after his accession to the Church he became a preacher, and continued a useful one to near the close of life, when the infirmities of age disqualified him for ministerial labors. He is none too highly eulogized by John Bunyan.

"The next error of this writer which I shall correct regards the camp-meeting in the Foster Settlement. His memory is strangely at fault concerning this meeting, as neither Tobias Gibson, Niles Harper, nor Thomas Griffin was there, and as I was not very recently from Indiana, it having been nearly five years since I came to Mississippi, when I first attended a camp-meeting in this neighborhood. I do not depend upon my memory in regard to these matters, but upon memoranda put down at the time, about which I can be under no mistake. To the **ludicrous** description of my personal appearance and dress at that time I am certainly not disposed to make any objection. So many have written of me in the same way that the description must, I suppose, be considered accurate; though about the coarse boots I think there must be a mistake, as I believe that before that time I had discontinued the use of boots, whether coarse or fine, altogether; but this is a matter of no consequence. The encomiums with which this ludicrous description is compensated

I find it more difficult to digest. But it is too much to expect poor humanity to repudiate even undeserved praise; so I shall no further indulge in egotism, which I know is seldom tolerable.

"At the time of this camp-meeting Harper and Griffin were not brothers-in-law, though they became so several years afterwards; nor till after the year 1818 were they at all in the habit of "hunting in couples"—they were very seldom together. J. Bunyan's description of these two ministers of the Gospel renders it evident that he had contemplated them attentively and with discrimination. He, however, does not, as I think, represent Harper correctly, when he ascribes to him a severe aspect and frequent frowns. My recollection of him, on the contrary, is that his aspect was kindly and that a smile was much more frequent with him than a frown. I was surprised that this writer had not received information of the death of Griffin, which took place two or three years since.

"The next error I shall notice, into which John Bunyan has fallen, is in regard to the "first Conference that ever assembled in Mississippi." It was not held, as he affirms, "at Washington;" nor was "Bishop McKendree presiding Bishop." The first Conference that assembled in Mississippi was holden in the house of William Foster, on Pine Ridge; and the Bishop who presided on that occasion was Bishop Robert R. Roberts. It was not only the first Mississippi Conference, but I believe it was the first Conference in which Bishop Roberts presided. The territory occupied by the Conference, then assembled, extended from Fort Steven, in Alabama, to Quelqueckoes, in Louisiana, and from N. Orleans to the line between Mississippi and Chanta Indians. The number of members of which that Conference was composed was, I believe, eight. The Bishop, these members, and at least one who did not belong to the body ate and slept in Mr. Foster's hospitable mansion, and the Conference held its sittings in an upper room of the same. The public services of the Conference were performed in the Presbyterian Church of the neighborhood, except that on the Sabbath the Bishop preached under some trees near the Church. He was one of the most interesting preachers it has been my privilege to hear. This Conference assembled in 1816. Bishop McKendree never, I think, presided in a Conference held at Washington. John Bunyan must have heard him elsewhere; or on some other than Conference occasion; or he must have mistaken some other Bishop—Enoch George, perhaps—for Bishop McKendree. George presided in a Conference held in Washington in 1819, and was a good, a very good preacher, and quite as likely to have preached such a sermon as that described, as Bishop McKendree."

Bishop McTyeire appended to Dr. Winans' contribution a brief statement, from which we take the following: "The matter of Randal and Tobias Gibson was corrected by our interesting correspondent, John Bunyan, in a note dated October 10, and published in the Advocate of October 14. As to the Bishop, he was not so certain afterwards, and in a private note to us referred to a possible correction. We are glad, as he will be, that one so well posted as Dr. W. should do it. The truth of history is never unimportant."

Some of our readers may perhaps be interested to see the description of Dr. Winans by Mr. Bunyan, upon which the former comments in the portion of his article that we have quoted. It was as follows:

"The first camp-meeting I ever attended was in the Foster settlement, Adams County, and the preachers I remember are Tobias Gibson, Miles Harper, Thomas Griffin, and William Winans. The latter was then recently from Indiana—a tall, thin, raw-boned and awkward young man—arrayed in homespun pants, with a long, brown, straight-breasted coat, no neck handkerchief, and a coarse pair of boots. There was nothing prepossessing about him, and nothing to remark but his small, burning eyes that glowed like coals of fire. His manner was then, as it is now, slow, deliberative, self-possessed; but the first sentence he uttered arrested the attention of the audience, and told that he was no ordinary man. He has since become one of the most eminent divines of the age; as a logician without a peer; as a preacher speaking with the spirit and power of an evangelist of old. On a future occasion I will send you an elaborate portraiture of this venerable friend and guardian of my boyhood."

REV. G. W. BACHMAN.

Rev. George Washington Bachman, son of Henry and Elizabeth Bachman, was born in Carroll County, Miss., on July 11, 1839, and passed to his heavenly reward from his home in Winona, Miss., on Jan. 25, 1916. In his early childhood, his parents removed to Calhoun County, Miss., and located near Sarepta, where he grew to manhood. At the age of fifteen he was converted and joined the Methodist Episcopal Church, South. He was licensed to preach at Pittsboro, Miss., March 31, 1860, and joined the Memphis Conference in November of that year at Aberdeen, Miss. He was received into full connection at Grenada in 1862; ordained deacon at Aberdeen by Bishop Andrew in 1863, and elder by Bishop Paine in 1861. On Jan. 5, 1865, he was married to Miss Parilee Nichols, who died Nov. 19 of the same year, leaving an infant son, See, who still lives. Miss Eugene Susan Mitchell became his bride in November, 1866, dying in 1906. Of this union were born three sons and a daughter, who still survive. The home life and devotion of the members of the family were beautiful to the last.

The first appointment of Brother Bachman was to LaGrange Circuit as Junior Preacher with J. N. Temple. This circuit contained sixteen preaching places and gave the young minister a fine introduction to the traveling connection. The next two years found him traversing the wilds of the Mississippi Delta, threading canebrakes and fording bayous to reach the frontier settlements and carry them the gospel from his headquarters, one year at Concordia (now Gunnison), the other at Friar's Point. The next five years were spent as follows: At Richland (2), Charleston (1), Harmony (2), while he was in Tennessee territory at Rock Springs (1869), and Purdy (1870). In the latter year the North Mississippi Conference was organized and he became a charter member, responding to its roll-call to the end of his life. In this Conference he served the following circuits: Attala (2), Banner (3), Grenada (2), Richland (2), Zilpha (1), Chester (1), and Lobutcha (3).

In 1885 he entered upon a thirty-year tour as colporter, distributing Bibles for the American Bible Society the first year, adding general literature for the next three, and then for fifteen years emphasizing the sale of Sunday school literature and organizing Sunday schools in new fields under a contract with the Conference Sunday School Board. In three decades of this type of service he went into hundreds of communities and thousands of homes. In almost every home he learned the names of the children, discovered family connections, found out former places of residence and gathered bits of personal history. So well did he remember all these that it is probable he knew more people in Mississippi than any other person in the State. When meeting children or grandchildren of his old-time friends, he rarely failed to inquire affectionately as to their welfare. He was a welcome and beloved guest in a multitude of homes.

His school-days were limited to "eighteen months in the common schools." He was, however, a close observer, a constant reader, and a man of uncommonly good memory. It is likely that he read practically every book and periodical issued from the publishing house of his Church for the past forty years. He also kept on his desk the leading periodicals of other Churches and read largely from the religious press in general. He spoke and wrote excellent English, putting to shame the slovenly work of some modern college graduates. He was thoroughly conversant with Methodist doctrine and polity and was doubtless the best informed man in his Conference on Church history.

Like many of the older preachers, he was a great singer, leading the music when organs and choirs were unknown in rural Mississippi. He well knew the standard tunes, could "read his notes," and was an excellent judge of hymns, having a fair knowledge of hymnology. He was much interested in education, rarely failing to attend the opening and closing of the sessions of his Conference schools. He openly and frankly, yet modestly and kindly opposed the admission of young men into the Conference who were unprepared for its grave responsibilities, urging them to get ready for the work.

No man in his Conference took a larger interest than he in the collection and preservation of historical data. His long ministry and unceasing travels brought him in touch with many original sources and he has conserved for the future historian much that is of rich value. He was an active member of the Mississippi Historical Association and served for a time as Vice President of that body for his Conference. He prepared and published several papers concerning important events in the Church life of the early days in this territory. He was for two years editor of the Conference Minutes, doing his work well.

Brother Bachman was a plain, practical preacher, careful in his study of the Word and sound and faithful in his exposition. If he failed to reach heights sublime, he at least kept far above the absurd and foolish. An intelligent gentleman who knew him well for forty years said of him: "I never heard him say a foolish thing." He was not emotional, but could be profoundly stirred by great preaching. In prayer, he was earnest, fervent, effectual, often adding much force to the sermon of his pastor by his prayer at its close.

For fifty and six years he went in and out as a minister in North Mississippi, faithful, diligent, upright. No shadow rests upon his good name. It was my privilege to stand at his bedside when twilight was gathering at the close of life's long day. He inquired tenderly of his brethren, of the work of the Church, reviewed some events of the past, and sent this farewell message: "All is well!" There was "no moaning at the bar when he put out to sea." In many a circle there is a vacant chair because of his going.

Grenada, Miss. J. R. COLNTISS.

WOMAN'S MISSIONARY SOCIETY, NORTH MISSISSIPPI CONFERENCE.

Great progress has been made during the past year in the work of the Woman's Missionary Society of the North Mississippi Conference, which is now holding its annual meeting at Clarksdale. An aggressive Organization and Membership Campaign has been carried on under the leadership of the Conference President, Mrs. Vic Thompson Hoyle, which has resulted in the organization of 81 new societies, with a large increase in membership. The total receipts for the past year were $21,517.47, which is $1700 more than the receipts for 1914. Of this amount $10,191.98 was disbursed within the bounds of our Conference, while $11,352.49 passed into the hands of our Connell Treasurer at Nashville. During 1914 our organization contributed $1000 to the Methodist Hospital in Memphis, and $300 to the Sailors' Rest at Gulfport. Great enthusiasm prevails in the Greenville District, under the leadership of Mrs. Elizabeth Clark, while Clarksdale is extending a royal welcome to the 150 or more delegates now assembled within her gates. A WORKER.

Chalmers' Gelatine
UNITED COUPONS
A WHOLESOME DESSERT

Church News

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Secular News

By R. E. Meek.

In France electricity is successfully used for ripening cheese.

The Germans have chiropidists in every regiment of soldiers.

Ten per cent of the world's inhabitants speak the English language.

In St. Paul, Minn., $3,000,000 is invested in the manufacture of grass rugs.

In 1915 the farm productions of the United States were valued at $10,500,000,000.

A bill to abolish public hangings in Mississippi has been passed by both branches of the Legislature.

Germany has 80 Zeppelins, but it may seem to some or her enemies that she has several times that many.

An order has been issued by the English king calling all single men not included in the first call to the colors.

A brigade of 4000 Americans living in Canada will soon be recruited for service in the European war in France.

There were, according to the Government's estimate, 101,208,315 people in the United States on January 1, 1916.

The United States leads all other countries in the production of steel; Germany ranks next and Great Britain third.

As a result of the completion of two powerful stations, France and Russia are in direct communication by wireless telegraphy.

In speaking of our country, foreigners frequently refer to it as The States. What authority they have for doing so, we do not know.

It is estimated that there are about $5,000,000 German-speaking people and about $2,000,000 Spanish-speaking people in the world.

Three million bales of cotton—two in Europe and one in the United States—were used in making high explosives during the past year.

Since the war began England has paid out, in separate allowances, over 25,000,000 pounds to persons dependent on British sailors and soldiers.

Germans living in Chile have given 500,000 marks to Germany's national relief fund for the families of her soldiers killed upon the field of battle.

A woman suffrage movement was recently started in Mexico when the Governor of Yucatan called a conference of women, and a resolution was passed by them "calling on the Government to remove all inhibitions against the right of suffrage and the holding of office by women."

Secretary of War Lindley M. Garrison and Assistant Secretary Breckenridge have resigned their positions because Congress modified the Continental Army Bill and fixed a definite time for giving the Philippine Islands their independence. President Wilson has accepted the resignations.

The postal money order service of the United States to Greece, which was suspended last October, has been resumed. Its suspension was due to the fact that the Greeks wanted payments to be made in French coin, instead of English, which was an impossibility. They have now agreed to accept English money.

Irish emigration during the year 1915 was the lowest on record according to official figures. If the 3000 that went from Ireland to England—the majority of whom left home to enter English factories—are excluded, the number of Irish emigrants to all parts of the world was only 8000 in 1915. For the past fifteen years Irish emigration has averaged 34,000 a year.

The young men in Mississippi have gone to the front in State affairs as never before in the history of the State. The Governor is only 38, the Lieutenant-Governor and the speaker are both young men, and there are said to be 117 young men in the Lower House of the Legislature who never served in a legislative capacity before. The Supreme Court of the State is also composed of young men.

The European war will have no effect upon the United States' output of talc, which is the chief thing used in the manufacture of talcum powder. This product is mined in New York, Vermont, Pennsylvania, New Jersey, Georgia, Massachusetts, Virginia, North Carolina, and California. During the year 1914, 151,088 tons of talc, valued at $1,310,874 were mined in the United States.

Suicides are increasing in the German army. An earnest endeavor is being made to combat the evil. An effort will be made to save the life of every man who attempts self-destruction in order that he may be punished; if the guilty person is an officer he will be deprived of his rank and tried by court martial. The name of every soldier who kills himself will be placed on "the black list of the German army" and his wife and children, or whoever else may be dependent on him, will lose all the rights, privileges, and material assistance that they might have received from the German Government had he died fighting bravely for his country.

John O. Rockefeller, Sr., recently gave through the Rockefeller Foundation $22,800 for defraying the expenses of an investigation concerning the care taken of the inmates of insane asylums. It is the common opinion that, while our insane are generally fairly well fed, clothed, and sheltered by those in charge of the institutions in which they are placed, they do not always receive the kind and sympathetic treatment that they should. This belief, so far as State institutions are concerned, is firmly fixed in the minds of the people. The Rockefeller investigation will cover sixteen States this year. If the evils which are found to exist are corrected by the authorities in charge of the condemned institutions, much good ought to result from this movement which the Foundation has set in motion.

REV. J. F. WYNN EIGHTY YEARS OLD.

Rev. J. F. Wynn, of Crowley, La., celebrated his eightieth birthday on Feb. 10th. He is hale and hearty and very active for a man of his advanced years. Among his daily duties are ministering to the poor and distressed, irrespective of creed or faith, who reside near his modest home. The Roman Catholics and the Jews are glad to have the benediction of his presence and prayers, and count it an honor to claim him as their friend.

For years Brother Wynn has assisted the pastor of First Church, Crowley, in the public administration of the Sacrament and the baptism of Infants. No service seems complete without the inspiration of his presence.

Brother Wynn has been signally blessed in his domestic life. He has enjoyed fifty-three years of conjugal felicity with his true help-meet, the princess of the parsonage. Moreover, the sons and daughters of the union have all been blessed in useful lives. They are: Rev. R. H. Wynn, D.D., President of Centenary College, Shreveport; Mr. Joseph W. Wynn, rice merchant, Rayne, La.; Miss Alice Wynn, teacher in the City schools of New Orleans; Miss Mary Wynn, teacher in City schools of Crowley, La.; Mrs. E. D. Wall, of Baton Rouge, and Mrs. H. W. Rickey, wife of the Rev. Mr. Rickey, Huntsville, Ala.

As a token of their deep appreciation of Brother Wynn, his friends in Crowley presented him with a beautiful ivory-silver handled umbrella on the occasion of his anniversity.

A. INMAN TOWNSLEY.

CARROLLTON AVENUE BIRTHDAY CELEBRATION.

On Friday, the 18th of February, the 30th anniversary of Carrollton Avenue Methodist Church was celebrated. A large congregation gathered in the old Church building, now used for Sunday school and Epworth League work, and a most excellent program of music and speeches was rendered. Mr. A. H. Ahten, who conducted a Sunday school in that section of the city some ten years prior to the organization of the Church, gave a most delightful account of the early days of the congregation. He was followed by Mr. J. C. Westerfield, who served the Church in every possible way except as preacher in charge. Dr. F. R. Hill, Jr., told of the part taken by the Rayne Memorial congregation under the pastorate of Dr. Beverly Carradine. The Rayne Memorial members bought the lot on which the Carrollton Avenue Church was built. Miss Bently told of the memories that linger with the congregation of those who formed the membership at the beginning of the Church's organization. Miss Ella Jamieson read a poem that she, by request, had written for the occasion. Mr. Carter, the Sunday School Superintendent, and Mr. C. O. Chalmers, the lay leader of the Church, spoke of the future of the congregation. After a birthday offering of $28.50 had been made, delicious refreshments were served.

N. E. JOYNER.

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Tampa, Florida

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"All in the king's blue and gold, as befits a poem in which the muse of history works hand in hand with the bright spirits of romance and adventure, comes Walter Malone's new poem, 'Hernando De Soto,' fresh from the press of G. P. Putnam's Sons, New York.

"This is by no means Judge Malone's first adventure into the field of poetry, nine other volumes already standing to his credit on the shelves of well-chosen libraries. But those others were books of short poems, songs, sonnets, and lyrics. One of them on 'Opportunity' has carried the writer's name around the globe, and is more frequently quoted in the metropolitan press than any other poem ever written by a Southerner."

"'Hernando De Soto,' however, is built on different lines. The poem, as its name proclaims, is the story of the life, the adventures and discoveries of Hernando De Soto, the Spanish explorer, who was the first white man to traverse the States that lie between what is now Florida and Oklahoma—the first white man to discover the matchless Mississippi River.

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"PEACE AT ANY PRICE."

Dear Dr. Mees: It might have been more flattering to one's self-esteem to see a champion from the "purple sage" riding into the lists, but the unknown to meet anent who sounds his scornful summons through your columns this week shall not pass unheeded. But before I proceed let it be noted that despite his vaunted defense of peace, Rev. John W. Ramsey straightway stirs up a broil with me, also that the religion of which he is an exemplar seems not to have penetrated the militant armor of his own heart and accomplished its perfect work in his case at least—he might realize his hope by joining the Quakers. And I have found myself wondering if Brother Ramsey could be one of these "Kingdom of God" fellows who care little for the Church, but whose chief business it seems to be to denounce and discredit her, who think to usher in the kingdom by pouring a pint of thin soup into some poor devil and then save his soul with a package of cigarettes and a ticket to the movies. I wonder! Also note that Brother Ramsey, though asserting that all questions have more sides than one, falls into the ditch into which he has pitched me by arguing that his side is the only side there is.

I know of no law, either of the United States or of the Methodist Episcopal Church, South, that cancels the right of protest, and in the brief article complained of, I was exercising that right, as I shall continue to do on all proper occasions. The form of words employed by me in uttering my protest may have been inelegant, measured by the best literary standards, but I still think that ambiguity is the least of its faults, and I feel under no obligation to furnish Brother Ramsey a diagram. I did not intimate that any one stood in "peril" by disregarding my protest. I sincerely regret that no one does. But if it should happen that a more far-reaching voice than mine should stir the Church to a realization of her peril under the leadership of the pacificists it is not difficult to imagine the fate that awaits these mischief-makers.

I was unaware of any excessive dogmatism in anything I had to say; nor can I now discover any. But I am frank to confess my admiration for men like Brother Ramsey who apply their powers to a subject, and who, having reached a conclusion, roundly affirm it. The mind given to generalization and tentative opinions does not challenge my respect. But when it comes to dogmatism, what shall be said of this example which falls from the pen of Brother Ramsey?

"There never was a time in the history of this country when there was less need for preparation for war, as I see it; for the present war will bring such a state of bankruptcy to the European nations that they will not be able, for more than a hundred years to come, to go to war against the inhabitants of an isolated island of the sea."

And this assertion is made in the teeth of the solemn warning from the responsible head of the republic that we stand in grave and instant peril, to say nothing of overwhelming testimony from a multitude of respectable sources.

If I have not misread the history of Mississippi and utterly mistaken the spirit of her sons now living, she will respond gloriously to the appeal to prepare herself to defend the honor and liberties of the nation. But Brother Ramsey is not going to draw me into a discussion of the duello. If he thinks we shall be returning to that custom, then let him think so. His position reminds one of the individual whose wife reported to him that while she was on the streets a man slapped her, whereupon the chivalrous husband replied: "If you had not been on the street, my dear, you would not have been slapped."

Brother Ramsey dogmatizes again in what he has to say about The Voice and the North American Review. Perhaps he will allow me to "repudiate" what he has to say thereanent. The North American Review is one of the most respectable periodicals published in America, if not in the world, but if it were a purely pagan publication that would not affect any statement of fact it might make. Brother Ramsey cannot repudiate the quotation I made from it, for it states a fact of universal knowledge. But I will give him a Christian authority. A few weeks since I read one of those characteristically illuminating letters of travel from Bishop Hoss in which he was describing Peking and discussing the humiliations that have been put upon China by Christian nations. He attributed her pitiful plight to military unpreparedness and remarked that he did not suppose the ultra-pacificists would agree with him. Will Brother Ramsey repudiate Bishop Hoss, whose shoe-latchets neither he nor I are worthy to loosen? That great man's daily life is an example for the most saintly Christian.

However I may have written, it did not occur to me that the Editor of The Voice stands alone in any particular. As a matter of fact, I thought The Voice was the composite expression of the company of bureaucrats who seem more concerned to promote everything else than the great Church from which they draw their life-blood and which they are supposed to represent. What right, may I ask, has The Voice, the organ of our Board of Missions, to be carrying on a propaganda in opposition to a great governmental policy of the United States? The law of the Church requires quite a different course of conduct.

There has been an immense amount of loose talking and writing on the subject of peace. It is quite true that the angels sang of peace when Christ was born, but did he call himself the "Prince of Peace?" He distinctly affirmed that he came not to bring peace but a sword. And he kept his word, for the sword has been flashing ever since. I imagine that what he desired was a righteous peace—not peace at any price. The Christian religion does not demand that its votaries shall be weaklings—mollycoddles. But I may be told that the above-mentioned utterance was made in a Pickwickian sense.

I suppose Brother Ramsey would favor passing St. Paul, the greatest missionary of all time, through purgatorial flames to singe him a bit for having fastened upon our Christian vocabulary the martial statement: "I have fought a good fight." But if he is of the same type as those whose cause he espouses he may tell me that Paul said no such thing, that it is a crude mistranslation; that what he really said was: "I have planted a good peace," or that it is simply a gloss of some copyist who wished to add a rhetorical flourish to the old gentleman's utterance. Thus the triumphant note of the great Apostle to the Gentiles will pass into the limbo of myths along with Adam, Abraham, Noah, Job, Isaiah, and others.

If war is such an unmixed evil as Brother Ramsey would have us suppose, and so utterly incompatable with Christianity, will he kindly tell us what would have become of Christianity if Charles Martel had not beaten the Moslems at Tours, when they were about to overrun all Europe? And I venture to suggest that the brother ought to quit preaching on Caleb, the optimistic spy, who, after having, with others, inspected the land, said: "We are able to overcome it," thus leading the way to its conquest by vanquishing its inhabitants.

It occurs to me that Brother Ramsey and the gentlemen managing The Voice might learn a valuable lesson by re-reading Methodist history. Do they not know that about the greatest mistake John Wesley ever made was when he sought to interfere as a "pacifist" in the controversy between the oppressed Colonists and the English Government, and that, but for the splendid patriotism and common sense of Francis Asbury, there is scarcely a doubt that American Methodism would have been completely wrecked? Why should a few Church leaders, whose information as to the dangers and military needs of the country is necessarily quite limited, repeat Wesley's mistake of butting into politics by undertaking to interfere with the great governmental policies formulated by Christian statesmen who are so situated that they understand fully the grave conditions and perils that require to be guarded against?

Some of the things that have recently been done in this country by the "pacifists" have been positively humiliating. Think of men going all over the country trying to pledge citizens in advance not to respond to the call for military service if the nation should become involved in war! Such reprehensible disloyalty certainly can not shelter itself under the teachings of the Man of Galilee, who taught that men should "render unto Caesar the things that are Caesar's, and unto God the things that are God's." But we are happy to believe that a large majority of the Christian ministers of the United States do not stand for such a type of "pacifism" as The Voice represents. The Continent, the great Presbyterian weekly of Chicago, recently polled the Presbyterian preachers in the territory in which it principally circulates as to the President's policy of "preparedness" and found an overwhelming percentage of them heartily in favor of it.

Let Brother Ramsey be well assured that neither his puny voice, nor that other Voice of which his is but an echo, nor the "respectable number" of voices with which he seeks to crush me, will suffice to halt for a single moment the movement for preparedness which is sweeping over the Nation. Patriotism might well be a Christian virtue, and palsied be the hand that would seek to tarnish the glory of the Christian knights whose patriotic ardor and devotion illumine every page of the history of the Christian era.

If Brother Ramsey and I are so fortunate as to get to heaven, though I am aware that blissful abode is rapidly taking its place among the myths of tradition, he may be abashed at the sight of the dancing plumes of Robert E. Lee and Stonewall Jackson close about the throne, while we dwell in the outskirts of the Kingdom.

Greenville, Miss. J. D. BARBEE.

The Moody Bible Institute of Chicago has 1536 students, all of whom are undergoing training for Christian work and evangelism. Of these 1186 are in the regular day and evening classes, and 350 are taking correspondence courses. Some are studying Sunday school methods, some are preparing to be foreign missionaries, but the great majority of them are endeavoring to equip themselves to be effective evangelists, that they may reach and save lost souls.

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Because He loves the children so,
God gave them mothers just to be
His holy ministers below,
To fit them for eternity.

Because all mothers are His care,
God lends the helplessness and grace
Of childish hands to lead them where
Their angels always see His face.

—The Mother's Magazine.

THE MAGIC WORD.

Bennie was cross. In the first place it rained when he wanted the sun to shine. Then he had cut his finger; and now he was hungry, and Jane would'nt give him anything to eat. "You've got to give me some bread and butter," he said.

"You go along and stop your noise," replied Jane.

So Bennie wandered out in the garden and found George playing with his ball.

"Give me my ball," he said, crossly. "You've had it all the morning."

"Don't bother me," replied George. "I'm not finished with it."

Bennie turned away, half crying. Annie was sweeping the parlor. "I want you to put some salve on my finger and tie it up," he said. "It hurts."

"Wait a little," replied Annie. I'm so busy now."

The tears in Bennie's eyes got bigger, and soon began to fall fast. He lay down on the sitting room couch and sobbed, and there mamma found him a little later.

"Why, whats the matter, Bennie boy?" she asked.

"Anyone won't do a thing for me," he cried. "They just send me off, instead of doing what I ask them to."

"Perhaps you haven't used the magic word."

Bennie brushed away the tears and looked up. "Magic word?" he said.

"Why, yes. Didn't you know there was a magic word that would make people do just what you wanted?"

"What is it, mamma?" cried Bennie.

Mamma whispered in his ear. Bennie wiped his eyes, grinned, and then jumped down and ran to the kitchen. "Oh, Jane," he cried, smiling, "please give me some bread and butter."

"Of course I will," said Jane, and she put jam on it, too.

Bennie sat on the doorsteps to eat it, while he watched the clouds break away and let the sunlight through. Then he went out in the garden.

"Please, George, may I have the ball now?" he asked, smiling.

"Catch it," said George, tossing it to him. "I'd have let you have it long ago if you hadn't been cross."

When he had grown tired of play, he went and stood beside his mother where she sat sewing. "Well, Bennie boy, how does the magic word work?" she asked.

But before he could answer, little May came in with a frown on her face. "You promised you'd make me a dollie, and you didn't do it," she complained.

Bennie laughed. "I think I'd better teach May the magic word, too," he said to mamma.—Southern Churchman.

WHAT ONE LITTLE GIRL DID.

When Mr. Whitefield was preaching in New England a lady became a Christian, and her spirit was drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a while God saved the child. In a transport of holy joy she then exclaimed:

"O, mother, if all the world knew this! I wish I could tell everybody. Pray, mother, and let me run to some of the neighbors and tell them that they may be happy and love my Savior."

"Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one within many miles who would not laugh at you and say it was all a delusion."

"O, mother!" replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me."

She ran over and found him at work in his shop. She began by telling him that he must die, and that he was a sinner and that she was a sinner, but that her blessed Savior had heard her mother's prayers and had forgiven all her sins, and that now she was so happy that she did not know how to tell it, yet she would do her best.

The shoemaker was struck with surprise, and his tears flowed down like rain. He threw aside his work, and by prayer and supplication sought mercy. The neighborhood was awakened, and within a few months more than fifty persons found Jesus and rejoiced in His love.—Central Christian Advocate.

A PART SHE COULD PLAY.

Jenny was sent out to play with her brother Harry and his companions.

"Oh, you can't play," said Harry.

"Mother said I could," replied Jenny, beginning to cry.

"But we are playing war and we are soldiers, and we are going to have a battle, and you can't play because you can't be a soldier," explained Harry.

Jenny sobbed in disappointment. Harry found the way out.

"All right," he said to his playmates. "We'll let her bawl as much as she wants to, and she can be the widows and orphans."—New York Evening Post.

IS THE WORLD GROWING BETTER?

Recently this question has been principally answered in the affirmative; that is, that the world is growing better. In answering it, one is liable to answer it according to his own circumstances or the conditions of his own community. If his health is impaired, or he is straitened financially, or both, and his community is unresponsive to his needs, or his community is lacking in any of his ideals as to what a community should be, he is very likely to conclude that the whole world is much worse than it ever was before. On the other hand, one who has good health and is easy financially, and his community also is prosperous financially and rated high socially and morally, is most likely to decide that the world is growing much better, and he does not see otherwise, and he may not wish to see otherwise, because all things are favoring him, as he understands them. The man of literature may see quite an improvement in the literature of his period, both as to its character and grade, and therefore conclude that the world is growing better, as if one must be all right in every particular if his literature is good, although most immoral men and women have produced fine literary works in prose and poetry. Even heathens have done very well in this respect. One is liable to judge favorably of the world's growing better from the public religious testimonies and talks of men and women who are perfect strangers to religion in their homes and with their neighbors. Again he can hardly see otherwise than that the world is growing better when he hears preachers and laymen in large public gatherings sing well, pray well, talk well, report well, and preach most charmingly, and yet more than the majority are rigidly selfish, self-seeking, jealous, envious, sneaking, tricky—evade the truth and misrepresent, and even lie, if necessary, to succeed in their wickedness, whether that wickedness be the ruination of character, the limitation of calabooses, the robbing of others of their rights, bribing and educating children with other people's money, or any other type.

One is prone to see nothing else but that the whole world is rapidly growing better and better when he takes as a proper basis for his judgment of the matter the progress in the sciences, in discoveries, inventions, reforms, the founding of benevolent institutions, etc. Another, whose basis for judgment is the nice, comfortable, up-to-date and costly churches that have been and are being built, the nice communions, well furnished parsonage, the increased salaries of preachers, and the organization of each department of Church work, is most likely to feel that any one who can not see with him that the world is growing better and better, is not competent to judge the simple matter, and that, therefore, his judgment is not worth any place whatever. On and on we might thus write, but feeling that we have written enough to awaken an interest in this subject, we propose an answer in another article.

Wesson, Miss. ISAAC L. PEEBLES.

EDUCATIONAL CONFERENCE.

A three days' Educational Conference for all Southern Methodism will be held April 14, at Birmingham, Alabama. The prospects are good for a great Conference. The program will be published in full in the near future.

STONEWALL ANDERSON,
Corresponding Secretary

The North Carolina Christian Advocate, in referring to Bishop Denny's sermon at the recent annual meeting of the Woman's Missionary Society of the Western North Carolina Conference at Greensboro, N. C., states that it was a discourse of "unusual force and power, exceedingly appropriate to the occasion, and well calculated to sustain the traditional reputation of our Bishops for great preaching."

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

A SITUATION THAT NEEDS ATTENTION.

The Christian Advocate (Nashville) says: "One of the discouraging features of the 1915 statistics of our Church is the number of subscribers to the Church papers—13,479 for the general organ and 118,417 for all of the Conference organs. These figures are not complete, this being one of the new questions that all of the pastors have not yet come to include in their reports; but looking through the Annual Conference Journals, we find comparatively few blanks in the columns intended for these two items. These figures do not represent total circulations, but are supposed to represent the number of subscribers in the membership of our Church. Our Church papers are going into fewer than 150,000 Southern Methodist homes; are within reach of 600,000 members of the Methodist Episcopal Church, South. What of the 1,500,000 who, so far as a Church paper is concerned, are out of touch with the great movements of our Methodism? Can we expect this great body of our membership to give as they ought of service and of money if they know not what movements Methodism is enterprising?"

GET ON THE HONOR ROLL.

We desire to carry on an Honor Roll the names of every pastor and charge in Louisiana and Mississippi in which all the stewards receive the New Orleans Christian Advocate. Is your charge entitled to be on this list? If it is, please write us to that effect. If not, why not make it so? Let us hear from you, brethren.

We have decided to defer until next week the promised exhibit, showing the status of our Advocate Campaign.

MORE STRINGENT PROHIBITION LAWS.

Determined, if possible, to break up blind tigers in Mississippi, the Anti-Saloon League of that State, under the leadership of its Superintendent, Dr. T. J. Bailey, has succeeded in getting through the State Legislature some laws which, it is thought, will go far toward accomplishing that result. The amount of liquor that one person may receive within fifteen days, or have in his possession at one time, is limited to one quart of whiskey, or half a gallon of wine, or a small amount of beer. No two kinds of intoxicants may be kept at the same time. Liquor advertisements in newspapers and of all other kinds are forbidden.

Having won their fight before the State Legislature, we suppose that the prohibitionists of Mississippi will now have to engage in a further battle in the courts. The liquorites care little for the expressed will of the people, and never leave undone anything that is possible to keep their nefarious business going. But more and more the people everywhere are being aroused to see what an awful curse the sale of intoxicants is, and it is being abridged in nearly all lands to an extent never before dreamed of. May the day speedily come when it shall be abolished throughout our entire Nation and "Old Glory" made "a stainless flag!"

THE L. Q. C. LAMAR LAW SCHOOL BUILDING.

In a timely editorial in the last number of the Nashville Christian Advocate Dr. T. N. Ivey said: "We feel that the good Methodists of good old Mississippi would miss a golden opportunity of honoring one of her greatest sons and at the same time helping Emory University if she should fail to perpetuate her faith and generosity in the erection of the Lamar Law School building. What a noble monument it would be for the State of Mississippi! What do the brethren say? What are they going to do?"

The North Mississippi Conference, at its recent session in New Albany, resolved to co-operate with the Mississippi Conference in a vigorous effort to raise funds for the construction of this building and placed the matter in the hands of the Executive Committee of its Board of Education. Plans are now being formulated for a vigorous campaign in behalf of this enterprise, which we trust will soon be actively under way.

We believe it was Dr. Ivey who first proposed that the Law School of Emory University be named for Mr. Lamar, and it was a most happy suggestion. We can conceive of no other name that would be so appropriate for this department of the new University, established for the whole of Southern Methodism east of the Mississippi River. In the first place, Emory College, now a part of the new institution, was Mr. Lamar's alma mater and he always cherished for it a tender affection. And he was, in our opinion, easily the most distinguished public man that the South has given to the Nation since the Civil War. As a Congressman, Envoy to Russia for the Confederate Government, a United States Senator, a Cabinet officer, and a Justice on the Federal Supreme Bench, he rendered conspicuous and unsurpassed service, and as an orator he ranked with the ablest and most eloquent that the American Republic has produced. He was an ardent Methodist and represented his Church in some of the most noted religious gatherings ever held in the United States.

But it may be asked, Why should the Methodists of Mississippi join in a movement to aid an enterprise that has for its object the honoring of Mr. Lamar in another State? There are many strong reasons why they should do so. One is, that a man who has served so largely the whole country as Mr. Lamar did, should be honored by the whole country. Emory University is owned by the entire Church and students will be there from all over the South, if not from all over the Nation and from other lands. Mississippi could, in our judgment, do nothing that would more widely attest her appreciation of her great and gifted son and more enduringly perpetuate his memory than to join with Georgia in erecting to his honor the proposed structure, to be the permanent home of the department of this connectional school which has been so fittingly named for him; and for her not to do so would, as we see it, be a humiliation and a reproach.

But should a church give money to establish a law school? If we are to have a University at all, we must have such a department; and we have no sort of doubt that Southern Methodism must have institutions of the highest grade if her interests are to be wisely conserved and the large opportunities lying out before her are to be fully realized. Our editorial on the first page of this issue of the Advocate bears pertinently on this point.

Moreover, in helping the Law Department of Emory University we will help the whole institution. While we are aiding in this, other sections of the Church will be equipping and endowing other departments for our use. For our part, we believe that we ought to have professional schools that are operated under Christian influences, as well as literary schools. We know, from observation, that many of the former are conducted with practically no regard for the moral conditions that surround the students. If we are to have physicians and lawyers at all, they need to be Christian men. It seems to us that the Church has been almost criminally negligent of her own interests and her obligations to society in not concerning herself more as to the character of the institutions that have been training our young men for the various necessary professions.

The time has come for us to get busy in Mississippi and lend a strong helping hand to this movement to set going the L. Q. C. Lamar School. As Dr. Ivey has said, It is a golden opportunity which we now have. Is there not some noble-hearted Mississippi Methodist who will start this campaign with a gift of $10000 or $5000? We do not believe that money could be more wisely applied at this critical time in the Church's history. The Editor would be most happy to hear from such a man or woman.

A HARMFUL MEASURE.

A bill has been introduced in the Mississippi Legislature to make it unlawful for any white person to teach in any school of any kind that is attended by pupils belonging to another race. The effect of this measure, if passed, would be to interfere with such institutions as that at Tougaloo and others elsewhere in the State, which are maintained by Christian philanthropy and which are doing a great work among the colored people. We scarcely need to say that we hope that such action will not be taken. We can see no occasion whatever for the enactment of such a law, as the people of Mississippi may be trusted, by wise administration, to safeguard the commonwealth against all the dangers that the advocates of such legislation may have in view.

We will not at the present time undertake to discuss this question—it is our purpose merely to call attention to the matter and record our conviction that the proposed step is wholly without justification and fraught with grave possibilities for evil. Bishop T. D. Bratton, of the Protestant Episcopal Diocese of Mississippi, has addressed to the Mississippi Legislature an open letter, in which he sets forth, in a most judicious and admirable manner, the reasons why the pending bill should not be adopted; and, if the requisite space is at our disposal, we may let our readers see his communication in the next issue of the Advocate. In the meantime, it might be well for persons in Mississippi who feel concerned about this movement to express themselves to their Representatives on the subject by correspondence, or in some other way, if they should have an opportunity.

A measure similar to this was before the last Legislature of Georgia and was defeated. And it is to be hoped that Mississippi will follow the good example of the Empire State of the South in this respect. For her to take such a position as is proposed would be to place herself in an unenviable light before the Nation and the whole civilized world, and to shut out lifting agencies that she sorely needs.

THE LOCAL OPTION FIGHT IN CADDO.

Caddo Parish, of which Shreveport is the county-seat, and which has been dry for a number of years, will vote on the question of reopening the saloons on March 2. Commenting on this contest in the secular press a few days ago, Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, said:

"This is purely an anti-saloon fight, not in op-

position to, or in the interest of any candidate. We are simply fighting to prevent the return of the licensed saloon in Caddo Parish and we feel sure that we will succeed in averting such a calamity as that. I have not heard of any business firm or individual who is ready to have a saloon next door to his place of business. I do know of some who have heretofore been liquor men who are busying themselves to keep saloons out of their block."

In view of the fact that Centenary College is situated in Shreveport, the Methodism of the whole State of Louisiana feels a deep interest in the outcome of this election. It would be most prejudicial to the interests of that institution to have to carry on its work where the dramshop, with all its attendant evils, is wide open. Shreveport, under the prohibition regime, has been growing at a rate scarcely surpassed by any city of its size in the South. And she has for some years been regarded as the moral and intellectual center of the State. Is she ready to surrender her pre-eminence in this respect for the saloon, the cabaret, and the political and social conditions that invariably come with them? This is the issue which now squarely confronts her citizenship.

PERSONAL AND OTHER NOTES.

Rev. C. H. Stralt desires us to state that hereafter his address will be Carpenter, Miss., instead of Rocky Springs, Miss.

Rev. E. K. Means is making things boom at Arcadia, La. He serves a choice flock. See his report in our "From the Field" department.

Rev. C. M. Crossley, of Forest, Miss., says: "Our work is moving off well this year. All departments of the Church show an improvement over 1915."

Brother M. R. Jones states that work will be begun on the new Church at Raleigh, Miss., in a few days. He considers the prospect for Methodism encouraging in his field.

Dr. I. L. Peebles, of Wesson, Miss., who knows how to do so many things well, sent us on Feb. 17 a club of 5 subscriptions—3 of them being new and the other 2 renewals. Thank you, Doctor.

A correspondent writes: "Rev. K. W. Dodson, the popular pastor of the Broad Street Church of Lake Charles, La., is having his usual success. This is his fourth and last year in this important charge."

Mr. W. E. Thrash, of Natchez, Miss., was in New Orleans last week visiting relatives and friends, and while here paid the Advocate office an appreciated call. The Editor regrets having missed seeing him.

Rev. L. C. Wilson sends us some subscriptions from Grand Cane, La., and adds: "My work has started off well and the outlook is hopeful." Things generally come to pass in the field in which Brother Wilson labors.

First Church, Corinth, won over First Church, Tupelo, both leading appointments in the North Mississippi Conference, in the recent Sunday school attendance contest. Each of these Churches made a highly creditable showing.

Rev. A. Inman Townsley, of Crowley, La., writes us as follows: "Rev. Wm. Schuhle has made a fine beginning in his new charge—Lafayette, La. He easily ranks as one of the greatest scholars and most diligent pastors among us."

It is stated that Bishop Atkins will hold a conference with the Louisiana presiding elders in the near future. It is also expected that he will lend a helping hand to the campaign in the interest of Centenary College at Shreveport early in March.

A note from Bishop Murrah, written on February 18, stated that he was about to start for Cuba, and that likely he will return home by the way of New Orleans. His many friends down this way would be delighted to see him in the Crescent City.

Rev. J. T. McCafferty, who is in his fourth year at Eupora, Miss., and who has made there his usual good record, has our thanks for a club of 6 subscriptions. He has one of the best organized and most active Sunday schools in North Mississippi.

We congratulate the managers of the Seashore Divinity School upon having secured Dr. F. N. Parker for a series of lectures on the "Fundamental Doctrines of our Church." That course may be counted upon to be illuminating and well worth hearing.

Speaking of his Church at Tchula, Miss., Rev. C. P. Moss says: "It is wonderful what our people here have done and are doing. We dare say that Brother Moss himself is entitled to a good share of the credit for the good record that this "new station" is making.

Evangelist J. H. Bell, of Columbus, Miss., evidently wrought well in the recent meeting at Houma, La. See Brother Breithaupt's note in this issue of the Advocate. The brethren should keep Brother Bell busy. Now is the time to write him concerning an engagement.

Rev. W. L. Broome, of Bristow, Oklahoma, is pleased with the progress of the work in his charge, and expects the year to be a good one. He writes appreciatingly of the New Orleans Christian Advocate, as well as of his own Conference organ, the Texas Advocate.

Rev. J. W. Dorman, pastor of our First Church at Water Valley, Miss., calls for a list of our subscribers in his charge and invites us to spend a Sabbath with him. How we would like to do so! It is difficult to tell whether Brother Dorman most excels as a pastor or presiding elder.

It is with regret that we learn that Rev. A. I. Townsley, of Crowley, La., has recently been battling with la grippe, but we are pleased to state that he is now much improved. He had, however, to cancel his engagement to assist Rev. C. M. Morris in the meeting at Epworth Church, this city, which is now in progress.

The shots of the New Orleans ministers at race horse gambling seem to have reached the mark. At any rate, the managers of the Association have begun to try to make public explanations. This is a good sign. Perhaps the most active and aggressive leader in the fight against this evil has been Dr. S. H. Werlein.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. F. Dring, Ringgold, La., 2; Mrs. Mattie L. Lee, Monticello, Miss., 2; Rev. W. D. Bennett, Sardis Ct. (North Miss.), 2; Rev. J. S. Rutledge, Bush, La., 2.

Rev. L. M. Lipscomb, the capable presiding elder of the Winona (Miss.) District has completed his first round of appointments, and is much pleased with the outlook in the great field in which he is leading the hosts of Israel. He will have something to say concerning the work in his territory in the next issue of the Advocate.

Rev. W. M. Williams, of Collins, Miss., has brought us under obligations to him for 9 subscriptions, with a remittance to cover them, forwarded on Feb. 12. Brother Williams finds that the pastoral harness fits him admirably, notwithstanding his respite from that form of service. The work of his charge is making good progress.

Dr. S. A. Steel, of Columbia, S. C., will deliver the dedicatory address on the occasion of the setting apart of the magnificent new Church Extension building at Louisville, Ky. We dare say that this utterance will be worth going a long ways to hear. This interesting event will take place during the regular annual session of the Board of Church Extension.

Rev. J. E. McCulloch, General Secretary of the Southern Sociological Congress, was in New Orleans last week and very properly found his way to the Advocate office. This organization will meet in New Orleans this year, the time appointed for it being April 12-16. The citizens of New Orleans may be counted upon to give these social workers a kindly and generous reception.

Rev. F. R. Hill, Jr., was announced to preach at the Algiers Church last Sunday at 11 o'clock a. m., in the absence of the pastor, Rev. R. M. Brown, who was away on a visit to the lower coast mission, which is now in his care. Brother Brown will begin a meeting in Algiers on March 8, in which he will be assisted by Rev. C. M. Morris, of this city, and Rev. W. B. Hogg, of Laurel, Miss.

The St. Helena Echo (Greensburg, La.,) of February 18 says: "Rev. H. W. Bowman preached a very interesting and able sermon at the Methodist Church last Friday night. He preached at Days' Church Saturday and held the quarterly conference there in the afternoon." This presiding elder does not seem to spare himself when it comes to carrying forward the work of the Church.

Brother Holland, of the St. Helena Echo, says: "Our friend, John D. Nesom, pastor of the Methodist Church at Lake Arthur, La., wrote us a few days ago that he went on the river with a friend recently and brought in 700 pounds of dressed fish. That beats a lot of preachers of whom we have read, who went out and fished all night and caught nothing. But that was a long ways from Lake Arthur."

Many pastors are writing us for lists of our subscribers at the various post-offices in their charges, and some are doing well in looking after renewals. We highly appreciate this service. But for our preachers we would soon have to shut up shop. Our ambition for the Advocate is to make it increasingly a pastor's paper. Tell us concisely about your work, dear brother, and help us to get the paper in the homes of your people.

In a business note to the Publisher, Rev. W. W. Drake, of Minden, La., says: "I have been quite busy, so far, getting acquainted with my people and getting into touch with all phases of our Church work. I will write something of affairs here for the Advocate before long." We trust that Brother Drake will not forget this promise. Perhaps we may be permitted to say, in this connection, that he is not a little missed in the Crescent City.

Our esteemed friend, Brother F. A. Howell, of Durant, Miss., has our hearty thanks for a club of 9 subscriptions to the Advocate, one of them being new. Brother Howell, who has long been one of the leading laymen of the Durant District, looks carefully after the interests of our paper in his community every year. May the richest blessings of the Heavenly Father be showered upon his pathway, as life's eventide comes increasingly on!

Rev. T. S. Randle, of Batesville, Texas, an esteemed veteran of the Louisiana Conference, who is sojourning in the Lone Star State because of health considerations, states that the Advocate is a most welcome weekly visitor to him and his family, bringing news of friends and accounts of what is going on back at home. Brother Randle states that his health is somewhat improved and that he is endeavoring to render some service for the Master.

More subscriptions came last week from Rev. M. F. Adams, of Flora, Miss.—this time the club consisted of 1 new name and 4 renewals. In our young friend's business letter was appended the following note: "Brother W. E. Harris says he has been looking weekly for the arrival of the Advocate for 61 years, and that he has never thought more of it than he does now." We extend greetings to this long-time reader, and pray that his path may "shine more and more unto the perfect day."

Rev. K. W. Dodson, of Lake Charles, La., writes: "Rev. George W. Reeves, who joined as a charter member the first Methodist Church organized at Lake Charles, under Rev. Robert Parvin in 1857, died this afternoon (Monday) at 1 o'clock at the ripe age of 84. He was ordained a local deacon in 1873, and, though he remained a local preacher, he did a great deal of work for the Church." We regret to learn of Brother Reeves' decease, and we extend sympathy to the bereaved.

We take the following from the last issue of the Nashville Christian Advocate: "Rev. John M. Moose, Chaplain of the United States Army, has returned with his regiment from the Philippines for service in this country. He and his family reached San Francisco on February 14. Their many friends will welcome their return to the homeland." Brother Moose is a beloved member of the North Mississippi Conference, and his wife is a daughter of Dr. J. W. Boswell, formerly editor of the New Orleans Advocate.

We are disappointed in not being able to give our readers an account of the Woman's Annual Missionary Conference of Louisiana, lately held at Ruston, in this issue of the Advocate. Mrs. Harrell, the Editor of our Woman's Department, wrote us from the Mississippi Conference meeting at Vicksburg, that she expected a report of the Louisiana gathering to be sent us, and hence would not send in her usual supply of copy. Brother Joyner, who was in attendance, stated that the Ruston meeting was one of much interest. We hope yet to be able to print a "write-up" of its proceedings. Our Woman's Missionary Societies in this State are doing a great work for the Master.

Rev. D. E. Kelly, the well known Mississippi Conference Evangelist, and Rev. S. E. Kirby, who ranks high as a chorister, have lately been in a gracious meeting with Dr. H. F. Tolle at Biloxi, Miss. Concerning this series of services, Brother J. L. Jordan, under date of Feb. 17, wrote us as follows: "The Lord has been wonderfully using Brother Kelly here in an ingathering of precious souls. Quite a number of persons have been converted, and up to the present 60 have made application for Church membership. This is the fourth week of the meeting, and the end is not yet in sight. The interest, which is increasing all the time, is too great for the campaign to be brought to a close."

We have in hand a communication from Bienville, La., signed by Brothers G. R. Robinson, C. C. Crawford, and F. P. Warren, in which it is stated that the representation recently appearing in the Advocate that their charge would not provide a support for its pastor was not correct. Good and worthy brethren often see things differently. The Editor, of course, personally knows nothing about the matter. Having admitted the other statement, he feels that it is due the Bienville Methodists to publish their exception to it in this brief form. With this the incident is closed, so far as the Advocate is concerned. We would not, for anything, do any one connected with it the least injustice intentionally.

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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On January 20, 1916, a gloom came over the Spring Creek community when the death of Mr. CLYDE LANTRIP was announced. He was about 27 years old. Clyde was a member of the Methodist Church, and had been for several years. He was a good, obedient boy to his mother. He was industrious and truthful. He was sadly afflicted and had been very sick, being confined for three months to his room. He bore his affliction bravely. Toward the last his conversation with his aunt showed that he was ready for the Master's summons, and he gently "fell asleep," his spirit being borne away to Him who gave it. He passed away only a few hours before his mother, and when she died there were two corpses in the home at the same time. We would say to the bereaved ones, do not mourn as those who have no hope, but put your trust in God. The body of the deceased was laid to rest in the Asbury Cemetery, the funeral service being conducted by his pastor, Rev. C. O. Pate.

Waterford, Miss. A FRIEND.

Little WALTER PRESTON McATEE came to brighten and bless the home of Mr. and Mrs. Albert McAtee on May 4, 1911. His life, though short, accomplished its mission in centering the affections of his father and mother more fully upon the home beyond, to which he was summoned on Oct. 10, 1915, by the One who said: "Suffer little children to come unto me, for of such is the kingdom of Heaven." His soul took its flight from his parents' home near Tchula, Miss. He left a father, mother, and a little brother to mourn his death. God in his wisdom seems to take the jewels of our home and place them where he wants us to go, as in the Master's spirit you take into your arms the little ones. His own everlasting arms will encircle them and you. His blessings he will breathe upon you and enable you so to live that when you are called you may go to meet your loved ones. May the promise, "I will not leave you comfortless," sustain you in this trying hour. T. F.

Tchula, Miss.

JAMES STEVENS SCUTT was born on March 1, 1850, at Bloomfield, Pickaway County, Ohio. At the age of 20 he moved to Michigan and united with the Methodist Episcopal Church, in 1871. On December 31, 1872, he was happily married to Miss Ella C. Nichols, whose devotion and Christian faithfulness were an inspiration and a benediction to his whole life. In 1892 he came to the State of Mississippi and was connected with the Keystone Lumber Company, located in Lincoln County. In 1903 he severed his relation with that company and moved to Brookhaven, and in 1905 came to Fernwood, Miss., to work for the Fernwood Lumber Company, where he remained up to the date of his death, on December 9, 1915. When he came South he united with the M. E. Church, South, and became a valuable and an efficient member. At the time of his death he was steward and lay leader in our Church here at Fernwood, and filled these places with fidelity, backed up with the power of a consistent Christian life. He was a true friend to the pastor and supported him in efforts to promote the interests of the Church. The influence of his life will long remain to bless this community.

W. H. SAUNDERS, Pastor.

Fernwood, Miss.

RESOLUTIONS.

When the angel of death entered our midst on January 12, 1916, it took away the soul of one of our most beloved members and co-workers, Mrs. MAUDE WOODELL THOMPSON; therefore be it resolved.

1. That by her death the Carrollton Auxiliary of the Woman's Missionary Society has sustained an irreparable loss, for, though our dear friend has fallen in young womanhood, truly we can say "she hath done what she could."

"Rest now, dear one, such lives as thine
Have not been lived in vain,
But shed an influence, rare, divine,
On those that here remain."

2. That the grief-stricken husband and mother have our deepest sympathy, and we commend them to God in this dark season of grief.

3. That a copy of these resolutions be sent the Conservative, the New Orleans Christian Advocate, the family of the deceased, and that a copy be spread on the minutes of the Society.

Signed: Mrs. C. A. Neal, Mrs. J. W. Taylor, Mrs. H. M. Bryan, Committee.

APPRECIATORY RESOLUTIONS.

On the fourth day of December, 1829, JAMES MONROE JOHNSON was born, and on Thursday afternoon, the 27th day of January, 1916, his spirit returned to the God who gave it. He was a good man. As a soldier he was faithful to the cause he loved; as a citizen, he was zealous for the best interests of his community; as a husband and father, he was ever tender and kind; as a friend, he was kind-hearted and true, and as a churchman, he was a tireless, unselfish worker in the vineyard of his Lord. Therefore be it resolved by the membership of the Acona (Miss.) Church, which he loved so well:

1. That in his death our Church and community have sustained a well-nigh irreparable loss.

2. That, in their hour of sorrow, we extend to the members of his family our tenderest sympathies.

3. That a copy of these resolutions be furnished the New Orleans Christian Advocate and the Lexington Advertiser, with a request for publication.

Signed: J. E. McRae, Wm. B. Peacock, A. F. O'Bryant.

Acona, Miss.

RESOLUTIONS OF RESPECT.

Whereas, our Heavenly Father has seen fit in his divine providence to remove from this earth our beloved sister, Mrs. W. R. WALK, thereby transplanting her spirit to live the spiritual life of glory; therefore, be it

Resolved, 1. That in the death of Sister Walk, we, the members of the Woman's Missionary Society at Union, Miss., have sustained the loss of a friend and co-worker whose fellowship it was a pleasure to enjoy and whose life was adorned with kind deeds.

Resolved, 2. That we record our high appreciation of her loyal service rendered as a member of our Church and Society.

Resolved, 3. That we extend our sincere sympathy and condolence to her grief-stricken husband, children, and relatives, and that we will remember them in our devotions to Almighty God.

Resolved, 4. That we bow with submission to the will of our Heavenly Father, whom we believe too wise to err and too good to do wrong.

Resolved, 5. That a copy of these resolutions be presented to the family of our deceased friend and a copy be sent to the New Orleans Christian Advocate and Union Appeal for publication.

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The safest, Best BLISTER ever used. Takes the place of all liniments for mild or severe action. Removes all Bunches or Blemishes from Horses and Cattle. SUPERSEDES ALL CAUTERY OR FIRING. *Impossible to produce scar or blemish.* Every bottle sold is warranted to give satisfaction. Price $1.50 per bottle. Sold by druggists, or sent by express, charges paid, with full directions for its use. Send for descriptive circulars.
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Sage Tea to Darken Hair

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.—Adv.

SEED CORN
We originated and keep pure the Albemarle Prolific, the heaviest fodder and grain variety, 12 to 14 buckels to acre. Write and learn how we grow big crops and why we say Albemarle Prolific is the best—especially for the south.
Corn over 12 feet high.
Also let us give you prices on our mountain grown seed Irish of wonderful flavor, Albemarle Pippins, Winesaps, etc.
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FRECKLES
Now Is the Time to Get Rid of These Ugly Spots
There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has **in every instance** had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs, I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Springs,
Box 17-B, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly)

Life is not so short but there is always time for courtesy.—Emerson.

MERIDIAN DISTRICT NOTES.

Rev. A. J. Davis is starting well on the Waynesboro Circuit. The spiritual outlook is bright. The assessment for the pastor has been increased and the promise of success is good.

Good reports are heard from East End, Meridian. The new pastor, Rev. J. A. Moore, is a constructive leader, and the work of the Church in all of its departments is making steady progress.

A revival wave is on at Seventh Avenue, Meridian. The pastor, Rev. H. S. Westbrook, on a recent Sunday received five into the Church, and there were eight conversions on that day.

Mr. D. Coker, an engineer on the A. & V. Railroad and a member of our Fifth Street Church at Meridian, died near Brandon, Miss., last Sunday night. He fell at his throttle on the fast passenger train No. 2. He was a brother of Mrs. Rev. A. J. Davis, of Waynesboro, Miss.

In the race for Circuit Judge of the Tenth Judicial District to succeed Judge Venable, there are three prominent Methodist laymen—the present incumbent, Hon. Roland Heidelberg, of Shuhuta, Hon. Dave Fatheree, of Quitman, and Hon. D. M. Taylor, of Waynesboro. The election is to be held March 7.

NINTH'S.

TETTERINE CURES PILES.

Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich.: "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

HATTIESBURG DISTRICT NOTES.

Rev. H. E. Carter has made a fine beginning at Magee. He and his family were graciously received by his new flock. He found conditions good, as a result of the wise leadership and untiring work of his predecessor, Brother Harrison, and is hopeful of a year of great prosperity.

The Hattiesburg District has the biggest presiding elder in the country. He is big of body, big of heart, and big of mind. He is a big preacher in spite of the fact that he is a presiding elder. Mirabile dictu!

Rev. W. A. Terry, the popular pastor of the Broad Street charge, is in great danger of wasting time. The Traction Company furnishes him and the other pastors of the city free transportation on the trolley lines. Terry has already used up about two coupon books. The Main Street and Court Street pastors have not used more than one-fifth of one book each. Terry is running around for the fun of it. It does'nt cost him anything. Some of us are getting uneasy about him. A brother pastor went to the presiding elder and asked him to labor with Terry, and get him to quiet down. The presiding elder said we ought to be patient with Terry. It was new to him. He had never before been a city pastor. He thought the new would soon wear off, and that then we no doubt would see some good normal work done.

The W. F. auxiliaries of Hattiesburg had a magnificent joint meeting on January 31. The meeting was held at Court Street Church. The auxiliaries at Broad Street, Petal, Main Street, and Court Street Churches were well represented. The program was good. The spirit of the meeting was fine. Delightful refreshments were served, and thirty minutes were spent in a social, get-acquainted way. Notwithstanding a heavy down-pour of rain, and a funeral service at Main Street, about 75 good missionary women were in attendance and had an enthusiastic time. Mrs. Curran Sullivan entertained the gathering with a delightful reading.

The presiding elder and the pastor of the Court Street Church are at wide difference on the matter of prayer. They cannot agree as to the proper things for which to pray. At a prayer meeting the pastor read to the congregation the Savior's assurance that any two who would agree in asking should have their prayer answered. He told them that he believed implicitly in the dependability of the assurance. He asked all who believed in it, and would join with him in asking for a pretty day next Sunday, and a good congregation, to hold up their hands. Several hands went up, but not the presiding elder's. He said he would join in asking for a good congregation, but the weather was another thing. It was in other hands. Brother J. S. Turner made a quasi threat of injunction if the pastor of Court Street Church does'nt quit monkeying with the weather. Too bad! Mr. Editor. What, think you, can be done to convert these brethren to orthodoxy? This heresy may hurt us. Anyhow, the pastor put one over the presiding elder. The next Sunday was a lovely day—clear and balmy. Would'nt you call that a concrete demonstration of the reliability of the Savior's assurance?

T. W. A.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

THE ASBURY ANNIVERSARY.

Tuesday, March 26, 1916.

The North Mississippi Conference appointed a committee to prepare a program for Asbury Day.

Francis Asbury died in Spotsylvania, Virginia, on March 31, 1816, being then nearly seventy-one years of age. It is proposed to observe the hundredth anniversary of his death on the fourth Sunday of March. If any cause prevents the use of that day, April the second may be given to the event. This year, 1916, is to be observed by all American Methodist Churches as the Asbury Centenary.

The committee suggests the following program for our churches:

1. Address by a layman on the devotion, privations and sacrifices of the founders of American Methodism. (20 minutes).

2. Address by the pastor in honor of the labors and achievements of Asbury and his co-laborers. (20 minutes).

3. Offering for the erection of a bronze equestrian statue of Bishop Asbury in the city of Washington from the voluntary contributions of American Methodists.

These hymns are suggested:

"Faith of Our Fathers" (113).

"O Master let me Walk with Thee" (411).

"O, for a Faith that will not Shrink" (129).

This text is suggested:

"Of whom the world was not Worthy. (Heb. xi, 38).

It is also the purpose of the committee to arrange for an appropriate observance of this memorial celebration at the next session of the Annual Conference.

Respectfully submitted,
H. G. HENDERSON,
J. R. COUNTISS,
W. L. DUREN,
Committee.

USE THIS TO STOP YOUR LAGRIPPE COUGH.

Foley's Honey and Tar Compound quickly stops tiresome weakening and rackling lagrippe coughs. F. G. Prevo, Bedford, Ind., writes: "Lagrippe left me with a severe cough, and I tried every thing. I lost in weight and it looked as if I never would get well. I tried Foley's Honey and Tar Compound, and two bottles cured me. I am now well and back to normal weight." All druggists sell it everywhere.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2. Round or shape notes. $2 per hundred, samples 5c each. 85 songs, words and music.
E. A. K. HACKETT, FORT WAYNE, INDIANA

SUFFERED FROM LAME BACK, WEAK KIDNEYS AND DIZZINESS.

Dear Reader:

Last winter I suffered terribly from lame back, weak kidneys and dizziness, and uric acid in the blood caused rheumatic pains. I sent to Dr. Pierce, of Buffalo, N. Y., for his new remedy, "Anuric." As soon as the box of tablets came by mail I commenced taking them, and reaped untold good from their use.

(Signed) MRS. KATE THOMPSON

Note: This "Anuric" is adapted especially for kidney complaints and diseases arising from disorders of the kidneys and bladder, such as backache, weak back, rheumatism, dropsy, congestion of the kidneys, inflammation of the bladder, scalding urine and urinary troubles. The physicians and specialists at Dr. Pierce's great Institution, in Buffalo, N. Y., have thoroughly tested this prescription and have been with one accord successful in eradicating these troubles, and in most cases absolutely curing the diseased kidneys.

Patients having once used "Anuric" at Dr. Pierce's Invalids' Hotel, have repeatedly sent back for more. Such a demand has been created that Dr. Pierce has decided to put "Anuric" in the drug stores of this country, in a ready-to-use form. If not obtainable, send one dime by mail to Dr. Pierce for trial package, or 50 cents for full treatment.

Dr. Pierce's Golden Medical Discovery is a blood cleanser and alternative that starts the liver and stomach into vigorous action. It thus assists in making rich, red blood, which feeds the heart, nerves, brain, and all organs of the body. You feel clean, strong and strenuous—instead of tired, weak and "all in."—Adv.

PEACH AND APPLE TREES

2 CENTS AND UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, etc. GENUINE HALE BUDDED from BEARING J. H. HALE TREES. GENUINE Delicious APPLES. CATALOG FREE.

TENNESSEE NURSERY CO.
Box 13, Cleveland, Ohio.

Calomel Seldom Sold Here Now

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

If Kidneys Act Bad Take Salts

Says Backache is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

WATCH YOUR HEART IF YOU WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:

"It has been many years since I was cured of heart trouble by Dr Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ to-day. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

If you suspect that you have heart trouble avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

MILES MEDICAL CO., Elkhart, Ind.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the Itching and heals permanently.

DR. CANNADY, 1225 Park Square, Sedalia, Mo.

SULPHUR AND VINTON (LOUISIANA).

The work on the Sulphur and Vinton charge is in first class condition. Brother Bennett, who served here for four years, did a most excellent work, and the interests in Church matters at both places is increasing wonderfully. A very important feature of the work is that we have two live prayer meetings. The Forward-Step Class of the Vinton Sunday School has provided the pastor with a mileage book, making it possible for him to be present every week at the prayer meeting at that place. We have had our first quarterly conference, and almost every official member was present. People from both places have visited us, bringing with them many good things to eat. We are planning for a revival at Vinton next month. Pray that the Lord may enable us to do the work that is so urgently needed at this time. L. HOFFPAUIR, P. C.

Positive Proof from Oldest Records that John baptized by sprinkling. 64-p. book for 16 cents in stamps. Mahaffy House, Batesburg, S. C.

FROM NATCHEZ.

Dear Dr. Meek: I have been most cordially received by the good people here. Last week we were given a public reception, which was largely attended by members from our own and other denominations, including several Jewish friends. We are domiciled in what I think is the best parsonage in the Conference, located in a most excellent neighborhood, and it is fitted up with every modern convenience.

During my brief experience on "the district," I did not unpack my books from the boxes in which they were shipped from Vicksburg. With twenty-eight charges to look after, and seven counties to traverse, there was no time for study or for making new sermons. I have heard that once upon a time a certain presiding elder made a new sermon and the effort nearly proved fatal; for the effort put him in bed. I tried to profit by his experience. I am now trying to make up for lost time. I have been busy in pastoral work—getting acquainted with the people. I seldom make such a visit without having prayer with the family. In some places I have heard this commented upon as a most unusual and unheard-of procedure. Mind, I am not specifying the place or places. In an experience of more than twenty-two years in the pastorate, I have heard some things.

The family altar and prayer in pastoral visiting ought not to be allowed to fall into desuetude. Our congregations are good and the outlook is most encouraging. I am most happy in the good fortune to follow as my predecessor a man of such sterling worth that he is greatly beloved by all the people and his four years' work here will abide.

Our beloved Dr. E. H. Mounger is at present making his home with his son here. C. F. EMERY.

FAYETTE, MISS.

Dear Dr. Meek: Please give me space in the Advocate to announce that we will hold a Sunday School Institute at Fayette on February 21-23, primarily for the Sunday school officers and teachers. Rev. J. S. Neill, our Conference Field Secretary, and others are expected to be with us. All are cordially invited to attend the Institute, but special invitations have been sent to the pastors, officers, and teachers in the middle part of our district, including the following charges: Fayette, Washington, Natchez, Neho, Harriston, Roxie, Hermanville, and Utica. We hope to have the pleasure of entertaining these Christian workers and that they will use the opportunity for securing better equipment for service. J. O. WARE, P. C.

Fayette, Miss.

Cured His RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M Pullen, Carpenter, 597B Marcellus Ave., Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

THE GOSPEL IN A CONFUCIAN STRONGHOLD.

One favorable indication in the Orient is the fact that Christian work has lately opened in the ancient city of Chufu, North China. As many know, this was the birthplace of Confucius and the center of his teaching at the start of his career. He was buried a short distance outside the city walls. Here, also, is an imposing Confucian temple.

A desirable property has been secured in Chufu by the Methodist Episcopal Board, with room enough for schools, church, and residences. That a Christian body should find it possible to center an important work in this Confucian city is another proof that the Cross of Christ is conquering China.

A CHANCE TO MAKE MONEY.

Mr. A. H. Daves, of Southern Alabama, writes: "As few people know of the wonderful opportunities here, my experience may benefit many. Ten years ago I came here without a dollar, got some free land, cleared one acre and planted Satsuma oranges, which are frost proof. In three years I began selling fruit; that one acre now makes me an annual profit of over $1000. I now have 50 acres of bearing Satsumas. My three and four year old trees yield a profit of $300 to $400 per acre, and my annual income is over $18,000 and growing larger every year." Any person can get from 5 to 25 acres of choice land in the Demonstration Plantation FREE, by having oranges or figs and pecans planted on it. For particulars about this free land, address W. A. Roberts, Secretary, 339 Fifth Ave., Block 296, Pittsburgh, Pa. If you can't go South yourself, an authorized Company will plant your trees, care for them and market the fruit for a share of the profit.

"The greatest thing in the valley of death is not the darkness, but the presence of God."

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. **Benefits** payable at **death, old age, or disability.** Over $165,000.00 paid to **widows, orphans,** and **disabled.** Over $44,000.00 reserve fund. Write ***J. H. Shumaker, Secretary, Methodist Publishing House, Nashville, Tenn.***

...ers! Use House' GOMBAULT'S ...aust'

How to Have the Best Cough Remedy and Save $2 by Making It at Home

Cough medicines, as ... large quantity of plain granulated sugar with ... water, stirred for 2 ... as good syrup as money ... Then get from your dr... Pinex (50 cents worth ... bottle and fill the ... syrup. This gives you ... 54 cents, a full pint of really best cough syrup than you could buy ready made for $2.50—a clear saving of nearly $2. Full directions with Pinex. It keeps perfectly and tastes good.

...s from Horses ... ALL CAUTERY ...ducecar or blemish ... positive satisfaction ... druggists, or sent ... full directions for ...culars.

...R PLANTS ... 30., Cleveland, O.

It takes hold of the usual cough or chest cold at once and conquers it in 24 hours. Splendid for whooping cough, bronchitis and winter coughs.

It's truly astonishing how quickly it loosens the dry, hoarse or tight cough and heals and soothes the inflamed membranes in the case of a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough.

Pinex is a highly concentrated compound of genuine Norway pine extract, combined with guaiacol, and has been used for generations to heal inflamed membranes of the throat and chest.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex," and don't accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.

Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

PILES **DON'T BE CUT Until You Try this Wonderful Treatment.** If you have piles in any form write for a FREE sample of INFALLIBLE PILE TABLETS and you will bless the day that you read this. Write to-day.

INFALLIBLE TABLET CO., Dept. 268, Marshall, Michigan.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

10 CENT "CALOOD IF BILIOUS DISEASE

Ba Sickness responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been successful in purifying aches come the blood, removing clogged bowe stomach to be other humors, and gested food, w whole system. Take like garbage all the family so as to the first step Get it today.
gestion, foul
skin, mental
horrible

MARRIED.

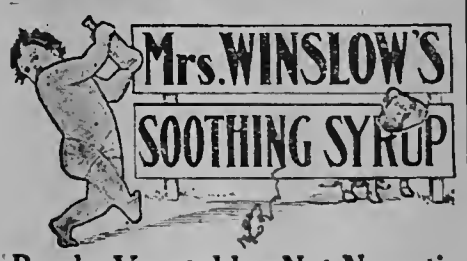
At the Methodist parsonage, in Longville, La., on Feb. 12, 1916, by Rev. P. A. Swann, pastor of the First Methodist Church, Mr. JAMES F. KIRBY and Miss VESTA MASON, both of Longville, Miss.

Pray daily whether on the mountain or in the valley, whether your feelings are high or low.—Selner.

WHY EXPERIMENT?

Your health is too valuable to experiment with untried remedies. The only safe plan is to use remedies that have been thoroughly tested and proven efficient and those that are positively guaranteed by their manufacturer. The statement that "RENWAR" positively relieves Rheumatism is backed by hundreds of testimonials voluntarily given by those who have used it and "RENWAR" is sold on an absolute guarantee of satisfaction or money back. If you suffer from rheumatism and cannot secure "RENWAR" from your druggist, we will send you a bottle postpaid for 50 cents and we will refund your money if it fails to give you satisfaction. Get a bottle to-day. Prepared and guaranteed only by the Warner Drug Company, Nashville, Tenn.

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA, CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC



Purely Vegetable—Not Narcotic

Millions of mothers have carried their children through the critical teething period by using nothing but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, banishes wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. Winslow's Soothing Syrup." Accept no other. 25 cents.

WHY NOT TRY POPHAM'S
ASTHMA MEDICINE
Gives Prompt and Positive Relief in Every Case. Sold by Druggists. Price $1.00. Trial Package by Mail 10c.
Williams Mfg. Co., Props., - Cleveland, O.

LADY AGENTS
Read This

Many ladies are now making $8 to $12 a day with little effort introducing ZANOL Concentrated Non-Alcoholic Food Flavors in tubes; also Toilet Soaps, Perfumes, Toilet Preparations, 250 other household specialties. Something new, no competition, good repeater. Demand immense. Not sold in stores.

Big Profit on Every Sale.

Miss Katz Hiatt, a school teacher, writes—"Made $18 today." Mrs. Harmon says—"Cleared $30 in one day." Mrs. Andrews says—"In one day took 24 orders, I think it fine."

Hundreds of others. Start now with a live wire. We give you the points, show you how to make money fast. Beautiful light Sample Case Free. Apply at once for exclusive territory. A grand chance. Don't miss it. Please write for particulars today. Just a postal will do.

American Products Co. 4192 Third St., Cincinnati, O.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Edwards, Mar. 5, 6.
Mendenhall, Mar. 12, 13.
Brandon and Pelahatchie, at Pela., Mar. 19, 20.
Fannin, at Drake's Mar. 25, 26.
Jackson, Galloway Memorial, p. m., Mar. 26.
Bolton, at Raymond, April 2, 3.
Satartia, at Mt. Olivet, April 7.
Eden, at Pleasant Hill, April 8.
Yazoo City, April 9, 10.
Terry, at Spring Ridge, April 15, 16.
Jackson, Rankin Street, p m., April 16.
Lintonia, at Anding, April 21.
Benton, at Zeiglerville, April 22, 23.
Flora, at Bentonia, April 30, May 1.
Vaughan, at ———, May 6, 7.
District Conference, at Raymond, May 8, 11.
Harrisville, at ———, May 12.
Florence, at Monterey, May 13, 14.
Jackson, Capitol Street, p. m., May 14.
Madison, at ———, May 20, 21.
Jackson, Millsaps Memorial, p. m., May 21.
Camden, at ———, May 26.
Sharon, at ———, May 27, 28.
Canton, p. m., May 28.

PAUL D. HARDIN, P. E.

Winona Dist.—Second Round.

Winona Ct., at Bluff Springs, Mar. 4, 5.
Winona Sta., Mar. 5, 6.
Duck Hill Ct., at Mars Hill, Mar. 11, 12.
Carrollton Ct., at Valley Hill, Mar. 18, 19.
Greenwood, Mar. 19, 20.
Itta Bena, Mar. 25, 26.
Moorhead, Mar. 26, 27.
Belzoni, April 1, 2.
Isola Ct., at Isola, April 2, 3.
Swiftown Ct., at Baird, April 8, 9.
Indianola, April 9, 10.
Lambert Ct., at Lambert, April 15, 16.
Sunflower Ct., at Blaine, April 22, 23.
Ruleville, at Doddsville, April 23, 24.
Drew, at Sandy Bayou, April 29, 30.
Dublin, at Rome, April 30, May 1.
Schlater, at ———, May 6, 7.
Valley Missiou, at ———, May 13, 14.
Minter City, at ———, May 20, 21.
Webb, at Sumner, May 27, 28.
Tutwiler, at Glendora, May 28, 29.

District Conference at Moorhead April 25, 26, 27. Ample printed programs will be furnished all pastors two or three weeks beforehand.

LEE M. LIPSCOMB, P. E.

Brookhaven Dist.—Second Round.

Adams, at Johnson Station, April 1, 2.
Meadville, at Meadville, April 9, 10.
Scotland, at New Bethel, April 15, 16.
District Conference, at Summit, April 18.
Summit and East McComb, at Summit, April 21.
Topisaw, at Topisaw, April 22, 23.
McComb, Centenary, April 23, 24.
South McComb, at Muddy Springs, April 25.
Tylertown, at China Grove, April 29, 30.
Bayou Plerre, at Pleasant Ridge, May 6, 7.
Hazlehurst, May 7, 8.
Pleasant Grove, at Tilton, May 13, 14.
Buford, at Hopewell, May 15.
Whitworth Commencement, May 21.
Gallman, at Mt. Pleasant, May 24.
Crystal Springs, p. m., May 24.
Barlow, at Brandywine, May 27, 28.
Wesson, at Beauregard, June 3, 4.
Bogue Chitto and Norfield, at Norfield, June 11, 12.
Fernwood, at Kokomo, June 13.
Magnolia, June 14.
Monticello, at Sontag, June 17, 18.
Brookhaven, June 15-18.

Pastors are urged to have delegates to District Conference elected during March, and send their names at once to me. Please remember, the charge lay leaders are members of the District Conference. Send names of charge lay leaders, local preachers, and delegates to Bro. W. N. Thomas, Summit, Miss.

I will preach as follows during March:

Kokomo, Fernwood charge, Mar. 5, first Sunday.
Hazlehurst, Mar. 12, second Sunday.
Mt. Pleasant, Gallman charge, a. m., Mar. 19, third Sunday.
Crystal Springs, p. m., Mar. 19, third Sunday.
Muddy Springs, S. McComb charge, a. m., Mar. 26, fourth Sunday.
Magnolia, p. m., Mar. 26, fourth Sunday.

ROBT. SELBY, P. E.

NORTH MISSISSIPPI CONF.

Durant Dist.—First Round.

Kosciusko Ct., at Mavin's, Feb. 26, 27.
Chester Ct., at Nebo, Feb. 29.
Hesterville Ct., at Shiloh, Mar. 4, 5.
Lexington Ct., at Hebron, Mar. 10.
Acona, Mar. 11, 12.
Black Hawk Ct., at Coila, Mar. 13.
Bellefonlaine Ct., at Lebanon, Mar. 15.
Slate Springs Ct., at Slate Springs, Mar. 16.
Eupora and Maben, at Eupora, Mar. 18 and 19.
Mathiston Ct., at Mathiston, Mar. 19, 20.

W. W. MITCHELL, P. E.

Holly Springs Dist.—Second Round.

Water Valley, First Church, Mar. 5, 6.
Water Valley, North Main, Mar. 5, 6.
Red Banks, at Red Banks, Mar. 11, 12.
Holly Springs, Mar. 12, May 17.
Oxford, Mar. 19, 20.
Holcomb, at Sparta, Mar. 25, 26.
Grenada, Mar. 26, 27.
Pine Valley, at Pine Valley, April 1, 2.
Waterford, at Lebanon, April 8, 9.
Coffeeville, at Goshen, April 15, 16.
Abbeville, at Mt. Zion, April 21, 23.
Ashland, at Shawnee, May 6, 7.
Potts Camp, at Winborn, May 13, 14.
Paris, at Paris, May 20, 21.
Taylor, at Pleasant Ridge, May 27, 28.
Toccopola, at ———, June 2, 3.
Randolph, at ———, June 4, 5.
Mt. Pleasant, at ———, June 10, 11.
Lamar, at ———, June 17, 18.
Byhalia, at Emory, at time of District Conference.

District Conference at Byhalia, April 27-30. Opening sermon, Wednesday evening, April 26.

Let all pastors fill out their "report blanks," and send same to the presiding elder March 1, and not later than March 10.

The second round is known as "the efficiency round." It is hoped that there may be reports from every department of the Church. "Plans and specifications" will be furnished in due season. JAMES H. FELTS, P. E.

HOW TO READ THE BIBLE.

The New York Christian Advocate says that an English minister gives the following basis for Bible study:

1. Study it through.
2. Pray it in.
3. Write it down.
4. Live it out.
5. Pass it on.

We begin in heaven where we left off here, and they who have earnestly striven to work out their faith into their lives shall "summer high upon the hills of God."—Alexander Maclaren.

Just one hundred years ago the first New Testament in Chinese was issued from a press in Canton. Last year the American Bible Society and the British and Foreign Society circulated in China more than a quarter million copies of the Bible.

The reason for the smallness, the weakness of the Church's standing army is that it has been enlisted largely for the purpose of standing, and not for either marching or fighting.—Dean W. C. DeWitt.

When Your Eyes Need Care

Try Murine Eye Remedy. No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c and 50c per Bottle. Murine Eye Salve in Aseptic Tubes, 25c and 50c.

Murine Eye Remedy Co., Chicago

CABBAGE PLANTS THAT GROW.

Hardy, frost-proof varieties. Grown in the open, earliest in maturing. 100 postpaid 25c. By express, charges collect, per 1,000 in lots of less than 1,000, $1; 5,000 to 7,000, $5; 8,000 to 10,000, 75c. Special prices in larger quantities. C. F. HETHINGTON, MEGGETTS, S. C.

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Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

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No increase in Price.

Take Lime for Tuberculosis

In the Journal of the American Medical Association (July 27, 1912, Page 308), Dr. C. F. Disen, of Minneapolis, holds that a "deficiency of calcium" (lime) is responsible for the physical conditions which lead to tuberculosis, "and the therapy he advocates rests on this basis."

One of the reasons for the wide-spread success of Eckman's Alterative in the treatment of tuberculosis is its ability to supply this deficiency. It contains a lime salt in such combination with other valuable ingredients as to be easily assimilated by the average person. Many cases seem to have yielded to it.

We make no exaggerated claims for it, but prefer that it be tried on the same basis as any other prescription, and since it contains no opiates, narcotics or habit-forming drugs, it is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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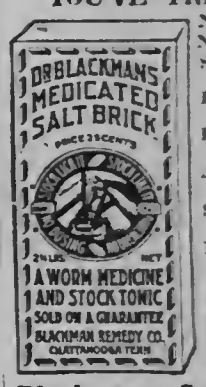

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Contains Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys and the purest Dairy Salt.

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Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

"No man is as good as he ought to be who does not wish to become better."

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

BENTON, MISS.

Dear Dr. Meek: It has been some time since the Benton charge had a "write up" in the paper, so I penning a note to you. I did not know anything about the people here until I moved in December, but the more that I learn about them the better I like them. The new preacher was cordially received by all of the churches. And ever since he was received he has been receiving. Doctor, I guess you have forgotten how the people live in the country since you have been cooped up in New Orleans? Oh, the good things they do send to the preacher: backbones, sausage, spareribs, and potatoes. But I must not tell you all, for we need you as editor of the Advocate.

We had our first quarterly conference at Midway, Jan. 29-30. I tell you the people at Midway know how to entertain a quarterly conference. We are going back there with another conference this year. Every church was represented, and there was a good report on all lines. Say, did you ever hear a presiding elder who could preach up to the top notch? I tell you we have a preaching elder.

Doctor, don't you think that the parsonage ought to be as nice a house as there is in town and the preacher and his family about as fat as the average? Well, we have been very well fed and I know that I have gained some flesh. The children look rosy, and I believe that Mrs. Campbell has gained at least a quarter of a pound since we moved here; so now we are going to try to improve the parsonage. There are so many things needed that I hardly know where to begin. The parsonage leaks some. You know a "camel" can take a good deal of water, but he likes dry places; so I guess we had better cover the house first.

I wish you could come to see us and visit the Agricultural High School. We have a fine crowd of boys and girls out there. They love the Church and are certainly nice to the preacher.

I had almost forgotten to tell you that we are having large crowds out at the preaching services at all of the churches. You know that this is a great help to a preacher, and I believe that we are going to have a good year here. Did you ever see a "Ford?" There are a good many of them in this country and they are used to go to Church in. You know people can go a long way to church in a "Ford" on good roads. I am going to try to help you out in the Advocate campaign.—J. F. Campbell, P. C.

SIX-YEAR-OLD HAD CROUP.

"I have a little girl six years old who has a great deal of trouble with croup," writes W. E. Curry of Evansville, Ind. "I have used Foley's Honey and Tar, obtaining instant relief for her. My wife and I also use it and will say it is the best cure for a bad cold, cough, throat trouble and croup that I ever saw." Those terrible coughs that seem to tear one to pieces yield to Foley's Honey and Tar.

Men's hearts ought not to be set against one another, but set with one another, and all against the evil thing only.—Carlye.

MISSISSIPPI STATE SUNDAY SCHOOL CONVENTION.

The 39th annual convention of Mississippi Sunday School Workers will meet at the First Baptist Church at Hattiesburg, Miss., on April 11-13, 1916. Among the visiting speakers are Mr. Marion Lawrance, General Secretary for the continent of North America; Bishop James Atkins, of Waynesville, N. C.; Professor E. O. Excell, the great song writer and leader, and Alvin W. Rorer, the sacred pianist. The program will provide for discussions of every phase of the Sunday school work.

The good people of Hattiesburg offer free entertainment, and the railroads will make reduced rates. All Sunday school workers are invited.

Jackson, Miss. W. FRED LONG.

DON'T USE SOAP

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, course and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body, and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

MOODY BIBLE INSTITUTE.

The Moody Bible Institute of Chicago, whose doors will be open all summer down to about the middle of August, is planning special summer work for school teachers, pastors, evangelists and theological students who have long vacations, and also for missionaries on furlough. The instruction will be entirely free and information will be sent on application. An advanced course for evangelistic musicians and singers also is announced, for which a small fee is charged. There are 956 students in the day and evening classes this term, 678 of whom are in residence.

OLD PRESCRIPTION FOR WEAK KIDNEYS.

A medicinal preparation like Dr. Kilmer's Swamp-Root, that has real curative value almost sells itself. Like an endless chain system the remedy is recommended by those who have been benefited to those who are in need of it.

Dr. Kilmer's Swamp-Root is a physician's prescription. It has been tested for years and has brought results to countless numbers who have suffered.

The success of Dr. Kilmer's Swamp-Root is due to the fact that it fulfills almost every wish in overcoming kidney, liver and bladder diseases, corrects urinary troubles and neutralizes the uric acid which causes rheumatism.

Do not suffer. Get a bottle of Swamp-Root from any druggist now. Start treatment to-day.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure to mention the New Orleans Christian Advocate.—Adv.

A Woman's Problem

How to Feel Well During Middle Life Told by Three Women Who Learned from Experience.

The Change of Life is a most critical period of a woman's existence, and neglect of health at this time invites disease and pain. Women everywhere should remember that there is no other remedy known to medicine that will so successfully carry women through this trying period as Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs. Read these letters:—

Philadelphia, Pa.—"I started the Change of Life five years ago. I always had a headache and backache with bearing down pains and I would have heat flashes very bad at times with dizzy spells and nervous feelings. After taking Lydia E. Pinkham's Vegetable Compound I feel like a new person and am in better health and no more troubled with the aches and pains I had before I took your wonderful remedy. I recommend it to my friends for I cannot praise it enough."—Mrs. Margaret Grassman, 759 N. Ringgold St., Philadelphia, Pa.

Beverly, Mass.—"I took Lydia E. Pinkham's Vegetable Compound, for nervousness and dyspepsia, when I was going through the Change of Life. I found it very helpful and I have always spoken of it to other women who suffer as I did and have had them try it and they also have received good results from it."—Mrs. George A. Dunbar, 17 Roundy St., Beverly, Mass.

Erie, Pa.—"I was in poor health when the Change of Life started with me and I took Lydia E. Pinkham's Vegetable Compound, or I think I should not have got over it as easy as I did. Even now if I do not feel good I take the Compound and it restores me in a short time. I will praise your remedies to every woman for it may help them as it has me."—Mrs. E. Kissling, 931 East 24th St., Erie, Pa.

No other medicine has been so successful in relieving woman's suffering as has Lydia E. Pinkham's Vegetable Compound. Women may receive free and helpful advice by writing the Lydia E. Pinkham Medicine Co., Lynn, Mass. Such letters are received and answered by women only and held in strict confidence.

SEED FREE AND $10 IN GOLD
To every melon raiser we offer $10.00 in gold for the biggest watermelon raised from our seed. We will send you FREE a package of seed of Tucker's Bradford, a large deliciously sweet, firm and crisp watermelon. Meat red, oblong shape, color dark green with darker stripes, excellent flavor. This is our prize melon. Give it a trial. Package of seed and annual catalogue sent on request.
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From the Field

Williamsburg Ct., Miss. Conf.

Within the past seven years I have served two charges within the bounds of the Jackson District. During that time I had as my presiding elders Rev. J. R. Jones and Rev. P. D. Hardin, both of whom are great men of God. I am now on the Williamsburg Circuit, in the Hattiesburg District, and Rev. G. H. Thompson is our much beloved presiding elder. Since the Annual Conference I have preached 16 times, made 95 pastoral visits, and baptized 17 infants. Pray that I may accomplish much in the field that has been assigned me.—R. T. Nolen, P. C.

Weir, Miss.

We have just closed a union meeting at this place, Brother Chas. D. McGehee, our Methodist pastor, did the preaching. He was assisted in the services by Rev. Mr. Latimer, the Baptist pastor, and by the Rev. Mr. Hawthorne, the Presbyterian pastor. Brother McGehee is a remarkable preacher—not only as to spirituality, but also intellectually. He presented his sermons in such a forceful, practical way that God's Word was sent home to the hearts of his hearers. The services were conducted in the beautiful auditorium of our new school building, where all the students attended in a body. The meeting was a benediction to the entire student body, many of whom expressed themselves as being greatly benefited and declaring that they intended to live a better life. Our entire people were greatly profited by these services. Never before in our history have our people been more closely united in behalf of God's cause. This was indeed a great meeting—never to be forgotten by our people.—H. A. Pollard.

Arcadia, La.

Few preachers get two bites at a cherry and still fewer are privileged to serve two pastorates at the same church. I have had two shots at Arcadia, La., and if the people do not like me they have a charming way of keeping me from finding it out. Why, Mr. Editor, they even love their presiding elder! If you don't believe it, ask Carter. He has completely won the people to him, and they feel that nothing is too good for Briscoe. About five years ago a new church was built. Last year a new parsonage was completed. A debt of $400 remained on the parsonage, and at the beginning of this year Mr. Frank Taylor, a Christian layman, paid this debt. The local Presbyterian congregation has disbanded and come to us in a body. A Presbyterian elder, Judge J. E. Reynolds, is my Sunday school superintendent, and under his wise management the Sunday school has grown until an annex to the church will be necessary to accommodate the classes. In the past few months the pastor's salary has been raised and he has received two handsome presents. Mr. D. M. Atkins gave him a gold watch, and the stewards and trustees gave him a gold-headed umbrella. Both of these are inscribed to "Dr. E. K. Means." Now, brethren, I hold that a congregation which can bestow two valuable gifts and two honorary "D.Ds." on the pastor is well worth serving. Therefore, I expect to stay here four years.—E. K. M.

Houma Mission, La. Conf.

Dear Doctor Meek: It has been my pleasure to be in quite a number of meetings, where Protestantism predominates. Then, too, I have been where Romanism practically holds full sway for the past 7 years and have worked in a number of revivals down here, doing the preaching myself, and working with others who have done splendid work. We have had Brothers A. W. Turner, Walter Harbin, Martin Hebert, J. G. Snelling and Vaughan, all of whom are men of power in evangelistic work, and who wrought exceedingly well while with us, but this meeting has gone deeper, reached out further, touched more hearts, produced more public prayers, with as little unnecessary excitement, than any series of revival services I ever had the good fortune to attend or have a part in. I have never seen in all my life as many prayers answered in the same length of time, nor as many people, who at first were totally indifferent to everything pertaining to the Church of God, touched to the extent that they would darken the doors of a church to hear the gospel after having absented themselves as long as twenty years from the preaching of the Word from pulpits. In an account of the Blue Mountain meeting held by Brother J. H. Bell, of Columbus, Miss., Brother Neblett said: "Brother Bell was at ease and deeply interested, and interesting, in every service wherever we were. His quiet, frank, forceful manner, moved by a sweet spirit of consecration, took firm hold of all classes. Not a useless, foolish, or awkward thing was said or done at any time. He is truly 'a man with a message' and should be used by the brethren." Those words cannot be improved on in describing the man and his methods. Our Louisiana Conference, I am sure, will be blessed wherever he tarries with the brethren for the purpose of helping in meetings which he may be engaged in on our side of the line.—C. V. Breithaupt.

A LIVE PRAYER MEETING.

On last Wednesday night, Feb. 14, it was my privilege to attend the prayer meeting at our church at Wiggins, Miss. The attendance was large—I should think quite a hundred people were present, many men being in the congregation, besides women, and a number of children. After several songs had been sung, in which apparently every one in the Church joined, and several prayers had been offered by the men, the women were called on to pray, and two little girls, apparently not more than 12 or 14 years old, were asked by the pastor to lead the prayer, which they did very sweetly, and without embarrassment. This was the first time in all the years I have attended prayer meetings that I had heard such young girls lead in public prayer, and my heart burned within me as I thought of the words of the Master: "A little child shall lead them." What an inspiration it was!

Being the State Secretary of the Gideons, the pastor accorded me the opportunity to place the Bible work before the meeting; the response was prompt and liberal, and enough was secured to place a Bible in each of the 20 rooms of the local hotel. It was an experience I shall never forget.

Yours very sincerely,
Jackson, Miss. E. C. ROBIN.

BOILS NEEDN'T BOTHER YOU.

Gray's Ointment puts an end to them right away. This remarkable ointment was first prepared in 1820 by a North Carolina physician. For nearly a century the American people have found it the most effective preparation for all eruptions and abrasions of the skin, burns, cuts, wounds, bruises, boils, carbuncles, ulcers, sores, etc. It speedily heals the skin trouble, and prevents the development of blood poisoning, which not infrequently rises from a neglected sore or cut. "The best remedy I ever tried for risings, and all my friends who have tried it say it beats anything they ever used," writes Miss E. M. Manley, Auburndale, Fla. Keep a box in the house. 25c at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.—Adv.

"A wire that is often bent will crack at last. Yield to temptation awhile and it will break you."

ONE BOX CURES THREE.

Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists, or by mail from Shuptrine Co., Savannah, Ga.

THE BEST MADE
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Our cabbage plants are grown in the open field, and hardened through frost and freezing weather so that they will ship safely anywhere, and mature 2 to 3 weeks earlier than hot bed plants. Over 100 acres of plants. Full count and prompt delivery guaranteed. Early Jersey Wakefield, Henderson's Succession, Drumhead, Charleston Wakefield, Late Flat Dutch. Prices by Express, 500, 75c; 1000, $1.25; 5000, $1 per 1000; 10,000, 90c per 1000. By mail, post paid, 500 for $1. Order today, from
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PRICES:			
500 for $ .75	1000 for $1.25	2 to 4 M at $1.00 per M	
5 to 9 M at .80 per M	10 to 24 M at .75 per M	Over 25 M at .65 per M	

If you will send us orders for 5 M cabbage plants at $1.00 per M we will send you 1 M free for your own use. These plants must be shipped to two or more parties direct from us to the user so we can get their names and addresses. When taking advantage of this offer you must comply with above stipulations. Take advantage of top market prices on early cabbage by using our plants. Low express rates.
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Obituaries

Another bud plucked from the garden of parental affection has been planted in God's own nursery; another little voice tuned to harps of gold is praising Him continually. On January 25 the angels came to the home of D. B. and Sallie Morris, of Lena, Miss., and bore away LEONNE, their infant daughter, who was less than two years old, to that sun-bright clime, "undimmed by sorrow, unhurt by time," where a thousand wings are hovering o'er the dazzling wave and the golden shore that are seen in that "sun-bright clime." Dear parents, grieve not, but rather rejoice that your little darling is safe in the arms of Jesus, and beckoning you to come. AUNT SALLIE.

GEORGE WASHINGTON ROGERS was born on April 21, 1834, and departed this life on Feb. 6, 1916. He was a member of the M. E. Church, South, at Blythe's Chapel for 60 years. Brother Wash loved God and the Church. He always stood by his pastor. His home was the preacher's home, and though not able to look after the affairs of the Church in the latter days of his life, he kept its interests at heart. In his last hours he expressed a willingness to go, for he knew the Savior that he had trusted for three-score years had a crown, laid up for him. Brother Rogers leaves six children, one of whom is Rev. W. F. Rogers of the North Mississippi Conference. We say to them, "Weep not, for your father is at rest." After the funeral services, which were conducted by the writer, the remains were laid to rest in the cemetery at Blythe's Chapel to await the coming of our Lord. M. E. SCOTT.

On the morning of January 21, 1916, our hearts were made sad when we received the news of the death of Mrs. ANNIE CROUCH. Mrs. Crouch was about 49 years old. She was a widow with three children when she was married to Mr. Solomon Crouch about thirteen years ago. She was a member of the Methodist Church, of which her husband was also a member. She was a true and faithful wife, mother, and sister. She will be greatly missed in her home and in the community in which she lived. The loss seems almost unbearable; but when we remember that our loss is her eternal gain, we are encouraged to live the lives of humble Christians, with the hope of meeting her in heaven. She leaves a husband, a son, a daughter, one sister, one brother, and a host of friends and relatives to mourn her departure. After the funeral service, which was conducted by her pastor, Rev. C. O. Pate, her remains were laid to rest in the Asbury Cemetery, five miles south of Waterford, Miss., to await the resurrection. May God's richest blessings rest upon the bereaved ones. A FRIEND.

Waterford, Miss.

The subject of this sketch, Mr. ALBERT MAGRUDER McATEE, was born in Attala County, Miss., on Oct. 11, 1884. He was the eldest son of William and Emma McAtee and was such a reliable boy that, by the time he was twelve years of age, they began to turn the business affairs over to him, and even after he married Miss Katherine Neaves on Sept 3, 1909, he continued to live at home until he came to Tchula, Miss., as manager of Warfield plantation. Here, as everywhere else, he formed many close friends, as he was a man of high moral character. As a son, husband, father and friend, he shone forth as an example for his fellowmen. His mother says of him: "He was always a dutiful and loving son: I always felt that any matter of business was safe in his hands; it was my delight to trust him." He professed faith in Christ during the great Kelly meeting held at Tchula in July, 1915, and became a member of the M. E. Church, South, in which he was ever faithful, always attending Sunday school and church, and ever demonstrating to the world the genuineness of his faith. T. F.

Mrs. SARAH ANGELINE McCASLAND (nee McClendon) was born in Claiborne Parish, Louisiana, near Lisbon, on August 1, 1855, and died in Homer, La., on Sept. 30, 1915. She was married to Mr. B. B. McCasland on Dec. 21, 1876. Of this marriage were born eleven children, nine girls and two boys, and all live to mourn their mother's death except one boy who died in infancy. There are now ten grandchildren. Her husband still lives also to mourn the loss of a loving wife. Mrs. McCasland joined the M. E. Church, South, at the age of eleven years, and lived a consistent member of that Church until her death. She was laid to rest in the Arlington Cemetery, at Homer, La., in the presence of a large number of relatives and friends, on October 1, 1915. It is fitting to say of Mrs. McCasland that no mother was more loving and affectionate in her family relations than she. None could have been more attentive to the welfare, physical and moral, of those in her care than she. None had a sweeter or more even temperament. As neighbor and host her conduct was always ideal. As a worshiper of the lowly Nazarene, she always followed in the path in which his footsteps led. The writer of these lines knew her for many years, and can say, in truth, hers was an ideal life as a wife, mother, friend, and neighbor. Mrs. E. H. FORSTAN.

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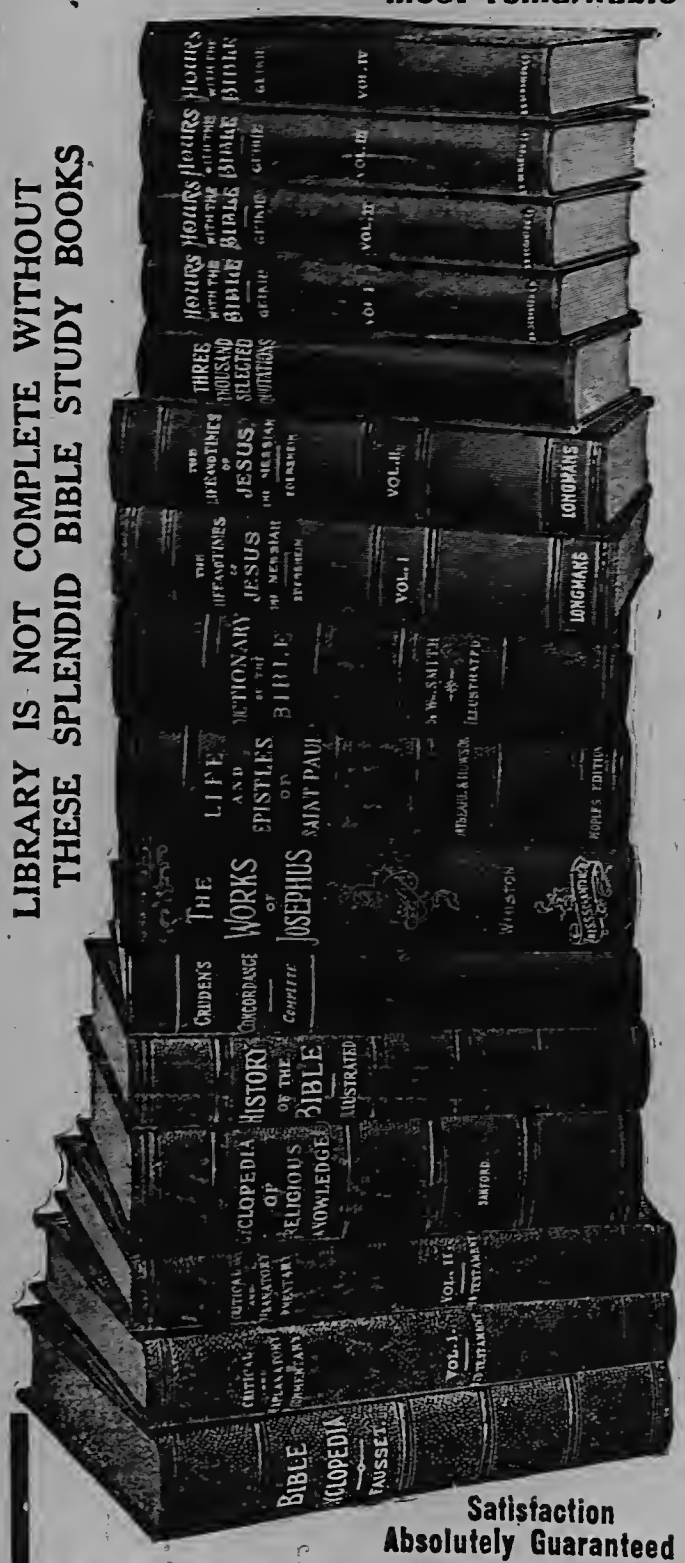

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In the recent coronation of the new Emperor of Japan, among other honors conferred, decorations were given to several prominent Christians, whose work was so conspicuously of a religious character that the honors are in effect a recognition of its value.

"Politically, China's future is uncertain. It cannot be doubted that she has made real progress towards democracy, though it remains to be seen how far she will be able to adapt what she has learned to present conditions." —W. P. Hamlet.

WHEN WRITING OUR PLEASE MENTION THIS

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 63—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3132.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 2, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

RALLYING TO EMORY UNIVERSITY.

In reading the copies of our exchanges which have reached us within the past few days, we have been much gratified to note what seems to be an earnest awakening upon the part of a number of our Annual Conferences east of the Mississippi River to the importance of doing something at once in a financial way for Emory University. A large part of the $500,000 pledged by the city of Atlanta has been raised, and it is stated that there is no doubt that the entire amount will be forthcoming at an early date; a campaign is being launched to cover the entire State of Georgia, with Bishop Candler to lead it, the aim being to raise $1,000,000; the State of Alabama has projected a canvass for $50,000, under the direction of Dr. J. S. Frazer, of Montgomery, with a view to constructing a building on the Emory University Campus, to be known as "Alabama Hall," and the Raleigh Christian Advocate has sounded a bugle call in North Carolina, which we are carrying on another page, and the Methodists of that splendid old commonwealth will doubtless soon be giving a good account of themselves in the promotion of this cause, under the inspirational leadership of Bishop John C. Kilgo, who has done so much for Christian education in the South.

These reports are, indeed, encouraging, and we trust that these activities are but the forerunners of others elsewhere. Every Conference ought now to swing into line and lend a helping hand to this movement, that Emory University may be established upon a scale that will leave it second to no institution in the South. It does not now belong to Georgia alone, but to the whole Church; and the entire portion of the connection embraced in its patronizing territory should feel equally the obligation to equip and support it. It is high time for all to get busy—the next General Conference is only two years off.

What is Mississippi going to do to help her University—it is now truly in part HERS? Our young ministers are already going there to fit themselves for their life-work. By every token, it devolves upon her to do her full part. A movement is under way to project a campaign within her bounds in the immediate future, with a Commissioner in the field to carry it forward. He will need the hearty co-operation of the preachers and people if he is to succeed to the extent that he ought. Let the way be opened for him everywhere, and let the response to his appeals be prompt, cheerful, and generous. We believe that the 125,000 Methodists in the Magnolia State will make a record in this movement that is highly creditable if the cause at stake is laid impressively upon their hearts. **Indeed, in whatever else we may fail, we must not fall short in this undertaking.** We have refused to be bribed by Mr. Carnegie's offer of great sums of money to surrender the control of our higher educational work, and we have proclaimed to the world our purpose to build, and own, and operate our own institutions of learning, and for us now to refuse to make good this proclamation would leave us in a pitiable plight.

Of our ability to do something that is respectable and worthy of our great State, there is not the slightest doubt. There are many Methodists in Mississippi who ought to make contributions of considerable size toward the equipment of our new University, and there are scarcely any who ought not to give something before the campaign is ended. There are local enterprises, here and there, which are of much importance and the needs of which we would not depreciate; but, as we stated in the Advocate last week, **we consider the work of establishing our two new Universities upon a safe and adequate basis the most imperatively urgent task that is now before the Church.** This is true, because the fate of our whole educational system is largely bound up in the success or failure of these institutions. Such a call as this rarely comes to a Church in its entire history, though it should cover centuries. It should not be permitted to go unheeded, no matter to what extent it may involve sacrifice upon the part of Southern Methodists. This is a sublime opportunity for us to demonstrate our devotion to our great Church as a whole and our unswerving loyalty to the noblest Christian ideals.

Mississippi Methodists can not afford to be found wanting in this time of crisis and opportunity. And we do not believe that they will be.

"LET NOT YOUR HEART BE TROUBLED."

There are many evils which beset the Christian pilgrim in his journey through the world to the Celestial City, but perhaps none is more frequently felt and harder to resist than despondency. Bunyan has done well in representing it as a slough into which the unwary traveler along the road of life falls by mischance. It lies in the path of all who travel any considerable distance along life's busy way. Often men who withstand every other danger sink deep within this miry pool. Witness Elijah under the juniper tree and Jonah and the gourd. Men often go from the highest state of elation to the deepest depths of despair; an unusual amount of joy is liable to be followed by melancholia in its worst form. But why should a servant of God worry? Even though he may live in a stormy time and be surrounded by perpetual gloom, behind the clouds are God and the shining hosts of heaven, and in his soul are to be found a joy and peace which the world can not give and which it can not take away. Christ has said, "I am with you always, even unto the end of the world," and the Christian knows that he will faithfully fulfill his promise. If God be with us, then all is well. Despite the cry of calamity howlers, and though it may now seem that vice is on the throne and that truth is on the scaffold, the ultimate triumph of the right is sure and certain. Christ has founded his Church upon a rock and has declared that the gates of hell shall not prevail against it. Ecclesiastical bodies may rise and fall; they are created by men; they have their work to perform, and when that is done they may cease to be, but the Invisible Church of God, founded by God himself, is eternal. The finger of time leaves no mark upon it, and in the end it will triumph over all its enemies, dethroning vice and enthroning truth.

ROBERT EDWIN MEEK.

TRUE MANHOOD AT A PREMIUM.

One of the effects of the great European war has been largely to push aside men of rank and bring to the front men of capacity, whether of aristocratic breeding or not. In great crises, when the fate of nations is trembling in the balance, the individual who possesses the most strength and ability to serve is the one who is in demand. The New York Independent, in an editorial, recently called attention to the fact that the most outstanding figure in Great Britain to-day is Lloyd George, the little Welshman, who before the outbreak of the present tremendous conflict was not very highly regarded by the ruling class in England. But when the time came that the safety of the Empire was in jeopardy and there was a search for genuine manhood to save the day, men of titles had to step back and let the little commoner have the reins. True greatness does not inhere in lineage, or estates, or the trappings of office, but in heart, mind, and character—in the capacity to serve. In the beginnings of governments the actual leader of a tribe or people was their king.

The real nobility of earth is to be found among the toilers. To do unselfishly needed and helpful things, is to be godlike and great. Jesus said, "My Father worketh hitherto, and I work." A nation's most valuable asset is its working people; and its idlers are to it a source of weakness and reproach, whether they be rich or poor.

"The noblest men that live on earth
Are men whose hands are brown with toil;
Who, backed by no ancestral graves,
Hew down the wood and till the soil,
And win thereby a prouder name
Than follows king's or warrior's fame.

"The working men, whate'er their task,
Who carve the stone, or bear the hod,
They wear upon their honest brows
The royal stamp and seal of God;
And worthier are their drops of sweat
Than diamonds in a coronet.

"God bless the noble working men,
Who rear the cities of the plain,
Who dig the mines, who build the ships,
And drive the commerce of the 'main'
God bless them! for their toiling hands
Have wrought the glory of all lands."

Ruskin said: "Sunshine is delicious, snow is exhilarating; there is no such thing as bad weather—only different kinds of good weather." God's dealings with us are good—all good. He deals in love, in wisdom, and he gives his grace and strength. All his dealings are different kinds of good dealings.—H.

THE HUMBLE WORKER.

I have no gift of eloquence
To preach, exhort, or pray;
I cannot point with glowing words
To Christ, the living way;
But I can tell how wondrous dear
My Jesus is to me,
And let his light so clearly shine
That all around may see.

I cannot cast the fisher's net
Into life's deep, dark sea;
The wisdom for that heavy task
Was never given to me;
But I can kneel upon the shore,
And pray for those who toil,
And when the boats come slowly in,
Help gather up the spoil.

The Master sees the lowest work
Of all His children true,
And in the crowning day will give
To each his honest due;
And when the sheaves are gathered in
From fields that I have sown,
I then shall take from His own hand
The palm, the robe, the crown.

—Unidentified.

THE INFALLIBLE TEST.

It is said that a friend at whose house Professor Huxley was staying asked the agnostic to go to church with him. "No," he answered, "but you stay at home and talk about religion to me." His friend refused, saying, "You are too clever for me; you'd make me doubt my religion." "Then," said Huxley, "stay at home and tell me what religion has done for you." He did so, to be thanked by Huxley with tears in his eyes for the impression his friend's recital had made upon him.

A Protestant Episcopal Bishop used this story to point an exhortation to his clergy to cultivate an experience of the things of God as an essential to successful preaching. "You are witnesses for Christianity," said Bishop Woodcock, "and you priests of God can lead no man nearer God than you have reached; you can teach him no more than you have experienced, than you have believed."—New York Christian Advocate.

DISTRACTIONS DURING PRAYER.

"Fervent prayer," says an old divine, "like a cannon planted at the gates of heaven, makes them fly open." The common fault with the most of us is our readiness to yield to distraction. Our thoughts go roving hither and thither, and we make little progress toward our desired end. Like quicksilver, our mind will not hold together, but rolls off this way and that.

How great an evil is this! It injures us, and what is worse, it insults our God. What should we think of a petitioner, if, while having an audience with a prince, he should be playing with a feather, or catching a fly?—Spurgeon.

GO YE THEREFORE AND MAKE DISCIPLES.

Replying to the question, "Why are the Socialists in Milwaukee so successful?" Victor Berger, the leader of the party in that city, replied: "Because we put nine-tenths of our campaign funds into literature, and because we have three hundred men who are pledged to get up every Sunday morning at 5 o'clock for the purpose of placing Socialist literature, printed in various languages, into the Sunday morning newspapers found upon the front doorsteps." Would it be possible to secure three hundred churchmen in any city in America to pledge themselves to arise every Sunday in the year at 5 o'clock for the purpose of placing Christian literature under the doorsteps of the people living in their communities, because they felt that the message contained in Christianity was a more vital message than that contained in Socialism?—All the World.

Seattle, Washington, is one of the largest "dry" cities in the world.

AN OPEN LETTER TO THE MISSISSIPPI LEGISLATURE.

(From the Memphis Commercial Appeal.)

Without intending or assuming to dictate to or instruct the Legislature now in session, to call attention to a matter which might result in a serious legislative mistake, Bishop Theodore D. Bratton of the Episcopal diocese of Mississippi has prepared the following as "An Open Letter to the Members of the Legislature of Mississippi," which he thinks explains itself sufficiently, the bill referred to having been introduced in the House by Representatives Stevens of Clay and Hairston of Harrison and Jackson:

"The press reports of Feb. 15 announce the introduction for the consideration of your honorable body of a bill which, if passed, will make it unlawful for any person to serve as a teacher in a school attended by pupils of a different race from that of the teacher.' The purpose of the bill is further declared to be to prevent white people from teaching negroes.

"In a matter of this nature, which is as clearly religious as political, I cannot doubt that the representatives of the people will welcome an expression of opinion from those whom you represent. I respectfully, but earnestly, urge the defeat of this bill, which a well instructed Christian must disapprove.

"In the first place, it would mean the overthrow of long developed plans of Congregational (including several denominational, Roman Catholic and Episcopal school boards, which have been engaged in such work for the negroes. It is useless even to suggest the question, whether they have done good work which has helped rather than hindered the race problem in the South. That was a question of 40 years ago. To-day it is an anachronism even to raise the question. There are schools in Jackson and at Tougaloo, only seven miles distant, taught by the white people. I have yet to hear of one single complication that has ever arisen from that fact. It may be confidently stated that a large proportion of the population of Jackson do not even know that these schools exist.

"In the second place such a bill would limit to a damaging degree the most effective avenue through which the white race, so much older in both religious and intellectual culture, may be helpful to the negroes. It is well known to those whose lives are largely devoted to this 'greatest of American problems,' as President Cleveland characterized it, and who may therefore be said to be experts, that the right development of the negroes depends, in the last resort, upon the leaders of their own race who are developed in each generation. It is equally well known to such experts and to the negro leaders that, at this period of the negro's racial history, the excellence of their leadership depends upon the kindly, sympathetic, Christian helpfulness of those among the white race whose gifts and interests lead them to the task. It would be difficult to conceive that a people so unanimously Christian as our citizens are should not be anxious that the infant race shall have the nurture that can make the best and not the worst out of its members.

"In the third place, it would practically destroy the possibility of Christian education for the negroes. We are justly jealous for the preservation of our religious liberty. To secure and maintain it we have guaranteed such liberty at the expense of religious training in our public schools for our children. Every patriotic citizen stands for the public school system, which is to make intelligent citizens of the pupils. Where the citizen is a sovereign, the safety of the State depends upon his intelligence. The Christian goes a step farther and knows that this intelligence must be moralized by being Christianized. Therefore, every organized body of Christians has its schools for Christian education, according as the means and desires of the members provide them. Can the negro provide such schools unaided by the whites? To ask is to answer the question. And when provided by the white race, more or less of white supervision must follow. There are some remarkably able men and women among the negro teachers, but it would be vain to expect the number to be sufficiently great, at this early stage of development, to even begin to supply the need.

"In the fourth place, such a bill would cut across the general order of Him whom some of us must obey rather than men.' 'Go ye * * * preach, and teach.' All preaching is teaching—the best teaching is preaching, too. The man must represent his Lord and Master who came to save every race. I earnestly urge that you do not shackle the consciences of Christian people, that you do not force by legislative enactment an interpretation of Christian duty and opportunity that is far below that which already the earnest Christian conscience knows to be the Master's mind and purpose. Respectfully yours,

THEODORE D. BRATTON,
Bishop of Mississippi."

A LAYMAN'S VIEW.

Dear Doctor Meek: The following statement was sent out from Chicago and appeared in many of the leading secular papers of the South:

"Chicago, Feb. 18.—Representatives of the Methodist Church, South, speaking at the Conference on the Union of Methodism, at Evanston, sounded a warning to-day against the specific prohibition aimed at dancing in the doctrine of certain branches of the Church. Prof. Fitzgerald S. Parker, General Secretary of the Epworth League, Nashville; Bishop Collins D. Denny of Nashville, and Prof. Wilbur F. Tillett of Vanderbilt University, joined in the warning.

"The Methodist Church, South, Prof. Parker pointed out, has adopted in its General Rules new phases, eliminating the specific naming of the prohibited indulgences. Those, named in paragraph 271 of the Doctrines of the Methodist Episcopal Church, are:

"'Dancing, card playing, attending theaters and circuses.

"'Other branches of the Methodist denomination have prohibitions in the matter of dress, diversions, singings, readings, self-indulgence, boarding, borrowing without prospect of repaying and things that are not for the glory of God.'

"'This question is becoming the storm center of the General Conference to be held in May,' Prof. Parker said. 'A Methodist Episcopal Church, South, decision prohibits the teaching of dancing and the practice of promiscuous dancing. Wesley, the founder of the Methodist Church, said that he could not see a theatrical performance with a clear conscience, but on his way home from Oxford he stopped in London to enjoy a play and enjoyed dancing with his sisters.

"'The life of the founder of our Church must ever be reinterpreted and reapplied to the changed conditions of human life and the advancement of civilization. The hideous result of systems of casuistry are a warning to the Church of all ages against making a catalogue of sins and attaching scales of demerits thereto. In the old church a smile was considered a vice, a laugh a crime.'"

The above associated press clipping is self-explanatory. As a Christian and a Methodist, I read it with a confessed pang. Reinterpretation and reapplication to adapt the old Church Ship to the changed conditions of life and to the advanced civilization does not change the great adversary of souls. He is the same astute, wide-awake old devil. The gospel of Christ is still the power of God unto salvation. In its simplicity, definiteness, and clearness, it was Paul's sufficiency in cultured Athens, power-defied Rome, and among the fishing smacks at Corinth. It has proven the same in power and soul-reaching and saving results to a long, illustrious line of real soul-winners, even up to this advanced age. Optimistic as we may be, our beloved Church and land were never in greater danger of being engulfed by low ideals and compromises with the world than now.

The enemy of souls is no respecter of persons, and he will enter through every open door and through every possible channel. Making a catalogue of sins, or giving special emphasis to the predominant evils that are running rampant within the folds of our Church, and in the social circles, leaving a trail of sorrow and blight of which

children's children will not have known the latest limit, may not be up to date and of the highest so-called ethics, but in the name of our Lord let us not, as individuals or as a Church, at the risk of such a sacrifice, stand speechless.

By an almost unanimous vote of both branches of our State Legislature, now in session at Jackson, there has just been adopted (the Governor by voice and signature approving the bill) the most advanced and aggressive chapter (to be placed in the Code) against the whiskey evil and its concomitants that has ever been written. During the years agone the prayers and souls of mothers, wives and sisters, coupled with the chivalry, devotion and labor of husbands and sons, have been against this monster evil and wrong. Mississippi's prohibition record has been one of unbroken aggressiveness. Not one foot of ground has ever been lost; not a single retrograde step taken, and yet the recent chapter has specified, catalogued, named by name, pointed out and so cornered this great agency of the devil, until nothing is to be taken for granted—not even a police officer, a magistrate in the lower court, or a judge in the higher court can have the faintest just ground for a possible erroneous interpretation of what the lawmakers intended.

Some, even in our own ranks, were wont to say, "Just lay down in some succint way or form what we want; state in nicety of terms the general principle; and individual conscience will do the rest, and the desired end will be reached." This policy, in its true analysis and results, has ever proven license. The State Prohibition Executive Committee, after years of experience, prayer and thought, saw otherwise, and found that nearly seven thousand well chosen words and terms were necessary to point out and guard against this enemy. The Legislature and Governor say it in the same light; hence that bill will prove effective.

Brethren, these are times for fasting, prayer and activity. Let the cry of our hearts be for the old, God-honored paths. Under the guidance of the Holy Spirit, let us pay and keep paid the price for answered prayer; then there will be no quibbling as to the known causes that have brought the deplorable spiritual devastation.

In faith and prayer.

Meridian, Miss. L. P. BROWN.

A DISCLAIMER.

(Reprinted from the Tennessean and American by request of Dr. F. S. Parker.)

Kindly allow me to disclaim absolulely and most emphatically the construction placed by a special dispatch upon some remarks of mine made at the Conference on Methodist Union in Evanston, Ill., the 17th instant.

The article in The Tennessean and American of this day, dated Chicago, Feb. 18, is misleading in title: "Dancing No Sin, Say Methodists from Nashville." This report can have been founded only upon my comparison of the position of the Methodist Episcopal Church, North, with that of the Methodist Episcopal Church, South. The former has specific legislation against "dancing, card playing, games of chance, attending the theater, circuses and horse races." The latter has only the general rule that forbids "the taking of such diversions as cannot be used in the name of the Lord Jesus." I cited the Episcopal decision of 1858, which construes teaching and practicing dancing as violations of the general rule and justified the historical construction placed upon this rule by Methodists by words of John Wesley, quoted from his sermon on the "More Excellent Way," printed in the "Arminian Magazine" in 1787, when he was 84 years old. By way of contrast, I related the fact that Wesley, the Oxford undergraduate, danced with his sisters in the Epworth rectory, and on his way through London to visit an aunt saw a celebrated play. This was more than sixty years earlier than the utterance quoted.

I further pointed out the dangers of a casuistical cataloguing of sins with penalties attached after the manner of the Mediaeval Penitential. Certain forms of immorality are specifically condemned in the New Testament; but the standard of the Christian man rises high above these prohibitions, which are designed for the immature. The law of the Christian is the application to his own life questions of the principles that ruled the life of Christ. The article quoted makes me say that "the life of the Founder of our Church must ever be reinterpreted and reapplied to the changed conditions of human life. In the old Church a smile was considered a vice and a laugh a crime." In the first part of this quotation, I referred to Christ, not Wesley, and spoke not of "our Church," but of the Church Universal, of which we speak in the creed as "the holy catholic Church." The latter part of the quotation is wrongly ascribed to me. I said no such words. I have several times read and heard them, but I never uttered them.

I desire to say that no champion of the dance or of any other of the worldly amusements commonly understood to be condemned by the Methodist Church was heard or could have been heard in the Church Union Conference. Methodism throughout the land still stands upon her historic position.

I regret that the names of Bishop Denny and Prof. Tillett should have been associated with mine in this misconstruction of my own position. I have no authority to say anything for either of these distinguished gentlemen; but I am quite sure that they would not in silence have heard from me or any other minister of the Methodist Episcopal Church, South, any such utter misstatement of the position of their Church.

FITZGERALD S. PARKER.

Nashville, Tenn., Feb. 19, 1916.

THE EVIL OF TRYING IMPROPERLY TO FORCE A HARVEST.

Writing on "The Biology of the Church" in the January number of the Biblical Review (New York), Rev. Albert Clark Wyckoff, A. B., B. D., distinguishes very impressively between the Church as an "organization" and the Church as an "organism." The former view he thinks is largely a misconception that leads to many unwholesome results. One of these is the adoption of high-pressure methods to secure so-called converts and new members which have not come naturally and normally, because of a lack of vitality in the Church and a proper cultivation of it. In our opinion, what he has to say on this point is well worth meditating upon; so we quote it for the benefit of our readers:

"Jesus says: 'He that abideth in me, and I in him, the same bringeth forth much fruit.' But all fruit-bearing, according to this analogy of Jesus, is to come through the operation of the mysterious but dependable law of organic growth. Failure to secure reasonable harvests must be explained upon the very same basis as we explain the failure of one farmer and the success of another. * * *

"Too often Christian workers, for commercial reasons, for personal reasons—the reputation of a preacher, the supremacy of a local church, the growth of a denomination—have been guilty of attempting to produce unnatural and unwarranted growth, to get a harvest when there was in reality no harvest to be gathered. God foresaw that this temptation would at times become too strong for natural and redeemed man to resist, so He safeguarded the tender life of the Spirit from any such fatal perversion by placing its life under the law of organic growth. In doing this He said to man: Elsewhere you may control, you may manipulate, you may drive, you may force results to gratify your mad desire for pre-eminence, superiority, and power; but when you come within the sacred province of religion, when you undertake to work with Me in My Church, you must give Me My place, you must let Me do My part, for it is essential. You can and you must fertilize, plough, plant, and cultivate; then remember that Paul may plant and Apollos water, but it is God who giveth the increase.

"In order that we might never make a mistake at this point Jesus went out of His way to describe in detail the process of tillage. It is as follows: 'First the seed is cast into the ground, then cometh the blade, then the ear, then the full corn in the ear. And when the fruit is brought forth he putteth in the sickle, because the harvest is come.'

"There is only one justification for putting in the sickle, and that is because the harvest is come. To put in the sickle at any other time and for any other reason is unpardonable folly. When the harvest is come we need reapers to put in the sickle, and at harvest time we should not be surprised to see them gathering in the harvest. It is at this point that we come upon the place and work of the evangelist. He is a reaper who comes to help gather in the harvest. If the Church is carrying on its work as it should be carried on, there ought to come times, just as they come in the great West, when help from all quarters would need to be called upon to assist in gathering in the abundant harvest. But because we have misunderstood the nature of our work from the beginning, we also misunderstand it at the end; and so we reverse the true method, and instead of calling upon evangelists to come and help us reap our harvests, it is when we have no harvests of our own labors that we call in the evangelist and ask him to gather one for us from any source. This scheme is resorted to, not because 'the harvest is come,' but because classis or presbytery or conference or council has come, the time of reports has arrived, and we must have something to report—everything depends upon it. We must have a harvest, even though we have to gather our grapes from thorns and our figs from thistles. It is at this point where the conception of the Church as an organization works its greatest havoc.

"I once heard a minister say to his congregation: 'There are thirty-one days in December and so we must have thirty-one new members to unite with the Church for this month.' And he added: 'We will have them.' If the Church is simply an organization and you are after members to enlarge it, then this is a proper method to use; but if the Church is an organism, and you are after Christians, then there are several important factors which have no place to operate under this method, and these the very factors which are most essential to the new birth.

"This conception is not intended to leave in any mind the impression that there is to be less activity on the part of man in carrying forward the work of the Church; it is no plea for laziness. In reality it calls for more activity rather than less. It likens the Church worker to the farmer who has to keep pace with God from the time he begins to plant in the spring until the harvest is gathered. And this in a tropical climate, for there is no winter season of rest for the Church worker. We will still be called upon to do the same kinds of work we have been doing, but in a different way, and with a different spirit. We now know that we have no right to expect to gather a harvest unless we have done our part properly. We must prepare the soil, we must carefully select the seed, we must plant and cultivate properly, then, and only then, have we a right to expect results. It also tells us that if we unduly force the soil, and fail to put back upon it as much as we take off, we sterilize the field. This is the peril of short pastorates. One is in danger of becoming more concerned over the reaping than over the sowing. Wherever a church has been the victim of such a practice, even though it may seem to have been unusually successful, in reality it has suffered serious spiritual injury."

WANTED.

A working housekeeper; cooking and house work. No heavy work; a pleasant home and good wages. R. E. Lee, R. F. D., Minden, La.

AN OPPORTUNE BUT CRUCIAL HOUR.

It is doubtful if Methodism ever confronted a situation of such far reaching possibilities as it now confronts in its educational work. The loss of Vanderbilt University stirred the great heart of the Church to its depths. The General Conference convened at Oklahoma City at an opportune time. It was far enough away from the decision of the Supreme Court of Tennessee for the atmosphere to clear and for the Church to find its bearings, and yet not sufficient time for the zeal of the Church to cool and lose the momentum which that seemingly untoward event furnished. The greatest minds of the Church, under the impulsion of the most intense interest, grappled with the situation and evolved an educational policy that challenges the admiration of the entire Church, and elicits its earnest endeavor to carry it forward to completion.

Those of us east of the Mississippi River are directly concerned with the establishment of Emory University, Atlanta, Ga. A good beginning has already been made, but it is only a beginning. Its growth has been marvelous to this time, but there has not yet been time enough to do more than make a beginning. The munificent gift of Mr. Asa G. Candler sounded a buzle call to the whole Church and inspired confidence in the success of the undertaking. The City of Atlanta is now in the midst of a campaign to secure $500,000 for this institution apart from the gift of Mr. Candler, and the news comes to us that the success of this undertaking is already assured. Plans have been formulated, and will soon be in operation, to raise a million dollars from Georgia Methodism outside of Atlanta to keep the movement moving for a great University there. These things show how the people around its home look upon this new child of the Church.

But Emory University is not a Georgia institution. It belongs to the whole Church, and our entire territory east of the Mississippi must rally to its support. We will all be its beneficiaries. The North Carolina Conference is as truly, and as intimately related to this University as are the Georgia Conferences; that is, in its university work. We have Trinity College to do our academic work, and there is none better anywhere. With a pardonable pride we claim to lead the Church in this field of educational work, and we believe that this is generally conceded. Of course, in her field she stands first and last and everything with us. But this will not interfere with our fealty and loyalty to the great policy of the Church in the establishment of Emory University. The North Carolina Conference will do her part in this great movement.

The financial depression, caused by the first shock of the war, has lifted and the business world is rapidly adjusting itself to the new conditions. The educational world has a similar readjustment to make. The shock of this same war has shattered the foundations of the great universities of Europe. Many of their students and teachers are in the trenches, and many of them will never come back. The desolations of war will leave these institutions with depleted treasuries, and they will be in the midst of a demoralized country that will not be able soon to re-establish them. Our students can no longer look to them for the work which they have hitherto done. If the war should stop to-day, it would be generations before they could hope to come back to their old position of leadership in the education of the world. The universities of the North in our own country are not able to carry the added burden which this situation will throw upon them. The South is thrown back upon her own resources for this work as she has never done before; and under our own Southern skies we must build institutions of learning that will furnish our youth with the fullest training and the highest culture.

A deeper reason still for this work, that should appeal to the great heart of the Church, is the type of religious life that still holds its ground in the South. The eternal verities that lie at the foundation of our holy religion are more surely believed among us than among any other people on the face of the earth to-day. This may be in some measure a result of our provincialism; but, if so, it is one for which we can never be too grateful. The subtle infidelity of a rationalistic theology has influenced these Southern States in smaller measure than any other country of which we know. Our theology has not yet been bleached of its blood, and our religious conceptions robbed of their spiritual content, and our religious life despoiled of its supernatural dynamic to lift men to the higher altitudes of moral excellence. Influences tending strongly in this direction were being generated all over the continent of Europe, and were spreading like a deadly miasma over our own land. The theological thought of the world seemed drifting from the standpoint of a Revealed religion, made known to us from a supernatural source and bringing into our daily experience a supernatural power that should give men the victory over evils which they could not conquer in their own strength; and instead of this we were substituting a theology in which God had a small place and discovering a religion evolved out of the processes of man's own development. We have often thought in these recent months that the European war is God's answer to that sort of thing. It may be that He is allowing Europe's soil to be drenched in the blood of its choice youth, and her high seats of learning despoiled of their prestige, that He might save for himself a spot here in this sunny southland where He could erect anew an altar of worship stained with his own blood, and create a new leadership for the world that would acknowledge the sovereignty of his own mighty personality.

Now this movement of our Church to construct anew our educational policy at a time like this, and in the presence of this changing order in the world's educational life, is the providential doorway to Methodism's leadership in the new era that is before us. This throws upon Methodism a tremendous responsibility. Who knows but that we have come to the throne for such a time as this? It has been the fortune of Methodism to move in the light of world visions. Her human founder declared that the world was his parish, and our Church has ever had the vision of a world-wide mission of the gospel. Our Christ, as we have understood it, never died for anything less than the redemption of all men, and we have led the world to believe that the atonement is sufficient for the salvation of every man. Methodism has never failed in her world-wide purposes, and she will not fail in this hour of educational crisis. This country must be saved from the perils of a secularized educational policy, and Southern Methodism must lead the way. It is for this that we are building. Brethren, let's go to the task.—Raleigh Christian Advocate.

WORTH THINKING ABOUT.

Morality in writing! Did you ever think of it? We are not speaking of the subjects discussed by writers, but just simple handwriting. Is there any morality in this? Certainly there is. Every one who has once learned to form the letters of the alphabet commits a crime when he writes so carelessly that another cannot read easily and certainly what he has written. Bad writing grows out of selfish carelessness and indifference to the interests of others. When the writer forms his letters so carelessly that he who receives his communication must take fifteen minutes to read it, when it should be read in five minutes, he has stolen ten minutes of the time, to say nothing of the irritation caused. Every business man knows that many hours of valuable time are stolen from him in this way. When manuscript is prepared for the printer in this careless way, the typesetter must waste much time in deciphering it, and at last only guess at its meaning. Then the proof-reader must lose more time in guessing whether the typesetter was right or not. All this wasted time must be paid for, but the careless writer who has stolen this time does not pay the bill. And if the guessing is not correct, and the letter is not properly answered or the communication is not properly printed, the writer is much offended and gets mad because mistakes were made. Then letters of explanation must be written. The writer never realizes that the bad writing is responsible. The careless writer not only violates the Eighth Commandment, but he also violates the Golden Rule, for he certainly does not do to others as he would have others do to him. Moral: take time to write carefully or get a typewriter.—Presbyterian of the South.

OUR CHURCH.

Dedicated to the Carrollton Avenue, Methodist Episcopal Church, South, on its Thirtieth Birthday.

By Miss Ellie Carver Jamieson.

We love our blest house of prayer
Because we meet our Father there.
Sometimes sin is our only plea,
But still He waits for you and me.

He waits for us—oh! Love Divine,
This precious promise yours and mine.
He bends a tender, list'ning ear,
Our pray'rs to grant, our praise to hear.

Before we ask He knows our needs,
But waits our hungry souls to feed;
He bids us hear His message sweet
And tarry at the mercy-seat.

Together round His throne we wait,
And plead our cause for Jesus' sake;
He knows, He sees each heart's desire,
And gives us what our wants require.

Dear Heav'nly Father, hear our plea:
In tender mercy grant that we
Together may behold Thy face
And sing the story saved by grace.

And when the Church for whom Christ died
At last becomes His holy bride,
May we, a firm, unbroken band,
Eat the blest supper of the Lamb.

Feb. 18, 1916.

It costs the United States Government $7,000,000 a year to finance its printing plant, which is said to be the largest in the world. At the present time a great waste is occasioned by the fact that each Congressman supplies his constituents with such publications as are placed at his disposal, whether they are of interest to them in their work or not. A bill has been introduced in Congress to remedy this by letting each representative have sent out as much as $1800, and each Senator as much as $2200 worth of such documents as he thinks will be of interest to the people that he represents. Should this bill be passed, the full amount allowed each Congressman can then go for one or more publications as his judgment may deem best.

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Our Advocate Campaign

We give below the number of new subscribers to the Advocate that have been sent in during the months of December, January, and February. The figures speak for themselves and no comment is needed. We will only say that the first months of the year are the best in which to work for the Conference organ, and that it is quite as important for renewals to be secured in every charge as it is to get new subscriptions. The latter only, however, are given in this exhibit. The next statement will be published in our first issue in April.

North Mississippi Conference.

Aberdeen District—	
W. N. Dodds, Verona	5
J. W. Raper, Houston	7
R. M. Evans, Calhoun City	10
O. W. Bradley, Tupelo	10
Total	32
Durant District—	
Rev. S. A. Brown, Kosciusko	9
J. I. Almond, Durant	1
W. J. O'Bryant, Lexington	3
V. C. Curtis, Lexington	10
G. W. Gordon, Noxapater	3
J. T. McCafferty, Empora	2
F. A. Howell, Durant	1
W. F. Rogers, Sallis	1
T. L. Oakes, McCool	1
Total	31
Columbus District—	
L. P. Wasson, West Point	1
T. E. Gregory, Caledonia	1
Total	2
Corinth District—	
W. C. Carlise, Guntown	3
J. M. Wyatt, Booneville	7
A. J. Henry, Mantachie	4
S. L. Pope, New Albany	1
M. E. Scott, Marietta	7
D. R. McDougal, Kossuth	5
B. P. Fullilove, Rienzi	2
Total	29
Holly Springs District—	
A. S. Brisco, Lamar	6
C. T. Floyd, Holcomb	2
Total	8
Sardis District—	
F. H. McGee, Independence	2
A. M. Bennett, Sarah	2
J. H. Patterson, Tyro	1
Total	5
Winona District—	
W. S. Lagrone, Drew	7
O. L. Savage, Webb	11
J. H. Smith, Carrollton	1
D. R. Rogers, Sumner	1
J. H. Mitchell, Indianola	5
Total	25
By Districts—	
Aberdeen	32
Durant	31
Columbus	2
Corinth	29
Greenville	0
Holly Springs	8
Sardis	5
Winona	25
Total	132

Mississippi Conference.

Brookhaven District—	
N. B. Harmon, Magnolia	1
I. L. Peebles, Wesson	1
R. H. Barr, Barlow	1
Total	6
Hattiesburg District—	
T. W. Adams, Court Street, Hattiesburg	5
J. W. Ramsey, Heidelburg	2
J. M. Lewis, Prentiss	1
R. T. Nolen, Williamsburg	3
W. M. Williams, Collins	6
M. L. Burton, Richton	1
Total	18
Jackson District—	
J. F. Campbell, Benton	1
R. E. Rutledge, Vaughan	3
W. M. Sullivan, Yazoo City	1
M. F. Adams, Flora	3
M. M. Black, Canton	5
Mrs. S. T. King, Pelahatchie	3
Total	16
Meridian District—	
J. L. Decell, Waynesboro	22
Total	22
Port Gibson District—	
J. W. Price, Hermanville	3
B. W. Lewis, Utica	1
E. L. Alford, Anguilla	1
Total	5
Seashore District—	
Rev. P. H. Grice, Mentorum	11
Rev. H. J. Maddox, Biloxi	1
Rev. J. R. Jones, Gulfport	1
H. F. Tolle,	1
Total	11
By Districts—	
Brookhaven	6
Hattiesburg	18
Jackson	16
Meridian	22
Newton	0
Port Gibson	5
Seashore	14
Total	81

Louisiana Conference.

Alexandria District—	
J. H. Montgomery, Simmsport	1
Robt. Randle, Harrisonburg	2
Total	3
Baton Rouge District—	
C. A. Battle, Baton Rouge	1
T. M. Babington, Franklinton	1
R. V. Fulton, Zachary	3
J. R. Murphy, Baton Rouge	1
J. B. Fulton, Baker	1
Total	16
Monroe District—	
George Fox, Monroe	1
H. B. Thomason, Winnsboro	5
W. J. Porter, Sicily Island	1
J. R. Roy, Gilbert	1
Total	8
New Orleans District—	
P. O. Lowrey, Donaldsonville	1
Total	1
Ruston District—	
J. F. Dring, Ringgold	6
J. M. Henry, Ruston	1
T. J. Martin, Jr., Ringgold	2
Total	9
Shreveport District	
J. C. Price, Ida	2
Total	2
By Districts—	
Alexandria	3
Baton Rouge	16
Lafayette	0
Monroe	8
New Orleans	1
Ruston	9
Shreveport	2
Total	39

RELIGIOUS CONDITIONS IN CALIFORNIA.

Some weeks ago Rev. Carlton D. Harris, the accomplished editor of the Baltimore Southern Methodist, after a visit to California, wrote as follows concerning the religious conditions existing in that State:

"Californians never cease to boast of their incomparable climate and the people who move there soon become intoxicated with the same metaphorical spirit. We heard of a man who went West for his health, and in the first letter that he wrote back to his friends he said that he was ten years younger; in the second he wrote he was ten additional years younger. Then there was a silence and his friends wrote to know what had become of him and learned that he had died of Cholera Infantum.

"But we never heard any Californian boast of the growth and power of religion, or the victories of the Church. The nomenclature of the country would lead one to believe that religion would find a congenial atmosphere there. Everywhere there is Saint this or Saint that. Many of the largest cities begin with 'San' or 'Santa,' one meaning 'saint' and the other meaning 'holy' in Spanish. The Santa Fe Railway has a train called the 'Saint' that runs from San Francisco to Los Angeles, and one that returns called the 'Angel.' There are more saintly names and less saintly people in California than any country we ever saw. One reason is that owing to the climate it is difficult to get people indoors to church. We would suggest open-air services. We met a gentleman who was an official in his church when he lived in the East, who confessed that he had not been to church for two years. He said Sunday was the day to take trips and worship Nature's God. That is a good way to become an infidel, for Nature does not sufficiently reveal the God for whom the soul longs. It goes without saying that in the cities theaters and almost everything else are open on Sundays. At Los Angeles one night several of our young people strolled into a dance hall near our hotel and heard the manager announce through a megaphone that a dance would be held there Sunday night for which fifty cents admission would be charged, and the proceeds would be devoted to the Methodist Hospital. When we spoke of this to a prominent Methodist, he said that a well-known Methodist clergyman of Detroit preached every Sunday night in the hall following the dance, and the dancers in consequence were friendly to the Methodists. Now, what would John Wesley say to such a mixing of the world and the Church? There seems to be no antagonism to the Church in the West, but simply an overwhelming desire on the part of the people to lead a careless, happy-go-lucky life, as far as religion is concerned."

From the foregoing it would seem that the religious conditions in the greatest State of the Far West are most deplorable. Yet there are some who apparently would have the Churches to come to that section to learn how to do modern and effective religious work. A good answer to make to such suggestions is, "Physician, heal thyself." When it has been shown that the use of God's house for grand opera and moving pictures shows on the Sabbath, and for concerts, minstrel exhibitions, and various kinds of secular things during the week, have Christianized the people on the Pacific slope, it will be ample time to consider the question of adopting these methods in the East.

IN MEMORY OF REV. G. W. BACHMAN.

By Mrs. H. B. Perritt.

Thou art gone, but not forgotten'
We who loved thee, love thee still,
Though we bow in meek submission
To our Father's blessed will.

Far above the purple ether,
Far beyond our human sight,
Thou art gone to seek a mansion
In a city fair and bright.

Thou hast passed beyond the portals
Of that blessed heavenly home,
Where no sin can ever harm thee,
Where no sorrows ever come.

Thou art walking with the Savior,
Thou hast seen the Father's face,
Thou dost now behold the glory
Of the millions saved by grace.

How I wish we might behold thee
In that land beyond the skies,
Where the flowers bloom forever,
Where the daylight never dies'

Could we see what thou art seeing,
Could we know what thou dost know,
Would we grieve that thou hast left us?
Would we have thee back? Ah, no!

Though thy body now art lying
'Neath the cold and silent sod,
Yet again we shall behold thee
In the city of our God.

Colfax, La.

Secular News

By R. E. Meek.

The sleeping porch fad seems to have about spent its force.

Henry James, the American author who became an Englishman, is seriously ill.

The manufacture of automobiles now ranks fourth among the industries of the United States.

As a result of the European war the diamond industry has probably suffered more than any other.

Small buildings in Sweden are constructed of bricks made from peat, which is also of value as fuel.

In greater Berlin the weekly consumption of butter has been limited to one-fourth a pound per person.

In the State of Ohio $1,000,000,000 is invested in school property. This is a showing worthy of a great State.

Elections will be held throughout Mexico on the first Monday in July, and the first Carranza Congress will convene on Sept. 16.

According to the Census of 1910 there are 246 cities in Texas with a population of from 1000 to 5000; of this number, 185 are dry and 61 wet.

There are now living three former Vice Presidents of the United States: They are Levi P. Morton, Theodore Roosevelt, and Charles W. Fairbanks.

Theodore Roosevelt has written a new book, entitled "Fear God and Take Your Part," in which he discusses national and international questions of the present day.

Nearly $3,000,000 has been sent from the United States for the relief of the Jewish war victims in Russia, Austria-Hungary, Poland, Palestine, and in other countries in the war zone.

The National Convention of the Progressive Party will be held in Chicago on June 7. New York State will have 47 delegates, New Jersey 15, Connecticut 7, Massachusetts 18, and Michigan 26.

Two bills—one proposing the purchase of Lower California, and the other of that strip of it which shuts the United States off from the Gulf of Mexico—have been introduced in Congress.

Within four years the Philippine Islands will receive their independence. It is thought by the Democrats that at the end of this time they will be able to govern themselves in a satisfactory manner.

Hon. George T. Marye, the ambassador of the United States to Russia, recently resigned, ill health being the reason given for the act. Ex-Governor Davis R. Francis of Missouri has been appointed to the place thus made vacant.

During the years 1913, 1914, and 1915, 76 Americans were killed in Mexico as a result of her internal disorder. This does not include the 20 resident Americans and the 16 soldiers of the United States Army that were killed on our own soil.

In England all physicians under 45 years of age who can be spared by the communities which they serve are requested by the Government to put themselves at the disposal of the authorities and to take a commission in the army or navy if required.

A naturalist has announced that the busy bee works only three hours out of twenty-four. If this be true the nice little saying, "How doth the busy bee improve each shining hour?" should be heard no more, and the expression "as busy as a bee" will lose much of its force.

An ax, said to have been the one which Lincoln used in splitting rails, was recently brought to the attention of the general public by its owner, a citizen of a Missouri town. If genuine, this ax and the rails that were split with it, probably played quite an important part in the formation of Lincoln's character.

Presumably in order to distinguish corresponding hours of day and night without the use of a. m. and p. m., Denmark adopted the twenty-four hour system this year. Two o'clock p. m. is to be 14 o'clock and so on, midnight being 24 o'clock. Before we know it, this novelty will be advocated by some Quixotic American.

To-day the British Navy is twice as strong as the combined navies of Germany and Austria, which now double the fighting power of the United States Navy. The French Navy is from 15 to 25 per cent stronger than our Navy. It is much to be regretted that so great and glorious a nation as ours should not be better represented on the high seas.

In the United States a million and a quarter dollars have been deposited in the school savings banks by 217,000 pupils. Americans are far too extravagant, and if those now growing up are taught to be thrifty, it will help our country in the years to come when its population shall reach a height at which extravagance can no longer be indulged in without going into national bankruptcy.

The commission for the relief of Belgium has sent the Belgians 296,000 pairs of shoes since the beginning of its winter campaign. There were 100,000 pairs for women, 60,000 pairs for children, 48,000 pairs for boys, 18,000 pairs for girls, and 40,000 pairs for men. Twenty-five thousand dollars worth of leather was also sent for use in mending old shoes and for placing leather on wooden soles.

LOUISIANA WOMAN'S MISSIONARY CONFERENCE.

By Mrs. C. F. Niepergall.

Water, water everywhere, it seemed, with just a thin, black, snake-like line showing where the track curved ahead; delays and inconvenience, all the usual trials of the traveler at high-water time, were the experiences of the majority of the delegates to the annual meeting of the Woman's Missionary Society, held in Ruston February 11-15. However, in spite of all these things, the meeting was one of the most successful in the history of the Society. Over one hundred women from all parts of the State enjoyed an unusually large, helpful and spiritual session, as well as showing their hearty appreciation of the splendid hospitality of Ruston homes.

Mrs. Bessie Lipscomb, home-base secretary, and Miss E. Haskins, editor of the "Young Christian Worker," came down from Nashville, and did much toward making the meeting one of interest and helpfulness.

The daily Bible lessons, led by Mrs. George S. Sexton of Shreveport, showed the thought and consecration of one who lives close to the Master and led all who listened "into the secret of his presence," where vows of loyalty and better service were renewed.

Reports showed increased interest along all lines, and this report was verified by the increase shown in the finances.

A campaign for new auxiliaries, new members, and a re-awakening of old members is being launched, this movement to culminate in May in a "whirlwind" campaign. Every Auxiliary is urged to begin this campaign now.

Printed on slips of blue paper and scattered throughout the audience at the various sessions was the Rally Song for the young people:

"Hear the Rally cry of Jesus;
Follow me, disciple true;
Do not fail in love or service.
For the Lord hath need of you."

The "Lord hath need of every woman," and the rally cry has gone forth from the meeting at Ruston: **Let none fail him in the love and service for which he asks.**

A WORD CONCERNING THE MINUTES.

Dear Dr. Meek: As Editor of the Louisiana Conference Minutes, I claim the privilege of a word.

The brethren have been kind and indulgent with me and the comments I hear are in the main quite kind; but occasionally I hear an under note not so kind. Sometimes it is the Editor and sometimes the printer who is blamed. Both have tried to do their duty, but were hampered by reason of others, and thus the delay in getting them out.

Our unusually efficient Secretary was rushed with work after Conference, having to visit several other Conferences, and hence placed the proceedings of the Louisiana Conference in our hand some four weeks late. For this he is not responsible, having done all that he could under the pressure.

The statistics had to be held up until the statistical secretary could correspond with the presiding elders and secure correct reports from many charges in each district.

Much, if not all, of the apparent decrease in our reports at Conference was by reason of mistakes in the reports made by pastors.

When report blanks are filled in during the sessions of the Conference, and with one's knee used as a table, many mistakes must occur.

Thanking the brethren for their considerateness,

I am sincerely,

JNO. F. FOSTER.

OUR SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1916:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $2 or under. Do not send us a check for $1, as it will only be credited as 90 cents. Banks will give you exchange on New York or New Orleans for the asking.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

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The Home Circle

WANTED!

"Wanted! young feet to follow
Where Jesus leads the way,
Into the fields where harvest
Is ripening day by day;
Now, while the breath of morning
Scents all the dewy air;
Now, in the fresh, sweet dawning,
O follow Jesus there!

"Wanted! young hands to labor;
The fields are broad and wide,
The harvest waits the reaper
Around on every side.
None are too poor and lowly,
None are too weak or small,
For in his service holy
The Master needs them all."

HOW ABE BECAME A LAWYER.

He was sitting in front of his country store one sultry day in the early summer of 18—. Long, lank slab-sided, Abe was a fair type of the pioneer Kentucky youth of the early days of the century. He had gone into the country-store business because that was the thing that happened to turn up when he was "out of a job." How he chanced to come to that particular town in Illinois from his native place in "Old Kaintuck" it would take too long to tell. Suffice it to say that there he was, and there he expected to stay indefinitely. But something occurred on this sultry afternoon that completely changed the current of his life.

Nothing had happened for a good half hour, and Abe was beginning to think that trade was rather more than dull, when all at once a nondescript vehicle hove in sight—a sort of improvised "prairie schooner"— and bore down on the store. As it came in front of the rude porch, the schooner halted, and a man, whom Abe recognized as a small and very shiftless farmer who lived some distance out of S———, peered out from behind the canvass cover and said:

"Hello, Abe!"

"Hello, Joe! Where are you bound for in that outlandish old rig?"

"Wal, I've kinder petered out on th' ole farm, an' I thought 's haow I'd try it a leetle further west. So we've pulled up stakes an' er a-going' ter see what we kin dew sum'ers else."

"Well, now, I'm sorry to hear we're going to lose you. Can I do anything for you?"

"Wal, nothin' much in perticler; but I've got a bar'l here in th' waggin ther's rather in th' way—takes up a tarnal sight er room for the truth ont—n' I'd like ter' git shet uv it. What'll ye gimme fer 't?"

"Well, I dunno. What's in it?"

"Wal, a leetle o' most everythin.' Gimme fifty cents, an' take her."

Abe was as good-natured as he was tall, and this is saying a good deal, for he was six feet four in his stockings. Without further parley, for he was willing to do the old farmer a good turn, he went into the store, and in a moment returned with a Spanish half-dollar, which he exchanged for the "bar'l," and after a hearty farewell, the emigrants started on their hopeful westward way to further hopeless wrestling with the fate of the lazy and shiftless, and Abe was again alone. He rolled the barrel into a corner of the store, and soon forgot all about it. And there it stood unnoticed for many weeks.

Toward the end of summer there came another day when business was slack. Nobody seemed to want anything at the store that day, and after "slicking things up," and lounging around for a while in idleness, Abe bethought him of the "bar'l" in the corner, and concluded, as he had nothing else to do, that he would investigate its contents. Wheeling it out by the door, he took out one worthless bit of rubbish after another—odds and ends that even the close-fisted old farmer had no use for—till he came to the very last of the contents a large, well-worn volume, which first attracted his attention by its weight, and then, as he carelessly opened it, by the first words that caught his eye.

"Blackstone's Commentaries." He had heard the name, but never had seen the book before. He glanced at the opening words, and was captivated by the style. Tumbling the other contents of the barrel back again, he sat down to read. Soon he was completely absorbed. Hour after hour he read, every moment becoming more deeply interested. And when at last some one came in to make a purchase, Abe could hardly pause long enough to attend to the customer, who was greatly mystified by the unusual curtness of Abe's replies to the current chaff of the day.

From that time on every spare moment was devoted to the reading of the fascinating volume—more fascinating to this gawky youth of the prairie than were ever "Robinson Crnso" or "The Arabian Nights" to the schoolboy of the more favored cast. He read and re-read, until he had not only mastered the contents, but had nearly learned them by heart.

The fall political campaign came on, and the "boys" chose Abe as one of the delegates to the Whig county convention. During the progress of the convention, while waiting for committee reports, some of the boys thought it would be fun to get Abe to make a speech. They had never heard him make one, but they all knew him for an extremely entertaining talker, and a story teller of singular fluency and humor, when sitting in the store on long winter evenings. So they began to call for him, and at last, with many protestations, he was persuaded to mount the platform. To the surprise of everyone, he made the speech of the day, and was rewarded with a perfect tempest of applause.

At the close of the session, a fine-looking old gentleman approached him. Abe knew him by sight and reputation, but had never spoken to him. He was a judge, and the leading lawyer of all that part of Illinois.

"Abe," said the judge, "you ought to study law."

"I?" replied Abe, in astonishment. "Why, I never thought of such a thing. And besides, I can't afford it."

"Yes, you can," persisted the judge. "You just go home, sell out your business at once, and come into my office at ——— and read law. It won't cost you anything but your board, and at the end of six months I'll admit you to the bar."

Overwhelmed with astonishment, but delighted beyond all measure, Abe did as he was bid, and in six months, as promised by the judge, he was a member of the Illinois bar, and launched on a career that placed the name of Abraham Lincoln among the highest on the roll of "the few, the immortal names, that are not born to die."

* * * * * * *

Now this is, let me tell you, in all the essential particulars a true story. It was told to a friend of mine by Mr. Lincoln himself, who said that the finding of that volume of "Blackstone" was the turning point in his life.—T. O. C., in the Examiner.

HER DAUGHTER'S BIBLE.

"There's only one thing more," said Mrs. Allen, as she consulted her shopping list. "Dorothy wants a Bible for a birthday present. An inexpensive one will do just as well, of course, until she is older."

"May I tell you a story?" asked Mrs. Foster. "When my daughter Gladys was ten years old her grandmother gave her a Bible for a Christmas present. The gift was so attractively bound that I thought of asking Gladys to lay it aside for a year or two, and carry a cheaper Bible to Sunday school; but somehow I neglected to do so. One Sunday afternoon several months later Gladys came to me in great distress. 'O mother,' she cried, 'I've lost my precious, precious Bible!' I put the baby in the crib and joined in the search. When at last we found the lost treasure, my daughter gathered it to her breast.

"'Now I can mark another love verse,' she said rapturously as she opened a box of crayons. 'Mr. Rollins explained it to us in church. I've got thirty already.' And she turned to the fifteenth chapter of St. John and placed a red dot beside the 'love verse'—the text of the morning's sermon.

"'What are the blue dots for?' I asked as she turned several leaves.

"'Oh, these are the prayer verses,' was the quick reply, 'and the bright orange ones are the faith verses, and, O mother, there's your favorite verse marked with a yellow star.' I took the Bible and read, 'When thou passest through the waters, I will be with thee,' and I well remembered the hour when I repeated those words to Gladys. My mother was severely ill at the time. 'And there's Mr. Rollins' favorite verse,' the child went on, 'and my Sunday school teacher's, and Aunt Ellen's, and grandmother's—and here's mine!' she finished triumphantly as she turned to the beautiful words, 'Suffer little children.'

"As I felt the touch of the soft leather and noticed the quality of the paper, I was grateful to the wise grandmother who chose a Bible that would stand many years of constant usage. No other Bible would ever mean so much to my daughter as the one with which she was growing up."

"How many things there are for mothers to learn!" said Mrs. Allen, softly. "We will select Dorothy's birthday present together."—The Youth's Companion.

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Editorial

A MISLEADING DISPATCH.

A few days ago, when a conference on Methodist Unity (not officially authorized) was being held at Evanston, Illinois, a sensational report of what was said concerning the so-called "questionable amusements" was sent out by the Associated Press—the names of Bishop Collins Denny, Dr. F. S. Parker, and Dr. W. F. Tillett being given prominence in it. We are carrying on another page a communication from Dr. Parker, in which he disclaims the extreme statements accredited to him, and affirms that the whole occurrence was much misrepresented by the widely published press dispatch. We had but little doubt when we saw the alleged utterances of these brethren in the public prints that they were garbled and misleading, and we are glad to know that this is true.

We have received several articles for publication dealing with this dispatch, but we are printing only one of them—that of Mr. L. P. Brown, of Meridian, Miss., which does not discuss the now discredited statements scattered abroad, but the principle involved, for which some of the brethren from the South seem to have stood, namely, that Methodists in their Book of Discipline should not specifically condemn dancing, card-playing, and theater-going. We regarded this as a matter of such importance that we felt it would be improper not to let Brother Brown express himself on the subject, and we permitted the garbled Chicago dispatch to be reproduced in his communication (knowing that the disclaimer would follow), because it was necessary to make it intelligible—we thought also it might make Dr. Parker's statement somewhat clearer to our readers.

We desire also to state, in this connection, that we stand squarely with Brother Brown on this issue; and, since what is affirmed to be the sentiment of our Church concerning this question is apparently being used to aid that element in the Northern Methodist Church which is seeking to strike out of their Discipline the chapter on worldly amusements, it is our purpose to discuss this matter at some length in the next issue of the Advocate.

As a matter of fact, our Church has never expressed herself adversely to cataloguing specifically dancing, card-playing, and theater-going as things to be avoided by her members. For sixteen years—from 1890 to 1906—she carried in her Discipline an explicit and emphatic chapter on the subject, and the manner in which it was gotten rid of is a story that we think the whole Church needs to know.

For our part, we hope that the Northern Church will stand firm in its present position, as it did at the General Conference of 1912, after a protracted and stormy debate, and that our next General Conference will replace in our Book of Discipline the discarded chapter, or one similar to it. If the Evanston incident shall serve to focus the attention of Southern Methodists upon the situation that our Church is now in respecting this question, it may, after all, do great good.

AN ARTICLE WORTH READING.

We are carrying on another page an article, entitled "The Evil of Improperly Forcing a Harvest," which we hope will be carefully read. In our judgment, it emphasizes an important truth which ought always to be kept in mind by Christian workers, and **especially by Christian ministers.** To be sure, one cannot be too zealous and constant in one's efforts to win immortal souls to Christ, but it does not lie within man's power to regenerate men, nor is it his province to tell when that great work has been wrought in human hearts. Human agency, of course, usually has a part in opening the way for the operation of Divine power, but the Holy Ghost must effect the new birth, and testify to the changed soul that it is a new creature in Christ Jesus.

The practice of placing little emphasis upon the necessity of regeneration and hurrying people by various enticements into the Church is, we think, one of the growing evils of our time. It was, in our opinion, an unfortunate day for Southern Methodism when the rule of receiving members "on probation" was swept away. It was argued when this requirement was repealed that a pastor could still stop members at the door of the Church until he was convinced that they were properly instructed and prepared to be received; but, as a matter of fact, this is very rarely done. The average Church member has but little appreciation of the true significance of the solemn vows which he assumes; nor is he, in most cases, made to realize, as he should be, that the ordinances of the Church will be of little value to him except as they may lead him into a vital union with Christ and a conscious and increasing experience of grace resulting therefrom.

We confess to a strong dislike for a "mathematical" Christianity—setting out with a proclaimed purpose to save 100 souls in one place and 200 in another. Why not set out modestly, yet determinedly, to seek and save all the lost, if possible, and trust "God to give the increase."

The Church needs ministers who are Christ like enough to prefer to labor faithfully and fail, rather than to adopt spectacular and high-pressure methods and win meretricious success.

LEAVES THE SOUTHERN METHODIST CHURCH.

Dr. Richard Wilkinson, formerly pastor of our Church at Aberdeen, Miss., and of the Rayne Memorial Church of this city, and who also served for a brief period our Church at Monroe, La., announced to his congregation at Petersburg, Va., a few days ago his purpose to leave the Methodist Church and become a minister in the Protestant Episcopal Church. Dr. Wilkinson gave as his principal reason for this action that he felt that he could accomplish a larger amount of good in a settled pastorate than was possible under the four-year limit existing in our denomination. We cannot but wonder if Dr. Wilkinson felt, apart from this objection, a strong attachment to Methodism, why he did not cross over the near-by boundary line and unite with the Northern Methodists, as he was about to do some years ago, since they do not have a restricted pastorate. Being an Englishman, it is not presumable that he has any special aversion to the sentiments and ideals of the people across the Ohio.

However, one has a perfect right to unite with any Church that one may prefer, and we have no disposition to cast stones at Dr. Wilkinson for betaking himself to another fold. Methodism has been giving not a few members and ministers to other denominations ever since it has been in existence, and has yet continued to outstrip them all. We wish our brother well in the ecclesiasticism with which he has now connected himself.

We note that Dr. James Cannon, the Editor of the Baltimore and Richmond Christian Advocate, takes Dr. Wilkinson's exit from our Church as an incitement to write editorially at some length in favor of doing away with the time limit in Southern Methodism. For our part, we sincerely hope that this will not be done; for we believe that when the time limit is removed, the very heart will be taken out of our splendid itinerant system. Any one who reads the Northern Church papers knows that it is not an uncommon thing for a pastor in our Sister Church to be advertising publicly for an exchange of pastorates with some other brother; and even so great an authority as Bishop Berry recently wrote the following, in a brilliant cluster of paragraphs, in Zion's Herald: "**It is reported that a few Methodist Episcopal churches will allow the Bishop to appoint the minister this spring.**" Do we desire such a situation in our Church?

Of course, it is said that the Bishop may still remove the preachers annually; but it would be made much more difficult for them to do so. Bishop McTyeire, who lacked much of being a weak man, in discussing this question, said: "If the people want the Bishops to move the ministers they must keep them movable." But it is said that more changes take place without the time limit than with it. This may be true, for a time, as respects a certain grade of appointments; but, if we may believe what we read, it is not true of the stronger and better charges. We have seen it stated upon what appeared to be dependable authority that the more gifted men soon find their way to the more desirable places and anchor themselves in them. Most any pastor of any shrewdness and force can so build up things about him in a charge, if he wishes to do so, that he can not be taken away without a disturbance.

We do not believe that it can be shown that Southern Methodism is suffering in the cities because of the time limit. She is fully abreast of other denominations in nearly all the leading municipalities of the South—in Memphis, Dallas, Houston, Birmingham, Atlanta, St. Louis, Nashville, and others. Even in New Orleans she is not by any means the hindmost Protestant denomination.

We believe it would be far better to extend the time limit to six years and make it universally apply, than to repeal it.

SOME SIGNIFICANT FIGURES.

The Central Christian Advocate (Kansas City) of February 16 hands out the following sobering figures:

"Taken together, the candy and gum bill of the American people exceeds a hundred million dollars a year. Speaking exactly, the census figures show that $78,000,000 a year is spent for candy, whilst the amount paid all preachers, priests and rabbis is $69,677,587 a year. The national chewing gum bill is $25,000,000 a year, while the Baptist, Presbyterian and Congregational Churches pay their preachers $22,823,000 per year. The soda water bill for the United States amounts to $120,000,000 a year, more than is spent by the entire Christian Church for all purposes. The jewelry bill is $800,000,000. These luxuries—soda water, gum, candy and jewelry—cost each family $13.70 a year. If the Churches assessed each family a minimum of $13.70 a year, there would be some one heard from; but when used for luxuries, soda water and candy there is no complaint."

Yet there are brethren not a few among us who are given to telling us how good humanity is and that the Millennium is almost at hand!

PERSONAL AND OTHER NOTES.

The Baptists are contemplating the establishment of a training school for Christian workers in New Orleans.

The pastors of the several Churches at Baton Rouge, La., have effected an organization. They will meet in consultation twice a month.

We are requested to state that the address of

Rev. M. G. Jenkins is now Minncola, Texas, instead of 59 Virginia Ave., San Antonio, Texas.

A meeting will be held in Shreveport on March 3 in the interest of a forward educational movement in Louisiana. Bishop Atkins is expected to be present.

From Hermanville, Miss., Rev. J. W. Price writes hopefully of the present status of his work and its future outlook. He speaks in terms of high appreciation of his people.

Rev. W. D. McCullough, of Iuka, reports that his work is progressing favorably in every respect, and that his Sunday school, especially, is growing. He is serving a delightful charge.

Bishop W. R. Lambuth was in New Orleans last week on his way back from the Panama Missionary Congress. He was expected, while in this section, to deliver a lecture at Lake Charles, La.

Things are continuing to go forward on the Utica (Miss.) charge, where Rev. B. W. Lewis is the popular pastor. Brother Lewis has our thanks for one new and two renewal subscriptions, forwarded on Feb. 21.

Rev. J. W. Ramsey, of Heidelberg, Miss., sends us some additional renewal subscriptions from his charge, and adds the following reference to his work: "Everything is moving along smoothly up this way, and I am already arranging my plans for my revival meetings."

Rev. K. W. Dodson, our pastor of Lake Charles, writes: "Bishop Lambuth was here yesterday, Feb. 27, and preached for us both in the morning and evening; we certainly enjoyed the great sermons. All standing room was taken in the church. It was a great day for our congregation."

The press dispatches have announced that, because of ill health, Rev. O. J. Chandler, our pastor at Alexandria, La., has asked to be relieved of his work. Brother Chandler was transferred from the Kentucky to the Louisiana Conference last fall. He had made a fine impression in his new field.

Rev. J. H. Mitchell, of Indianola, Miss., is, as usual, bringing things to pass in his charge. What a diligent worker he is! His optimistic report of what is going on will appear in the next issue of the Advocate. His good letter brought us a club of 5 subscriptions, for which we extend to him our thanks.

Mrs. Katie Burton Moore, widow of the late Rev. M. H. Moore, was married on Jan. 25, 1916, to Rev. J. R. McGlaun, of the Alabama Conference, their present home being at Coffeeville, Clark County, Alabama. This announcement is repeated, because when made in a former issue of the Advocate an error occurred in it.

It must be that there are some people who desire to write for the Advocate, who do not often read it. Otherwise, in view of our repeated announcements that we cannot use copy written with a lead pencil, they would hardly send us articles jotted down in that manner. This has been a rule of the Advocate office for decades.

Our long-time friend, Rev. G. W. Gordon, of Noxapater, Miss., has been looking after the interests of the Advocate in his rounds, and favored us a few days since with a club of 6 subscriptions. We dare say that his people are hearing some as good preaching with Brother Gordon as their pastor as they have heard in many a day.

Rev. D. R. McDongal, of Kossuth, Miss., writes: "The trend of the work here is upward along all lines, and the outlook is for the best year in the history of this charge. After the first quarterly conference, I expect to send you a report for your 'From the Field' department. I am working to secure a club of 10 subscriptions to the Advocate."

The Aberdeen District Conference will meet this year at Vardaman, Miss., and Rev. E. H. Rook, the faithful pastor, has extended the Editor a cordial invitation to attend. It would afford us much pleasure to mingle with the brethren in that part of the field on that occasion, but whether we shall be able to do so we cannot state at present.

Rev. J. R. James, of Abbeville, Miss., writes: "It is with sadness that we announce the very sudden death of Dr. A. T. Greer of our town, which occurred in Holly Springs on the night of Feb. 24. It shocked our entire community and brought over it a cloud of sorrow and grief." We regret to be apprised of this sad occurrence, and we extend sympathy to the bereaved.

After his good work in the recent excellent revival at Biloxi, Miss., Rev. S. E. Kirby, who is in much demand as a chorister in evangelistic services, returned to Little Rock, Ark., to be at home with his wife and children for a brief season, thus securing a well earned rest. Any one desiring to communicate with him may address him in that city, at 2018 West 8th Street.

We are indebted to the following friends for two or more subscriptions, sent in within the past few days: Rev. B. P. Fullilove, Rienzi, Miss., 2; Rev. R. V. Fulton, Zachary, La., 9; Rev. L. P. Wasson, West Point, Miss., 2; Rev. A. M. Bennett, Sarah, Miss., 2; Rev. J. W. Price, Hermanville, Miss., 6; Rev. M. E. Scott, Marietta, Miss., 2; Rev. R. M. Evans, Calhoun City, Miss., 2.

We noted some days ago that a Methodist Church had adopted the plan of having a grapophone sacred concert as a part of the service to help draw the people. Is not this a rather dangerous innovation. Some progressive brother might possibly want to go a step further and have the machine to deliver a sermon from some celebrity. Where then could be Othello's occupation?

We are indebted to Rev. J. T. Lewis, of Greenville, Miss., for a club of 9 renewal subscriptions. In his letter, Brother Lewis appends the following note: "I am enjoying the additional work necessary to keep things going on properly in my third year in this responsible charge." Brother Lewis is one of the most diligent and successful pastors in the North Mississippi Conference.

Rev. T. H. Lipscomb, of Starkville, Miss., and Miss Ethel Golden will be married at the parsonage at Boyle, Miss., on March 8, with Rev. E. M. Shaw officiating. Brother Lipscomb is one of the most accomplished and largely useful ministers in the North Mississippi Conference, and Miss Golden is widely known for her noble Christian character and good works. We extend in advance our heartiest congratulations and best wishes.

In a business letter, dated February 22 and bringing us two subscriptions, Rev. R. M. Evans, of Calhoun City, Miss., says: "Rev. R. P. Goar, whom I reported to you yesterday as being seriously ill with pneumonia, is much better. I went over to Pittsboro to see him this morning." We regret to know that Brother Goar has been sick, but are pleased to be informed that he is improving, and we trust that he will soon be entirely well.

In a personal note to the Editor, Rev. W. H. Coleman, of Shreveport, Field Secretary of the Louisiana Conference, says: "The outlook for the work of my office is exceedingly encouraging. I have met the heartiest co-operation and responsiveness everywhere." Our Sunday school interests in this State are most fortunate in having Brother Coleman to give his whole time to them. A more faithful and capable worker would be difficult to find.

Rev. H. B. Thomason, of Winnsboro, La., cheered the Advocate office a few days since with a letter bringing us a club of 10 subscriptions, with a handsome check to cover the cost. And to make his communication even more welcome he added the following statements: "The cashier tells me that it will not cost you anything to collect this check. I always feel that I have done something really good for a home when I place the Advocate in it."

We extract the following from a letter from Rev. V. C. Curtis, of Lexington, Miss.: "We are maturing plans to make an addition to our church building, which will give us nine more Sunday school rooms—these are very much needed. We hope to have this extension completed and a new heating plant installed before the close of the year. Brothers Gladney and Dietrich filled their engagements with us on Feb. 22. The attendance was good and the people were much pleased."

A communication from Rev. W. A. Freeman, of Dyersburg, Tenn., brings news of the death of Mrs. Sallie Amelia Newell, widow of the late Rev. T. J. Newell, which occurred at Paris, Tenn., on Feb. 6, 1916. This announcement will touch with sorrow not a few hearts in North Mississippi, where Brother Newell wrought efficiently as a Methodist minister for many years, and where Sister Newell had a large circle of friends. A memoir of the deceased from the pen of Brother Freeman will be published in the Advocate at an early date.

The Bulletin of the First M. E. Church, South, of Baton Rouge, La., for February 20 contained the following statement: "The pastor of this church desires to go on record as earnestly opposing the street fair attachment of the Parish Fair which was maintained last year, in the hope that a reform will be instituted in this direction this fall. Also the running of the Fair on Sunday, as was done last year, was in our eyes disgraceful." No "Illy-fingered Adonis of the pulpit," desiring a truce with everything going on, is Brother Battle. He believes in standing up for righteousness.

Rev. W. H. Saunders, of Fernwood, Miss., writes as follows: "Our first quarterly conference was held this morning, Feb. 26. There was a good attendance of the official members and the reports were up to the usual high standard of this charge. The Fernwood Church reported all the Conference collections paid in full. If the other two churches would make a pull to do likewise—and it would not really require much of an effort—we could wipe all the benevolences off the slate in the outset. Brother Selby, our presiding elder, was in fine spirits, and evinced his customary skill and ability in looking after the interests of the Church."

Rev. E. B. Randle, of Springfield, Ill., an esteemed minister of the Methodist Episcopal Church, and Rev. J. E. Scott, a well known missionary to India, who has been in the homeland for about five years and who is spending the winter in New Orleans, favored our office with a call one day last week. Brother Randle has lately spent four months at Hot Springs, Ark., in the interest of his wife's health, which we are happy to state is much improved. While there he preached several times for Dr. Copeland, pastor of our Central Church, of whose brotherliness he expressed a high appreciation. Mr. and Mrs. Randle will remain in New Orleans for a month or more. Their present address is 1531 Thalia Street.

Rev. J. A. Goad, of Myrtle, Miss., reports as follows concerning his work: "Our first quarterly conference was held last Saturday, Feb. 19. Rev. T. H. Dorsey, our new presiding elder, was at his best both in the pulpit and in the chair. He presides excellently and has a way of so impressing the officials with their responsibility to the Church as to dispose them to do their best. The board of stewards increased the assessment for the pastor over that of last year, and voted to expend $500 for the improvement of the parsonage. We have a good Sunday school at each appointment, and our prayer meeting is well attended. Our Epworth League has taken on new life and we are expecting much from our young people."

Rev. J. S. Purcell sends us the following note from Newton, Miss.: For the benefit of the many inquiring friends, will you please state that my wife, Leslie M. Purcell, who underwent four operations last Friday, Feb. 18, is much improved. She will remain at the Newton Sanitarium for some time. Dr. I. W. Cooper and Dr. W. G. Gill are great physicians and surgeons. We are very fortunate in having our dear friend, Miss Nevada Martin, a returned missionary, to care for our children while we are away from home. We are grateful to our many friends for their many kindnesses." It is with regret that we publish this account of Sister Purcell's serious illness, but we are much gratified to know that it is brightened by the prospect of her recovery.

Rev. J. H. Felts, presiding elder of the Holly Springs District, writes: "The work in this district has many features that betoken better things. My predecessor was a man of affairs. He wrought well—so well, in fact, that I can only hope to continue what he did. You, with all who know him, will regret to learn that Rev. L. A. McKeown, of Byhalia, has been quite sick for some twenty days. He is sitting up a little now, and his physician thinks that he may attempt to take up his work again by the first of March. The Lord may have made a finer man than Luke McKeown, but I haven't had the pleasure of meeting him. His people love him with a devotion that is beautiful." We do indeed regret to learn of the illness of this most worthy itinerant, who fully deserves all that Brother Felts says of him, and for whose complete restoration to health we earnestly pray.

The European War has been going on for about 18 months and during that time $27,051,000,000 has been spent and no decisive blow has yet been struck. Germany and Austria-Hungary have borrowed $10,862,000,000 of the money which has been spent, and England, France, Italy, and Russia have borrowed $16,199,000,000 of it. As a result of the war 2,990,000 men in the prime of life have been killed, more than 2,200,000 have been made prisoners, and more than 9,830,000 have been wounded temporarily or fatally, or maimed for life.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On the 30th day of September, 1915, earth was made poorer and heaven richer because of the sentence of sleep that fell upon our sister, Mrs. SARAH ANGELINE McCASLAND. She passed away in her sixtieth year, neither old in years nor in spirits. There is one word that expresses better than all others her Christian character. She was faithful—a wife beloved, a mother honored, a friend unfailing, and a disciple that fully trusted her Lord. Sister McCasland was a great sufferer during the last year of her earthly pilgrimage, but she bore all with patience and cheerfulness. Death came as a release from her pain, and now with beckoning hands she bids her loved ones come onward and upward to the city of God. J. G. SNELLING.

Whereas, on December 6, 1915, God in his infinite wisdom removed from our Society one of its most faithful and beloved members, Mrs. E. H. ERVIN; therefore, be it resolved:

1. That we, the members of the Missionary Society of the Methodist Church of Crawford, Miss., feel keenly the loss that we have sustained, and that her true, loyal life, given to her church, her family, and her friends, will be an inspiration to those left behind.

2. That we not only lost our senior member, but one who was always an example to us in Christian sacrifice and service.

3. That we extend our heartfelt sympathy to the bereaved family and pray that the loving Savior may be their constant and abiding source of comfort.

4. That a copy of these resolutions be sent to the family, to the Columbus Dispatch, and to the New Orleans Christian Advocate for publication.

Signed: Mrs. G. P. Waller, Mrs. Alma McGee, Committee.

Mrs. E. V. ODEN EVANS died on Jan. 14, 1916, at the home of her daughter, Mrs. H. P. Matthews, at Greenwood, La. The deceased was born on July 11, 1849, at Bethesda, Tenn. Sister Evans had resided in this town since 1891, during which time she made many friends. In vain did loving hands do all within their power to alleviate her sufferings and keep her with us. She said she was trusting God. Hers was a busy life up to her last illness, which lasted many months. Looking on her hands, we thought of the many times they had ministered to the sick and suffering ones about her. She joined the M. E. Church when fifteen years of age. Eight grown children survive.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.
Dearest mother, thou hast left us—
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrow heal.
Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

A FRIEND.

Mrs. ANNIE KENNEDY COX was born in Holmes County, Miss., on Nov. 20, 1841, and died in Greenwood, Miss., on April 4, 1915. She joined the M. E. Church, South, in Crystal Springs, Miss., in early childhood. On Nov. 20, 1866, she was married to Mr. Robt. F. Cox. She is survived by three sons and two daughters.

This noble woman was a constant sufferer for several years previous to her death. The greater part of the time she was confined to her bed. The friends who visited her never went away feeling the sadness that suffering usually sends into one's heart. Her friends went to cheer and strengthen her; they came away cheered and strengthened themselves. Her's was a beautiful character.

I was her pastor in Maben, Miss., for more than two years. I found in Sister Cox a Methodist of the old school. She loved to talk of her former pastors, her Church, and God. Adverse criticism found no place in her conversations. There were too many good things in the world to talk about for that precious soul to waste her time in talking about the failures of others. She invariably had a lesson read from the Word and the preacher to pray with her before she would consent for the visit to end. She had great sorrows to come to her along the way, but she bore them sweetly and courageously. A mother in Israel has gone to her reward.

JAS. T. McCAFFERTY.
Eupora, Miss.

On Saturday afternoon, Feb. 19, 1916, at three o'clock, in the presence of a large number of friends and relatives, we laid to rest in the cemetery at Duck Hill, Miss., all that was mortal of Sister W. H. SYKES. The funeral service was conducted at the Methodist Church by the writer, and Brother Guy Gillespie, pastor of the Presbyterian Church at Lexington. Sister Sykes was born in Franklinton, La., on March 5, 1842; joined the Methodist Church when a girl, and was married to W. H. Sykes, in 1864. She was the mother of three children, two of whom God called home in their early life. Brother Claud Sykes is left to cherish her memory and miss her saintly presence. It is so lonely without mother; let all remember Brother Sykes and other relatives at the throne of grace! Sister Sykes loved the Word of God and felt a deep interest in the Church. The constant ministration of friends during her illness, the large attendance upon the funeral services, and the beautiful floral offerings upon the casket and the grave gave strong evidence of the high appreciation and love in which she was held in the community in which she lived. She will be greatly missed by the community and the Church, and her place in the home and hearts of love ones can not be filled. Earth was made better by her life and her influence will remain as a benediction for others. Heaven is enriched by her presence. Bereft ones, be cheerful; she is not dead, but has gone to her heavenly home. All are glad that you weep not as those who have no hope. E. F. BULLARD, Pastor.

WILLIAM C. JOHNSON was born in Winston County, Miss., on Oct. 21, 1850, and died at Aztec, New Mexico, on Nov. 23, 1915. He was married to Miss Lydia J. Carver on Dec. 7, 1871. To them were born twelve children, seven of whom preceded their father to the other shore. The greater part of Brother Johnson's life was spent in Montgomery County, Miss., near Winona. There the writer knew him and had the honor to be his pastor for two years; and he is sure that he has never met a man who was a truer witness for Christ, or one who had greater power in prayer or exhortation.

At his home church, among the people who knew him best, no man, preachers not excepted, could move congregations to tears and to action as he could. His wife, who is still living, by her piety, good judgment, and management was truly a helpmeet for him in their home and in the community in which they lived.

Three of their four boys who lived to maturity became Methodist preachers, two of whom are still living and preaching, viz: the twin brothers, John G. Johnson, of the North Mississippi Conference, and Jesse S. Johnson, of the Oklahoma Conference. Their elder brother, Rev. W. M. Johnson, was first a member of the North Mississippi Conference, but later transferred, on account of ill health, to one of the Western Conferences, where he died several years ago. The other children, J. T. Johnson of Pueblo, Colorado, and Mrs. Lucy Plaugh, and Miss Ethel Johnson of New Mexico, all show the touch in their rearing of their godly parents, for they are all esteemed for their piety and usefulness. Brother Johnson died as he had lived, in the full triumph of the Christian's faith. T. H. PORTER.

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IT HAS NO EQUAL

For the Human Body —It is penetrating, soothing and healing, and for all Old Sores, Bruises, or Wounds, Felons Exterior Cancers, Boils Corns and Bunions CAUSTIC BALSAM has no equal as a Liniment.

We would say to all who buy it that it does not contain a particle of poisonous substance and therefore no harm can result from its external use. Persistent, thorough use will cure many old or chronic ailments and it can be used on any case that requires an outward application with perfect safety.

A Perfectly Safe and Reliable Remedy for Sore Throat Chest Cold Backache Neuralgia Sprains Strains Lumbago Diphtheria Sore Lungs Rheumatism and all Stiff Joints

REMOVES THE SORENESS--STRENGTHENS MUSCLES

Cornhill, Tex.—"One bottle **Caustic Balsam** did my rheumatism more good than $150.00 paid in doctor's bills." OTTO A. BEYER.

Price $1.50 per bottle. Sold by druggists, or sent by us express prepaid. Write for Booklet R.

The LAWRENCE-WILLIAMS COMPANY, Cleveland, O.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.

At $1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, $1.50 per 1000. Postpaid, 35c per 100.

ALFRED JOUANNET. Mt. Pleasant, S. C.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

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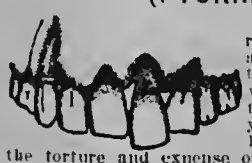
(PYORRHEA)



I offer to you, dear reader, a new, simple and painless method of treatment at home by which you may save the teeth nature gave you, make your mouth healthy and escape the torture and expense of false teeth.

My Book Tells all about it FREE

Write me to-day and learn all about this new and easy method that you can use at home, so there may be no further need for you to undergo painful or expensive dental treatment.

If you have Pyorrhea or Riggs Disease, gingivitis, receding gums, elongated or loose teeth; soft, discolored or spongy gums; if your breath is foul, if your teeth pain while eating; if you are subject to bad tastes—then for your own sake, send for my book and learn how easy this method is—how painless and speedy—how it may quickly and permanently give you sound, healthy teeth.

Don't wait. Merely ask for my book and it will be sent at once FREE and without obligation of any kind. Address

DR. F. W. WILLARD, B-504 Powers Bldg. Chicago, Ill.

"I am in a sad plight if my friends are never truer to me than I sometimes am to myself."

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

BATON ROUGE DISTRICT NOTES.

The first quarter of the year has passed. The men are all at their posts, and are standing true to their work. There has been advancement in all departments of the church work, except in the way of finances. Conditions in the district hinder this to a great extent.

The assessment for ministerial support will hold its own with last year, which was the largest in the history of the district; but the payment of the same will depend largely upon conditions.

Young, at Amite, is planing for a revival and has plans well under way to retire the indebtedness on our church there. He is making good.

Sholars, at Kentwood, has about gotten that church free from debt. He is likewise getting ready for a revival.

Kelly, at Hammond, is advancing rapidly, and at the present time it looks as if he will far surpass the record made there last year, which was the greatest in years.

Cudd, at Keener Memorial, Baton Rouge, is getting ready to build a parsonage. This little church is reaching out and is a live body. It promises to be a great church.

Battle, at First Church, Baton Rouge, is getting ready to modernize the Sunday school department of his church, and by making some $2000 worth of improvements will have it in fine shape for Conference. His official board is wide-awake, energetic and progressive. With men like Holmes, Sanders, Himes, Flemming, Ives, Quine, and numbers of others to lend a hand, things are bound to go.

Cady, at Greensburg, is moving off well, and Fulton, at Zachary, is trying himself, and that work is being built up on the four years' foundation of faithful work done by his predecessor.

Andrews, at Gonzales, is busy now building a parsonage. He will have use for it later.

Murphy, at Springfield, the faithful local supply, is laboring under great difficulties, but moving on.

H. W. BOWMAN, P. E.

Baton Rouge, La.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symtoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and $1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

ERROR IN REPORT.

Dear Dr. Meek: In examining the statistical report of the Mississippi Conference Minutes for the Jackson District, I find that, as a result of defective figures on my part, or the part of some one else, an injustice has been done both myself and the charge which I served. The Minutes show that the Edwards charge assessed for presiding elder $95 and paid $60, and for the pastor $970 and paid $351. I intended to report as paid to the presiding elder $66.50 and to the preacher $831.

Now let me repeat that I feel that I myself am most probably responsible for this error, and that the secretaries are not to be blamed for it.

W. G. FORSYTH.

Pascagoula, Miss.

"True humility never boasts a fault."

An ounce of vanity will spoil a pound of wisdom.—Spurgeon.

LOUISIANA SUNDAY SCHOOL INSTITUTES.

Sunday School Institutes will be held in Louisiana at the following places on the given dates.

Except when otherwise announced there will be three sessions daily; 9:30 a. m. to 12 m., 2 to 4 p. m., 7:45 p. m.

Colfax, Wednesday, March 15; Alexandria, Thursday, March 16; Oakdale, Friday, March 17; Baton Rouge, Saturday and Sunday, March 18 and 19; Slaughter, Monday, March 20; Hammond, Tuesday, March 21; Franklinton, Thursday, March 23; Slidell, Friday and Saturday, March 24 and 25; Donaldsonville, Sunday and Monday, March 26 and 27; New Iberia, Tuesday and Wednesday, March 28 and 29; Crowley, Thursday and Friday, March 30 and 31; Lake Charles, Saturday and Sunday, April 1 and 2; Many, Monday, April 3; Mer Rouge, Saturday and Sunday, April 8 and 9; West Monroe, Saturday and Sunday, April 8 and 9; Winnsboro, Monday and Tuesday, April 10 and 11; Ruston, Wednesday and Thursday, April 12 and 13; Athens, Friday, April 14; Minden, Saturday and Sunday, April 15 and 16; Longstreet, Tuesday, April 18; Mansfield, Thursday, April 20.

W. H. COLEMAN,
Shreveport, La. Field Secretary.

MEMORIAL RESOLUTIONS.

Whereas, God in his all-wise providence has seen fit to take unto himself from our midst Judge Chas. A. Stovall, for years one of our most faithful and efficient Sunday school teachers and church members, and

Whereas, we know he was ready to receive the reward of the faithful in that City not made with hands eternal in the heavens, we yet miss his presence; therefore, be it

Resolved, by the officers and members of the Shubuta Sunday School, M. E. Church, South, That we make this expression of our appreciation of his regular attendance upon Sunday school and church, his thoroughness of preparation of the lessons he taught, and his love for the Word of God.

Resolved further, That we commend his example of devotion to duty to all the members of our Sunday school, and pray that the memory of his life may ever be a stimulus to others to a like devotion.

Be it also resolved, That a copy of these resolutions be spread on the minutes of our Sunday school, a copy given to each of his children, to whom we express our sympathy in their bereavement, and a copy be sent to the New Orleans Christian Advocate and to the Mississippi Messenger for publication.

Signed: Geo. S. Weems, O. S. Lewis, B. P. Brooks, D. W. Heidelberg, Committee.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

The great cure for worry is religious faith.—William James.

Cured His RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 597B Marcellus Ave., Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.

West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.

Sleeplessness, nervousness, irritability, backache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

The Chinese Woolflower

introduced by us last year has proved a great success everywhere and a most wonderful floral novelty. It is a Celosia of new form and easy growth. Plants throw out scores of branches bearing balls of crimson wool nearly a foot thick. Also many laterals with smaller heads, and fresh green foliage. Flowers form in June, but none fade before frost, continuing to expand and glow with its wonderful crimson-scarlet color, very showy and successful anywhere.

Seed per pkt. 10c., 3 for 25c., together with new TRAILING PETUNIA AND ANNUAL SWEET WILLIAM (fine novelties) free.

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JOHN LEWIS CHILDS, Inc. Floral Park, N. Y.

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"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff.

For Restoring Color and Beauty to Gray or Faded Hair.

50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

BACKACHE, SWELLING OF HANDS AND FEET.

Dear Reader:

I appeal to those of you who are bothered with backache and a constant tired feeling to give "Anuric" a trial. It is a remedy recently discovered by Dr. Pierce, of the Invalids' Hotel, Buffalo, N. Y. I suffered from backache, swelling of hands and feet, too frequent excretion from the kidneys and many other symptoms. Was unable to work, but after taking just one box of "Anuric" according to directions, I am again able to perform my daily duties.

(Signed) W. R. BRAY.

Note: Folks in town and adjoining counties are delighted with the results they have obtained by using "ANURIC," the newest discovery of Dr. Pierce, who is head of the Invalids' Hotel and Surgical Institute, in Buffalo, N. Y. Those who started the day with a backache, stiff legs, arms and muscles, and an aching head (worn out before the day began because they were in and out of bed a dozen times at night) are appreciating the perfect rest, comfort and new strength they obtained from Dr. Pierce's Anuric Tablets. To prove that this is a certain uric acid solvent and conquers headache, kidney and bladder diseases and rheumatism, if you've never used the "Anuric," cut this out and send ten cents to Doctor Pierce for a large sample package. This will prove to you that "Anuric" is thirty-seven times more active than lithia in eliminating uric acid—and the most perfect kidney and bladder corrector. If you are a sufferer go to your druggist and ask for a 50-cent box of "Anuric." You run no risk, for Dr. Pierce's good name stands behind this wonderful new discovery as it has for the past half century for his "Golden Medical Discovery," a general tonic made from roots with pure glycerine which makes the blood pure, his "Favorite Prescription" for weak women and "Pleasant Pellets" for liver ills.—Adv.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three week's treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Springs,
Box 17-C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

FROM THE WINONA DISTRICT.

Dear Doctor Meek: I have almost "finished" my first round on the Winona District; so I send you the second. It has been a labor of love and an abiding pleasure in my associations with the splendid, self-sacrificing men who are the leaders and pastors of the flock in the several charges, and in meeting and becoming acquainted with the noble band of laymen who are the equal of any in zeal and love of the Church within our bounds, and the good, consecrated women who are always to the fore in Christian work. No district, I think, can exhibit finer specimens of strong, loyal, devout, efficient workers in the Master's cause.

The preachers are in their fields with coats off and sleeves up and hard and faithfully at it. They all seem happy as the husbandman who toils in love, looking for a rich harvest to reward his labors. The people are happy, in each charge, over the pastor they have. They all seem to feel they got the best that was to be had. There is a note of good fellowship, brotherly kindness, and reciprocal confidence everywhere. In fact, pastors and people are felicitating themselves upon the "fine fitness of things" and are working side by side like trained mates in harness.

With the exception of three appointments, the whole of the Winona District is in the Delta and the resources of that country are immeasurable. The incomparable fertility of its soil, the mild climate, the abundant, pure artesian water supply, which is so clear, beautiful and so healthful that it sparkles like the very elixir of life held up in a glass before you, and the growing sanitary conditions incident to the opening up of vast reaches of former forests, and the drainage canals which are everywhere they are needed, make it now a very desirable place in which to live. There is an ever-growing influx of people from the poorer hill sections of the State to this rich and wonderful country. Egypt, in the heyday of her power and wealth and luxury, only had five million acres of fertile Nile valley lands, while we have, in the stretch from New Orleans to Cairo, twenty millions of acres that outclass the Nile valley. What were the lands of the Nile valley in point of fertility compared to the deep, black, satin-finished, silt-filled, nitrate-saturated, huckshots and loams of old Sunflower County? And Sunflower can't claim it all either, for there are other sections of the Delta lying around in the great domain of the "Father of Waters" of equal fertility, they say. Rich soil attracts population, population produces wealth, wealth fosters problems, and problems, in turn, produce, if unsolved, poverty, squalor, want and degeneration, and history goes back to the bottom and starts again on its endless round of poverty, wealth, affluence, immorality, decay, degeneration and on, ad infinitum. What about all this? It is easy to see the relation between dirt and soul, soil and spirit, luxury and intellectual and moral poverty. History has yet to record the death of a single nation of poor, hard-working people, but her annals are full of the rich that died—in fact, everyone that has died, died of gout. A clear, right vision of God; a deep, controlling sense of the spiritual ends of being, and a decided and positive experimental knowledge of Jesus as the sum of all life's needs, are indispensible prerequisites to a sane and safe life and the perpetuity of virtue and righteousness in the earth.

Well, what is all this about, you say. This, that the evangelical note of the ministry must be the major key. The preacher who omits this in his message is playing "old hundred" to the sense of "yankee doodle" or is dry-farming in the skies. He will find after a hit that he had no call; he had no distinctive message; he had no help for the poor, wretched, soul-destitute, heart-hungry and spirit-starved multitudes of men. Now, I think above all, and best of all, the vital, stirring, evangelistic note is ringing clearly in the whole district. This is the crux of the whole problem—not only of the kingdom of God, but likewise of the intellectual, social, moral and economic advancement of the race.

The preachers are making a fine start in the right direction. Some of them are doing great things now and laying plans for still larger and better things in the future. Brother Savage is building a handsome $10,000 or $12,000 church at Webb. They all there have the "new-church-itis," and they are working like Trojans to see their hopes materialized in the near future. Savage is leading them, too, and they are coming round the bend with a whoop. Brother Ingram at Ruleville is pulling for a $10,000 or $15,000 church, and his people are anxious to build, so far as I heard. They need it worse than any place I almost know of. They are a loyal, whole-souled set and are able to build a railroad to Kalamazoo, if they were all to get the idea it ought to be done. Be it said to the credit of the fine women there, that they have raised the money, and through Brother Ingram's leadership, have spent $1000 on the parsonage. It is a handsome, ample home for their pastor. Unless all signs fail, there is a great year ahead of the people at almost or quite every place in the district. The faithful men who have wrought heretofore in this district have left evidences of their toil and a name which helps.

Happiness and prosperity to you, Doctor, and the dear old Advocate.

Yours cordially,
L. M. LIPSCOMB.

MEMORIAL RESOLUTIONS.

On Sept. 4, 1915, God in his infinite wisdom saw fit to call from our midst our friend, Mr. W. P. DARNALL. His death brought grief to our hearts, but we know that for him it was a glorious victory. He served the Mt. Carmel Sunday school as superintendent from the time of its organization in 1891 until 1913, when the infirmities of age and ill health caused his voluntary resignation. During all these years he was never absent from Sunday school without some serious reason. As an expression of our love and appreciation for the deceased, be it resolved by the Mt. Carmel Sunday School:

1. That we will ever love and revere the memory of one who was so faithful in the work of the Sunday school and church.

2. That we will try to follow his example in doing our duty as we see it, leaving, with childlike faith, the results with God.

3. That we extend to the hereaved family our sympathy and pray that God's grace may sustain them and enable them to meet him in the heavenly home.

4. That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication and a copy spread on the minutes of our Sunday school.

Signed: Mrs. Effie Speer, Mrs. Maggie Carson Srite, G. A. Fore.
Rankin, Miss.

LEE'S SEEDS
ESTABLISHED 1898
A perfect sod of Bermuda Grass the first season is possible by planting
Lee's Bermuda Grass Seed
5 lbs. postpaid for $2.00
Large dealers in Sudan Grass, Arkansas Seed Corn, Cane, Millet, and all seeds for farm and garden. Write to-day for 1916 catalog.
ARTHUR G. LEE
Fort Smith, : : Arkansas

KIDNEY MEDICINE DISSOLVES GRAVEL STONES.

Dr. Kilmer's Swamp-Root sells well with us because it invariably produces good results in Kidney, Liver and Bladder troubles. We sold a dollar bottle to one of the inmates of our Soldiers' Home near here, and after using it he brought in about one dozen gravel stones, some as large as a pea, which he had passed. He states that he obtained wonderful relief from the use of Swamp-Root.

ERNEST A. BROWN,
Lafayette, Ind.

Personally appeared before me this 28th of July, 1909, Ernest A. Brown, of the Brown Drug Co., who subscribed the above statement and made oath that the same is true in substance and in fact.

DAVID BRYAN, Notary Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will do for you.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.—Adv.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.

Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Mrs. WINSLOW'S SOOTHING SYRUP

Purely Vegetable—Not Narcotic

For over seventy years has been highly successful in relieving children during the dangerous teething period. It soothes the child, softens the gums, allays pain, dispels wind colic and is the best remedy for infantile diarrhoea. Demand "Mrs. Winslow's Soothing Syrup" and accept no other. Twenty-five cents a bottle.

OLD-TIME REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council will hold its sixth Annual Meeting in First Methodist Episcopal Church, South, Atlanta, Ga., April 12-20, 1916.

A Workers' Conference will be held Wednesday afternoon, April 12, at two o'clock and an inspirational service at eight o'clock in the evening of the same day.

Delegates and visitors should correspond with Mrs. Alonzo Richardson, College Park, Atlanta, Ga., Chairman of the Committee on Entertainment, who will furnish a list of hotels and boarding houses.

As the probable attendance will not guarantee reduced rates, it will be best for groups of persons coming from the same or contiguous territory to secure party rates.

Friday, March 31, has been set apart as a day of fasting and prayer for the Council Meeting and the Executive Committee calls upon the women of the Church to observe this season of privilege, that the spirit of God may manifest itself throughout the meeting.

Miss BELLE H. BENNETT,
President.
Mrs. FITZGERALD S. PARKER,
Secretary.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

Logtown, Mar. 4, 5.
Bay St. Louis, p. m., Mar. 5, 6.
Moss Point, Mar. 11, 12.
Escatawpa, p. m., Mar. 12, 13.
Gulfport, 1st Church, Mar. 13, 20.
Long Beach, at Sunshine, p. m., Mar. 19.
Coalville, at White Plain, Mar. 25, 26.
Biloxi, Main St., April 2, 3.
Biloxi Mission and Miss. City, at Handsboro, p. m., April 2, 3.
Hub, at Spring Cottage, April 8, 9.
Columbia, p. m., April 9, 10.
Lumberton, p. m., April 10.
Vancleave, at Red Hill, April 11.
Mentorum, at Alexander Memorial, April 15, 16.
North Gulfport and Lyman, at Nugent, April 23, 24.
Saucier, at ———, p. m., April 26.
Poplarville, April 29, 30.
Carrier and Picayune, at Picayune, May 1.
District Conference, at Biloxi, May 3, 5.
Brooklyn and Bond, at Bond, May 6, 7.
Wiggins, May 13, 14.
Americus, at Rosedale, May 17.

Gail Borden
EAGLE
BRAND
CONDENSED
MILK
THE ORIGINAL
Your baby will thrive and grow plump and rosy if you give him rich, nourishing "Eagle Brand."
Pure cows' milk so prepared that it comes to your baby a safe, easily digested food—that is "Eagle Brand." Just dissolve in freshly boiled water and it's ready.
EAGLE BRAND
BORDEN'S CONDENSED MILK CO.

Pascagoula and Ocean Springs, at——, May 21, 22.
Wolf River, at ———, May 27, 28.

J. R. JONES, P. E.

Meridian Dist.—Second Round.

Enterprise and Stonewall, at Stonewall, Mar. 19.
Meridian, East End, Mar. 26, 27.
Meridian, 5th Street, Mar. 26, 27.
Pachuta and Quitman, at Porto Rico, April 1, 2.
Scooba, at Wahalac, April 8.
Porterville, at Mt. Hebron, April 9.
Vimville, at Why Not, April 15, 16.
Meridian, 7th Avenue, April 16, 17.
Waynesboro Circuit, at Big Rock, April 22.
Waynesboro Station, April 23, 24.
Lauderdale, at Bethel, April 29, 30.
Meridian, Poplar Springs, May 3.
Daleville, at Linwood, May 6, 7.
District Conference, at East End, Meridian, May 10.
DeSoto, at Hopewell, May 14.
Buckatunna, May 27, 28.
Clarke, at Oak Grove, June 3.
Meridian, Central, June 4, 5.
Meridian, South Side, June 4, 5.
Matherville, at Poplar Springs, June 10, 11.
Shubuta, June 11, 12.
Moscow, June 17.
DeKalb, at Pleasant Ridge, June 18.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Estabutchie, at Pleasant Ridge, Mar. 11, 12.
Ellisville, at Moselle, Mar. 12, 13.
McLain, at Cox Chapel, Mar. 18, 19.
New Augusta, Mar. 19, 20.
Encutta, at New Hope, Friday, Mar. 21.
Leakesville, at Roxsaville, Mar. 25, 26.
Lucedale, Mar. 26, 27.
Magee, at Rials Creek, April 1, 2.
Collins, April 2, 3.
Prentiss, April 7.
Hattiesburg, Court Street, April 9, 10.
Hattiesburg, Broad Street, April 9, 11.
Oloh, at Clyde, April 16.
Sumrall, April 16, 17.
Heidelberg, at Sandersville, April 22, 23.
Hattiesburg, Main Street, April 30.
Purvis, April 30, and May 1.
Williamsburg, at Oakvale, May 6, 7.
Mount Olive, at Kokay, Mon., May 8.
Taylorsville, at Hebron, Tues., May 9.
Seminary, at Lux, May 13, 14.
Richton, May 20, 21.
Blodgett, May 21, 22.
Silver Creek, at New Hebron, May 28, 29.

The District Conference will meet at Prentiss on the morning of April 5. Pastors are requested to have delegates elected in time, and to forward a list of delegates to the Presiding Elder, and a list to the host of the Conference. The opening sermon will be preached Tuesday night by Rev. H. Mellard.

GEO. H. THOMPSON, P. E.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Indian Bayou, Mar. 5.
Sulphur and Vinton, Mar. 11, 12.
Patterson and Jeanerette, at Jeanerette, Mar. 18, 19.
Franklin, Mar. 19, 20.
Morgan City, Mar. 25, 26.
New Iberia, Mar. 28.
Crowley, Mar. 30.
Lake Charles, April 1.
Gueydan, at Estherwood, April 8, 9.
Lafayette, April 9, 10.
Jennings, April 15, 16.
Lake Arthur, April 16, 17.
Abbeville, at Perry, April 22, 23.
French Mission, April 29, 30.
Rayne, May 6, 7.
Lafourche Mission, at Griffin, May 13, 14.
Houma Mission, at Bourg, May 15, 16.
Evangeline Mission, at White's Chapel, May 20, 21.
Eunice, at Maxie, May 27, 28.

JAMES I. HOFFPAUIR, P. C.

Baton Rouge Dist.—Second Round.

Clinton, at Clinton, 7:30 p.m., Mar. 8.
Wilson, at Wilson, Mar. 9.
Amite, at Amite, Mar. 11, 12.
Ponchatoula, at Ponchatoula, Mar. 12, 13.
Franklinton Circuit, at Fisher, Mar. 25, 26.
Franklinton, Z., at Franklinton, Mar. 27.
Kentwood, Mar 28.
Keener Memorial, Mar. 29.
Hammond, April 1, 2.
Baker, at Deerford, April 8, 9.
Denham Springs, at Live Oak, April 15, 16.
Springfield, at Holden, April 16, 17.
Pride, at Oak Grove, April 22, 23.
Gonzales, at Meadows, April 29, 30.
Jackson and St. F., at Concord, May 6, 7.
Zachary, at Ethel, May 7, 8.
Tangipahoa, at Tangipahoa, May 13, 14.
Pine Grove, at Montpelier, May 20, 21.
Greensburg, at Pipkins, May 21, 22.
Baton Rouge, First Church, May 29.

Sunday Schools Institutes, under Brother Coleman, as follows:
Baton Rouge, Mar. 18, 19.
Slaughter, Mar. 20.
Hammond, Mar. 22.
Franklinton, Mar. 21.

H. W. BOWMAN, P. E.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

AN ERROR.

In Dr. I. L. Peebles' article, entitled "Is The World Growing Better?" which appeared in last week's issue of the Advocate, two most regrettable typhographical errors occurred. In enumerating the prevalent evils the Doctor spoke of the desire of some people "to succeed in their wickedness, whether their wickedness be the ruination of character, the limitation of colaborers, robbing of others of their rights, bringing up and educating their children with other people's money, etc." The printer made the word "colaborer" in this sentence calabooses and the word "bringing up" bribing. We are very sorry that these mistakes occurred. Our esteemed friend, Dr. Peebles, was in no way responsible for them, except that his hand writing is not easy to read.—Editor of the Advocate.

Cut This Out=== It Is Worth Money

Cut out this advertisement, enclose 5 cents to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing:

(1) Foley's Honey and Tar Compound, the standard family remedy for coughs, colds, croup, whooping cough, tightness and soreness in chest, grippe and bronchial coughs.

(2) Foley Kidney Pills for over-worked and disordered kidneys and bladder ailments, pain in sides and back due to Kidney Trouble, sore muscles, stiff joints, backache and rheumatism.

(3) Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic. Especially comforting to stout persons, and a purgative needed by everybody with sluggish bowels and torpid liver. You can try these three family remedies for only 5c.

MARRIED.

At the parsonage, in Homewood, Miss., on Feb. 22, 1916, by Rev. M. L. White, Mr. S. M. BOYLES and Miss ETTIE CROFT, of Norris, Miss.

POTATO PLANTS

Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, 500 for $1.35; 1000 for $2.50, postpaid and insured. By express 1000 for $1.75; 5000 to 10,000 at $1.60; 15,000 to 20,000 at $1.50 per 1000. Plants ready April 1. Prompt delivery and good strong plants guaranteed. Write for a descriptive price list.

PIEDMONT PLANT CO.
Albany, Ga., and Greenville, S. C.

"Go on the mount to learn your lesson; go down to the foot of it to serve suffering men."

CABBAGE PLANTS THAT GROW.

Hardy, frost proof varieties. Grown in the open earliest in market. 100 postpaid 25c. By express, charges collect, per 1,000 in lots of less than 4,000, $1; 5,000 to 7,000, $.... 8,000 to 10,000, 75c. Special prices in larger quantities. C. F. HETHINGTON, MERCHANTS, S. C.

Big Eaters Get Kidney Trouble

Take Salts at first sign of Bladder irritation or Backache.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.—Adv.

Lime Against Tuberculosis

In the May 25, 1912, issue of the Journal of the American Medical Association appeared this statement concerning calcium (lime) medication in the treatment of tuberculosis;

"Under the systematic, continued and persistent regime of calcium assimilation, Van Gelson has seen a number of his patients improve. The sputum clears up of tubercle bacilli, which finally disappear, and the patients are discharged with healed pulmonary tuberculosis."

Ethical Journals seldom speak so positively about a remedial agent, yet this testimony coincides with that from many consumptives who have secured like results through the use of Eckman's Alterative.

Since calcium is a constituent of this remedy, its healing power may be due to the way this element is so combined with other valuable ingredients as to be easily assimilated.

Eckman's Alterative contains no opiates, narcotics or habit-forming drugs, so it is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA, CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Box 84, Jackson, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY OF THE MISSISSIPPI CONFERENCE.

The fifth annual meeting of the Woman's Missionary Society of the Mississippi Conference was held in the Crawford Street Church, Vicksburg, Miss., Feb. 14-18, 1916. The historic old city was lavish in the cordiality of its reception of the seventy-five delegates present. Nothing was left undone which would add to the comfort of the visitors, or the success of the meeting. Rev. L. L. Roberts, of Gibson Memorial Church and his people, were untiring in their efforts to assist the Crawford Street women in entertaining the Conference body. We cannot pass on to the proceedings of the meeting without first alluding to the splendid music which was rendered at each night session. It gave an inspiration to the services which will not soon be forgotten.

The opening session of the Conference was on Monday evening at half-past seven. Rev. T. B. Holloman and Rev. L. L. Roberts conducted the devotional exercises, after which Mrs. R. L. McLaurin, of Vicksburg, in a masterful yet cordial and loving greeting welcomed the Conference into their midst. This address was responded to by Mrs. A. E. Wyatt, of Natchez, who in her inimitable manner made a speech so gracious and charming that she made her hostesses feel the very heart-throbs of the women present.

On Tuesday morning the devotional exercises were conducted by the President, Mrs. R. E. Johnson, of Gulfport, whose theme was "Partnership with God." All hearts were closely drawn together and were fittingly prepared to partake of the Holy Sacrament, which immediately followed, and which was administered by Revs. T. B. Holloman and L. L. Roberts.

The business of the Conference began in earnest after this spiritual preparation, and the President in her message pursued the same line of thought as in her devotional exercises, and urged that in all our plans for the year we take the Master as our partner.

Mrs. H. O. Middleton presented the work accomplished by the young people during 1915, and it was a report which showed steady and vigorous growth. The Meridian District leads in the number of young people's organizations, with Jackson a close second. Seventeen new auxiliaries have been organized during the year, and 371 new members have been added. The total amount raised by the young people for all purposes was $709.54. Some one asked if the young people of Mississippi would be on the Honor Roll of 1915, and it was most emphatically affirmed that they would, as they showed a gain of 73 per cent.

The children's work showed a healthy condition. Five baby divisions and twelve junior divisions had been added during the year. We were surprised to learn that Miss Irma Weems, who has had charge of this department for the past year, was contemplating taking a step which would necessitate her giving up the work. Perhaps she feels that she is entering upon a larger sphere of usefulness, and, while we are reluctant to give her up, we are sure she will continue working for the Master. A message of love, good wishes, and congratulation was sent to her from the Conference.

The report of Mrs. B. F. Lewis, Corresponding Secretary, was of vital interest. It showed a growth along all lines, but the greatest being in the young people's department. Fourteen adult auxiliaries were organized during the year. Sixty-eight reported having observed the Week of Prayer, which was an increase of 21 over the preceeding year. There is room for a still larger increase. We should not be satisfied until every auxiliary in the Conference observes this season of prayer set aside by the Council. Mrs. Lewis reported three volunteers for the work, and this was news which caused much rejoicing, for we realize that the harvest is white, but the laborers are few—so few. Attention was called to the shortage on the pledge. At the 1915 meeting $4499.50 was the amount actually pledged, and of this sum $4359.48 has been paid, leaving a deficit of $140.02. This would not have occurred if every woman in the auxiliaries had kept a firm hold on the ropes. Some one let them slacken—was it you, my sister? Keep a firm hold this year, and let us start out early to see that our pledge comes up in full. Be untiring and diligent in your efforts. "Think, talk, and pray" pledge, and you will surely surpass your highest expectations.

Mrs. B. W. Lipscomb said for our encouragement that, despite the fact that 1915 was the first year of organic union, and some women as well as auxiliaries had dropped out of the work, the treasurer's report showed an increase in funds of $26,000 over 1914.

Tuesday afternoon a number of young people, with Mrs. Gunter, of Jackson, gave a presentation of "Young Priscilla's Monday Society," which was greatly enjoyed by all present. While it added variety to the program, no one failed to catch the spirit of the lesson which it was designed to teach.

Tuesday night Mrs. Lipscomb gave a magnificent address on the aim and purposes of our work. She is a pleasing and magnetic speaker, and as she beautifully interpreted the meaning of the words, "Education, Finance, Service, and Intercession," all present caught the vision which she so graphically sketched upon the canvas.

The treasurer reported from all sources $11,016, a little less than the preceding year. Mrs. Lipscomb made the gratifying statement that more than $22,000 was raised during the Week of Prayer, thus enabling us to go forward with our work in Japan; also to adequately finance the work on the Pacific Coast. Of this $22,000, Mississippi paid over $515.

Miss Estelle Haskin, Editor of the "Young Christian Worker," was introduced to the Conference and made a plea for a larger subscription list for that valuable little paper. At present there are only 8000 subscribers, and in order to be self-supporting it must double its number. The different districts pledged their support by volunteering to secure more subscribers. It was found that the Mississippi Conference pledged itself for 535 new subscribers.

Miss Haskin also presented the Negro work, having labored for some years among this race in Nashville. She stressed proper race co-operation and proper race feeling. These are essential to the solution of the problem in the South.

Mrs. W. W. Moore presented "The Why and How of Social Service," and several women well versed upon the subject discussed it from the extensive, as well as intensive, point of view. We gained a broader, more comprehensive understanding of the work from these timely discussions.

Miss Rosalie Edwards gave an address on "World-wide Evangelization Realized Through the Influence of the Mothers." She said to help accomplish this end three things are needed: an informed motherhood, an informing motherhood, and a surrendered motherhood.

Mrs. Harrell presented the Christian Advocate and Missionary Voice, and made a strong plea for a larger and better support of the Advocate. She urged the women to be more loyal to their Church paper, and to co-operate with the preachers in reaching the 10,000 subscribers set as the goal for 1916.

Rev. J. L. Neill, Sunday school field worker, presented "The Sunday School as a Missionary Agency," and if there were any doubts in the minds of his hearers upon this subject, they were dispelled after this energetic, thoroughly informed young minister finished his talk.

Miss Mary Hasler, deaconess from the Biloxi Wesley House, presented the work for that place, and did so in a stirring, attractive manner. She showed the great need for the erection of a gymnasium. Our Meridian Wesley House had no representative, but its needs were not forgotten.

The Conference pledged $4750 for 1916, and the finance committee urged that each auxiliary pay a fourth of its pledge each quarter.

Gulfport was selected as the place for the next annual meeting.

The following officers and district secretaries were elected for 1916: President, Mrs. R. E. Johnson, Gulfport; 1st Vice President, Mrs. H. O. Middleton, Mendenhall; 2nd Vice President, Mrs. J. Lloyd Decell, Waynesboro; Cor. Secretary, Mrs. B. F. Lewis, Hazlehurst; Rec. Secretary, Mrs. H. L. McCleskey, Hazlehurst; Supt. Study and Publicity, Mrs. W. H. La Prade, Gulfport; Supt. Social Service, Mrs. W. W. Moore, Bogue Chitto; Supt. Supplies, Mrs. J. K. Dunn, McComb; Treasurer, Mrs. J. T. Sharp, Jr., Canton.

District Secretaries—Brookhaven, Miss Bessie Kearney, Hazlehurst; Hattiesburg, Mrs. H. McMillan, Mize; Jackson, Mrs. Sam Ewing, Jackson; Meridian, Mrs. C. R. McQueen, Meridian; Newton, Mrs. J. C. Clarke, Laurel; Port Gibson, Miss Mabel Porter, Natchez; Seashore, Mrs. T. T. Ford, Columbia.

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufacutred by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

To take our lives as they are, and to live them for the love of God, quietly, simply, faithfully, that is the only rule of great living.—Lang.

CHASES RHEUMATISM.

Every drug store is stocked full of all kinds of remedies which are supposed to benefit sufferers from Rheumatism, but the one remedy that has been tried and proven efficient is called "RENWAR." It is sold on a positive guarantee of money back if not satisfied. R. A. Foster, of Petros, Tenn., writes as follows: "The bottle of 'RENWAR' I got from you has done my wife more good than all the other remedies she has ever tried. I shall always keep a bottle on hand as I consider it the best remedy on the market." Send fifty cents for a bottle, if your druggist cannot supply you. If not satisfied we will cheerfully refund your money. Prepared and guaranteed by the Warner Drug Company, Nashville, Tenn.

Calomel Makes You Sick, Ugh!

"Dodson's Liver Tone" better than calomel and can not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

PEACH AND APPLE TREES

2 CENTS AND UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, etc. GENUINE HALE BUDDED from BEARING J. H. HALE TREES. GENUINE Delicious APPLES. CATALOG FREE.

TENNESSEE NURSERY CO.

Box 13, Cleveland, Ohio.

REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanish entirely.

Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system, Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers, of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

MILES MEDICAL CO., Elkhart, Ind.

TOBACCO HABIT CURED or no cost. Harmless, bonded, home remedy. Endorsed by physicians and home people. Send no money, but your name, to-day. J. Edward Cook, N. O. C. A. King Ni-Ko System, Wichita, Kansas.

From the Field

Kosciusko, Miss.

Dear Brother Meek: Brother Gladney and Mr. Dietrich held the Attala County Institute for pastors and Sunday school superintendents here yesterday. It was a decided success. They were both at their best and their choice of subjects as well as the discussion of them was wise. Every pastor in the county was present and a larger number of superintendents and teachers than they have had in any of the seventeen counties visited up to date. Many expressed themselves as having been greatly benefited and all wanted these gifted workers to return again.

The Executive Committee of our Sunday School Board met in Durant last Thursday and set in motion plans looking to the development of the larger ideas of Sunday school work in our Conference. Two district secretaries have been employed who will greatly strengthen the work in four districts. The necessary funds were appropriated to the mid-year meeting to be held in Grenada in June. We are much gratified with the hopefulness and purpose of the great host of Sunday school workers in our bounds. The contests between Sunday schools for increased attendance (which some of us at least cannot approve) seems to be at least turning the thought of the people to the need of having "every member of our Church a member of the Sunday School."

In conclusion, I would urge the pastors and superintendents to do their utmost to secure a large attendance when Brothers Gladney and Dietrich come to hold their institute. It will bring large returns.—S. A. Brown, P. C.

Buford Charge (Miss. Conf.)

Dear Dr. Meek: The work of the current year is progressing nicely along all lines. My people seem to have started out with renewed energy, and we are looking forward to the completion of a successful year's work. We spent the first fifth Sunday holding a Sunday School Missionary Rally here in the town of Foxworth. The Lord blessed us with a beautiful day and the congregation throughout the day was large and attentive. The subjects which were discussed by the young people were very inspiring and edifying. The sermons, which were preached by Dr. W. H. Huntley, of the Methodist Church, and Rev. Mr. Bolin, of the Presbyterian Church, both of Columbia, added much to the helpfulness of the services, their discourses being in harmony with missionary work. We were much encouraged and uplifted by the gentle influence and strong spiritual sermons delivered to us by our beloved presiding elder, Rev. Robert Selby, on Feb. 5 and 6. We all enjoyed the sweet and gentle spirit he displayed while in our midst. The outlook for a successful year's work is good. The people have showed their thoughtfulness of and loving kindness toward their pastor and his family by sending many good things to eat to the parsonage; and as they have thus remembered us, we pray that the Lord may bless them abundantly in spiritual things. We are planning for a revival of true and undefiled religion at every church, and we are trying to show every family that reading the Advocate will contribute much toward securing it. Readers, let us unite in the great work of saying souls for the Master.—W. H. Lane, P. C.

ONE MORE REPORT.

Three months have passed since the session of the Louisiana Conference at Mansfield, and this old superannuate has but little to report. On my birthday, December 5, we were startled about 8 p. m. by the arrival of a crowd of ladies and gentlemen sloshing through the rain and mud, and each with something in the grocery line. The whole only amounted to a few dollars in value, but the eagerness of each one to bring something in such weather indicated the prompting power.

I did not attend Conference as usual, and now, as my physical condition renders my life uncertain, I wish to give a little of my unknown history. At the session of the Little Rock Conference held in Monticello, in 1877, I became the victim of a serious affliction, which has not left me yet, and all of these years I have suffered, traveled, and preached at a disadvantage. For years back, when efficient, I seldom remained through a Conference session because of suffering and, of course, I seldom served on a committee. I regretted this, and mention it that my brethren may understand.

It has been my custom to tithe what I received in the way of salary, and to help some of the superannuates, to the extent I thought I could afford, besides I have not owed a dollar since 1880, in Mineral Springs, Arkansas. I have had a little money ahead, until I lost my truck crop while in a sanitarium three years ago, and since then I have been unable to work much. Before that I got considerable aid from old friends, but since the war in Europe that has almost ceased. Housekeeping is attended with much difficulty and suffering, and we are unable to board.

At our last Conference my allowance was one-third below what I had been getting, with no children nor any one to look to for help. The Book says, "All things work together for good to them that love God." I am very happy all the time, and when I go away, you will know where to find me. God bless you!

Olla, La. H. ARMSTRONG.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

I know no more tremendous thought than that God Almighty can trust a human soul, and that that soul may be my own self.—J. H. Eccleston, D. D.

To Darken Hair Apply Sage Tea

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While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell because it does so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.—Adv.

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LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Since the last session of the Louisiana Conference the Field Secretary has been busily engaged planning for District Institutes, arranging dates and programs, and, as opportunity afforded, visiting various Churches and holding charge institutes.

The following churches have been visited: J. S. Noel, Jr., Memorial, Texas Avenue, Queensborough, Greenwood, Stonewall, Ida, Homer, Leesville, Zwolle, Mitchell, Pelican, and Natchitoches.

At each place an interesting and profitable conference was held with the Workers' Council, each council pledging to bring their school up to the Standard of Efficiency as speedily as possible.

At a number of these places the Secretary delivered several sermons and addresses and more or less institute work was done with gratifying interest and results.

Under the leadership of the capable pastor, teachers and officers, the Noel Sunday School is growing in numbers, interest, and efficieney.

The Texas Avenue school is increasing in membership every Sunday, and a splendid new classroom has just been completed for the large and enthusiastic Young People's Bible Class.

The pastor and superintendent of our Queensborough Sunday School, with the co-operation of the faithful workers, are leading sueeessfully up toward the Standard of Efficiency.

Dr. Wynn and the Field Secretary accompanied the new presiding elder of the Shreveport District on his first visit to Greenwood, and a brief institute was held in connection with the Quarterly Conference. The elder distinguished himself in both pulpit and administrative efforts; the new pastor seemed to be in high favor; a new church-building enterprise was being talked, and the Sunday school interest and outlook were encouraging.

In Leesville we found Brother Williams already in high favor with his excellent people and projecting plans for a new parsonage and church. The Sunday school interest was exceedingly good and plans for greater efficiency were adopted. One of the pleasant features of this visit was the privilege of baptizing the infant daughter of Brother and Sister Williams. Another delightful day was spent in Leesville, at a later date, when the Field Secretary, on the invitation of the Parish Superintendent of Schools, returned to address the public school teachers in their semi-annual institute. There should everywhere be a hearty co-operation existing between these faithful trainers of our youth and the great Sunday school movement.

Brother Lipscomb is starting off well in the work at Zwolle, and the Sunday school outlook is good.

There are few communities like Mitchell, and while we did not find the Sunday school work quite up to the standard, we met with a hearty responsiveness that indicated great developments in the immediate future.

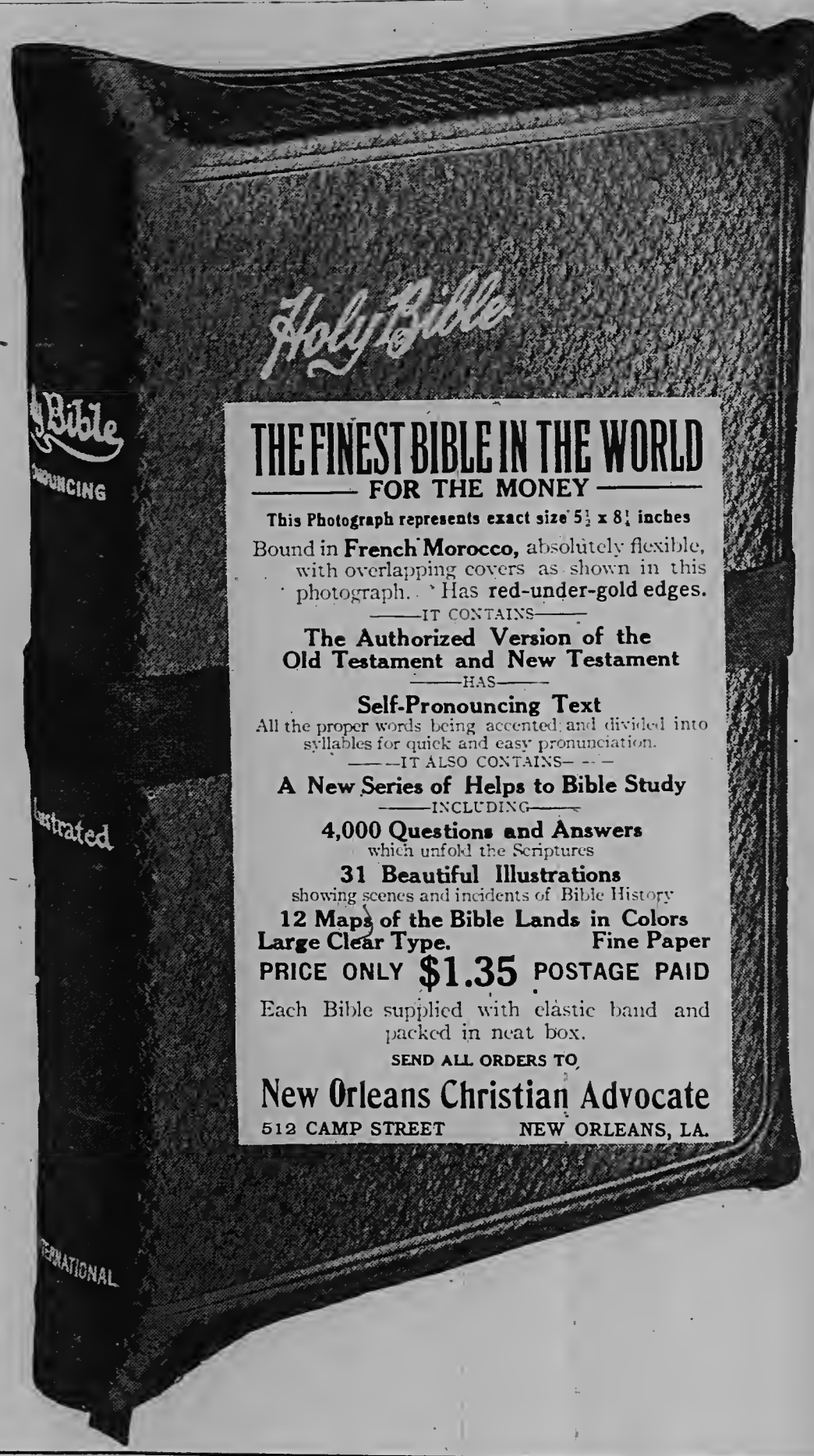
The Pelican Sunday school is making rapid progress, and plans are on foot for either ereeting a new church building or enlarging and remodeling the present one. At the evening hour, by previous arrangement of the pastors, the Secretary spoke to a large congregation in a union service at the Baptist Church.

In Homer we felt like one returning home after a long absence. There came sacred and hallowed memories of other days, as we met many dear friends and sadly missed others who had been called to the home above. During this visit two members of the Cradle Roll, Mary Elizabeth Smith and James Angelo Smith, were dedicated to the Lord in baptism. Brother Snelling, the pastor, and Professor Darden Ford, the Sunday school superintendent, are both demonstrating great capability in their work, and the Homer Sunday school has already reached a high standard. The last of the debt on the elegant church building has been paid and plans are being pushed for the erection of a commodious Sunday school annex.

In Natchitoches we renewed pleasant associations with our esteemed personal friends, Rev. P. M. Brown and family, and had the pleasure of addressing the Workers' Council on Saturday evening and preaching twice to large, attentive, cultured congregations and addressing the College Y. W. C. A. on Sunday. Brother Brown is doing a great work in this important educational center, where his effieient ministry and big-hearted, sympathetic, brotherly touch reaches and inspires hundreds of the splendid young teachers who are going out to help mold the charaeter and shape the destiny of our sons and daughters in Louisiana. The entire Conference should eoncentrate more attention upon and give a larger support to this important charge. The pastor, Brother Posey, reports the organization of a new Sunday school at Big Bayou, on the Lake End charge.

Let every Sunday school worker in the Louisiana Conference carefully read the announcements regarding our coming District Institutes and then be sure to attend the one most convenient to him. We expect these programs to be of interest and profit to all who attend. Let us all work together for a great Sunday school revival throughout the entire Conference this year that shall result in a large increase in membership, the perfecting of our organizations, and the salvation of many souls.

WM. H. COLEMAN,
Conference Field Secretary.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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 9, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

OUR CHURCH AND THE AMUSEMENT QUESTION.

We stated in the last issue of the Advocate that we would have something to say this week concerning the present situation of our Church respecting the so-called questionable amusements, and we will now proceed to the fulfillment of this promise. It has been our intention for some time to discuss this matter before the assembling of our next General Conference; so the recent developments in the officially unauthorized meeting in the interest of Methodist union, lately held at Evanston, Illinois, did not lead to the formation of this purpose upon our part, though it has hastened us somewhat in its execution. In taking up this subject, we desire to affirm that we accept fully the affirmation that the speakers at the Conference just referred to were grossly misrepresented by the press dispatches and did not make the extreme utterances which were attributed to them. But we are at complete variance with the position that it is wise to keep out of our Book of Discipline any specific warning against the evils of dancing, theater-going, and card-playing, and we do not believe that the manner in which the chapter therein which dealt plainly with these harmful diversions was eliminated, justifies the claim that the Methodist Episcopal Church, South, has ever knowingly expressed a preference for the round-about policy which has been fastened upon her and which is now declared by some to be the wisest and best.

How the Specific Chapter Went In.

The chapter to which we have referred was inserted in the Discipline by order of the General Conference of 1890 after much deliberation. The Episcopal Address to that body, a most masterful and comprehensive document, was read by Bishop A. W. Wilson, who doubtless had written it. It contained an emphatic deliverance concerning the worldliness existing in the Church and the need of seeking faithfully to combat it. Later, a Special Committee of Fifteen on the State of the Church was appointed, who, after carefully considering the prevailing conditions, reported a vigorous address to the Church at large, which was endorsed by the General Conference, prefaced by a strong resolution, and ordered printed in the Book of Discipline, which was done. The General Conferences of 1894, 1898, and 1902 had this resolution and this address, which we print below (taking it from the Discipline of 1902), continued therein:

ON WORLDLY AMUSEMENTS.

The General Conference of 1890 ordered the following resolutions to be inserted in the Appendix to the Discipline, as a preface to the address which was reported by the Committee on the Spiritual State of the Church and adopted by the Conference:

¶ 660. Resolved, That inasmuch as the deliverances of our bishops, as contained in their quadrennial addresses to the General Conference from time to time, and as quoted at length by the Special Committee of Fifteen, have declared dancing, theater-going, card-playing, and the like worldly indulgences, to be contrary to the spirit of Christianity, and violative of the General Rules and moral discipline of our Church, as also the vows of our Church members; we, therefore, heartily indorse the aforesaid deliverances as containing the just and correct interpretation of the law in the premises, and as such this General Conference accepts the same as having equal force and authority as if contained in the body of the Discipline.

The General Conference of 1891 adopted the following resolution:

¶ 661. Resolved, That the Address on Worldliness contained in the Appendix of the Discipline of 1890 be continued in the Appendix of the Discipline of 1894.

¶ 662. The General Conference of 1902 ordered that the Address on Amusements be continued in its place as an Appendix of the Discipline.

THE ADDRESS.

The Address reported by the Committee of Fifteen on the Spiritual State of the Church:

To the Ministers and Members of the Methodist Episcopal Church, South.

¶ 663. Brethren: The General Conference of 1890 is sorrowfully constrained to believe that the description of the spiritual state of the Church employed by the bishops in their pastoral address of 1874, and published by order of the General Conference in 1882, is in large measure true of the Church now as then. After reviewing the causes of devout gratitude to Almighty God, for his signal mercies vouchsafed to our Zion, the bishops add: "In this gratifying review, however, we find nothing to flatter our pride, but much to foster our humility, to awaken sentiments of repentance, and to cherish purposes of amendment. Our piety, our self-sacrifice, our Christian enterprise, have not been equal to our growth, much less to our standards and to our time-honored ecclesiastical landmarks. Fundamentally correct in our views of scriptural truth, and, in the main, commendably consistent in our conduct, we have departed, in some instances, from the simplicity of the gospel as we first received it. An inordinate love of the world, in the forms of wealth, of fashion, and of amusement, has largely diffused itself amongst our people and corrupted their spiritual integrity. The peculiar institutions and usages of Methodism have been frequently neglected or abandoned, and a relaxation of wholesome discipline has diminished our strength and impaired our testimony against the vices of the age in which we live. To these tendencies, to which we are perpetually exposed by the pressure of the world, the flesh, and the devil, and to these actual departures from 'the old paths,' we earnestly call your prayerful attention."

¶ 664. At a later point of the address, to which are attached the signatures of the sainted Paine, Pierce, Kavanaugh, Wightman, Marvin, Doggett, and McTyeire, and of our present senior bishop, occurs this still more explicit and emphatic statement:

¶ 665. "An explicit utterance was given by order of the last General Conference in our pastoral address on the subject of 'Worldly Amusements.' We now repeat that utterance. We abate none of its teachings with respect either to the manifest inconsistency of such indulgences with the spirit and profession of the gospel, or the peril which they bring to the souls of men. Their multiplied and insidious forms are a source of perpetual temptation and damage, and are denounced by the word of God, and by that part of the General Rules which forbids 'the taking of such diversions as cannot be used in the name of the Lord Jesus.' This denunciation is explicit and comprehensive, and 'the name of the Lord Jesus' in this connection is a decisive test, and we are content to leave the issue to its sovereign arbitrament. Amongst these indulgences which cannot stand this solemn test is the modern dance, both in its private and in its public exhibition, as utterly opposed to the genius of Christianity as taught by us. When persisted in, it is a justifiable ground of judicial action by the Church authorities."

¶ 666. In this same condemnation, as equally contrary to the Scriptures, which declare that "the friendship of the world is enmity against God," to our General Rules, and to the vows which all our members have voluntarily assumed, this General Conference would include card-playing, theater-going, attendance upon race-courses, circuses, and the like. These offenses are, likewise, justifiable grounds of discipline.

¶ 667. What is the remedy? Our appeal is, first of all, to the government of the family, which, in the nature of the case, is the most efficient ally of the Church. Fathers and mothers, by both precept and example, can do much to restrain the young people of our Church from the practice of the commoner forms of worldliness. "It cannot be disguised," say the bishops in the address already quoted, "that family religion has been sadly neglected in many of the households of our people. Our own observations confirm the too general complaint on this subject. The duty of offering the morning and evening sacrifice of prayer and praise upon the family altar has not only the sanction of scriptural authority, of the constitution of the domestic relation, and of the practice of the Christian Church in all ages, but it has been uniformly recognized and enjoined by Methodist economy as an indispensable exponent of consecration to God, and a rich and influential means of grace. It is hallowing in its effects upon parents, children, and servants—enduring in its results, and it transmits to posterity, by the agency of the family organization, the legacy of the faith and the habits and the associations of genuine piety; it transforms the household into a Church replete with blessings, and capable of infinite succession."

¶ 668. We greatly deplore the danger that comes to the purity and power of our beloved Church from such worldly practices among our members as those named and described above.

¶ 669. As a further remedy we urge our pastors to give all diligence in warning our people against the dangers of every kind of worldliness, and to execute with love and fidelity the requirements of the Discipline in all cases of the violation of our General Rules. "The mild but firm administration of discipline," say the bishops, "is an integral and essential part of our economy. The purity and integrity of the body of Christ must be preserved at all hazards, so that neither heresy in doctrine nor corruptness in life be tolerated for a moment, lest they increase unto more ungodliness. There is a growing tendency, we fear, in this direction, and we take the liberty of speaking a seasonable word on this behalf. Our legislation is sufficient on this subject. It only remains that its processes be faithfully followed according to the provisions of our Discipline by those intrusted with its execution. A solemn responsibility rests upon the respective authorities of the Church to see that its sanctity be fully maintained."

¶ 670. This General Conference unreservedly adopts this utterance of the bishops as its own, and most earnestly invites the attention of all our ministers and members to every regulation of our Discipline. Methodism has won evangelical Christendom to her way of thinking concerning the incompatibility of the spirit of this world

(Continued on Fourth Page.)

THE PRESIDENT'S FAVORITE POEM.

By the Rev. Frank B. M'Allister.

Wordsworth's "Character of the Happy Warrior" has been named as the favorite poem of Woodrow Wilson. If this announcement calls renewed attention to a noble piece of English verse, it will not have been made in vain. Rightly the poet calls him a "happy warrior" who, seen or unseen of men, goes forth to battle for the right; who owes

To virtue every triumph that he knows;
Who, if he rise to station of command,
Rises by open means, and there will stand
On honorable terms, or else retire,
And in himself possess his own desire.
* * * * * * * *
Who, whether praise of him must walk the earth
Forever, and to noble deeds give birth,
Or he must fall, to sleep without his fame,
And leave a dead, unprofitable name,
Finds comfort in himself and in his cause;
And, while the mortal mist is gathering, draws
His breath in confidence of heaven's applause.

Let the last article in the warrior's creed, for the moment, engage our attention. Surely at this point he is in advance of multitudes of his fellowmen. To how many it seems unwelcome postponement to wait for the applause of heaven? They plead before a nearer court aud crave an immediate verdict. The applause of earth is good enough for them. Perhaps not one in ten of us is really willing to discount the hasty judgments of to-day in favor of those coming by and by.

In the presence of immediate temporal advantage men excuse a wide variety of shifty trieks. When the prize is glittering enough, the end can be made to justify the means. Sacrifices to the great god, Success, are made with no niggard hands, and without too careful a counting of the cost. The one inexcusable failure is failure to gain the prize—and to get away with it.

The love of success is common to all men, but the definitions of it vary widely. Some think of it in terms of present acquisition, by fair means or foul, of all possible earthly good. Others take the longer view, inject a moral quality into their conception of it and extend its full realization out beyond that dividing line that men call death. Thls is to overrule the decisions of all lower courts and to carry the case up to the supreme tribunal. It is to apprehend the vision of the great Christian seer who wrote, "And I saw the dead, both small and great, stauding before God."

The happy warrior is happy in the knowledge that he is in for a square deal; that the universe, in the long run, plays fair with him and with every man. He knows that right, whatever its seeming defeats, will ultimately triumph.—Chrlstian Intelligencer.

IS ENGLAND TIRED OF WAR.

By Sir Robert Parks.

In answer to the Methodist from Boston, who asks whether England is tired of the war, I say very confidently that I see no such signs anywhere. The war has already, it is true, lasted far longer than either the Allies or Germany at first expected. It was evidently thought in many military and diplomatic quarters that the struggle was to be a short, sharp one, like the war of 1870. The awful losses of life on both sides must for several generations leave their mark upon the social life of all the belligerent nations. The cost of the war is already gigantic. It has already cost England twice the entire cost of twenty years' war with Napoleon. Our children and our grandchildren will have to carry a terrible burden of taxation. The hospitals are crowded with wounded soldiers. Thousands of homes are desolate. But with all this the ancient spirit of our people is not broken. Nobody dreams of or intends there shall be defeat. The Zeppelins come now and then. They do some damage, and unfortunately kill some people, but they frighten nobody. Our navy has been steadily improved and is larger and far stronger than it was a year ago. Our "contemptible little army" has grown from 600,000 to 3,000,000 men. In spite of the work of the German submarines the gross tonnage of the British mercantile marine has increased by 300,000 tons since the war began.

And yet the country is under no illusion. We are well aware how great is the task before us, how momentous are the issues at stake for ourselves and prosperity. Mistakes have undoubtedly been made. As I have said the war found us unprepared. It came upon us like a thief in the night.

Our navy was ready; our army was not. Would America have been ready if in the year 1907 she had suddenly been called to defend herself on her Atlantic and Pacific coasts against Germany and Japan? Incapable men may have been employed in our munition and other departments. Waste, and very great waste, has unquestionably occurred. Foolish advice may have been given by politicians who thought themselves strategists. Needless controversies between capital and labor have taken place, encouraged unquestionably in certain cases by foreign pecuniary aid. Precious time has been lost. Suppose all this to be true. Has it not been the experience of every nation In every one of the great wars that have ever been waged? England has never pretended to be a warlike nation. We have kept "militarism" at arm's length; and notwithstanding all the difficulties we have had recently to face, the balance has been in our favor. History shows that past great wars have been won by the nation which held the command of the seas and had the deepest purse.

Our objects are exactly what they were twelve months ago, when the Prime Minister defined them: "We shall," said Mr. Asquith, "never sheathe the sword until Belgium has recovered all, and more than all, that she has sacrificed; until France is adequately secured against the menace of aggression; until the rights of the smaller nationalities of Europe are placed upon an unassailable foundation; and until the military domination of Prussia is wholly and finally destroyed." If the Prime Minister were speaking to-day, I think he would add: "Until Italy recovers her lost provinces; until Germany is driven back from Russian soil, and Poland secures her freedom."

A Mother's Letter From Her Soldier Boy.

I read some weeks ago a little American song commencing, "I did not raise my boy to be a soldier." I do not know whether that singular song really represents the mind of the Daughters of the Revolution. A mother who could feel like that would hardly bear a son who could write such a letter as the following from the trenches: "Don't worry too much, mother dear, about me. I am not afraid; not nearly so frightened as I used to be when you came to my cot, when I was a little chap, and you tucked me up, and kissed me, and left me in the dark. When I enlisted it was not the call of Kitchener that I heard. It was not even the call of the King. It was the call of my country and the call of God. You may rely upon me fighting hard, and fighting, I hope, well; and, mother dear, should I fall I know that father will be waiting for me at the gates of heaven, and he will say, 'Well done, Harry, my boy.'"

What our nation, and our government, and even some of the military leaders have not yet understood, Is that the new British army is a religious army. There have been no such soldiers or sailors since the days of the Commonwealth and the times of Drake. They know that behind them they have the vast resources of a united people. They will fight with courage to the end. Peace talk is at present out of place. The "pacifist" is unknown here. He or she is, I fancy, still something of a force in America, or may continue so until danger looms ahead.—New York Christian Advocate.

A law has been passed in Oregon which prohibits the sale of hard cider, but the farmer is allowed to sell the cider after it has turned to vinegar.

"PEACE AT ANY PRICE."

Dear Mr. Editor: I have been laboring under the impression that I was pretty well known, but since Mr. Barbee calls me an unknown knight I presume I must have been mistaken. It punctures one's self-esteem to learn that he is not as well known as he had thought, but I console myself with the thought that my acquaintance with Mr. Barbee is as limited as his with me.

I feel like I had been shot at—shot at, mark you, not hit—by a Gatling gun, and who would not after reading Mr. Barbee's rejoinder, the chief characteristic of which is its verbosity? If that term is too dignified, let me say that it is "wordy." I want to congratulate him on his ample vocabulary, but he must allow me to chide him for using his beautiful flow of language in ridicule, rather than for argument. His pretty words cover nearly a page of the Advocate, but it would take a microscopic vision to discover a single argument of value. Let him come from under the cover of his verbosity with which he conceals the weakness of his position and produce an argument worthy of the consideration of serious-minded men. The question under discussion demands argument, not ridicule. Let me remind him that ridicule is the worn-out weapon of the sophist, conscious of the weakness of his position, and is no longer used by fair-minded men engaged in controversy.

Mr. Barbee calls those who stand for peace a "company of bureaucrats." Such talk is in keeping with the spirit of all who advocate preparedness—poltroons, cowards, and unpatriotic are terms peculiar to their nomenclature. But who is the poltroon, who is the coward, and who is the unpatriotic? Is it the man who would rush the nation into war that the flower of our manhood may die in the trenches like dogs? or is it the man who is in earnest in his effort to check the hysteria started by an organization of men known as the Navy League? Calling names is an indication of weakness.

If my champion of preparedness prefers to take his intellectual pabulum from a secular magazine, however respectable it may be, rather than from an authorized periodical of his own Church, I have nothing to say; but when he characterizes the peace number of The Voice as a "propaganda in opposition to the great governmental policy" and says "the law of the Church requires a different course of conduct," I have to refer him to the reply of the apostles to the Jewish rulers: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye."

Mr. Barbee evades every argument in my reply. For example, iustead of meeting squarely my contention that preparation for the defense of national honor is to apply to the nation the doctrine by which the wicked custom of duelling was once maintained, he says: "But Brother Ramsey is not going to draw me into a discussion of the duello." It seems difficult to draw him into any discussion that means real argument. He also evades my statement that the tendency of preparedness is toward universal service, and does not even allude to my affirmation that Germany has exploded the theory that preparedness makes for peace. These are fair samples of his evasions. He tries to be humorous by relating the chivalrous conduct of the husband whose wife was slapped while she was on the street; but his joke does not apply here, for this is a case of a husband trying to prevent his wife from going on the street. Some men would laugh in the presence of death and joke at a funeral. Cheap wit and old "chestnuts" come easy.

After referring to one of Bishop Hoss's letters of travel, in which he is said to have attributed China's pitiful plight to military unpreparedness, Mr. Barbee asks, "Will Brother Ramsey repudiate Bishop Hoss?" He does not seem to see that there is a difference between the repudiation of a man and the repudiation of the man's opinions. Certainly I do not repudiate Bishop Hoss, whom no man honors more than I, but as an American

citizen I claim the right to differ from him; and, if I may say it **sub rosa**, as an American citizen, freeborn, I may be permitted to differ from even Mr. Barbee, and affirm that China's pitiful plight is to be attributed to the fact that as a nation she has never received the Christian religion, which is the solution for all the pitiful plights of all the nations of earth—even for the "instant peril" which, as he thinks, is now threatening this nation.

I have never yet surrendered my right to think for myself, and never will; but Mr. Barbee apparently is letting the President do his thinking for him. Hear him: "The solemn warning from the responsible head of the Republic that we stand in grave and instant peril." If there is "instant and grave peril," then let the responsible head of the Republic "give the facts to the public. The ordinary American citizen is hard-headed and demands facts—not mere innuendos with nothing tangible to substantiate them. Let the "responsible head" of the Republic point out the foe who is about to invade our shores and then the common people, the backbone of the nation—not the political demagogues and munitions manufacturers who cry "wolf" when there is no wolf—but, I say, the common people, the patriots of the nation, will rally to his standard. But where will Mr. Barbee be? There is a difference between **shouting** patriotism and carrying the flag in the forefront of the battle line.

Mr. Barbee says: "There has been an immense amount of loose talk on the subject of peace." I have seen the word presumption in the dictionary, but I shall not use it in this connection. It seems to me that he has done some "loose" writing, yet he apparently regards himself as an expert in his exegesis of Scripture. Look at this: "He distinctly affirmed that he came not to bring peace but a sword," as if he did not know that our Lord alluded to the antagonism of sin to that of righteousness which is the fruit of faith in him. Why did he not quote those other words: "Peace I leave with you, my peace give I unto you?" He quotes Paul: "I have fought a good fight," as if these words of the apostle were written in justification of war. Let's try this original method of exegesis on another text. Paul said: "Let us run with patience the race set before us." Now, according to this new exegete's method, we conclude that Paul was in favor of the races, and the pastors of New Orleans are making a mistake in inveighing against the races of their city. Why did he not quote those other words of the same apostle: "The weapons of our warfare are not carnal but spiritual?"

The author of the "wordy" rejoinder appeals to history and it is not strange that he does so, for the history of the world is written in blood; but I challenge him to show by any fair interpretation that Jesus or any of the New Testament writers ever said or wrote a word in justification of war.

Mr. Barbee ridicules my assertion that we have no need to prepare for war, but I repeat the assertion and add that for a hundred years Europe has been fully armed and we have been safe. Now, with Europe bleeding to death, why should we work ourselves into hysteria and fear an invasion?

In December, 1914, the President said: "We have not been negligent of national defense." Now he says he has changed his mind, but vacillation of mind does not change facts. Despite rumors of war, no material facts have been given to the public to show that the President had any military reason for his change of mind. Gen. Nelson A. Miles, on Feb. 8, said to the Committee on Military and Naval Affairs that he did not fear an invasion, and Rear Admiral Victor Blue declared that the navy is now ready to meet any enemy it might be called upon to encounter in the Pacific. Why, then, the preparedness policy of the administration? I think this question may be answered by remembering that this is a presidential year, and the Democratic party is only frantic in its effort to anticipate the Republican party in manufacturing campaign thunder. In the meantime, the munitions manufacturers are cheering while the political pot boils, and will be close at hand when the time comes to divide the spoils. If this nation assumes the military burden advocated by the administration, as predicted by Mr. Barbee, I believe that within ten years the industries of the United States will be paralyzed, the young manhood giving its best years to military service, and the flower of this nation's citizenship will be dying in trenches. With this conviction, is it strange that I should lift what Mr. Barbee has been pleased to call my "puny" voice against the insane effort to frighten our people into believing that this nation is in "grave and instant peril?" I wish that The Voice would continue to raise its voice against preparedness, and that every other religious journal would join in the demand for peace till the voice of peace reverberates among the lofty mountain-peaks of this country and echoes along the valleys, so that the angels might almost be tempted to come to earth and sing again, "Peace on earth, good will toward men!" I quote from a beautiful poem by Mrs. L. M. Lipscomb, published in the issue of the Advocate containing the "wordy" and brilliant (?) rejoinder of Mr. Barbee:

"Tell me not in thrilling story
Of war's lasting fame and glory:
'Tis not true, believe it never,
Give me peace, sweet peace, forever.

Lay down your guns! With fiery pen,
Write, 'Peace on earth, good will to men!'
Send this message round the world,
'Till war's red flag's forever furled.

God haste the glad and glorious day
When peace and love shall hold full sway,
When bursting bombs and cannons' roar
Shall be heard nevermore."

Now, so far as I am concerned, this controversy is ended, if Mr. Barbee will let it end. Words from his brilliant pen can not change my convictions, which are based, as I believe, on the principles of the Christian religion as taught in the Bible, which is the rock upon which my faith is founded.

In closing, let me suggest that all who stand for peace write to their Congressmen, for, I tell you, this nation is indeed threatened with "grave and instant peril"—not an external peril, but an internal peril, the peril of militarism. Let me also urge that all who are for peace write to Hon. Clyde H. Tavenner, House of Representatives Office Building, Washington, D. C., for speeches revealing the motives at the bottom of the "preparedness" agitation. JOHN W. RAMSEY.

Heidelberg, Miss.

WHAT ABOUT VICKSBURG?

Dear Doctor: Having seen a letter recently asking if the waters would allow one to get into Vicksburg, I thought I would, with your permission, communicate to those in the east and elsewhere about the State, that Vicksburg is still on the map and that the Walnut Hills are high and dry. By the way, Doctor, that letter recalled one that was written some years ago by a traveler from the North, who had seen the Big Mississippi, opposite Natchez, when the Louisiana country was flooded, in which the writer said, with pathos, that Premiss' grave was ten feet under water! Being a citizen of that community at the time, my smiles were broad, for I knew that those ashes were safe from any floods that might come upon us unless God should forget his promise to Noah. But, Doctor, we have "shore had some water," as I heard a colored brother say, and if I may speak with the same emphasis, "we have also shore made some light." All trains on the Y. & M. V. were annulled for a few days, but they are again running fairly well on time, and it is an inspiring, as well as an awful, sight to see these trains plowing through water up to the steps. Several times I visited the levee street to watch the work go on, and could'nt suppress the exclamation, "Hurrah for the railroad!"

By the way, Doctor, I never had any kick coming or going against the railroads. When I recall how Bob (my horse) and I pulled through that swamp mud, fortunate to make two miles an hour, and some times one mile in two hours, it just will out, 'Hurrah for the railroads!" They may need regulating sometimes but I am inclined to think that public sentiment and gratitude needs a little regulating toward them.

Well, the water's falling, and in only a few days more we shall breathe easily again and start operations for the growing of cotton and the corn

It's been such a long time since I've seen anything from Vicksburg in your columns that I scarcely know where to begin. Since my old friend and presiding elder is writing you some interesting notes from the Hattiesburg District, I have been asking who is reporter for the Port Gibson District, and I've hesitated because I was afraid of "butting in" on some other fellow's joy; and, but for that letter, I might still be waiting patiently about, like Mary's little lamb.

Well, where shall I begin? O, yes Conference has come and gone and Jim did the kind thing to return me to Crawford Street (although he gave us a brand new elder), and Roberts to Gibson Memorial. If ever there was a fitting fit it has been Roberts' pastorate in that charge, and if ever a fellow had a true yokefellow, it's been L. L. Roberts to this pastor. His time goes out one year ahead of mine, and already I'm asking myself where can I find his match. By the way, Doctor, Roberts is the only first-class preacher in this city of 20,000 people—he rides around in his "auto" like a lord and often does the lordly thing to his foot-sore co-pastors. If you want to see our great National Park, now's your time to get a free ride with a first-class chauffeur and a first-class Methodist preacher.

The biggest event in the Methodism of Vicksburg since my last letter to the Advocate was the session of the Woman's Missionary Conference which was entertained jointly by the Gibson Memorial and Crawford Street Churches. Somebody said when we were securing homes for the entertainment of the delegates that "women don't love women;" but on the part of our women of Vicksburg, I will state that they feel lonesome yet because of their sisters' going. The danger of invidious distinctions forbids personal mention, but let me tell you, Doctor, those women dispatched their business just like Bishops, and D.D.'s, and connectional officers, and distinguished male visitors. Our Methodism in Vicksburg is richer for their coming.

Following immediately upon the adjournment of the Missionary Conference, Brother Neill, our Conference Secretary of Missions and Sunday Schools, gave us an institute of five sessions, all of which were good to edifying. Neill has a difficult work, but the beginning that he is making warrants a prophecy of success. If the Sunday school work does not take an upward movement, it will be no fault of his and his helpers. There is an inspiration, however, in his work. Although it may develop slowly, he is interesting the rising generation in church work.

This letter would not be complete, did I neglect to mention the visit of Dr. I. W. Cooper to our city and the helpful sermons he gave us. I would have resented his critical inspection of my comfortable, well apportioned quarters, had I not thought that his knowledge of a good thing would not let him consider a move from Whitworth and those agreeable surroundings. Come again, Doctor: these pulpits are open to you without further notice.

As long as there was anything like a fighting chance for our claims in Vanderbilt University, I was on that side; but it now appears to me that our energies would be better spent in concentrating on Emory University and the great institution at Dallas, and let bygones be bygones so far as Vanderbilt is concerned. Therefore, I am with you in your exhortation to that end. Good-bye.

Vicksburg, Miss. T. B. HOLLOMAN.

Polygamy is allowed in the Philippine Islands.

OUR CHURCH AND AMUSEMENTS.

(Continued from First Page.)

with vital godliness. Faithfulness at this juncture, on the part of preachers and people, will secure the proximate universality of the old-time simplicity and purity, and, with these, of the old-time power. What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What agreement hath the temple of God with idols? Ye are the temple of the living God. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How This Chapter Was Eliminated.

Such was the open, deliberative, and careful process by which the foregoing chapter mentioning specifically the harmful amusements most widely prevalent was inserted in the Discipline, and such the method by which it was kept therein for sixteen years. We will now proceed to show how it was eliminated therefrom. The General Conference of 1906, held at Birmingham, Ala., had been in session for fifteen days, and the last day, the sixteenth in number, was fast speeding by. We quote from the Daily Advocate of May 22, 1906, giving the proceedings of the day of adjournment, the following being among the stenographer's final paragraphs:

"G. Alexander: I want to get some instructions from the General Conference with reference to the Appendix, Part IV, in the Discipline, containing the address on worldly amusements. It has been considered necessary that the General Conference order its continuance in the Discipline from time to time. And if it is desired that it be continued, the action will have to be taken now. But I understand that a member of the Conference has a resolution to propose, and I will be very glad if you will consider it now. I think it will occasion no discussion."

"O. E. Brown: I call for the order of business prepared by your sifting committee."

"R. E. Blackwell: I propose that the Bishops be requested to prepare a statement on the subject, to take the place of that item of the Discipline. It seems to me that the Bishops of 1906 are better able to make a statement on that subject than the Bishops of 1874."

"The Bishop: Reduce that to writing."

"A. F. Watkins: I make the point that unless a majority votes to take this out of order, it is not in order. And such a vote has not been made."

"G Alexander: I move to take this resolution out of its order, and that it be put upon its passage at once."

"This motion prevailed.

"The resolution was read as follows:

"'Resolved: 1. That Appendix No. 4 be left out of the next edition of the Discipline.

"'2. That the Bishops be requested to prepare a statement on the subject to take its place.'"

"This resolution was adopted.

"A. F. Watkins: A privileged communication: 'To the General Conference: Resolved that we, your pages, do thank you with unspeakable language for your kindness to us.' Signed by Edward Newell," and others.

There are several things in this procedure that should be specially noted:

1. It took place on the last day of the General Conference, within a few hours of its adjournment. The reference to the pages, who doubtless had been rewarded for their services and whose note of thanks was in hand, indicates how near the Conference was to being ended. As all know, at such a time many delegates have gone, and there is a great rush of business and everything is done in haste. It is the danger period of all legislative assemblies—the season when hurtful measures are enacted which would have little chance of passage when all the delegates are in their seats and are in a carefully deliberative frame of mind.

2. Not one word was said to call attention to the true significance of the action that was being taken. There was not the least indication that the policy of specifically mentioning dancing, card-playing, and theater-going as contrary to our General Rules was to be abandoned.

3. It was not intimated to the Conference, so far as the record shows, what the character of the new address was to be. Under the resolution adopted, there was quite as much authority to endeavor to make it more explicit, as there was to make it less so.

It was at this General Conference that the scheme to place a new statement of our Methodist faith in the Discipline, without repealing or modifying the Twenty-five Articles in a constitutional manner, was brought forward and adopted; and a large number of the ablest members of the body registered a ringing protest against this action, in which the following language was used: "Upon the convening of this Conference, the question had never been suggested to the Church at large. If it had ever been considered theretofore, as a matter for legislation, its authors kept it a secret from the great heart of the Church. A few days are not sufficient for the consideration and decision of such a momentous question. It is hasty legislation."

If such language could be used (and we think it was fully merited) against an enactment which was brought forward toward the middle of the General Conference session, which was referred to a Committee that submitted a report concerning it, and which was debated at considerable length, what ought to be said of the summary and most inconsiderate manner in which the deliberate action of four General Conferences was railroaded out of the Discipline and the Church's method of dealing with some of the most pernicious and generally prevalent evils of modern society was weakened and materially changed? And in view of the foregoing facts, what justification is there for, at least, an implied representation that the general membership of our Church has had a fair opportunity to pass upon the two policies in question, and that our people desired the change that was provided for in Birmingham in 1906, to be made?

What We Have Now.

Let us next examine the address of the Bishops which was substituted for the chapter in the Discipline that was discarded in the manner described. In our copy of the Discipline of 1906 no address of any kind appears—though the earliest editions of this little book are seldom issued sooner than three or four months after the adjournment of the General Conference; but we take it that the utterance referred to was printed in the later editions of that volume. As this deliverance appears in our copies of the Disciplines of 1910 and 1914, it is as follows:

THE ADDRESS OF THE BISHOPS ON WORLDLINESS.

(Prepared and published by order of the General Conference.)

It has been the custom of the bishops, in watching over the souls of those for whom they must give an account, to warn against the insidious influence of worldliness, which is one of the most subtle and relentless foes of spirituality. It is the spirit of the world in opposition to the spirit of Christ. It is this against which the beloved disciple warned the early Christians when he said: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The apostle had in mind the same harmful worldliness when instancing the foes of faith he summed them all up in one, and declared: "This is the victory that overcometh the world, even our faith."

Imagine a state of society where all were dominated by the lust of the flesh and the lust of the eyes and the pride of life, and where all the customs of society were determined by such low standards, and it is evident that the conditions are absolutely opposed to a life of faith. Only Christianity could stop the brutal and inhuman ferocity of the gladiatorial shows and other forms of amusement which long dominated and brutalized the Roman populace. The indecencies of the stage can be checked by the same divine influence at work in society, as the obscenities and gross improprieties of the printed page, whether of the drama or the novel or the sensual poem, have been outlawed by the spirit of Christ that cleansed the temple of those who profaned it by unholy customs. Custom cannot make right. Custom is too often the unbridled spirit of worldliness, as in the days before Christianity exercised any restraint whatever. It is the mission of Christianity to change the customs of the world until they conform to the spirit of Christ.

The one law of the Church is to avoid what we know is not for the glory of God. This forbids the taking such diversions as cannot be used in the name of Christ, the singing those songs or reading those books which do not tend to the knowledge of God, and those forms of needless self-indulgence that unfit the believer for communion with God or for faithful and effective service for man. The law of expediency has the grip of moral duty when we abstain even from what is doubtful for the sake of others. To go to no place of amusement where we cannot invite our Lord to go with us, and to engage in no recreation on which we cannot invoke his blessing, is a safe rule of conduct toward God and man. This leaves to the Christian the safeguards of a divine presence in all things. Our Lord knew well the value of relaxation from a too strenuous life when he said to his disciples, "Come apart into a desert (or uninhabited) place, and rest awhile;" and he looked with complacency upon the sports of children as he noted their very language when at play in the streets of Jerusalem; but it was "The Lord in the Midst" who gave to such recreation the sanction of his presence and blessing.

The family altar, with its sanctities; the right observance of the Sabbath made for man; the avoidance of all that would secularize its sacred hours; the faithful attendance upon all its means of grace; and the cheerful co-operation with all who are aiding in the religious instruction of our children—must make the home the beneficent agency for good in forming and maintaining those lofty ideals of right living for which Christianity has ever stood. Thus the spirit which was in Christ must be in us also, and as many as are led by the spirit of Christ show themselves the sons of their Father. If we would be the children of our Father in heaven, we must adopt the rules of heaven for life on earth. In vain do we pray the model prayer if we do not seek to do his will on earth as it is done in heaven. Thus alone can his kingdom come.

The true mission of Christ is both to save and to leaven—to destroy the works of the devil, and to impart the power as well as the spirit of right living. Because the spirit that now rules among the children of disobedience is a spirit of worldliness, making men lovers of pleasure more than lovers of God, making self rather than Christ the center of life and thought, bidding men live without God in the world, the avowed aim of Christianity is to enthrone the Lord Jesus Christ in the heart and to make no provision for fulfilling the lusts of the flesh. The expulsive power of a new and holy affection has ever been needed to keep the life of God in the soul of man. If Methodism has often seemed strenuous in insisting on abstaining from every form of evil, she has found her justification in the blessing of her Lord in influencing the lives of men. God forbid that she should ever fall so low as to throw down all barriers about the flock of Christ and, in her lust for numbers, admit to her communion those who have no supreme desire to flee from the wrath to come and to be saved from their sins, and who do not show this desire by the fruits of holy living. A passion for the souls of others, born of this desire, as well as the desire to please Him who has called us to be soldiers, will best prevent becoming entangled in the affairs of this life inconsistent with the discipline of holy living. With the battle lines drawn against the devil, the world, and the flesh (the sworn and cruel foes of the soul), this is no time to relax our vigilance. "There is no surcease in that war."

Finally, brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day; and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the Word of God. Thus was our Lord equipped and armed in his temptations when he was tempted in all points as we are, yet without sin; for there is no temptation that overtaketh you but that there is provided a way of escape. Satan ever desires to have us that he

may sift us as wheat. Our hope, O Lord, is in thee, who dost ever pray for us that our faith fail not.

Read this utterance carefully and compare it with the pronouncement which it displaced. Note its indefiniteness: **dancing card-playing, and theater-going are not so much as even mentioned.** It is made up of glittering generalities. And since it was written, if it has ever been passed upon and given the endorsement of any General Conference, we are not aware of it. **Nor does it seem to have been held to be necessary, as in the former case, to have the action of each succeeding General Conference as a prerequisite to its continuance.** What factor in the latter enactment differentiated it in this particular from the preceding one, we are unable to state.

Whether this address, along with all else that we have in the Discipline or elsewhere bearing on this important matter, is **adequate,** and whether the present status in our Church respecting it is preferable to the one which it superseded, are questions that we must leave to be discussed next week, having already consumed more space than we could well spare at this time. We would respectfully suggest to our readers that they preserve this number of the Advocate, that they may be able to review and weigh all that may have been said when the issue under consideration shall have been fully presented. It is our conviction that the things therein involved are of sufficient gravity to be entitled to the earnest and prayerful attention of all our preachers and people, from the most distinguished to the most obscure.

IS THE WORLD GROWING BETTER?

The word "better" occurs 117 times in the Bible. The first time is in Gen. 29:19 and the last time is in 2 Peter 2:21. It is used with the definite article or limiting adjective, "the," four times: Eccl. 6:11, 1 Cor. 8:8, 1 Cor. 11:17, and Heb. 7:7. It is used in our language as a noun, adjective, adverb, and as a transitive and intransitive verb, but its true import is, the increase of what is already good. It implies comparison and, of course, it is the higher and more excellent degree, and yet it is used with reference to human beings, circumstances, conditions, states, morals, progress, etc., irrespective of the original character of each. But in answering the question, "Is the World Growing Better?" we must hold ourselves rigidly to what "better" really is in the light of the Bible when applied to human beings as to their rightness with God and their preparedness to meet Christ in judgment and their fituess for Heaven. In order to a correct and complete conclusion. If in our answer to this question we should conceive of the world as an existence so completely dissociated from the Church as to be without its influences, we should not hesitate to answer most emphatically that it is not growing better, but worse and worse in all of its different relations of life. Again, if we think of the world in the sense of all the human family within the range of Bible light and Christian influences, whether in the Church or not, we would say that it is growing better in mentalities, physicalities, temporalities, and even faith in the sense of an assent or mental state, if we use "better" as its plasticity allows. To be certain of that, we have only to view the achievements of science, the learning and scholarship of this age, the universality of education, the training and development of the body, the commodious and comfortable school buildings, health-favoring sanitariums and hospitals, railroad accommodations, the autos, the ocean palaces, the submarines, the flying air machines, the increasing wealth, the rapidly growing universality of Jesus Christ, our Lord, the increasing membership of the Church and the most perfect organization of nearly everything.

Let us now answer the question, "Is the world growing better?" in the Scriptural sense of "better." In order that our answer may be clearly seen as being truly Scriptural, let us show the real meaning of certain Scriptures that have been misunderstood. They are these: "That unto me every knee shall bow, every tongue shall swear" (Isa. 45:23), and Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.) Others like these could be quoted, but these are sufficient. These and like Scriptures are understood to mean that the time will come, and is rapidly approaching, when all and every one will be a Christian in the real sense of the term Christian; but let it not be overlooked that what seems to be taught by one Scripture must not contradict the teachings of another, and if it does, then one must remember that the meaning he thought was so evident is not its meaning at all. The meaning of the above and all like Scriptures is not that the period will come when all will be right with God—not at all; and to be convinced that it is not, let us quote the following: "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." (Matt. 7:13, 14.) "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just." (Matt. 13:49.) "And as it was in the days of Noe, so also shall it be in the days of the Son of man." (Luke 17-26.) "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) From these Scriptures any one should see that it is clearly taught that all will assent to the fact that Christ is the Savior of the world. In other words, all will believe that he is, as the Jews believed God to the degree that they met to worship him, paid tithes, fasted twice weekly, were honest in their dealings, observed the Sabbath, and compassed land and sea to get converts; and yet Christ said of them: "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." (Matt. 15:8.) When Christ comes he will find all believing and howling, confessing, building fine churches, having fine preaching, paying good salaries to Christian workers, every one hearing the gospel, studying the Bible, and every department of Church work carried on in a most finished style.

But the answer has not been completed to the question, "Is the world growing better?" In Biblical teachings no one is growing better truly and normally until he has had a spiritual change as Christ declared necessary, when he said: "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God." (John 3:5.) He can not grow better in anything in the true sense till he is born again, and therefore "growing better" in the Scriptural sense begins with "being born again," and is a broadening, a developing, an unfolding, or as Peter expresses it: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (2 Pet. 1:5, 6, 7).

The following are some signs of not "growing better:" (1) Self-vindication even when wrong, whether in word or deed; (2) ignorement of other's rights, whether possessions, relations, or merits; (3) a growing impatience and nervousness; (4) a growing greed that disregards the comfort, claims, and character of others, whether in religion, edueation, money matters, Christian or secular work; (5) a declination of true courtesy, publicly or privately; (6) the tendency of organizations and cliques to cower and control, irrespective of principles; (7) a growing disregard for sound devotion, seriousness, gravity, and normal emotions in religion; (8) a growing desire and effort for self-exaltation; (9) a decrease of family and private prayers twice daily; (10) a growing neglect of a Scriptural training of children; (11) an increasing hatred for opponents in politics that does not hesitate to slander them and take delight in repeating even lies against them; (12) the restlessness, dissatisfaction, and unhappiness of womanhood; (13) a decline in family religion; (14) a greater emphasis placed on finances and numbers than on the salvation of souls; (15) advocating and accomplishing reforms for selfish ends; (16) sacrificing honor, truth, and principle in order to be classed as optimists.

Other signs of not growing better could be added, but we feel sure that these are sufficient to justify the answer to the question that the world, in the seuse of our whole race, or that of a majority of our race, is not growing better in the Scriptural sense to which we have already called attention. Then "is the world growing better," in the sense of limiting it to the Church as an organized spiritual force? Remembering that the true spiritual Church of God does not consist of any but those born of the Holy Spirit and who are adding the Christian virtues to character; or in other words, those who are holy in heart, teachable, humble, meek, self-sacrificing, grave, reverent, honest, unspotted from the world, truthful, diligent in good works, confessing and avoiding faults, hating all sins, talking their religion everywhere, increasing in faith, in love, in efforts to save the lost, in all useful knowledge, self-control, in mortifying the deeds of their bodies, etc., it must be concluded that the world in the sense of the true spiritual Church of God is growing better, whether its number is 100, or 1000 or 1,000,000 or more. Let every one be sure he is a part of God's true Church.

Wesson, Miss. ISAAC L. PEEBLES.

MRS. HOYLE RETIRES.

Dear Brother Meek: At the recent session of the Woman's Missionary Conference it was deemed wise to elect another President, owing to the fact that Mrs. Vic Thompson Hoyle is in such poor health. She is recovering from her recent surgical treatment, but not so speedily as her friends wish, and those who love her most thought she should have rest of mind and body until she is herself again. Let the Church be much in prayer that this competent, consecrated handmaiden of the Lord may rapidly recover and soon take up the labors in which she is so useful. Under her presidency, the Woman's Missionary Society made wonderful advancement, and it seems a strange dispensation of Providence that she should be forced to lay aside her plans and aspirations for this work that she loved so much; but sometimes we must wait patiently on the Lord. Your friend,

Starkville. HELEN P. WOODWARD.

It is thought that the British Government's embargo on imported manufactured and unmanufactured tobacco, including cigars and cigarettes, which went into effect on March 1, will result in a serious financial loss to Havana cigar makers.

A half million horses, valued at $125,000,000, have been shipped from this country to Europe since the beginning of the war.

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Secular News

By R. E. Meek.

The pubiic debt of Australia is $278 for each person, while that of the United States is only $11.

Hon. James W. Gerard, the American Ambassador to Germany, recently broke his collar-bone while skating on the ice.

On Feb. 22 a serious outbreak occurred in Berlin. The mob was charged by cavalry and a fight followed, in which 100 persons were killed.

Chancellor Heiskell, of Tennessee, recently decided that wholesale liquor men have the right to remain in that State and carry on an interstate business.

In Philadelphia city employes are not allowed to use alcohol. In this the Quaker City has set an example which some of the other cities of our land certainly need to follow.

Ex-Senator Theodore E. Burton of Ohio, Senator Albert B. Cummins of Iowa, and Senator La Follette of Wisconsin, are candidates for the Republican nomination for the office of President.

Captain Richmond P. Hobson, of Alabama, who was defeated in 1914 for the United States Senate by Hon. Oscar Underwood, is again a candidate for a seat in the Lower House of Congress.

Senator John Sharp Williams of Mississippi says that preparedness does not mean militarism. It is a pity that Mr. Williams can not impress this truth upon the mind of every pacifist in the country.

Dr. Henry Louis Smith, President of Washington and Lee University, recently visited New Orleans in behalf of that school. This is the first trip that Dr. Smith has made to the Crescent City since he became the head of Washington and Lee University in 1912.

In the Battle Creek Sanitarium, which is located at Battle Creek, Mich., mieroscopic photographs showing the blood circulating through the human body have been taken and will be shown as a motion pieture. These are the first pictures of their kind ever taken and they were very hard to obtain.

Amerlean-made war munitions are now being imported into Europe at the rate of nearly two million dollars' worth daily, and there is as steady and rapid an increase as the production will permit. Nearly a quarter of a billion dollars' worth of munitions have been sent to Europe since the beginning of the war.

Germany has agreed to let shipments of aniline dyes be made to the United States for use by the Government in the making of greenbacks and postage stamps. An effort is now being made to have a supply of beet sugar seed imported to the United States from Germany, but whether it will be successful is very doubtful.

The German Government has prohibited the importatien of all luxuries that can be dispensed with in war time. Among the proseribed artieles are eaviar, lobsters. liquors, champagne, pine apples, lace trimimings, raisins, silk, silk elothing, fans, hats, caps, pictures, sculpture, jewelry, gold, silk, toys of various elasses, machine tools, and artistic iron wares.

William J. Bryan continues to leave unanswered the challenge of Richard Lee Metcalfe, former provisional governor of the Panama Canal Zone, to a series of joint debates in Nebraska on "preparedness." It seems evident that Mr. Bryan has become too peaceful a man to take part even in a eontest where words are the only missiles and arguments the only things to be eombated.

On the plea that they "ean not ask the poor to save as long as the rich enjoy expensive luxuries," the English Government has asked that the wealthy give up the use of their automobiles and motorcyeles for pleasure. This is the first of a series of appeals which will be made to the people, urging them to desist from foolish extravagance when their Government is passing through a fiery trial.

A decline in Germany's birth rate has alarmed the Teutons. In commenting upon what must follow if it is not checked, one statesman went so far as to predict that Germany would soon be in the position of France, with deaths exceeding births. The Government is thoroughly awake to the danger which confronts it and has consulted specialists about the best methods to be used in combating the evil.

During the year 1915, 759,060 men were employed in mines in the United States. The number of deaths was 2264, which was a death rate of 2.95 per thousand, as against 3.22 the previous year. The death rate for last year was lower than it had been for sixteen years. We are led to believe that the mining industry is being made less dangerous, or that the men engaged in it are learning to take better care of themselves.

Not only man but also birds and beasts are in the habit of cleaning themselves, each in his own way. Speaking of this, "Shining Light" says: "Poultry take their bath in the dust. Sparrows and many small birds dust and then bathe. Snakes soak themselves. Elephants put mud on their calves and then wash it off. Swine, buffaloes, bears, and tigers wallow. Cats and mice lick themselves, while monkeys scratch. These are animals' ways of bathing."

The three hundredth anniversary of the death of William Shakespeare will occur next April. The English will not be able to have the great national celebration which they had long been planning for, on account of the European war, and so the duty of paying homage to the Bard of Avon will devolve chiefly upon America. No better way to celebrate this great event in the history of English literature can be found than to begin at once a study of the poet's works.

AS A MATTER OF INFORMATION.

(This utterance appeared as an editorial in the Texas Christian Advocate of February 17, coming from the pen of Dr. W. D. Bradfield. It is illuminative in some respects, and is very suggestive as to why the pro-Vanderbilt men are apparently so desirous of hanging on to the patronage of the Southern Methodist Church, after having, by the most reprehensible methods, stripped her of her rights in the government of the institution.)

Having graduated in both the Academic and Theological Department of Vanderbilt University, naturally we have been interested to know how our old alma mater started out on her new career as an independent school. But until now we have found no one who could give us the desired information.

Dr. H. C. Tolman, Dean of the College of Arts and Science of Vanderbilt University, in the October-December number of the University Quarterly, gives the record of new students entering the College of Arts and Science and the School of Engineering in September, 1915. The total number is 158.

The institutions from which these students came are given by Dean Tolman. Three schools in Nashville, namely the Hume-Fogg High School, the Ward-Belmont College and the George Peabody College, furnished thirty-eight of the 158 students entering in September last, leaving 120 as coming from all other schools in the South. The University of Texas furnishes the lone student from our great State.

The Quarterly also gives the number of theological students as follows: "Since the fall term opened forty-five theological students and candidates preparing for the ministry or for other forms of missionary and distinctly Christian service have entered the university."

Dr. Tillett thinks the Biblical Department, "in the providence of God," has entered upon "its wider and more beneficent service to the larger Kingdom of Christ."

Well, we do not wish Dr. Tillett and his university any harm, but what a pity that a few ambitious men should have diverted the institution from the plans of its founders and those of its largest single benefactor, good old Commodore Vanderbilt! Mr. Vanderbilt (Chancellor Garland tells us) was constrained to make his gift to the corporation of the Central University of the Methodist Episcopal Church, South, because he believed our great Church would insure the university a dependable constituency. What a pity, we repeat, that ambitious men with dreams of a "New Harvard of the South" and else should have upset the old Commodore's cherished hopes! The sin of these ambitious men is as great against Commodore Vanderbilt as it is against the Methodist Episcopal Church, South.

We strove earnestly during our membership on the Board of Trust of Vanderbilt University to get our fellow-members on the Board to realize that it requires a student body as well as a faculty and an endowment to make a university.

We have been wondering what Dr. Tillett will do with his great lectures on "Calvinism," "Arminianism," "Moral Free Agency," "Future and Eternal Punishment," etc., now that he enters upon his "wider and more beneficent task." These great lectures cannot be reconstructed to suit the "points" of liberal theology in his new program. Will not the Dean give his Church one last service by publishing his great lectures upon which his old boys so voraciously fed?

OUR SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1916:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $2 or under. Do not send us a check for $1, as it will only be credited as 90 cents. Banks will give you exchange on New York or New Orleans for the asking.

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THE LITTLE WHITE RABBIT AND THE WISHING WELL.

(An old story retold.)

By Helen Argyle.

Once upon a time there was a dear little white rabbit, a nice little cuddly rabbit, with a pink nose and pink lined ears. He was just the nicest, cuddly little rabbit, but somehow he never was satisfied with himself. He always wanted to be something that he wasn't.

One day old Mrs. Puddy Duck went by on her way to the pond, and Little White Rabbit looked kind of unhappy and said, "Ma-ma, I wish I had nice webbed feet and could go swimming."

Soon Mr. Grey Squirrel came frisking by. "Ma-ma," whined Little White Rabbit, "I wish I had a pretty bushy tail like Mr. Squirrel."

Don't you know that silly little rabbit even wanted Mr. Hedgehog's quills? So one day Mr. Hedgehog said to him, "Why don't you go down to the Wishing Well and make your wish?"

"Where's the Wishing Well?" cried Little White Rabbit.

"Go right through the woods and down into the valley and you'll find it. You make a wish, take a drink, get up and turn around three times and you will have your wish."

Almost before he was through speaking Little White Rabbit started off as hard as he could go through the woods. Presently he found the prettiest little green cup of a well. Now, just as he was about to take a drink a beautiful red bird flew into the tree just opposite to him.

"Oh, I wish I had pretty red wings like Mr. Red Bird," he said, before he thought. Then he remembered about the well and leaned over and took a little drink. Then he raised up and turned around three times very slowly.

What do you think happened then? He felt a little pain right in his shoulders, just like he was cutting teeth, and presently two pretty red wings came out. Little White Rabbit was so delighted he couldn't keep still. He hopped all around. He didn't know much about flying, but he thought he'd try. So home he went, half hopping, half flying. When he got home—would you believe it?—his own mother didn't know him.

"Get away from here. I don't know you. I never saw anything like you before; you can't come in here with my little baby rabbits." She was so frightened and so excited that she pushed the door to so suddenly that she almost caught his little pink nose in it.

He was beginning to be very unhappy, but he went on down the road to Mrs. Puddy Duck's. She had wings and all the little ducks had wings; surely they wouldn't be afraid of him. His red wings were lots prettier than theirs anyway. But, no sir, the little ducks screamed when they saw him and Mrs. Puddy Duck waddled out and gave him one look. That seemed to be all she could stand, for she hurried in and slammed the door right in his face.

So he went on down the road to Mr. Grey Squirrel's house. Mr. Squirrel came out and looked at him "kind of undecided like." At first he took Little White Rabbit for his cousin, Mr. Flying Squirrel, and was about to invite him in. Little White Rabbit began to feel more comfortable, but as he turned around a little to show his pretty new wings, Mr. Squirrel saw that he didn't have a bushy tail, but just a little ball of cotton where a squirrel's tail ought to be. So Mr. Squirrel shook his head slowly and frisked away in search of nuts for supper. Then Little White Rabbit remembered that he wouldn't have liked Mr. Squirrel's supper even if he had invited him in.

So there wasn't anything else for him to do but to go on to Mr. Hedgehog's house. When he got there Mr. Hedgehog laughed and laughed. He knew Little White Rabbit and remembered telling him about the Wishing Well, so he wasn't afraid. He laughed so that the unhappy little rabbit was miserable, but he finally told him that he might come in and spend the night if he could sleep on the floor. Little White Rabbit was very grateful, but when he tried to go to sleep, no matter which way he turned, he rolled against sticky little burrs that hurt his soft little sides, and he didn't know what on earth to do with the new wings. They were dreadfully in his way.

He was very miserable and wished very much that he was back in his own warm home with his little brothers and sisters. Then he began to cry for his mother. This woke up old Mr. Hedgehog and put him in an awful humor, but Little White Rabbit just kept on crying all night long.

By the time it was dawn the next morning Mr. Hedgehog was completely worn out, so he leaned out of bed and said to poor Little White Rabbit, "Here, you little scamp, just as soon as the sun gets up well you take yourself down to that Wishing Well and wish those pesky wings off again."

But Little White Rabbit didn't wait for the sun to get up high. Just as soon as he saw the light peeping through the trees he was out of the house and running lickity-clip down the valley.

Somehow now he is glad he is a nice, cuddly little white rabbit, and doesn't even want to be what he isn't.

Are boys and girls ever like this little rabbit, I wonder?—The Presbyterian of the South.

THE INDIAN ON THE NICKEL.

Not many people know that the new five-cent piece bears the portrait of a real live Indian. It is the famous Sioux Chief, Iron Tail. In foreign countries the faces of kings or queens are often placed on the money of the land. In the United States we have a picture of Lincoln on our new pennies, and McKinley and a number of other statesmen on our paper money, but Iron Tail is the only living man who is shown in this way. Of course the designer used his picture because his face is typical of all Indians. But the chief is very proud of his distinction. When any one asks him for his picture he promptly gives them one of the new nickels. On the opposite side of these coins is an excellent representation of the buffalo, which was so closely associated with the old life of the Indians of the plains.—Christian Intelligencer.

MAN IS WEAKEST ANIMAL OF ALL.

In proportion to size, man is one of the weakest animals on the earth. The muscles of a large sized oyster will support a weight of thirty-seven pounds. There is a crab that will lift 192 times its own weight. This is the equivalent of an average size man raising 73,800 pounds.

Felix Plateau, a Belgian scientest, who made many experiments, found that the strength of a fly which was able to lift a matchstick compared with a man's supporting with his feet a beam fourteen feet long and two feet six inches square.

There is a little bug that can drag six matches, equivalent to a man's pulling 330 beams as big as himself.

To measure the strength of insects, Plateau constructed delicate harness attached to a weighing machine. By prodding the insects he made them move. Then he piled on weights until they stopped. By this means he found that a bee, weight for weight, was thirty times as strong as a horse.—St. Louis Republic.

DEBT EXTINGUISHED.

Dear Dr. Meek: The Main Street Methodist Church, Hattiesburg, celebrated the first of March by paying in full its $15,000 debt. We are preparing for a great dedicatory service in the early spring, the date to be announced later. The Lydian Circle of the Church is installing a handsome pipe organ which costs $3000. It will be ready for use by Sunday week with no debt on it.

CHAS. W. CRISLER.

A RECOLLECTION OF MY FATHER.

Perhaps the most exalted picture of my father (Dr. C. G. Andrews) that I hold in memory is as he used to sing two of Fanny Crosby's hymns "More Than Life To Me" and "Thou My Everlasting Portion." It was at Pe Jackson, Miss., prayer meeting that I heard him sing them; probably they had just been issued from Fanny Crosby's precious song treasury. As he sang:

"Every day, every hour,
Let me feel that cleansing power.
May thy tender love to me,
Bind me closer, closer, Lord, to thee.

"Through this changing world below
Lead me gently, gently as I go;
Trusting thee I cannot stray
I can never, never lose my way."

we felt sure that this was the language of his heart.

"Thou my everlasting portion,
More than friend, or life, to me;
All along my pilgrim journey,
Savior, let me walk with thee."

—this expressed his desire to value our Savior above all and to walk with him.

MARTHA ANDREWS CLEVELAND

Memphis, Tenn.

A little 3-year old miss, while her mother was trying to get her to sleep, became interested in a peculiar noise, and asked what it was. "A cricket, dear," replied the mother. "Well," remarked the little lady, "he ought to get himself oiled."

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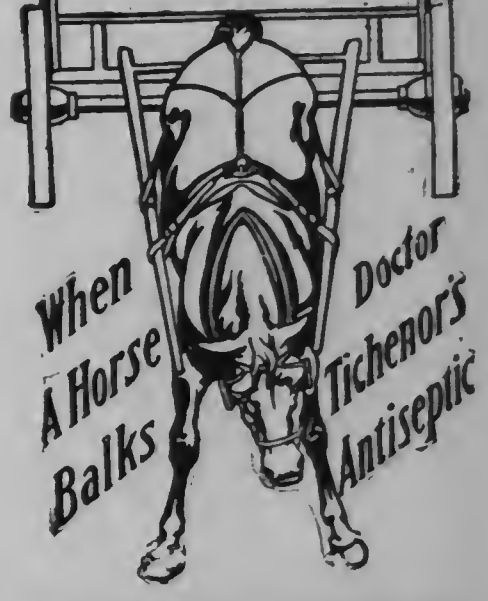

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Editorial

OUR HONOR ROLL.

This roll is to be made of the charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.

YET EFFICACIOUS AND AMPLE.

The Gospel of Christ is still "the power of God unto salvation." None of its efficacy has been lost. When it is preached in its purity and fullness and is believed, it will produce the same results in human hearts to-day that it did in Apostolic times. That it should be faithfully presented from the pulpit, and illustrated in consecrated, holy lives, is now, as has ever been the case since the primal fall, the world's greatest need. Thus to proclaim it and live it and influence others about him to translate its sublime truths into experience and conduct, is every pastor's highest duty and privilege. And it is by leading his own flock to embrace it in its deepest and largest significance that a minister may feel certain that he is effectively aiding in the mighty struggle that is going on between right and wrong throughout the earth. Every man who keeps the light brightly burning in his own corner helps to increase the radiance that sin-blinded men need to make them see the pathway to the skies.

And so far as our own Church is concerned, while many things are far from what they should be, there is no cause for despair. The great body of our preachers and people are yet sound in the faith and are loyal and true. When they see the existing situation as it is and bestir themselves, we believe that the things that now seem menacing will be swept away. At any rate, the future of the pastor who is faithful is as bright as it ever was. The promises of God still stand, and are undiminished in their fulness. They who serve the Master with fidelity here below shall triumphantly reign with him above. The assurance of this should be enough to call forth the best that is in every disciple of Jesus—especially so in the case of those whom the Chief Shepherd has chosen to be the under-shepherds of his sheep. What greater honor should any Christian crave than that of remaining unshakenly true to his Lord at a time when so many are forsaking him, as Demas did Paul, because of "a love for this present world."

A BEAUTIFUL DEVOTION.

Miss Helen Keller, perhaps the most famous blind woman now living, visited Jackson, Miss., last week on a lecturing tour, speaking there at the Capitol Street Methodist Church. The Jackson Daily News of March 3 thus describes a very interesting incident connected with her trip to Mississippi's Capital City, which illustrates anew the strong and beautiful attachment that often springs up between white and black people in the South:

"This morning, as the ladies of the committee on decoration of the Capitol Street Methodist Church went down to the spacious church on Capitol and Adams, to place their flowers for this evening's entertainment they found the steps preempted by a colored woman, evidently from the country, who even at that early hour was waiting to see the great woman who is to lecture there to-night, and but one glance at her was necessary for Mrs. Dunning of the committee to discover that something out of the ordinary had brought this woman to Jackson to see Helen Keller.

"And so it proved, as the woman had been Helen Keller's nurse in her baby-days, and was without doubt deeply devoted to her dependent little charge. For many years she had lived in Alabama and though she had not seen Helen Keller since her twelfth year, she had lovingly and loyally served her in her baby-days, and when yesterday she chanced to hear that Miss Keller was to visit Jackson to-day and to lecture in the Methodist Church she determined to come to see her, and so she walked the six miles from her country home, leaving her four children alone in their cabin, that she might again see the child of her adoration.

"Her anxiety to see Miss Helen was pathetic, and very beautiful, and Mrs. Dunning sent her to the station with a note to the matron, and when the G. & S. I. train came in the faithful nurse was the first to give a loving greeting to Jackson's distinguished visitor, and her friend, Mrs. Macey. Mrs. Macey at once recognized the negro woman, and bade her, seemingly, a glad welcome, and Miss Keller was even more pleased to find so unexpectedly in this city so strong and true a link to her childhood.

"Indeed so pleased were they that they gathered the travel-weary woman up with their other belongings, and as this story is being written the faithful negress is at the hotel with them and again doing for her beloved charge the little intimate services which long ago were her privilege, and thereby is she giving happiness to her own heart and to the sweet heart of the noble woman whom she served in baby-days."

A TIMELY DISCUSSION.

Colonel E. C. Reeves, of Johnson City, Tenn., hit the mark squarely in his recent discussion of the proposed new charter of our Holston Conference schools in a recent issue of the Nashville Christian Advocate. No Methodist Board of Trustees ought to have the initiative in selecting its members. Why distrust to any extent the Methodist Church, acting through its regularly organized Conferences, in such matters? We believe that potentially, at least, some Church body should have full control of all the agents who execute any trust for the Church. This is the case in the government of Millsaps College; the patronizing Annual Conferences exercise, without restriction from any other quarter, the right to name its trustees.

PERSONAL AND OTHER NOTES.

In renewing his subscription on Feb. 29, Rev. W. D. Bass, of Corinth, Miss., says: "I have just returned home from Dexter, Ky., where I assisted my brother, Rev. J. H. Bass, in a fine meeting."

Rev. A. R. Beasley, of Poplar Creek, Miss., reports that the work in his charge has started off well. His letter brought us 3 subscriptions to the Advocate, for which we extend him our thanks.

Rev. J. J. Garner, of Kilmichael, Miss., gives us a club of 5 subscribers, and reports a good meeting at Stuart, Miss., in which he had the valuable assistance of Evangelist J. H. Bell, of Columbus.

It is stated that our Algiers congregation has selected as a site for their proposed new church a choice lot on Opelousas Avenue, between Verret and Valette Streets. Much interest is being shown in this projected enterprise.

Dr. S. H. Werlein preached to two large audiences at the First Methodist Church last Sunday. He discussed at the evening hour in a forceful and impressive manner the evils of the restricted district in New Orleans.

The Sunday school room of our First Church at Baton Rouge, La., is soon to be overhauled. The Junior Aid Society, which obviously must be a very live organization, has pledged itself to raise $600 of the money needed for this purpose.

Rev. J. G. Johnson, of Black Hawk, Miss., gives us a club of 10 subscriptions, and adds: "All goes well up this way." Several of these subscribers were from Coila. Nowhere would we rather have readers than among the good people of Carroll County.

Mr. S. D. Gordon, whose devotional talks have made him famous, will be in New Orleans again in April, and will deliver addresses daily while here at the First Methodist and First Presbyterian Churches. His stay will extend from April 9 to April 13.

Rev. S. A. Brown, of Kosciusko, Miss., has our thanks for a club of 5 subscriptions (four of them new), forwarded on March 3. We have learned from other sources that Brother Brown is having a largely successful pastorate in his present historic charge.

Rev. James L. Cady, of Greensburg, La., has called for lists of our subscribers at all the postoffices in his charge. Referring to his pastorate, he says: "Our work is making progress along all lines. Our prayer meetings especially are increasing in interest."

The work of repairing old Felicity Street Church, which was wrecked by the storm last September, is going steadily forward. This congregation has been fortunate in having as its pastor at this crucial time Dr. Felix R. Hill, who is a remarkably tactful and resourceful leader.

Brother A. L. Dietrich, our Divisional Sunday School Field Secretary, is expected to be with Brother Coleman at a number of his announced Sunday School Institutes in Louisiana. Brother Dietrich has given an excellent account of himself at similar gatherings in North Mississippi.

Brother L. R. Bock, an enthusiastic Epworth League worker of this city, sends us the following notice: "The New Orleans Epworth League Union will meet Tuesday evening, March 14, at the Mary Werlein Mission, 1026 Tchoupitoulas Street. All are cordially invited to attend."

Rev. I. T. Reames, pastor of Queensborough Church, Shreveport, observed "Advocate Day" on February 21, and forwarded us 6 subscriptions on the day following. And he thinks that there may yet be others. Thank you, Brother Reames. We wish that more of our pastors would have an "Advocate Day."

Rev. V. C. Curtis, of Lexington, Miss., spent a couple of days in New Orleans last week, and we scarcely need to say that we were glad to see him. There is not a more effective pastor in the North Mississippi Conference than Brother Curtis. He is now doing at Lexington a most remarkable work.

Rev. C. A. Battle, of Baton Rouge, La., writes: "The subscriptions sent in by Rev. J. R. Murphy, as shown in your last week's statistical exhibit, were from First Church. Brother Murphy is helping us." The Baton Rouge brethren are doing a good part by the Advocate, and we highly appreciate their efforts in its behalf.

Rev. P. O. Lowrey, of Donaldsonville, La., writes: "Rev. J. H. Bell, of Columbus, Miss., is to begin a meeting with us here next Sunday. Brother Breithaupt, of Houma, La., will also be with us to help in a general way. We will use a tent. We crave the prayers of the readers of the Advocate that these services may be crowned with a large measure of success."

Rev. W. E. Thomas, pastor of the Mary Werlein and St. Mark's Missions, is one of the most wide-awake workers in New Orleans. He is having success in his labors, though his facilities, especially at St. Mark's Hall, are by no means what they should be. We ought to have a commodious plant of our own, properly arranged and equipped, for that thriving mission.

From Bay Springs, Miss., our worthy pastor, Rev. J. B. King, sends us 16 subscriptions—1 new and 1 for two years. We scarcely need to say that we are grateful for this good work in the interest of our paper. Referring to his field, Brother King says: "Things are progressing nicely in the Bay Springs and Montrose charge. We will begin our revival meetings the last of April."

Rev. Hilary Westbrook, one of our Meridian pastors, writes: "We are getting along smoothly with our work at the Seventh Avenue Church. The interest manifested in the various phases of Church activity is most gratifying. Our parsonage is now in process of construction. Our faithful and much loved presiding elder, Rev. J. T. Leggett, is helping us to push this enterprise."

In a business note to our office, Rev. E. L. Lang-

ford, of Anguilla, Miss., says: "The water is now going down rapidly and things look more encouraging. I think that within the next two weeks I will be able to get over my work again." A number of our pastors and flocks residing on the Mississippi River have had rather a trying time for the past few weeks and we are pleased to know that there is a prospect of brighter days in the near future.

In a letter bringing us 6 subscriptions, Rev. C. B. Powell, of Plain Dealing, La., appends the following note: "Things are progressing in an encouraging manner in my charge. We have already had several accessions to the Church. I am much pleased with my people, and am praying that we may accomplish much for the Master this year. We have made one Sabbath in each month 'Missionary Sunday,' which is something new here."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere for two or more subscriptions sent in within the past few days: Rev. R. V. Fulton, Zachary, La., 4; Rev. A. H. Parker, Coushatta, La., 4; Rev. W. E. Akin, Clay, La., 4; Rev. W. S. Shipman, Itta Bena, Miss., 10; Rev. J. F. Dring, Ringgold, La., 5; Rev. J. C. Park, Sardis, Miss., 2; J. B. Conner, Arkabutla, Miss., 7; Rev. C. A. Battle, Baton Rouge, La., 5.

Dr. U. S. Wasson, of Moorhead, Miss., has sent us an interesting report of the work of our church in that growing town, under the leadership of the accomplished young pastor, Rev. R. H. Ruff, which, because of the crowded condition of our columns, we had reluctantly to defer publishing until next week. This congregation has lately enjoyed a gracious revival meeting, in which the pastor was assisted by Rev. W. B. Hogg, of Laurel, Miss.

Several typographical errors occurred in the Advocate of last week—some in the Editor's own writing, and some in the articles of others. But in all cases the meaning was obvious; so we will not take the space to correct them. Since the war conditions have been prevailing, our office force has been weaker than it was formerly, and at times there come calls which prevent us from exercising as much care in this respect as we should like to do.

Rev. W. W. Jones, our hustling pastor at Lula, Miss., cheered us a few days since with a club of 10 subscriptions (9 of them new), with a check to correspond. A number of these names looked quite familiar to the Editor, who has by no means forgotten the many kindnesses that he received in the years agone at the hands of the good people of Lula, Dubbs, and Rich. May a gracious Providence continue to smile upon them! We thank you for this good work, Brother Jones.

It is expected that a meeting of the Executive Committees of the Boards of Education of the Mississippi and North Mississippi Conferences will be held at Jackson, Miss., on Friday afternoon and night, March 17, to plan for making a campaign in the interest of the Lamar Law School building at Emory University. Bishop Candler is expected to be present and make an address. Other members of the Boards of Education, the presiding elders of the two Conferences, and any others interested are cordially invited to attend.

Writing on February 24, Rev. H. M. Ellis, Field Secretary of the Memphis Methodist Hospital, says: "We have to-day passed the $4000 mark in our receipts from 'Hospital Day'; but this is a long way from the needed $35,000. I got nearly $600 in cash and subscriptions at Cleveland, Miss., last Sunday, and several of them proposed to double their amounts if it is made $1000 later, which of course it will be. Brownsville, Tenn., recently resolved to undertake to raise $5000 for an endowed memorial room in the hospital, and they will do it."

Under date of February 28, Rev. J. W. Bell, presiding elder of the Aberdeen District, writes as follows: "Rev. A. H. Williams and his wife have been critically ill with la grippe for the past ten days. They are thought, however, to be better at this writing. Brother R. P. Goar has also been seriously sick, but has now passed the crisis and is improving. Let the brethren join in prayer for these faithful workers." We regret to be apprised of the illness of these friends, but we are gratified to know that the worst seems to have passed, and we hope that they will soon entirely recover.

Rev. C. A. Northington, pastor of the New Albany (Miss.) Circuit, leads the van, and both the Publisher and Editor take off their hats to him in grateful appreciation of the service which he has rendered the Conference organ. Read what he says: "I am mailing you a club of 45 subscriptions, with a check to cover the cost—25 of these are new. We have held our first quarterly conference. Rev. T. H. Dorsey, our new presiding elder, is one of the best. Things are moving on well with us, and, with some 300 people reading the Advocate within the bounds of my charge, I am expecting great things to happen this year."

Rev. W. T. Woodward, of Oak Grove, La., sent us an order for 7 Bibles and 1 subscriptions to the Advocate—a service for which we extend to him thanks. Referring to his pastorate, Brother Woodward says: "My work is doing finely—better in some respects than in any charge I have ever had. The outlook is very bright, though we are completely surrounded by water now." We are happy to have this good report from Brother Woodward, and we hope that his charge will not be subjected to the hindrances of an overflow.

Brother F. E. Otts, of Homer, La., has brought us under obligations to him for a club of 20 subscribers (2 of these paying for two years). Brother Otts, a layman, is one of the Advocate's highly esteemed friends. We shall not soon forget this and other like kindnesses that he has performed for our paper. Homer is one of the choice towns of Louisiana, and our church there is enjoying a large degree of prosperity under the pastoral superintendence of Rev. J. G. Snelling. The debt on the present attractive house of worship was liquidated a few weeks ago, and there is now talk of enlarging its Sunday school facilities.

The Centennial of the American Bible Society was celebrated here, at the First Methodist Church, last Sunday afternoon with appropriate exercises, which began at 4 o'clock. Dr. William I. Haven, Corresponding Secretary of the Society, delivered the principal address. Since its organization in the spring of 1816, this Society has been one of Christendom's most effective evangelical agencies. It has branches in various parts of the world, has been instrumental in getting the Scriptures translated into more than 80 languages, and has scattered abroad among the nations millions of copies of the whole Bible and portions of it. The chief centennial exercises will be conducted in New York in May.

Rev. A. S. Lutz, the capable and brotherly presiding elder of the Monroe District, in forwarding his second round of appointments, says: "At present we are hampered by the high waters coming through the Arkansas and Newelton breaks. All the low land in my district is covered with water, and some of the preachers cannot meet half of their appointments. The outlook is serious, but we are hoping that the situation will soon improve. Every pastor is standing at his post of duty and doing what can be done amidst the great anxiety of the people. Some of our preachers are in need because of the high waters, and the future has possibly little in store for them. I am looking forward to a year of gracious revivals, and as a consequence hope to see an advance all along the line."

We are receiving very much more copy, especially that bearing on the work of boards and lay leaders, etc., these days that we can possibly find space for. We are doing our best to get in all the matter than we can, but our forms will hold only so much; and there are certain departments that must be kept up. It would, on account of the pressure that is on us for space, be well for the directors of the various departments of the work to communicate directly with those whom they wish to reach by means of multiple copies, etc., sending to the Advocate only brief announcements or statements of general interest. Why send to a publication read by 30,000 or 40,000 people lengthy exhortations which concern only a few persons in a single locality or district, who in a little time could be reached by personal letters? The former may be an easy way to discharge such a task, but is it just and fair to the over-burdened Conference organ?

MERIDIAN DISTRICT NOTES.

Rev. C. A. Schultz, of the Daleville charge, continues to work in his usual vigorous style. As it should be, the spiritual comes first with this pastor. At his regular Wednesday night prayer meeting service recently, when he had Rev. B. L. Sutherland, who was visiting him, to preach, there were ten professions of conversions. He is planning an aggressive evangelistic campaign throughout his charge.

The Sunday schools of this district are planning for a great "forward march" under the leadership of Rev. J. L. Neill, Field Secretary of the Conference. There are to be three Institutes held within the next month or so: one for the north division at DeKalb; one for the central division at Meridian; and the third for the southern division at Shubuta. The pastor and the superintendent and one delegate from each church within the division are expected to attend.

Bishop Morrison, while holding our Conference at Hazlehurst in 1912, said: "It would be a means of grace if some of our brethren would purchase and USE a typewriter." Some folks are slow in availing themselves of this "means of grace." However that may be, it appears to be a certain fact that Rev. J. M. Corley, of Enterprise, Miss., has purchased himself just recently one brand-new Woodstock typewriter. Let's write to him, brethren! He tells the writer that he is well pleased with his venture and would be delighted to even sell typewriters to the derelict brethren. Brother Corley is one of our most faithful men, and is now past the first quarter of his fourth year at Enterprise and Stonewall.

NUNTIUS.

THE METHODIST REVIEW FOR APRIL.

To the Preachers and Laymen Methodism:

The April number of the Methodist Review, to appear about March 20, will carry a full content of fresh and timely theological and discussional matter. But its exceptional interest will center in three articles on Bishop Asbury, specially written for the Review and adapted to the points of the Asbury Centenary, to begin March 25, and continue until the end of the Conference year. The order of these articles is as follows, viz.:

I. "Francis Asbury, Apostle."

II. "Francis Asbury, Theologian."

III. "Francis Asbury as an Educational Reformer."

These will give a complete and illuminating view of the character and work of the great Methodist leader whose memory is now being renewed.

Order the Review at once if your name is not on its list. The subscription price is $2 per year. If you cannot see your way to subscribe for the year, send 50c for the April number. In this case you should order very promptly, as the margin above the regular edition is likely to be exhausted at an early date after publication. Send orders to Smith & Lamar, Publishing Agents, Nashville, Tenn.

H. M. DuBOSE,
Editor Review.

A NEW BOOK OF SERMONS.

Dr. W. C. Black was well and favorably known in Mississippi and Louisiana. To know him was to love and honor him. Now that he has left us, we cherish his memory.

We are indebted to Rev. M. M. Black, of the Mississippi Conference, for the new book, "God's Estimate of Man and Other Sermons," by his lamented father. The binding and type of this work are all one could wish—the work having been done by Smith & Lamar. The book is exceedingly attractive as to subject matter.

Dr. Black was pre-eminently a preacher. He was clear, strong, convincing, and always interesting. His sermons when transferred to type still possess the force of the preacher. They are live coals. No doubt many who heard him will delight to buy this book and thereby recall the sacred past. We predict a wide circulation for the new work of our departed friend.

Send eighty cents to Rev. M. M. Black, Canton, Miss., for a copy; postage prepaid.

Brookhaven, Miss. I. W. COOPER.

TO OUR SUBSCRIBERS.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right. We revise the dates once a month.

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The subscription price of the New Orleans Christian Advocate is $1.50. We allow 8 months for $1, provided remittance is made by money order or cash. In making remittances by check add 10 cents for exchange. Banks charge 10 cents for collecting checks.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On January 25, 1916, Mrs. IDA E. SMITH received a summons to the home eternal. She was born in Eureka, Panola County, Miss., on Jan. 12, 1857. She moved to Claiborne Parish, La., with her parents when quite small. On Nov. 28, 1878, she was married to N. D. Smith, and lived near Athens until 1896, when they moved to Montgomery, La. They immediately won the friendship of the whole community, placed their letters in the M. E. Church, South, and lived and died in the old-time Methodist faith. Her husband's home-going was on May 8, 1904. Mrs. Smith's health had been failing for the past three years, and about a month prior to her death she received a severe stroke of paralysis with complications, which she was unable to resist. She was beautifully resigned, and welcomed death as only those who love the Lord can do. For her it had no sting, nor had the grave any victory. She leaves one son, J. T. Smith, of Naborton, La., and two daughters, Mrs. T. L. Dean and Mrs. W. R. Jones, of Montgomery, La., with a host of friends and relatives to mourn their loss. We commend them to God, who alone can comfort them in this hour of bereavement. Her remains were laid to rest by the side of her husband in the Mt. Zion Cemetery, to await the morning of the resurrection.

Mrs. F. G. WARDLOW.

Dr. JNO. D. CALHOUN, the subject of this sketch, came of a family distinguished in the history of the South. He was a son of J. C. Calhoun and Elizabeth Davidson. His great-grandfather was a son of James Calhoun and a first cousin of the famous statesman and orator, John C. Calhoun. Dr. Jno. D. Calhoun was born in Troup County, Ga., on August 6, 1846. When he was five years old, he moved with his father's family to Louisiana and settled in Claiborne Parish. At the age of eighteen he attended a meeting at Hickory Grove and was soundly converted to God. He joined the Methodist Church at the same meeting and became active in all the work of the Church. When he was thirty years old he was happily married to Miss Mary Corry, at Arizona, Claiborne Parish, who survives him.

Dr. Calhoun was a Confederate veteran. When the war broke out he enlisted in Company C, 31st Louisiana Volunteers.

In his domestic life the doctor was deeply loved by the whole family circle. The dear ones of the home, his children and his brothers, always looked up to him and regarded him as a sure and safe counselor and a wise guide. His good life left its impress not only upon his own home circle, but upon the community in which he lived, and his influence was far-reaching. He had good blood in his veins and a good spirit within him. The writer, together with the Rev. D. C. Barr, an old and valued friend of the family, laid his remains to rest in the little cemetery in Rayville, La., on Dec. 31, 1915. And so passes from our midst a good and true friend, a life-long Christian, a genial and courtly gentleman of the old school. May God's blessing be upon his widow and children, upon his brothers, his relatives, and upon that large circle of friends here and elsewhere who esteemed it a privilege to know and love him!

H. N. HARRISON.

Rayville, La.

APPRECIATORY RESOLUTIONS.

Whereas, on Feb. 18, 1916, it pleased God in his wisdom to remove from our midst our beloved president, Mrs. W. H. Sykes, who organized and served faithfully our Duck Hill Missionary Society for many years; therefore, be it resolved:

1. That our Society has sustained an incalculable loss in the decease of one whose love for the work has shown itself in unfailing service.

2. That we, as a memorial to her, change the name of our Society to "The W. H. Sykes Missionary Society."

3. That we pledge ourselves to continue the work lovingly and faithfully.

4. That we extend to the bereaved family our sympathy in this sad hour.

5. That a copy of these resolutions be given the family, a copy be spread upon our minutes, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. Rosa M. Conger, Mrs. B. F. Bullard, Mrs. W. H. Brinkley.

Duck Hill, Miss.

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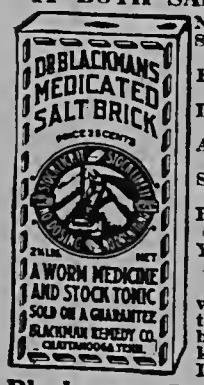

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TO THE PASTORS AND LAYMEN OF THE SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.

Dear Brethren: I am sure that many of you know about the condition of our district parsonage. No doubt you have heard of its wretchedness over and over again. I need not rehearse to you what it is, or what it is not. I am interested in making it something of what it ought to be. I believe that you are also. I am sure that every Methodist in the district would rejoice to know that the district parsonage was at least habitable, which it is not now. I am sure you are interested enough to help put it in that condition. It is the property of the whole district, and one is as much responsible as another for its upkeep. So, believing that you are willing to help me, and that you will respond to my call, I have appointed the third Sunday in March, as **District Parsonage Day.** I trust every pastor will present the matter to his congregation, and take a collection on that day, and on other days until each congregation has had a chance to contribute. Let the collection be in cash and subscriptions—the subscriptions to be paid as early as possible.

A contract has been given, and the work of remodeling the parsonage will begin at once, at a cost of about $1600; so, funds will be needed as soon as they can be secured. You, brethren, can help me a great deal if you will, and I believe you will. Send all the money collected for this cause to Hon. J. C. Ross, or to myself, at Gulfport, Miss.

In this connection, let me say that I appreciate very greatly the interest in church work which I found to exist on my first round of quarterly conferences. Let's push with righteous zeal every department of the Church during our second quarter.

I suggest that the month of March be taken for the educational campaign. Let every pastor arrange for an institute in the bounds of his charge, secure speakers, and have discussed the several claims of our Church. Practically every pastor has volunteered himself for service, and stands ready to help his neighbor in campaign work. Besides this, Rev. J. L. Neill will spend the month of March in our district representing the Sunday school work of our Conference. Let every pastor open the way for him; secure other help, and arrange for a real campaign.

Let me urge each pastor to elect delegates to the district conference as early a date as posible, and to furnish me with their names and addresses.

Owing to a lack of numerical strength in our church at Mississippi City (the place elected for the meeting of our district conference), the place of meeting has been changed to Biloxi where we will meet on Wednesday, May 3, at 8:30 o'clock a. m. Rev. W. G. Forsyth will preach the opening sermon on Tuesday evening, May 2, at 7:30 p. m. Dr. W. H. LaPrade and Dr. B. F. Jones will administer the sacrament of the Lord's supper at the close of the opening service. Please furnish Rev. H. F. Tolle a list of your delegates, local preachers, and lay leaders.

Let's strive to have at least half of our Conference collections in hand by the time the District Conference convenes. The pastor who delays will hazard his claims, and will likely fail in the end.

Let all pastors fill out this first quarter's "report blanks," and let me have them by March 1. I am yours for the work. J. R. JONES, P. E.

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climates, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

MARRIED.

At the home of Mr. J. S. Chapman, in Delhi, La., on Feb. 20, 1916, by Rev. G. W. Land, of Forest, La., Mr. MARVIN McEACHARN and Miss RACHEL CHAPMAN.

At the First Methodist Church, in Starkville, Miss., on Feb. 23, 1916, by Rev. T. C. Wier, Mr. JAMES FORT DANIEL, formerly of Holly Springs, Miss., and Miss SALLIE MAY SUDDUTH, of Starkville, Miss.

At the home of the bride's parents, on Feb. 16, 1916, by Rev. J. F. Dring, Mr. J. S. HAYS and Miss RUBY WHITE, both of Alberta, La.

At the Wesley House, on Eighth Avenue, in Meridian, Miss., on Feb. 26, 1916, by Rev. Hilary S. Westbrook, Mr. C. H. CULPEPPER and Miss VIVIAN GRIFFIN, both of Meridian, Miss.

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

"ANCIENT HISTORY."

Well, the copy of the Minutes of the last session of the Louisiana Conference have at last made their appearance. Often have we been asked, "When will we get our Minutes?" As I had no information, I was not able to answer, but judging from the past I thought that we were likely to get them some time during the first four months of the Conference year. Well, we did get them inside of three months.

There is this in favor of late Minutes; very few people are given to studying "Ancient History," and therefore the mistakes and failures will be discovered by the few who love to deal with musty records.

Why can we not have our Minutes in a reasonable time? Other Conferences get theirs out in a very short time. Who is at fault? Let the blame lay where it will. If the publisher is tardy, then let us hunt another publisher. If the Editor of the Minutes is at fault, let us get one that can get them out. If the Secretary is the slow one, let's get one who can put on more steam, if we have him in the Conference.

I do not know who is to blame. It lies between the Secretary, Editor, and Publisher of the Minutes. If all three are at fault, then let's change the three. Let us quit running in the rut of past ages, and move up a little in this department of our Conference work. H. W. BOWMAN.

Baton Rouge, La.

The nearer you are brought to Him, the quicker sense you will have of your continual need of Him.—John Newton.

Turn Hair Dark With Sage Tea

If Mixed with Sulphur it Darkens so Naturally Nobody can tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Now-a-days though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product called 'Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

WHY NOT TRY POPHAM'S ASTHMA MEDICINE

Gives Prompt and Positive Relief in Every Case. Sold by Druggists.
Price $1.00. Trial Package by Mail 10c.
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COLUMBUS DISTRICT NOTES.

Dear Brother Meek: Some items from the Columbus District, North Mississippl Conference, may be of interest to the readers of the Advocate.

It was my privilege and pleasure to spend Sunday, January 16, in Columbus, and to preach, both in the morning and evening, at Central Church for Brother J. M. Carpenter, the young pastor, and those of his congregation who braved the inclement weather and came out to church. Brother Carpenter is a graduate of the State University. He has been returned for the second year to this church, and is doing well in his pastoral work. Sister Woollard, wife of our presiding elder, works in the primary department of the Sunday school at Central Church, where her services are greatly helpful and appreciated. She is associated also with the Woman's Missionary Society at First Church. Rev. W. L. Duren is pastor of First Church in Columbus, for the third year. He has a large congregation, and is making a fine record.

My visit while in Columbus was made enjoyable by kind and hospitable entertainment in the homes of Brother W. W. Woollard, Professor Dabney Lipscomb, Dr. Jas. W. Lipscomb, and Mr. John Laws.

A call, with Brother Carpenter, upon Rev. A. P. Leech was met with a warm and brotherly greeting. Brother Leech, one of our faithful retired veteran ministers, lives in Columbus. He has some trouble with sciatic rheumatism, but otherwise seems fairly well. With the help of his faithful wife, he is taking care of himself during the wintry weather.

I greatly enjoyed also the kindly attentions of Brother Carpenter. May the presence and blessing of the Master crown his labors with success!

Monday morning a sheet of sleet and snow covered the ground. This and the cold temperature limited somewhat my plans for the day. I remained over, however, and on Tuesday was home again at Starkville in time for dinner.

Rev. T. H. Lipscomb, our faithful Starkville pastor, finds enjoyment in the work and experiences of his fourth pastoral year. His work is progressing favorably, and the outlook is promising. Let us hope and pray and work for a year of great spiritual prosperity! I have long thought that the fourth pastoral year of the faithful preacher is his best year. Let all our pastors and their congregations, as well, cultivate staying qualities.

Saturday and Sunday, February 5 and 6, I attended a quarterly meeting at Longview, a few miles by rail from Starkville. The small town gives name to the circuit, served this year by Rev. A. J. Beasley. The presiding elder, Rev. W. W. Woollard, was punctual in reaching his appointment, as usual, and rendered good service during the meeting. His message Sunday morning was a strong, earnest gospel sermon which was listened to by an attentive congregation. He left during the afternoon for another appointment in his large district, and this writer preached at the evening hour. Brother Beasley, the bachelor pastor of this charge, has been for some time in the local ministry. He is well educated, and has taught school for a number of years. This, however, is his first itinerant year. He occupies a neat and comfortable parsonage at Longview, and is a pretty good housekeeper himself, but rumor says there is a prospect and hope for a better housekeeper before a great while.

Having been more than half round his district, Brother Woollard reports the outlook better than at the corresponding time last year. By his courtly and pleasant address and faithful work, Brother Woollard commends himself to the esteem and confidence of the brethren. He is planning some aggressive and intensive work for his district during the year. His plan as outlined is somewhat as follows: Friday night, preaching; Saturday, services beginning at ten o'clock a. m. —preaching at eleven—dinner on the ground; quarterly conference, and perhaps some other service in the afternoon. Sundsy services beginning at ten a. m.—preaching at eleven, dinner on the ground; preaching again in the afternoon. Some of the services may be after the order of institute work. Such a plan for the quarterly meeting where it can be properly executed gives promise of gracious results. Why may we not, as in the days of the pioneer Methodist preachers, have a revival and conversions at a two or three days' meeting?

With pleasure, I acknowledge the hospitality and brotherly kindness of Brother Beasley and other friends at Longview, extended to the visiting brother during the quarterly meeting.

T. C. WIER.

Starkville, Miss., Feb. 28, 1916.

Eat Like a Boy

Let Stuart's Dyspepsia Tablets Assist Your Stomach Whenever It Needs Help. They Are Safe and Sure.

A TRIAL PACKAGE FREE TO ALL.

If you really want your old-time boy appetite to return to you once more, form the practice of eating a Stuart's Dyspepsia Tablet after each meal. Results will astound you.

"Good Old Mince Pie Like Mother Made."

The reason a Stuart's Dyspepsia Tablet is powerful enough to digest your next meal is because it is composed of these things which a weakened digestive system lacks.

If all the stomach sufferers who have been relieved of their misery by Stuart's Dyspepsia Tablets could be gathered together into one column, they would make a tremendous and happy army Join this army now by getting a 50c box from any druggist or by sending below coupon.

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F. A. Stuart Co., 204 Stuart Bldg., Marshall, Mich., send me at once by return mail, a free trial package of Stuart's Calcium Wafers.

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10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

OLD SORES VANISH

Get rid of them with Gray's Ointment—for ninety-four years an indispensable family remedy for all abraslons and eruptions of the skin. It speedily heals cuts, wounds, burns, bruises, boils, carbuncles, sores, poison oak, etc., and effectively prevents blood poison, which frequently rises from a neglected cut or sore. "I have used Gray's Ointment for ten years or more, and for boils, carbuncles, and sores, there is nothing equal to it," writes Mrs. G. A. Bolick, Conover, N. C. Only 25c a box, and it will save you many an ache and much trouble. Get it at druggists, or try a free sample by writing to W.F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

SUNDAY SCHOOL INSTITUTE AT FAYETTE.

A very successful Sunday School Institute was held at Fayette, Miss., February 21-23, under the auspices of our Church at that place, of which Rev. J. O. Ware is pastor. Although this is his first year at that place he gives evidence of having the work well in hand and of making progress in the year's work. To him and his superintendent, Mr. Ellis, together with the good people of Fayette, much of the success of the Institute was due. Every courtesy was shown the visitors and delegates and everything possible was done for their convenience and comfort.

Representatives were present from the churches of the following charges: Natchez, Fayette, Washington, Harriston, Hermanville, Utica, and Nebo. Presbyterians, Baptists, Christians, and Episcopalians joined in making the meeting a success. It was an occasion of harmonious co-operation in the study of a great work and every one derived inspiration and benefit.

On Monday night Rev. J. L. Neill, our Conference Field Secretary, brought to us an inspiring message on "The Relation of the Child to the Kingdom of God." On Tuesday morning he spoke to us briefly on "Sunday School Plans," both of the whole Church and of our Conference. At the same session Mrs. Neill discussed the child as "The Chief Factor in Sunday School Work," and Dr. W. G. Henry, pastor of the Galloway Memorial, of Jackson, spoke on "The Adult in the Sunday School." On Tuesday afternoon Dr. Henry led a round-table discussion of a number of interestlng questlons. That night Mr. Neill discussed "Missions in the Sunday School." Wednesday morning Mr. and Mrs. Neill led an informal discussion on "The Business Affairs of the Sunday School." It would be impossible to give a resume of these excellent speeches, and we must be content with saying that the speakers measured up to their usual standard.

The following resolutions were adopted by the visitors and delegates:

Whereas we have had the pleasure during these few days of being in attendance upon this Institute, of hearing the helpful messages brought to us from time to time, and of being entertained in the homes of the people; therefore, be it resolved:

1. That we express to Rev. J. L. Neill, Dr. W. G. Henry, and Mrs. J. L. Neill, our appreciation of their splendid and instructive messages and pledge ourselves to more earnest and effective work in the Sunday school.

2. That we express our hearty thanks to Rev. J. O. Ware and the people of Fayette for their gracious hospitality and untiring efforts in our behalf.

Signed: B. W. Lewis, O. B. McLaurin, R. I. Davis.

Altogether it was good to be there. Every one enjoyed the occasion to the utmost and all were helped by what they heard.

J. B. CAIN, Secretary.

When Your Eyes Need Care

Try Murine Eye Remedy. No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c and 50c per Bottle. Murine Eye Salve In Aseptic Tubes, 25c and 50c. **Murine Eye Remedy Co., Chicago**

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What Causes Tuberculosis

In the opinion of many medical authorities, tuberculosis is aided, if not actually caused, by a loss of lime from the system. "Where there is a decalcification, the lime salts must be supplied medicinally," says Dr. J. W. Carhart, of San Antonio, in the May, 1913, issue of "Medical Progress."

To supply these salts often is difficult, since in some forms they are not easily assimilable.

In Eckman's Alterative, however, calcium (lime) is so combined with other valuable ingredients as to be assimilated by the average person, and to this, in part, is due its success.

We make no boastful claims, but many cases of tuberculosis apparently have yielded to it. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, 500 for $1.35; 1000 for $2.50, postpaid and insured. By express 1000 for $1.75; 5000 to 10,000 at $1.60; 15,000 to 20,000 at $1.50 per 1000. Plants ready April 1. Prompt delivery and good strong plants guaranteed. Write for a descriptive price list.

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UGH! A Dose of Nasty Calomel

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50-cent bottle of Dodson's Liver Tone and take a spoonful to-night. It it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.—Adv.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

A GOLDEN ANNIVERSARY.
1866—1916.

On Monday, Feb. 14, 1916, at their home two miles south of McComb City, Barnabas Simon Alford and Anna Rebecca Norman celebrated their "golden wedding," having been married on Feb. 14, 1866. Eight children were born of this happy union, two daughters and six sons, two of whom died in infancy. Five sons and one daughter are living, and all were present on this occasion, except one son, who lives in Memphis, Tenn., and is a boiler maker by trade.

Rev. L. E. Alford, is a member of the Mississippi Conference, and now stationed at Lake, Miss. He is one of our strongest young men, and has won considerable reputation as a church and parsonage building preacher. Brother and Sister Alford are justly proud of their preacher boy. Three sons and one daughter live in McComb, and enjoy the friendship and confidence of the community. All of the sons are stewards in Centenary Church. J. B. Alford, the eldest, is a leading merchant in the city; L. W. Alford is a jeweler, and Norman Alford is the trusted cashier of the First National Bank. Miss Carrie Alford, the youngest child, is assistant bookkeeper for the Dennion-Alford Co. There are thirteen living grandchildren.

Brother Alford has been a subscriber for the New Orleans Christian Advocate 45 years, a steward of our Church 35 years; and for many years Sunday school superintendent. He is now serving in this office at our La-Branch Street Church in McComb. During the year, 1915, he was present at Sunday school 51 Sundays of the 52.

On the occasion of their golden wedding a number of other relatives and friends were present, and the occasion was one long to be remembered, not only from a social standpoint, but because of the intense spiritual atmosphere prevailing.

A brief programme was greatly enjoyed by all present. Their preacher boy was master of ceremonies, which consisted of a prayer by their pastor, a few appropriate remarks by Rev. G. H. Galloway, pastor of Centenary Church, followed by the presentation of five ten dollar gold pieces from their five boys.

Opportunity was then given any one who desired to do so to speak, and several expressed their appreciation of the friendship, and sterling worth and characters of these faithful servants of God, who for one-half century have traveled together, hand in hand and heart to heart, enjoying God's blessings, and sharing together the joys and sorrows of life.

Two features of the exercises were most beautiful, and impressive. One was the response of Brother Alford to the expressions of their friends and children, especially when he said: "If I had the fifty years to go over again, with the knowledge and experience I have of life, I would probably make a few changes along the way, but one thing I would not change. If I were just beginning these past fifty years, I would go back to H. C. Norman's after the same girl."

The other was the expression of confidence and love for his father and mother by Mr. J. B. Alford, when he said: "So thoroughly did I learn the lesson of obedience to parental authority that even now should either of them say to me, 'Jimmie go do this, or that,' I would go just as quickly and reverently as I did when a boy under my father's roof."

As the pastor of Brother and Sister Alford I desire to say that no pastor ever had more faithful members than they have been to this writer and his family. As superintendent of our Sunday school he has the utmost confidence of all, both old and young.

May God give to these two faithful souls many years of happiness and service in his kingdom. Their pastor,

F. B. ORMOND.

McComb, Miss.

CABBAGE PLANTS THAT GROW.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. 100 postpaid 25c. By express, charges collect, per 1,000 in lots of less than 4,000. $1; 5,000 to 7,000, 85c; 8,000 to 10,000. 75c. Special prices in larger quantities C. F. HETHINGTON, MEGGETTS, S. C

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GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Old Folks Saved From Suffering

Mrs. Mary A Dean, Taunton, Mass., in her 87th year, says: "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr Sam A. Hoover, High Point, N. C., writes: "My kidney trouble was worse at night and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A Bridges, Robinson, Mass., says: "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

Foley Kidney Pills are tonic, strengthening and up-building, and restore normal action to the kidneys and to a disordered and painful bladder. They act quickly and contain no dangerous or harmful drugs.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Vicksburg, Gibson Memorial, Mar. 19, 20.
Oak Ridge, at Bovina, Mar. 25, 26.
Vicksburg, Crawford St., Mar. 27.
Harriston, at Mispah, April 1, 2.
Fayette, at Hamburg, April 9, 10.
Mayersville, at Mayersville, April 16, 17.
Rolling Fork, at Grace, April 23, 24.
Gloster, at Gloster, April 29, 30.
Port Gibson, May 7, 8.
Rocky Springs, at Hickory Ridge, May 10.
Utica, at Cayuga, May 11.
Anguilla, at Delta City, May 14, 15.
Silver City, at Louise, May 16, 17.
Hermanville, at Patterson, May 20, 21.
Washington, May 27, 28.
Natchez, May 28, 29.
Woodville Ct., at Bethel, June 3, 4.
Woodville Station, June 4, 5.
Centerville, at Centerville, June 6.
Roxie, June 10, 11.
Nebo, at Cool Springs, June 12.

The District Conference will convene at Gloster on Thursday, April 27, at 8:45 a. m., and will hold over Saturday the 29th. While the business of the Conference will be completed Saturday, all of the members who can reasonably do so, are urged to stay over Sunday.

During the Conference, a Missionary Institute will be held Thursday afternoon, followed by a missionary service in the evening.....Friday afternoon a Sunday School Institute will be conducted by Rev. J. L. Neill.....On Sunday, in addition to the love feast and regular preaching services, meetings will be held during the afternoon in the interest of the Sunday school and League, at which addresses will be made by members of the Conference.

It is Important that every member be present at the beginning of the session and that pastors prepare their reports carefully so as to give all the facts briefly.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Second Round.

Edwards, Mar. 5, 6.
Mendenhall, Mar. 12, 13.
Brandon and Pelahatchie, at Pela., Mar. 19, 20.
Fannin, at Drake's Mar. 25, 26.
Jackson, Galloway Memorial, p. m., Mar. 26.
Bolton, at Raymond, April 2, 3.
Satartia, at Mt. Olivet, April 7.
Eden, at Pleasant Hill, April 8.
Yazoo City, April 9, 10.
Terry, at Spring Ridge, April 15, 16.
Jackson, Rankin Street, p m., April 16.
Lintonia, at Anding, April 21.
Benton, at Zeiglerville, April 22, 23.
Flora, at Bentonia, April 30, May 1.
Vaughan, at Union, May 6, 7.
District Conference, at Raymond, May 8, 11.
Harrisville, May 12.
Florence, at Monterey, May 13, 14.
Jackson, Capitol Street, p. m., May 14.
Madison, at Pocahontas, May 21, 22.
Jackson, Millsaps Memorial, p. m., May 21.
Camden, at Soule's Chapel, May 26.
Sharon, at Thornton's Chapel, May 27, 28.
Canton, p. m., May 28.

PAUL D. HARDIN, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

Gilbert, at Wisner, Mar. 11, 12.
Calhoun, at Downsville, Mar. 18, 19.
Bastrop, Mar. 25, 26.
Mer Rouge, Mar. 29, 30.

SWAMP-ROOT FOR KIDNEY DISEASES.

There is only one medicine that really stands out pre-eminent as a remedy for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest for the reason that it has proven to be just the remedy needed in thousands upon thousands of even the most distressing cases. Swamp-Root, a physician's prescription for special diseases, makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle, healing vegetable compound.

Start treatment at once. Sold at all drug stores in bottles of two sizes—fifty cents and one dollar.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention the New Orleans Christian Advocate.—Adv.

Monroe, April 2, 3.
Bonita, at Jones, April 8, 9.
Winnsboro, at Boeuf Prairie, April 12, 13.
Sicily Island, at Pine Hill, April 15, 16.
Brooklyn, at Sardis, April 20, 21.
Eros, at Douglas, April 22, 23.
West Monroe, April 26, 27.
Tallulah, at Delhi, April 29, 30.
Oak Grove, at Floyd, May 2, 3.
Lake Providence, May 6, 7.
Mangham, at Union, May 13, 14.
Rayville, May 18, 19.
Waterproof, at St. Joseph, May 20, 21.
Farmerville, May 27, 28.

ALBERT S. LUTZ, P. E.

"Railroads experts find that the life of a steel car is twenty-eight years as against twenty for the wooden car."

"Paris medical school experts have discovered that the injurious effects of tobacco on some hearts are not caused by nicotine alone but also by other elements contained in the leaf."

"The Freemasons of the United States plan to erect a temple as a memorial of George Washington. It is to be located at Alexandria, Va., where Washington was master of the Masonic lodge."

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Lumbago Rheumatism
Stiff Joints Sprains

Gombault's Caustic Balsam
WILL RELIEVE YOU.

It is penetrating, soothing and healing and for all Sores or Wounds, Felons, Exterior Cancers, Burns, Boils, Carbuncles and all Swellings where an outward application is required CAUSTIC BALSAM HAS NO EQUAL. Removes the soreness—strengthens the muscles. Price $1.50 per bottle. Sold by druggists or sent by us express prepaid. Write for Booklet L.
The LAWRENCE-WILLIAMS COMPANY, Cleveland, O.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.

At $1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, $1.50 per 1000. Postpaid, 25c per 100.
ALFRED JOUANNET, Mt. Pleasant, S. C.

ROCHE'S HERBAL EMBROCATION FOR
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The Celebrated Effectual Remedy Without Internal Medicine
OR CROUP
For 120 years this Remedy has met with continued and growing popularity.
BRONCHITIS, LUMBAGO and RHEUMATISM
are also Quickly Relieved by a Few Applications.
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P. S.—For 10c and six names and addresses of song leaders or Sunday-school superintendents, we will mail you a copy of this wonderful book.

SEED FREE

OUR OFFER $10.00 in gold for the biggest Tomato grown from our seed. We will send you FREE a package of seed of the Ponderosa Tomato, the largest of all tomatoes in cultivation, delicious flavor, very solid and has few seed, color crimson purple, excellent for home use or for shipping. This is the ideal tomato. Give it a trial. Package of seed and annual catalogue sent on request.

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Glass of Salts Cleans Kidneys

If your Back hurts or Bladder bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a teaspoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they are no longer a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no douht you will wonder what heeame of your kidney trouble and hackache.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

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Mississippi.....Mrs. J. L. Neill, Box 84, Jackson, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE COUNCIL MEETING.

The Council meeting will be held in Atlanta, Ga., April 12-20, 1916. It will be an occasion of unusual interest as it will partake in part of the nature of an anniversary celebration, the Foreign Missionary Society of the Methodist Episcopal Church, South, having been organized in Atlanta in May, 1878. In view of this fact the first meeting, Wednesday evening, April 12, will be Founders' Night, and will be a historic portrayal of the work. It will be participated in by those who were the pioneers in the several organizations which have come together to form the Woman's Missionary Council. Thursday will be given to home work. Friday to foreign work, and prominent speakers will be on the program. Sunday will be a feast day; and Wednesday will be the day of days, as it will witness the consecration of missionaries and deaconesses.

Missionaries at the Council Meeting.

Much of the inspiration of this great meeting comes from the presence of the returned missionaries, and the following will be present at this session of the Council: Misses Bertha Tucker, Alice Dean Noyes, Ellasue Wagner, and Bertha A. Smith, from Korea; Misses Annie Bradshaw, Sallie J. Smith, May Hixson, from China; Misses Florence Barton and Virginia Howell, from Brazil.

A Council Visitor.

One of the most interesting speakers and visitors at the Council meeting will he Dr. Mary Stone, of Danforth Hospital, Kinkiang. Dr. Stone is recognized as one of the foremost Chinese women physicians. Her parents were among the first Christian converts in China. She was baptized when a baby, and has the distinction of being the first girl not a slave in Central and North China to have feet as God had made them. She was an apt student, and at the age of nineteen was matriculated in the University of Michigan. She graduated in 1896 and returned to work among her own people, where she has had a wonderful career.

The Council Daily.

We have told you above of some of the good things which are in store for those who attend the Council meeting. All of us however, cannot go—it is not expedient that we should. But there is one thing which all can have and enjoy, and that is the "Council Daily." It will come to you each day filled with the most important happenings of the day. Of course, it cannot contain everything—that would be well-nigh impossible; but there will be enough to keep your interest and enthusiasm stirred, and whet your appetite for the contents of the Minutes which will follow some time later. Do not put off sending in your subscription. An informed woman is a transformed woman. We want every woman to take advantage of this splendid opportunity for getting informed.

The price of the paper has been placed so low that no one can fail to take it on that account. Remember it is only twenty-five cents. Our missionary editors will have charge of it this year, and one of the largest printing firms in the South will attend to all business matters. Send your subscriptions to Mr. John Hancock, care of Foote & Davies, Atlanta, Ga.

LOUISIANA ANNUAL MEETING A SUCCESS.

Mrs. John C. Calhoun, recording secretary of the Louisiana Missionary Society, writes as follows: "At our annual conference, which closed Feb. 15, we had a most splendid meeting. More than one hundred delegates were in attendance. There is every evidence of a forward movement in the work in our State. We are especially fortunate in our president, Mrs. Abel Bliss, who is a deeply consecrated woman. The messages of Mrs. B. W. Lipscomb, our Council guest, were indeed inspirational and very instructive."

The Conference sent love and greetings to the Editor of this department, and we take this occasion to express our heartfelt thanks for the same. We were sorry not to be present at this Conference, for we had looked forward with so much pleasure to meeting with the women of Louisiana again. We trust some one will send us a longer account of this splendid meeting, for we learned through Mrs. Lipscomb and Miss Haskin that it was good to be there.

RESOLUTION PASSED AT CLARKSDALE.

Mrs. B. E. Eskridge, of Shelby, sent the following resolution to us and we feel that it should appear in our department, for it shows appreciation of the work which we are trying to do through our women:

Resolved: That we extend hearty thanks to our co-laborer, Mrs. Harrell, for her untiring efforts on our behalf in publishing missionary news of our Conference in the New Orleans Christian Advocate.

Signed: Mrs. Woollard, Mrs. Baker, Mrs. Eskridge.

Mrs. Eskridge writes that they had a splendid session. Mrs. Lipscomb and Miss Wagner were especially enjoyed. We feel sure that a full account of this meeting will reach us in time to appear in our columns next week.

GOOD NEWS FROM NATCHITOCHES AUXILIARY.

Mrs. Gaiennie Hyams, Press Superintendent, writes as follows: "We feel like our Society is on the 'boom,' and we want to keep it 'booming' all through the year. Just at present we have two prayer circles in operation. Six ladies are praying at a stated time for more gospel help for India—more answers to the cry of need there. Six of the young girls are praying at a stated time for our prayer meetings, which have come to be a great inspiration to our Church. "I want to pause here long enough to remark upon the eager spirit with which these young folks entered into this sacred compact of prayer. Their willingness and even eagerness was beautiful.

"We are all in love with the 'King's Highway,' and I think the study of this book will do much towards fanning into flame a greater love for foreign missionary work. It is my purpose and desire to utilize this wonderful material to the greatest extent possible for our advance in the Master's work."

ANNUAL REPORT OF CONFERENCE CORRESPONDING SEC'Y.

Number of adult auxiliaries on roll, 129; number of adult members, 3030; number of new adult auxiliaries added during year, 25; number new members in new auxiliaries, 296; new members in old auxiliaries, 308; number of Young People's auxiliaries on roll, 38; number members, 484; number new Young People's auxiliaries during year, 9; number new Young People's members in new auxiliaries, 148; number of new members in old auxiliaries, 50; number Junior Divisions on roll, 40; number members, 977; new Junior Divisions added during year, 10; new members in new divisions, 127; new members in old divisions, 143.

Total number of new organizations, 44; total new members in new organizations, 571; total new members in old organizations, 501; total number of new members in Conference, 1072.

Miss LOUISE DUNSTAN,
Cor. Sec'y. North Miss. Conf.

HUSBAND SAVED HIS WIFE

Stopped Most Terrible Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Denison, Texas. — "After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would almost burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's stepsister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.

If you are suffering from any form of female ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

Makes Stubborn Coughs Vanish in a Hurry

Surprisingly Good Cough Syrup Easily and Cheaply Made at Home

If some one in your family has an obstinate cough or a bad throat or chest cold that has been hanging on and refuses to yield to treatment, get from any drug store 2½ ounces of Pinex and make it into a pint of cough syrup, and watch that cough vanish.

Pour the 2½ ounces of Pinex (50 cents worth) into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents, and gives you a full pint—a family supply—of a most effective remedy, at a saving of $2. A day's use will usually overcome a hard cough. Easily prepared in 5 minutes—full directions with Pinex. Keeps perfectly and has a pleasant taste. Children like it.

It's really remarkable how promptly and easily it loosens the dry, hoarse or tight cough and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. A splendid remedy for bronchitis, winter coughs, bronchial asthma and whooping cough.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex," and do not accept anything else. A guarantee of absolute satisfaction goes with this preparation or money promptly refunded. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

From the Field

Indianola, Miss.

Dear Brother Meek: I feel encouraged over the outlook in this charge. I have never had a kinder people than these to serve. They are now spending about $800 on the parsonage, so that we will have as good a home as any of the preachers. The attendance upon preaching and at Sunday school is increasing every Sunday. The membership of the Men's Bible Class has increased from about six to thirty-five. Several persons have joined the Church by letter and I am hunting others up. Indianola is soon to take its place among the first charges in the Conference. We are well pleased with our field. May God continue to bless the work here!—J. H. Mitchell, P. C.

Mantachie, Miss.

Dear Brother Meek: We came here as a result of our appointment to this field at New Albany in December, 1915. We have been the recipients of many of the good things of life since our arrival here, and we feel that we have a very appreciative people to serve.

We had a meeting of the stewards during the first quarter in which all the churches of the charge were represented and the salaries of the pastor and presiding elder were fixed.

Our 1st quarterly meeting was held on Feb. 10 with Rev. T. H. Dorsey, the presiding elder, in the chair. Brother Dorsey preached two able sermons, which were strikingly helpful, and gave delight and satisfaction to all present. He showed rare executive ability during the business hour. All the churches on the charge were well represented. A large crowd was present and had dinner on the ground. It was indeed an old-time Methodist quarterly meeting. There were good reports from the five churches on the charge. The business items were brought up and discussed in a very satisfactory manner. The people were dismissed with a good spirit pervading the entire circuit. We are expecting a great year.—A. J. Henry, P. C.

Lake Arthur Charge.

Dear Dr. Meek: Please let me first give a hearty amen to Brother Davies' article of some weeks ago on "Paddle Your Own Pirogue." We get some "long-range" advice that is good and some that sounds "funny" indeed. For instance, suggestions for a sermon on early Christmas shopping to a country circuit rider, and some coming from far-away offices is not much better. It is easy to sit up and tell a man how to do a thing, but the important matter is to get out and do it.

I found the Lake Arthur charge in a good condition—due to the careful, wise work of my predecessor, Rev. H. N. Brown. Since my arrival the people have done everything possible to make us comfortable and to cause me to love them. If that was their aim they have succeeded. The congregations are good (I am new) and the Sunday schools are simply fine. Bell City and Hayes have been put on this work, and this has greatly strengthened the charge. They did not like the idea of being cut down from two Sundays a month to one, but I told them the probability was that they would get more real preaching with this arrangement on one Sunday than they had been getting with two, and they are waiting for me to "prove up." The stewards take a keen interest in the Church and I find them pleasant to labor with. We are very hopeful for a good year.—J. D. Nesom, P. C.

THE REVIVAL AT WHITWORTH COLLEGE.

Dear Doctor Meek: During the first week of February it was my pleasure to be at Whitworth College in a seven days' revival meetings. Every day spent there was a great blessing to me. To be present at the meetings held by the young women of this great school and to enjoy the atmosphere of genial Christian love and unity which permeates college life at Whitworth is to appreciate more fully the importance, as well as beauty and strength, of Christian womanhood. If every schoolgirl in Mississippi could get only a part of the thorough courses offered there and its high conceptions of Christian life, our State would have no need to fear the spirit, purposes, and results of the private and public organizations of its women. It does me good as a Methodist to know that our Church has such a school as Whitworth College. If we could only realize that we have in it the possibility of one of the greatest colleges in the South, we would doubtless be more interested in it and more loyal to it.

It is useless to say that Dr. Cooper deserves the honor for its success. If we could only do as much toward its promotion as he has done, what a blessing we would enjoy!

The revival at the college was a success and was made such through the faith and work of the College Y. W. C. A., the earnestness of the student body at large, the hearty co-operation of each member of the Faculty, and the vocal and instrumental music arranged and led by Miss Shannon, Instructor in Voice.

May God prosper this great Institution, which means so much to the womanhood and the future homes of our Church and State!

W. N. THOMAS.

Summit, Miss.

TETTERINE WHEN OTHERS FAIL

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail down. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

"In humane education it is, after all, the child that is the first consideration."

MANY FAILURES DUE TO HEADACHES.

A headache saps your energy and ambition. It kills your vigor and vitality.

Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous systems by headaches.

Dr. Miles' Anti-Pain Pills have for the past quarter of a century proved to be the popular relief for headaches and other forms of pain. They bring the desired relief surely and quickly.

They contain no habit-forming drugs and have no bad after-effects.

People who have used them are only too glad to testify to their merits so that others may also be free from pain.

The Rev. J. A. Riley, of Trout, La., has the following to say:

"For over 10 years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies and have always found them to do their work to perfection and never in a single instance have they had any bad after-effects. I heartily recommend them as a safe, pleasant and effective remedy."

Dr. Miles' Anti-Pain Pills are sold by all druggists at 25c for 25 doses. Your money will be refunded if they are not found to be satisfactory.

MILES MEDICAL CO., Elkhart, Ind.

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Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
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A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability. Over $165,000.00 paid to widows, orphans, and disabled. Over $44,000.00 reserve fund. Write J. H. Shumaker, Secretary, Methodist Publishing House, Nashville, Tenn.

FIELD-GROWN CABBAGE PLANTS

Our cabbage plants are grown in the open field, and hardened through frost and freezing weather so that they will ship safely anywhere, and mature 2 to 3 weeks earlier than hot bed plants. Over 100 acres of plants. Full count and prompt delivery guaranteed. Early Jersey Wakefield, Henderson's Succession, Drumhead, Charleston Wakefield, Late Flat Dutch. Prices by Express, 500, 75c; 1000, $1.25; 5000, $1 per 1000; 10,000, 90c per 1000. By mail, post paid, 500 for $1. Order today, from

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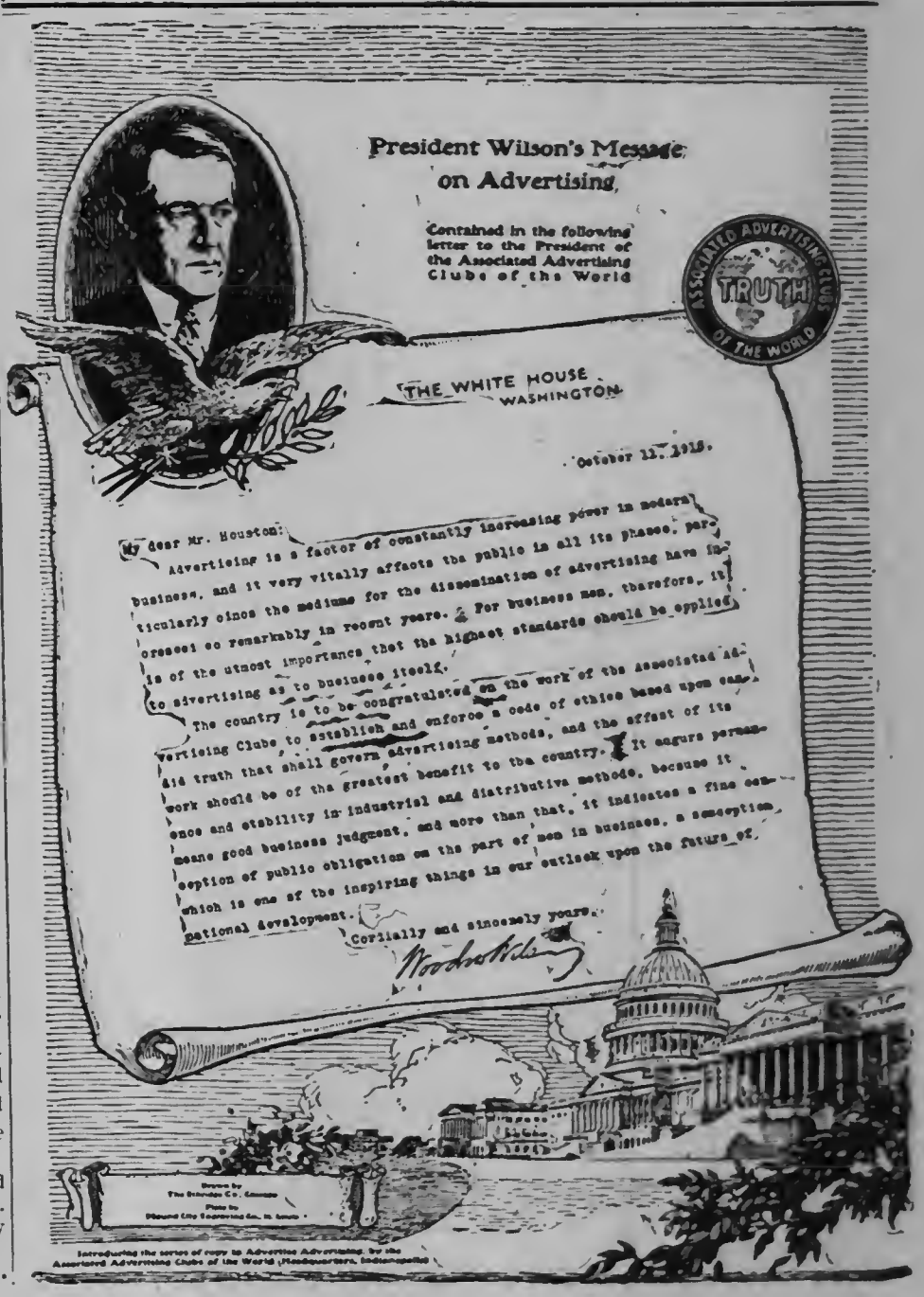
President Wilson's Message on Advertising,
Contained in the following letter to the President of the Associated Advertising Clubs of the World
ASSOCIATED ADVERTISING CLUBS OF THE WORLD
TRUTH
THE WHITE HOUSE
WASHINGTON
October 11, 1915.
My dear Mr. Houston:
Advertising is a factor of constantly increasing power in modern business, and it very vitally affects the public in all its phases, particularly since the medium for the dissemination of advertising have increased so remarkably in recent years. For business men, therefore, it is of the utmost importance that the highest standards should be applied to advertising as to business itself.
The country is to be congratulated on the work of the Associated Advertising Clubs to establish and enforce a code of ethics based upon cardid truth that shall govern advertising methods, and the effect of its work should be of the greatest benefit to the country. It augurs permanence and stability in industrial and distributive methods, because it means good business judgment, and more than that, it indicates a fine conception of public obligation on the part of men in business, a conception which is one of the inspiring things in our outlook upon the future of national development.
Cordially and sincerely yours,
Woodrow Wilson

Renew Your Health
At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except these shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an acuve working man, aud, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked praetically every day since. It acts as a general reoovator of tbe system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use tbis water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make pnblic announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly reeommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fail in the hands of many who are so unfortunate as to he afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has heen a sufferer from indigestion and nervons debility, and her condition had reached such a stage as to haffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric troubles, stomaeh puffed and food sour. I have tried many remedies and a good many waters. Some have heiped, hut none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of astbma. I consulted the very best specialist in tbis country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my ease was hopeless, hut by accident I happened to get hold ofone of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered hut little inconvenience from my trouble. I cheerfully recommend the nse of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Yonng & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.

I have tested yonr Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubies, and in nervous and sick headaches, and find that it has acted nicely in eacb case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksbnrg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feh. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. Tbe effect of the water has been remarkahle—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that tbe laxative, followed hy the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you tbat your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unahle to do my work, and had been under tbe treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am ahle to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.

It is fine for liver trouhles, also for constipation. I eheerfully give you this information as to heneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S, C.

I suffered for eight years with kidney trouble and inflammation of the bladder to tbe extent that I would have to get up during the night some fivo or six times. After using this water only a few days, I am entirely relieved aud suffer no more effect of the trouble whatever.

J. P. D.

Virgilina, Va., March 28, 1914.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and feit like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using tbe water only about three weeks and it has already made her a new woman. Her eolor is much improved her appetite is all tbat she could wish for, her digestion seems to he perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my motber of gallstones, or, I might say, it snatched her from the hospital door, as tbe doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will he of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been driuking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morpbine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. (Rev. A. J. Foster, pastor of Shandon Baptist Church of Columhia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would he best to do so without delay. In about three days after arriving at the Spring she was apparently relieved aud had regained her appetite. She has suffered no ill effect of tho trouble since. Please publish this for the benefit of sufferers

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend your Mineral Water for disorders caused hy uric poison. I suffered and have hecn relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J J.

Sanford, N. C., April 15, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drioking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have heen down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 63—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3131.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 16, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

OUR CHURCH AND THE AMUSEMENT QUESTION.

II.

Resuming the discussion left off last week; we will now take up the question as to whether the present status existing in our Church respecting harmful amusements is adequate and satisfactory.

Deficient for Instruction.

First, we raise the issue as to **whether it is adequate for the instruction and warning of the membership of our Church.** We hold that our Book of Discipline ought to set forth the rules of the Southern Methodist Church and the true significance of them with such clearness and definiteness that no one could mistake their meaning. Is this the case as matters now stand? If these rules are to be understood as they have been in the past, we maintain that it is not. Take the question of attending the theater, and place a copy of the Discipline in the hands of a young Methodist, and what can he find therein on the subject? He may scan the 1914 Volume from the first page to the last and he will not find the word "theater-going" anywhere in it. Every specific reference to it has been expunged. The nearest mention of this spiritually hurtful practice that he can find is the allusion to the "indecencies of the stage," which might possibly be construed as being aimed at only the worst class of plays (we have known it to be so interpreted by ministers) and the general rule which forbids "the taking of such diversions as cannot be used in the name of the Lord Jesus." And this rule, since no official interpretation of it as it relates to patronizing the theater now remains in the Discipline, is by many held to be subject in this particular to construction by **each individual conscience.** In other words, it is contended that every person may determine for himself whether or not going to the theater is violative of this rule of the Church, accordingly as he may adjudge it to be a diversion that may, or may not, be "used in the name of the Lord Jesus."

And all that we have said with reference to attendance upon the theater applies with equal force to "card-playing." There is not now in our Discipline a single word of warning against this subtle and dangerous form of amusement which has blighted thousands of lives and which has long been recognized as one of the most ensnaring evil agencies with which the Church has to contend.

As respects dancing, the situation is slightly better. There does yet remain in the Discipline an Episcopal decision which declares that **"to teach** modern dancing and to practice **promiscuous** dancing" is contrary to the spirit of the New Testament, and that such a case comes under the rule of the Discipline forbidding "improper tempers, words, and actions." (Paragraph 645.) But, as will be observed, this decision is not comprehensive in its scope: it is restricted to the instructor in **modern** dancing, and to the **practice** of PROMISCUOUS dancing. Here obviously is abundant opportunity for the special pleader who has indulged in the ordinary round dances to take shelter under technicalities. **And let it be noted that all that we now have in the Book of Discipline bearing specifically on the subject of dancing dates back to 1858.** This judicial expression from one of the old panels of Bishops, being detached from the chapter dealing specifically with the questionable amusements, survived the 1906 expunging process, and is the only relic that we have left of the time when our Church deemed it to be her duty to speak out officially against these pernicious diversions, and frequently did so.

Such is ALL the light bearing on these unwholesome amusements that a young Methodist could get from reading the Book of Discipline, which is supposed to give him a clear conception of the doctrines, rules, and usages of his Church. But could he not go to his pastor and secure more information? Many young people are not inclined to do that, and some will even take issue with their pastor when the Discipline seems to be on their side, or uncertain in its teaching. We have known instances of this. And alas! in this day of liberalism in all directions there are pastors and pastors. There are now Methodist preachers who advocate theater-going and occasionally we hear of one who himself attends professional performances. And we have even heard of theological schools that claimed to be Methodist institutions that rather encouraged the young ministers to take in an occasional so-called high-class drama. What sort of counsel would young Methodists likely get from such shepherds?

But could not these young Methodists examine the Manual of the Discipline for further light and read the annals of Methodism to learn of what has been termed the HISTORIC POSITION of their Church? Merely to state this suggestion is to render it ridiculous. Scarcely one **preacher** in a dozen has a Manual of the Discipline, to say nothing of **his members.** And we venture the assertion that there is not a Methodist history of any kind in one out of every twenty Methodist families.

If the rule which forbids "the taking of such diversions as cannot be used in the name of the Lord Jesus," is intended to prohibit dancing, card-playing, and theater-going, and such other amusements as are generally admitted by Christian people to be morally harmful, why should not the Church expressly so state? Why deal with the matter in a circuitous and indefinite manner, thus confusing the question, and when our young people, without having been explicitly taught and warned, fall into these indulgences, find fault with them and talk about administering discipline to them? As we see it, there can be no possible justification for such a course. **And is not the pastor who faithfully seeks to stem the incoming tides of worldliness which are threatening to overwhelm thousands of our congregations entitled to be re-enforced by a clear and emphatic utterance by the Church to the effect that there is peril in these amusements and that they should be avoided?** It certainly seems so to us. And since no such deliverance is to be found in our present Discipline, we hold that it is lamentably inadequate in the instruction and admonition that it furnishes concerning these widely prevalent and growing evils.

Inadequate for Judicial Process.

But how about the adequacy of our Discipline as matters now stand if a judicial proceeding should be made necessary by persons who openly, persistently, and defiantly engage in these practices, in spite of all the kindly remonstrances that can be made? We would emphasize the **kindly remonstrances** here mentioned, because we do not believe that recourse should ever be had to a legal process until the policy of using reason, moral suasion, and prayer has been fully exhausted. But suppose the offense continues and the offender refuses to mend his ways, and his position in the Church is such that it is felt that he must be dealt with by arraigning him legally, what is there now in the Discipline upon which to base a complaint that would stand? So far as the theater and card-playing are concerned, there is nothing whatever except the general rule forbidding "the taking of diversions that cannot be used in the name of the Lord Jesus." There is not a single episcopal decision in the Discipline, as it now stands, to back up that rule. If we go to the Manual of the Discipline, what we find there is practically the same deliverance that was expunged and discredited by the precipitate action of the General Conference of 1906. To be sure, episcopal addresses and the resolutions of General Conferences made several quadrenniums ago might be invoked, but the late action referred to, by implication, if not explicitly, also disparaged and in effect repealed them.

But has not the general rule in question always been held, when put to the test, to prohibit indulgence in these amusements, and have not members been expelled from the Church on this ground? Certainly, this was true in the early days of Methodism; but that was when no conference or church authority hesitated to put plainly a prohibitory construction upon that rule. No pronouncement to that effect had ever been declared to be out of date and set aside. Moreover, none of these early decisions have been preserved in our legal records and are where they could be specifically appealed to as authoritative. And even if it were known that the present College of Bishops would finally uphold this construction, why force the person seeking unselfishly to maintain the honor and welfare of the Church to make a fight under such great difficulties, even putting upon him the heavy burden of having to establish new precedents? And, furthermore, it should be remembered that others might be called upon to make decisions in the case before it would reach the Episcopal College, or possibly the General Conference. What opinions would they render?

The truth is, **standing alone on the general rule in question** is a very different thing under the conditions now existing from what it was before

(Continued on Fourth Page)

THE BAR-KEEPER.

By Sara Beaumont Kennedy.

Against his marble ledge he leans.
  Behind him on the polished shelves
The glasses, slender-stemmed or small,
  And shining bottles range themselves.
A courteous servitor he is
  Who reads each clear or clouded mind,
And deftly plays the unstrung chords
  Of passions selfish, cruel, blind.

He fills each fragile crystal cup
  With wine as red as rose of June,
Or in another lightly pours
  The amber of a harvest moon;
And shoves them o'er the marble ledge
  To waiting hands that snatch and hold,
Then draws them back, drained to the dregs,
  And counts the price of manhood sold.

Draws each one back, an empty glass?
  Ah, no; for in each one there lies
A something ghost-like, masterful,
  Invisible to human eyes—
The broken hopes of women's hearts
  Lurk where the wine gleamed ruby red,
And in the glass of amber fire
  Are bitter tears that children shed.

And in that day when he shall stand
  To hear the sentence God shall pass
He'll see the accusing specters come
  From what he deemed but empty glass—
The orphan's cry, the mother's woe,
  The blood that demon passions spilled,
These are the witnesses of death
  With which his crystal cups are filled.

—Memphis Commercial Appeal.

RICHES AND POVERTY.

Patrick Henry left in his will the following important passage: "I have now disposed of all my property to my family: there is one thing more I wish I could give them, and that is the Christian religion. If they had that and I had not given them one shilling they would be rich; and if they had not that and I had given them all the world they would be poor."

WORLDLINESS.

Worldliness is a disease of the blood, yea, of the blood. With some, the disease comes to the surface in theater-going, dancing, card-playing and other occupations that are under the ban. But none of these are more fatal than the unscrupulous love of money, unscrupulous ambition, unscrupulous self-love, unscrupulous hunger for praise, place and pleasure in any form that costs in character.

Worldly ambition, worldly standards, worldly occupations, are all manifestations of a tainted heart that needs the healing work of the Savior.—Central Christian Advocate.

WILLIAM A. SUNDAY'S STRENGTH.

The Record of Christian Work asks this question: "Do you know where 'Billy' Sunday gets his strength to mold people?" And it answers the question by telling that when he was first converted an old man put his hands upon Sunday's shoulders, and said: "William, there are three simple rules I can give you, and if you hold on to them, no one will ever write 'backslider' after your name. Take fifteen minutes each day to listen to God talking to you through His Word. Take fifteen minutes each day to talk to God. Take fifteen minutes each day to talk to others about God." It is said that, from that day to this, Mr. Sunday has kept these rules. "But," you say, "there is only one 'Billy' Sunday." The magazine asks: "Ought you to say it till every ounce of your physical and mental strength has become spiritualized, as has Mr. Sunday's?"—Central Christian Advocate.

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AN UNCHANGING GOSPEL FOR AN UNCHANGING HUMAN NATURE.

By Bishop E. E. Hoss.

I was conversing once with a very intelligent Japanese gentleman about the mental attitude of his countrymen towards other peoples, and especially towards Americans, and ventured to express some quite definite opinions on the subject, when he checked me by saying in a tone that was placidly courteous, but none the less positive: "No doubt, sir, you are perfectly sincere in holding the view that you have just uttered, but the view itself is entirely erroneous." Now, if he had gone no further, I might have accepted his categorical contradiction in silence, for I have learned too well from long experience that my knowledge is often imperfect and my thinking too far from being sequential, to be surprised when any one fetches me up with a round truth. Nothing is healthier. Some of my friends need it for the good of their souls, as I do for mine.

But when the Japanese gentleman was not content with giving me a personal jolt, and added another statement of the most sweeping character, to the effect that "no man out of the Occident can ever rightly understand either men or things Oriental," I felt compelled to register an emphatic vocal dissent. To be sure, the man of the East and the man of the West is widely different from each other in many respects—so different that neither can accurately comprehend the other without full and searching scrutiny. The process takes time, and patience, and willingness to linger before reaching and announcing a conclusion. But granted due deliberation, and proper diligence, and an honest, truth-seeking mind, there is no intrinsic reason why a Japanese should not penetrate to the bottom of an American's thought, and none why an American should not grasp the full complexity of a Japanese's motives.

For when the whole matter has been sifted through and through, is there really anything of fundamental quality in the one man that is not also in the other? Is there, for example, any passion or prejudice in the heart of a Chinaman that is not also found in the heart of a Britisher? Languages of varying environment, working upon considerable differences of original mental endowment, have no doubt modified the outward expression in both cases of even the most radical human traits. But modification is not extirpation, and it is not creation. Human nature under all conditions is essentially one. Probe into it deep enough and you will find that it is the same thing in Asia as in Europe or America.

It is this fact that gives the missionary his rational ground, and his only rational ground, for preaching the same gospel of all men; for if they all have the same essential nature, then they are all alike sure to give heed to the same truth. It cannot be denied that a Japanese is something more than an American in a kimono, and that a Chinaman is something more than a Britisher in a queue. I cannot believe, as a brilliant woman physician once said to me in Brazil, that "the only difference between the races is the difference in the pigmentation of their skins." Racial differences are deep and wide. They must be recognized, as a preparation for mutual respect and sympathy. But far below all these differences, deep as they run, there are elemental resemblances that make them all men. It is to these points of resemblance or likeness that the gospel of Christ addresses itself, and it is from them that it is to win its final and triumphant response. The missionary that does not know these facts and does not frame his methods of approach in accordance with them is doomed to failure.

Not only is human nature the same thing in all countries, but it is the same in all ages. There never has been any new variety of it, and there never will be. Such a thing does not lie within the range of possible discovery or invention. Science, which is still walking with a doubtful and hesitant footstep through the visible universe, will doubtless come upon many even greater surprises than she has yet announced; but she will never be able to report a variant type or form of human nature. I have little sympathy, therefore, for the alleged progressives who are clamoring for "a gospel that is suited to the men of our age." Why not honestly try the old gospel? It has never failed to be effective in the past. It was able to conquer the empire of Rome. It overcame the wild Celtic and Teutonic and Slavonic tribes of northern and western Europe. Time and again, when desponding believers had almost lost faith in its power, it has unlocked fresh treasures of moral and spiritual energy, as it did in the time of the Reformation and again in the time of the Wesleyan revival. Let us try it again.

Are there any new sins to be confronted in the twentieth century? That moral degenerate, the late Oscar Wilde, who was also a man of genius, once announced that he would give a large reward to anybody that would teach him a new sin; but nobody ever came forward and tried to claim the reward. There are no new sins, though each age is likely to be marked by the special prevalence of some of the old sins, masquerading, it may be, in a new guise. Catalogue them, if you will; Murder, impurity, dishonesty, lying, hatred, drunkenness—they are the same ancient devil's brood. We may say of their father, the devil, as President Wilson, speaking without his accustomed restraint and moderation, once said of an opposing political party, that he has not had a new thought for 40 years. Why not make it a thousand years? For all his adroitness and all its ceaseless activity, he is still stale and repetitious. He cannot plead even the redeeming quality of novelty for his foul machinations against God and man.

And there are likewise no new virtues to be proclaimed and urged upon the attention and the acceptance of the world. There can be none. Manliness, purity, honesty, truthfulness, kindness, the fear of God and the love of man—these and the like of them, commonplace as they are, remain the imperishable foundation stones and blazing crown jewels of character. It is just these on which the gospel of Christ, the Christ that was crucified, dead, buried and raised up in the glory of an immortal life, insists forever. Now, as through all the centuries past, it blows a clarion blast in the ears of men, bidding them repent, believe and be saved. This gospel is our only hope. Neither learning, nor eloquence, nor poetry, nor philosophy, nor schemes of political or social reform are of any avail to help us. To trust in them is like pitching wheat straws against Niagara. The words of St. Paul are still full of wisdom: "For the Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness; but to them which are called, both Jews and Greeks, Christ the power of God and the Wisdom of God."—Memphis Commercial Appeal.

A CIRCUIT RIDER'S CHALLENGE.

The following letter is evidently for the Methodists of the four co-operating Conferences as well as for me.

"Dear Brother Ellis: I have been, and am still, interested in our Methodist Hospital. Why should I not be? For twenty-one years I have been going in and out as pastor among the people of the Memphis Conference, and during all these years our people have been getting sick, and numbers of them have gone to the hospitals for treatment. And, as there was no Methodist Hospital, they have been compelled to accept the hospitality of the St. Joseph's, a Roman Catholic institution.

"While I have always been thankful that our Catholic friends have been so well prepared to take care of our sick, and have always admired their zeal and devotion to this work, yet I have never gone into their hospital (and many are the times I have gone there to visit my sick members) that I have not been made to feel ashamed of my

Church because of what has seemed to me to be her wilful neglect of her most promising mission field. My experience has taught me that the best way to win a soul is to lend a helping hand when one is in need.

"I am a circuit preacher, and have never received as much as $1000 salary, yet I want to see our hospital open and at work. I understand that if we had $35,000 in cash it could be doing business in a very few months.

"Everybody knows that the Methodist people in the territory interested have the money. So let's find 1000 individuals and churches and Sunday schools and Leagues that will pay Thirty-five Dollars ($35.00) each, and thus raise the necessary $35,000, and have our own **Methodist Hospital** open and ready to receive and care for the sick and suffering by September 1.

"I brought this up with one of our Sunday school superintendents, and he said he would be one of 1000 to pay $35, and also that he would pledge his Sunday school for $35. I believe all four of our schools will do this. Let's try it.

"You may count on me and my wife for $35 to be due and payable the very day the 1000 are secured.

"Under God, I believe any Methodist itinerant preacher can spare $35 for so worthy a cause.

Yours for the Hospital,

A CIRCUIT RIDER."

The letter of "A Circuit Rider," who last year received little more than $600 salary and has already given $75 or more to the Methodist Hospital, puts it up to us. His proposition is simple and reasonable.

He has heard, as have I, of the **wishing** and **praying** for a Methodist Hospital. He believes in doing what he can to answer his prayers. And his challenge will show whether or not the "wishing" and "praying" rings true.

There are 20,000 Methodists in the four Conferences who could give the $35 easier than he. Will they let him beat them in loyalty and liberality? There is but one way to avoid it.

The churches on the circuit this good brother serves have already subscribed nearly $2000 to the cause, more than half of which had been paid, and the superintendent mentioned has already paid his subscription. If these will pay more, and they will, what excuse have others?

Any pastor could get each church to take one or more shares of $35, and his Sunday schools would do the same. Many preachers can easily find from two to ten who will each be one of the 1000. Of course they will try.

The letter writer declares: "Any Methodist itinerant preacher can spare $35 for so worthy a cause."

The letter is a challenge, and of course more than the thousand will promptly and eagerly respond. I will pledge three of the thousand myself. Who else will take one or more shares personally, or agree to raise it in his church or Sunday school or otherwise? Payments are due when notified that the $35,000 has been pledged. Write at once to H. M. Ellis, 2986 Union Avenue, Memphis, Tenn.

MRS. T. J. NEWELL.

Mrs. Sallie Amelia Newell, daughter of John T. and Jane Forte Turner, was born in Winona, Miss., on February 16, 1850; she married Rev. Thomas J. Newell, May 27, 1875; and she went to her reward from Paris, Tenn., Feb. 6, 1916. Thus ended the earthly life of one of the best women I ever knew, judging from her patience in suffering, sympathy for the distressed, and constant solicitude for all.

To Brother and Sister Newell were born eight children: Miss Virginia, of Paducah, Ky.; Mrs. J. O. Walker, of Jackson, Tenn.; Mrs. D. Boma Sweeney, of Memphis, Tenn.; Mrs. R. L. Dunlap, and Miss Hattie Lou, of Paris, Tenn.; Mr. J. P. Newell, of Post, Texas, and Messrs. Thomas and Edward Newell, of Memphis, Tenn.

This was an ideal family, broken first when Brother Newell was called away suddenly on Nov. 25, 1907, leaving Sister Newell an invalid to the loving care of her children. Now she has gone leaving them all grown and settled in life's business, worshiping the God of their parents and members of their Church. Besides her eight children and grandchildren and sons and daughters-in-law, all so devoted to her, she leaves one brother, Mr. Wat Turner, and one sister, Mrs. J. V. Bishop, both of Mississippi.

Sister Newell was converted when a young lady and joined the Methodist Church. The hope kindled in her heart then burned throughout her entire life, increasing in brightness to the end. When she married Brother Newell, a Methodist minister, she joined with him in the fullest sense in the ministerial work. She went with him to circuit and station, and when he was on the district she looked after the home.

Brother Newell was President of the Grenada College for young women for eleven years; here she was as a mother in a large boarding home, where she blessed hundreds of young women, who, in turn, are blessing many homes throughout our country. For more than twenty years she was a great sufferer; and many times her family and friends thought the end was near. In all her suffering she was thoughtful and patient. Her daughters seemed each to feel that it was a great privilege to do for her all they could. She said to her pastor, "They seem never to tire in doing for me." This sweet task of caring for her fell mainly upon her single daughters; Miss Virginia, of Paducah, Ky., and Miss Hattie Lou, of the Grove School, Paris, Tenn. Out of provision made by their father they secured for her a comfortable home among her friends in Paris, Tenn., and Miss Hattie Lou, by the aid of Mrs. R. L. Dunlap, who lived near-by, kept it bright and happy for her to the end.

She was a woman of great faith and felt deeply grateful to her Heavenly Father and to all his children for every kindness extended and service rendered. She was in the days of her health, and even after health failed, as long as she could, a great help to her husband in his work. Her counsel and sympathetic co-operation made his burdens lighter and his efforts more efficient.

Mrs. Newell was for several years the District Secretary of the Woman's Missionary Society of the Paris District. Her life, after she was shut in, was a benediction to all who came her way. The pastor always went out from her presence better fitted for his work of helping and sympathizing with others.

As the time of her departure drew near, she suffered much, but she did not forget the giver of all her blessings. With her children about her bed, she had them sing, read the Word, and pray with her, while she rejoiced in the blest keeping and leading of her Lord. She fell asleep in Jesus, and how peaceful was her face!

Assisted by her former pastor, a long-time friend of the family, Rev. C. A. Waterfield, the funeral was held at the First Methodist Church, and her body was laid by the side of her husband to await the resurrection call of her Lord. Evidences of love were shown not only by the large concourse of people and sympathizing friends, but also by the many flowers sent from the charges that were served by Brother Newell. The floral offerings in great profusion banked her grave and also the grave of Brother Newell. We all join with this family in their sorrow, but not as those who have no hope, for we expect to meet her again.

Her pastor, W. A. FREEMAN.

Paris, Tenn.

THE WORK AT COLUMBIA AND ELSE.

Dear Dr. Meek: Columbia, Miss., is still on the map, and although no one has thought to send you news, we are, in church work, moving along finely and smoothly. We have a preacher who is earnest and who knows how to handle imperfect things, even some of the human family. Dr. Huntley is not only an intellectual, spiritual, powerful exponent of God's Word, but he is also a fine musician (vocal and instrumental). Last Sunday morning, Mrs. N. R. Drummond, who is one of our best vocalists and who possesses the power to make one's heart thrill with her melodious voice, sang "Lead, Kindly Light," a duet, with Dr. Huntley. It was a revelation to many; our preacher knows how to phrase a song and his voice blended harmoniously with Mrs. Drummond's. Come and hear them, Mr. Editor; you will not regret the trip, and when you do come, be sure to attend our Sunday school and hear the exposition of the lesson by our Superintendent, Mr. W. E. Lampton. You will enjoy whatever he has to say; he does not speak very long, but he always emphasizes his sayings, sledge-hammer fashion.

But the above was not what I intended to write you at all. But I believe in giving flowers to the living ones who are entitled to them; hence these preliminaries.

A few Sundays ago, our Sunday school lesson was in Philippians 2:1-11. The teacher asked an explanation of the first verses of the lesson, and some one in our Men's Bible Class made a good answer, but added to it, **"as far as possible."**

This quotation or expression is not Biblical, neither is it spiritual, but I suppose it is fashionable and up-to-date. We are religious "as far as possible." If that be the case with some of us, I wonder if we apply the "as far as possible" thoroughly.

For instance, do we add the quotation to the Ten Commandments, thus: "Remember the Sabbath day to keep it holy," **"as far as possible."** "Thou shalt not steal," **"as far as possible,"** and so on for each one of the ten.

And yet we do not read: "Believe in the Lord Jesus Christ and thou shall be saved" **"as far as possible."** No, salvation is a full one and there is no possibility to miss it if we fulfill the condition, which is to **"believe,"** but not **"as far as possible."**

Concluding this lengthy communication, I wish to add, Mr. Editor, my sincere commendation to the ones you have no doubt already received of your truthful, excellent and timely editorial on the effort to "resurrect" the Vanderbilt muddle, which I hope is dead for evermore. Sincerely,

Feb. 28, 1916. A METHODIST.

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OUR CHURCH AND AMUSEMENTS.

(Continued from First Page)

there had been any specific legislation relative to these harmful diversions, and a revocation of it, and when there was no division of sentiment as to its significance and no hesitancy upon the part of the Church authorities in emphatically defining its meaning. The action of the Birmingham General Conference in eliminating from the Discipline all antecedent legislation that dealt directly with these indulgencies, together with the nebulous episcopal address which was later inserted therein—an address which was a distinct retreat from the position taken by our former Bishops in their strong and definite utterances—has undoubtedly greatly weakened the present legal status of our Church toward these vicious social practices, and there is no use in trying to deny it. Why, there is now not a little confusion as to who is to determine what diversions cannot be used in the name of the Lord—whether it is to be done by the Church as a body, or by each individual Christian. **Until lately the latter contention was an unheard of thing in Methodism, being a sweet morsel that was rolled under the tongues of the members of only the more worldly denominations.** In the light of the foregoing discussion, we give it as our firm conviction that our Book of Discipline as it is now constituted is not adequate for judicial process in order to keep the Church of Christ pure and uncontaminated, if unhappily it should become needful to take legal steps to that end.

A Case in Point.

The Editor has had some experience in this matter since the Book of Discipline was put in its present shape, which (though we do not like to intrude ourself personally into this discussion) we will relate as a means of illustrating in a practical way what we have said concerning the existing situation in our Church. A Methodist minister in the Advocate's territory began in communications to a great secular daily to take issue with the generally understood attitude of Christian people toward the theater, and to proclaim that a discriminatory attendance upon professional plays was not only harmless but helpful and profitable. Some of our ministers and lay members were disturbed by these utterances, which were clipped and mailed to us, with the suggestion that we should discuss them. Hoping, however, that some minister in the brother's immediate section would remonstrate with him, and, if necessary, speak out in defense of the Church, we took no notice of the occurrence. Some weeks later we happened to reproduce in the Advocate a statement concerning the immoral influence of the theater from the pen of Dr. A. C. Dixon, of London, England, who was occupying the pulpit made famous by the lamented Dr. Charles H. Spurgeon. Very much to our surprise, the brother in question sent us an attempted reply to Dr. Dixon, in which he told of his family, then away, having recently attended a theatrical performance and of the fine moral teaching of the play, and expressed the wish that all the sermons delivered from our pulpits could teach lessons equally wholesome. We wrote the brother as kindly as we knew how, declining to publish his article, and expressing the hope that for the good of the Church and for the sake of his influence as a Christian minister he would desist from writing for the public prints such communications as this and those which he had already had printed. He did not seem to appreciate at all our fraternal remonstrance, though his reply was not unkind in its tone. Later, at the instance of some devout women residing at the seat of a State institution of learning, we wrote a brief editorial in which, in an entirely decorous manner, we ventured to discuss the evils of college theatricals, which had been flourishing in the community referred to upon a large and an unprecedented scale, drawing as spectators thousands of people, many of whom came from hundreds of miles away. This caused the brother to come at us again in a proffered paper which raised the whole issue of attendance upon theaters by church members. Tired of retreating, after consultation with some of our friends who concurred in the view that the time had come for us to stand our ground, we published the brother's article and replied to it, defending as best we could what we conceived to be the position of our Church, as it had been taught to us from our boyhood by a Christian Methodist mother. The debate waxed warm, **the brother taking the position that there was not a single thing in the Discipline which forbade attendance upon the theater. He also declared that the present episcopal address reprobates only "the indecencies of the stage" and that every respectable man is opposed to "indecency" everywhere.**

A few months later the Annual Conference was about to assemble and the question was squarely up as to whether a Methodist pastor could publicly advocate theater-going and parade the fact that his family had attended a professional performance, without official cognizance being taken of the matter. This issue was in reality no more ours than it was that of any other member of the Conference. But, knowing that we were expected to some extent to lead in anything that might be done, we addressed the brother a courteous note, that he might not be taken unawares, frankly telling him that we did know whether the issue would be raised at the Conference, and that if no one else saw fit to bring it forward, we might feel that it was our duty to do so.

When the Conference met, the feeling was tense and there was much concern as to what the outcome would be. **And at the time that the situation was most acute, one of the most prominent of our connectional officers was passing around among the brethren stating that there was nothing at all in the Discipline which condemns patronizing the theater,** and there were leading high-steeple preachers on hand who were active in proclaiming the same view. Finding that the issue between us and the brother was regarded by some as largely a personal one, and hoping that what we had said in the public discussion would, in some measure at least, serve to protect the interests of the Church, we finally decided that, so far as we were concerned, we would not press the issue upon the attention of the Conference; so the matter passed over.

Such is a frank statement of what took place in one instance since our Discipline was made vague and uncertain in its attitude toward what some are pleased to term the "doubtful amusements." If the chapter eliminated at Birmingham had still been in the book, it is not likely that there ever would have been any such occurrence as this. Very probably, in that event, the brother himself would never have written for print his articles in advocacy of the theater, and certainly no connectional officer or high-steeple preacher could have apologized for him in the manner in which it was done at the time mentioned.

In this, as in all other things, one can lay no surer predicate for contention and trouble than to leave any law or requirement of importance so that it is ambiguous and susceptible of different constructions. Why, then, should our Church be left in such a plight respecting some of the most undermining and vexatious social evils with which she is called to deal?

"The Historic Position" Figment.

But it may be asked, Have we not gone back to "the historic position of Methodism?" We have already shown how, by having enacted specific legislation concerning amusements and having repealed it, we have been left in a much weaker position than we were in prior to 1890—especially so, when the modified tone of the address of our present College of Bishops dealing with this subject, as compared with those of their predecessors, is taken into consideration. **In other words, our present situation is not that which we formerly held, but one which has been greatly weakened.**

But did not John Wesley merely write the rule which forbids "the taking of such diversions as cannot be used in the name of the Lord Jesus" and stop with that, without any further specifications? To be sure, he did; but there was no division of sentiment among the little self-denying band that had gathered about the founder of Methodism as to what was prohibited by that rule when it was written. To people who were as strict as they were in their manner of living, it had a clear, definite, and unmistakable meaning. There could scarcely be, however, a more complete misrepresentation of John Wesley than to try to put him in the attitude of desiring not to mention specifically the things which the members of his Societies were enjoined to avoid. On the contrary, he might with far more propriety be termed the GREAT CATALOGUER of what he conceived to be evil and questionable practices. Read the General Rules in the Book of Discipline, which he wrote, and see if this is not true. We will not stop to quote them: they include "buying and selling on the Sabbath day;" "drinking spirituous liquors;" "buying and selling goods that have not paid the duty;" "usury;" "using many words in buying and selling;" "wearing gold or costly apparel;" "borrowing or buying things without a probability of returning or paying for them," etc.

If there was ever any purpose in Wesley's mind to leave any form of conduct or amusement that was regarded as doubtful **to be settled by the conscience of each individual Methodist,** we have not seen any disclosure of it anywhere in his writings. On the other hand, his bands and class meetings provided for a close oversight of those belonging to his flocks, and for both nurturing their spiritual life and holding them to a strict account for a failure to observe the rules of the Societies. So true was this that Mr. Southey, one of Wesley's historians, refers to this form of supervision as a kind of "spiritual police." Whatever else it may be, this modern talk among our people about leaving the so-called "doubtful amusements" to "the individual judgment and conscience," instead of to the consensus of opinion of the Church, crystallized into a definite expression, is not WESLEYAN. Nor do we believe that it is in harmony with the practices of the primitive Christian Church, though we will not now take up that question, since it is not the forum into which this issue has at the present time been carried by its advocates.

We cannot but wonder if all of the gentlemen who are so insistent that the Southern Methodist Church shall hold to the rule concerning "diversions" **exactly as Wesley wrote it**—a rule which happens to be less definite than the position later taken by the Church—would be equally as insistent upon standing with him where he does minutely specify what should or should not be done. We wonder if they were permitted to vote for or against the retention of the rules relating to "the using of many words in buying or selling," "the putting on of gold and costly apparel," "usury," "borrowing," etc., how they would cast their ballots. Would they resolutely persist in standing with Mr. Wesley both when the rules that he made are somewhat general and when they are very specific? Or would they invoke his great name when his position happens to suit them, and just as quickly repudiate it when his attitude happens not to do so?

A Respectful Inquiry.

There is still another question that we should like to raise here. Within recent years the following paragraph has been written in our Book of Discipline:

"Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition for obtaining license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any State in which there is a dispensary law authorizing the sale of intoxicating liquors by the State, county, or municipality, and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality," etc.

If this is not minute "cataloguing," pray tell us

what it is. Why, then, have not those who are opposed to "cataloguing" evils specifically been heard crying out against this departure from the policy for which they are such sticklers? Why have they not lifted their voices in favor of going back to Mr. Wesley's "historic position" concerning "drunkenness, or the drinking of spirituous liquors unless in cases of necessity?" Are they opposed to the foregoing paragraph? If not, let them tell us why they are for "cataloguing" in this case, and against it when it comes to the "diversions" that cannot be "used in the name of the Lord Jesus."

We are not yet through with this question, but we shall have to let the additional remarks that we desire to make concerning it appear in a later number of the Advocate. As we have before stated, we consider this issue one of vast and far-reaching importance—one which most profoundly involves the future welfare of Southern Methodism, and hence also to a considerable extent the spiritual welfare of all the people of the South and of the entire country. As we view the situation, if there was ever a time when our beloved Church needed to be outspoken and uncompromising in her attitude toward dancing, card-playing, theater-going, and kindred evils, it is in this luxurious and voluptuous age, when they are raging to an unprecedented degree and are steadily becoming an increasing menace to the moral foundations of our social order..

Secular News

By R. E. Meek.

There are 169,984 boy pupils and 164,157 girl pupils in the public schools of Chicago.

Henry James, the noted American author, died in London on Feb. 28 at the age of 73 years.

The sale of wood from the Government forests brought the United States $2,500,000 last year.

The United States Government Printing Office has to be supplied with 40,000,000 pounds of paper a year.

On Jan. 1, 1916, the population of the State of Illinois was estimated by the Census Experts to be 6,110,388.

An effort will be made to pass a bill in Congress which will give a State the right to sue the Federal Government.

A dependable aeroplane now costs between $8000 and $12,000, which happens to be the price of a good racing automobile.

On March 5 "Billy" Sunday, the noted revivalist, and "Ma" Sunday, his wife, paid Cardinal Gibbons a friendly visit at his home in Baltimore.

The position of Viceroy of India becomes vacant this month. Before the war Lord Kitchener was thought to desire this office, but will he care for it now?

In Mississippi, where there is talk of having a Constitutional Convention, the plan seems to be favored by the House of Representatives and opposed by the Senate.

In a German city garbage is not thrown away as in an American city; it is collected, dried in a special manner, mixed with molasses, and then used as food for cattle.

Certain American text books, costing thirty-three and one-half cents each, are, according to report, being reprinted in Japan and exported to the United States for seven cents.

The appointment of Joseph H. Shea, of Indiana, as Minister to Chile and that of David R. Francis, of Missouri, as Ambassador to Russia, have been confirmed by the Senate.

Hon. Newton D. Baker, former mayor of Cleveland, Ohio, has been chosen for the position of Secretary of War by the President. Mr. Baker has made known his willingness to accept the post, and the Senate has confirmed the appointment.

In Vienna, Austria, the monthly consumption of sugar is soon to be reduced to one and one-fourth kilograms per season, according to a statement given out by the Minister of Trade.

CHURCH EXTENSION.

The Board of Church Extension of the Methodist Episcopal Church, South, will meet in annual session in the chapel of the new building, 1115 South Fourth Street, Louisville, Kentucky, on the morning of May 6, at 9:30 o'clock.

The meeting of the Conference Board Representatives, called by the last Annual Meeting of the General Board, will convene on the morning of May 4, at 9:30 o'clock in the chapel of the new building.

The hour for the formal dedication of our new home has been fixed for Sunday afternoon, May 7, at 3 o'clock, and the dedicatory address will be delivered by the Rev. S. A. Steel, D. D., of Columbia, S. C., in the auditorium of our Fourth Avenue Church, which is only one lot removed. Following the address the congregation will immediately reassemble for the formal dedication of the building by the Bishops, which ceremony will be conducted from the front portico.

W. F. McMURRY,
Corresponding Secretary.

FLOODS OR BACK WATER IN THE DELTA.

Dear Doctor Meek: About six weeks ago they began to talk of high water. I did not fully realize the meaning; but imitated others and soon had everything on a platform, raft, or above "the high water." For weeks those below us have been living in exceedingly high houses, or rafts, or have moved to mounds or to the hills. Rolling Fork levied the courthouse block, but the town did not go under. We have left out of the overflow only about a half or three-quarters of a mile, however. From my door, I took a boat and went 15 miles down the Sunflower River over barn gates, fields, fences. I saw floating houses, barns, fencing, posts—in fact, everything that water could move. We came across negroes living in gin houses, on barges, and in the tops of cabins. Chickens and dogs were seen on the tops of cabins and on floats. Hogs were penned in the house, or in the attic. The negroes go in boats and cut limbs of trees for fire-wood. The managers of the plantations usually furnish food to live on. There is no way of estimating the loss of property and the suffering of people, especially of the very poor.

I took a boat intending to go to Vicksburg, but did not go further than Valley Park, 22 miles distant. On another trip, later, I did go to Vicksburg, which is 44 miles from Rolling Fork, and, in all my travel, my desire was to find out if relief was anywhere needed, and what might be done for the future. The water varied in depth from a few inches near the highest places to 12 or 15 feet in the woods and fields. This is the highest back water in the history of the country, according to the oldest citizens. The cause is that the levees held the water and forced it down the channel to so high a gauge, 20 miles above Vicksburg, near the mouth of the Yazoo River, that it backed up over the country above to the level of the channel. The flooded area is about 40 miles square.

Some things that impressed me on my trip were, as I have stated, seeing negroes living in the tops of churches, gins, or schoolhouses, dogs, hogs, cows, or chickens sometimes on rafts tied to trees, or floating, the owners being gone.

The first three weeks rabbits could be seen floating on logs; after that time one could see them no more—they had famished. Occasionally we could see a doctor cross our trail on his journey to see the sick, who were housed as above described. Dead negroes were in some instances wrapped in poultry wire and dropped into the creek. We were informed that one that died was found by observing the buzzards, the body having been wrapped, boxed and tied to a tree, to be buried when the water goes down.

Every living thing is waiting for the water to go down. The farming interests, business, and general vocational life are waiting for its recession. Nearly all the schools of this and the adjoining county are closed, and water is coursing through one-half of the buildings. Not more than one tenth of the two counties remained above the water. I saw water running over the pulpit board of a church; others are submerged. These are mostly negro churches, as the whites do not try to have churches in such communities, as a rule. I feel sure that this immersed church must be a Baptist church, for there was "much water in it."

We hope that we shall be free of water by the first of April. Around Rolling Fork most of the land will be out in ten or twelve days. This is a fine field for "home mission" work, as this condition of affairs has a tendency to make people lose their hold on God and the religious life. Some impressions that I formed during the overflow will never leave me: as far as eyes could see, water, water, everywhere, very cold, with suffering negroes and stock trying to live—not a few of them, however, suffering death.

When the water is off the planters will make a mad rush to follow the receding water with a crop that will pay for the enforced idleness of hands and stock for these sixty days. But there will be losses that can never be retrieved.

Our prayer is that the Federal authorities will take hold of the levees and construct them in a way to give this fine section of country permanent relief. We lived for nearly a month expecting to hear the announcement at any hour, day or night, "The levees are broken," which would mean that one should send on the alarm, rush everything on a raft or platform, tie one's doorsteps to a tree, bring the hogs into the top of the barn, and hurry the family to the attic.

Rolling Fork. C. M. CHAPMAN.

OUR SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1916:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $2 or under. Do not send us a check for $1, as it will only be credited as 90 cents. Banks will give you exchange on New York or New Orleans for the asking.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

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OUR CALENDAR.

Louisiana District Conferences.

New Orleans District, Bogalusa, April 25-26.
Shreveport District, May 23-25.
Crowley District, Lake Charles, May 30-June 2.
Alexandria District, Alexandria, June 14-16.
Monroe District, Rayville, June 21-23.
Baton Rouge District, Clinton, July 12-16.
Ruston District, Sibley, July 25-25.

PROGRAM OF SERVICE FOR WESLEY ADULT BIBLE CLASSES.

At the meeting of the Sunday School Council of Evangelical Denominations in Richmond, Va., in January, a number of very important matters were considered and acted on. One was that of a program of service for Adult Bible Classes. The leaders of our work believe that the surest way to learn is to do, that expression is the best evidence that an impression has been made, and that truth worked out means a knowledge of the truth possessed.

Our Bible classes are formed and maintained to study the Word of God, and we study the Word of God that we may not only know the will of God but that we may do the will of God. And the General Sunday School Board of our Church, following the conclusions of the Council meeting referred to, has promulgated the following "Program of Service" for our Wesley Adult Bible Classes, and recommends that all sueh classes at onec adopt policies which will put the entire program into operation:

I—In the Class, to
1. Increase class membership.
2. Maintain and operate a standard organization.
3. Win all membhers to the Christian life.

II—In the Local Church, to
1. Secure Church attendance.
2. Provide trained workers for all departments of Church work.
3. Assume some definite responsibility for boys and girls.

III—In the Homc, to
1. Promote systematic Bible Study.
2. Seek to establish family worship.
3. Encourage good general reading and the study of parental responsibilities.

IV—In the Community, to
1. Assume some definite social service task.
2. Co-operate with other social service agencies.
3. Promote missionary effort.

A., L. DIETRICH.

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney,
Field Secretary, Sardis, Miss.

Mr. A. L. Dietrich, Divisional Field Secretary, and I have completed Tour No. 1, as published in the Advocate a month ago. We visited 23 county seats and held institutes in every place on our schedule except Fulton. There were 67 preachers, 100 superintendents, and a number of other interested persons present at these meetings. We issued 293 certificates to people who attended the morning and afternoon sessions. The different schools procured 343 of the latest, best books for their officers and teachers; also several hundred minor helps; besides these we distributed about four thousand leaflets on better organization.

No one can estimate the vision these workers received; we only know that good seed have heen sown, and we trust God to see that these seed shall hring forth a bountiful harvest in the days that are to come.

The preachers and superintendents in the places where the institutes were held did all that faithful men could do to advertise the meetings and did other things that made it possible for us to do the work the Church has commissioned us to do. The Church at large is their debtor.

In nearly every town the church buildings are too small to accommodate the people that attend the services at the Sunday school hour. Still there are thousands yet to be reached with the gospel of our Savior. Who ever thought we would be embarrassed for lack of room to accommodate the crowds that eagerly join in this modern movement to evangelize all the people? If more of our teachers are Spirit-filled and tactful it will not be long before we have as many at the preaching service as we have at the Bible study hour. Let all our leaders go deeper into the study of God's Word and tarry longer before Him in intereessory prayer, and many of our problems will become His opportunity to lead us into a larger place.

KEEPING BUSY.

The following are some items from the January report of Rev. J. L. Neill, Sunday School Field Secretary, to the Sunday School and Mission Boards of the Mississippi Conferenee, under the direction of which he is working:

"Two new Teacher-training Classes have been reported organized during the month, others have said they were going to organize, but have made no definite report to that effect.

"The following schools have reported China Mission Specials: Galloway Memorial, Jackson, $130; Capitol St., Jackson, $100; First Church, Gulfport, $100; First Chureh, Laurel, $100; Fifth St., Meridian, ——; Fernwood, $400, and Sumrall, $100. Galloway Memorial has already reported more than $100 raised, and I feel sure that they will go beyond their pledge. Central, Meridian, pledges at least $100 also. Beside these some thirty or forty have written me that they were going to take specials, but have given no certain amount. You will note from the above that already we have more pledged than was paid on Specials for the entire year of 1915.

"A Home Department has been organized at Capitol Street and I have sent in an application for one Wesley Intermediate Bible Class Charter. Dr. Bulla writes me that we have but 13 in our Conference. This includes Adult, Senior, and Intermediate classes. I have decided that we eould organize at least fifty more this year, and so will work to that end.

"During the month I have visited and spoken to the following Sunday schools: Decatur; Main Street and Broad Street, Hattiesburg; Millsaps Memorial, Jackson; Rankin Street, Jackson, and Flaggs Chapel. I have conducted chapel exercises at Millsaps College, Newton County, A. H. S., and the Laurel High School, also spoke to the students at the last two plaees. Besides this, I have visited and talked to some of the workers at Crystal Springs, Hazlehurst, Brookhaven, and the Methodist Orphanage."

HATTIESBURG DISTRICT NOTES.

Mr. J. R. Banes, a prominent business man at Lucedale, and one of the livest wires in our Church there, is at the Hattiesburg Infirmary. He had a delicate operation performed on him a week ago, and is now on the way to complete recovery. Brother Banes is an active member of the Sunday School Board of our Conference, and is one of the most earnest Sunday school workers in this section.

The mission work in Hattiesburg is intensely under way, under the tactful leadership of Capt. J. W. McAfee. A live protracted meeting is now in progress, Rev. W. A. Terry, the greatly loved pastor of Broad St. Church did the preaching last week. The preaching was well done and much good was accomplished. Rev. T. W. Adams is doing the preaching this week and Rev. C. W. Crisier will do the preaching next week. The house at every service is full of earnest hearers. We look for grcat results during these three weeks' services.

Earnest efforts are being put forth to build a house of worship at Petal, just across Leaf River from Hattiesburg. Brother W. A. Terry, the pastor, is doing all in his power to bring this enterprise to a successful issue. He is backed in this laudable undertaking by Brother Duncan McGilvray and some other laymen at Petal. The prospects are good for success. Any layman who may read these lines and is able to give a helping hand could not invest money in a better way. The need is imperative.

Rev. C. W. Crisler and the leaders in Main Street Church are grappling heroically with their Church debt, and success is assured. To wipe out this debt will be a notable achievement. All honor is due these noble men. Added to this, they are now putting in a handsome pipe organ. This is a worthy and notable ending of the quadrennium for Brother Crisler.

Hattiesburg has developed a good deal of interest in a prospective "leap year" marriage. Many costly presents are offered on condition the lady makes the proposal of marriage. She is to make an affidavit to the fact that she "popped the question!" The pastor of the Main Street Baptist Church proposed to marry them free of charge and to present the couple with a new $5 bill. The pastor of Court Street Church made a proposition to go a nickel better. We are uncertain who will do the "marrifying." The Baptist preacher has left Hattiesburg for a few days and left the Methodist preacher to hold the fort.

Since writing the above note in reference to the Main Street Church debt Brother Crisler and his leaders have completed the work of raising the money, $15,000, and canceled the mortgage. Good! Splendidly good!

Feb. 28. T. W. A.

BEFORE AND AFTER.

The following exhibit, for which we are indebted to Mr. W. S. Holmes, of Baton Rouge, shows impressively what the "every-member canvass" has done for a rural charge in Louisiana, and is quite suggestive as to the valuc of such a canvass:

Denham Springs Circuit, Louisiana Conference.

	Members	Contributed for Home Causes	Amount per Capita	Amt. Contributed for Benevolences.	Amount per Capita
For the year 1914—					
Before the every-member canvass	350	$591	$1.69	$24	.07
1915—					
Year after every-member canvass	350	1686	4.81	90	.21
Amount gained	...	1095	....	66	...
Percentage of gain	...	185%	....	275%	

RAPIDES CIRCUIT, LA. CONF.

Dear Brother Meek: The Rapides Circuit, whieh we have now been serving one year, happens to be the only rural charge of the M. E. Church, South, in the large Parish of Rapides. This will give the readers of the Advocate an idea of the weakness of our country work in Louisiana. It also forces us to infer one of two things: either the inaccessibility of the country folk, or the negligenee of our Church. Reason forbids that the former should be the case—heaven forbid the latter! As above stated, we have just completed our first year with the people of this charge, and can truthfully say that God has been with us, giving us some good revivals and one new organization. There has been a goodly number to join the Church, many of whom were children. The rich, I regret to say, we too often neglect. We, with St. Paul, simply "charge the rich" and assume that it is not worth while to attempt their salvation. Yet many of them would welcome the humble attentions of the unostentatious gospel preacher and would gladly become acquainted with Jesus. Why is it that we are so prone to neglect to save this class of people?

Brother May has just rounded up his first quarter, having ended his first round with us at Fellowship Church. His first date with us was Feb. 18, at Indian Mission, where, using an interpreter, he preached to an appreciative congregation of Choctaw Indians, and at the close of the service baptized two Indians. These people for the purpose of holding prayer meetings had antedated our coming by several days. There is, therefore, no need to say that the quarterly conference was in every way an inspiring occasion. After the preaching service, Brother Obe Blue-Eyes was ordained as preacher and leader of the Indian Mission. Brother Obe is seventy-two years old and walks to and from his appointments, and one of these is nineteen miles distant. From F. C., Brother May went to Brother Roberts at Forest Hill, where, after preaching in the evening to a large and attentive audience, Brother Roberts' quarterly conference was held. Thence, we drove eighteen miles into the country for the first quarterly conference of our charge. On the day I was with Brother May he held three quarterly conferences, preached four times, dedicated one church, licensed an Indian preacher, baptized two Indians and one baby, and traveled fifty miles in a buggy. He said it came near "getting him."—A. A. Phillips, P. C.

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MY PAPA.

By John G. Cronbach.

My papa is a great big man,
He does not curse or swear;
He always has a better plan
For those who do not care.

My papa does not smoke or chew,
And neither does he drink;
He knows the Bible through and through
And makes the wicked shrink.

My papa's always in his place,
And knows the sinners' seats;
He always has a smiling face
For everyone he meets.

My papa does not boss or rule,
But gives a helping hand;
He lives up to the Golden Rule,
That brings him through the land.

The people love him; so do I—
Even as a teacher!
If I must the reason tell—why,
'Cause he is a preacher.

LITTLE LOTUS FLOWER.

Spat! Phil looked up as the great white blossom fell at his feet, just in time to be struck in the face by another. "Hello, little white boy, don't you want to come into my garden?" called a sweet, childish voice in English. The prettiest Chinese girl he had ever seen was smiling down at him from the other side of the wall.

Now in China, nice little girls, especially mandarins' little girls, are not really expected to throw flowers at little American boys or invite them into their fathers' gardens. But this mandarin was very advanced in his ways, and little Lotus Flower was brought up more like an American girl than a Chinese princess, so Phil was not doing anything very foolish when he picked up both blossoms and said, "Yes, princess, I should."

"Then climb over the wall. Don't mind those flowers; they are dirty. I will give you more."

The wall was not very high, and Phil easily scrambled over into the garden. The princess clapped her hands.

"You are the first white boy I have ever been so close to, and I think you are very nice. I am Lotus Flower, as I guess you know, and my father is a mandarin. He could have your head cut off if he wanted to, but he won't. He is nice and does just as I say. I am ten years old. Now what is your name and how old are you?"

Phil laughed. "My name is Philip Sidney Ward, but everybody calls me Phil, and I am eleven."

"Then I shall call you Phil, too. And who is your father, Phil?"

"Well, he mends people's heads instead of cutting them off. They call him a medical missionary."

The little princess frowned. "I don't like missionaries, Phil, and I am not sure that I shall let you stay in my garden. But perhaps I will. You seem to be nice. Here comes my father; I will ask him."

The tall, dignified mandarin had come out of the pavilion to see whom his little girl was talking with.

"Father, this is Phil. He is a nice boy, but his father is a missionary. Shall I let him stay in my garden?"

The mandarin smiled and then looked grave.

"If you are sure he is a nice boy, I think he may stay. But the missionaries are better in their own land. China does not need them. Why do they come here, little boy?"

"To help the people of China," replied Phil, promptly.

"But we do not need help. The Chinese are better and stronger and wiser than any other nation, and the missionaries only make trouble for us. But you are too young to understand these things. Show him the peacocks, Lotus Flower, and the lilies and the duck pond." And the mandarin walked back into the pavilion, and became so engrossed in great affairs of state that he straightway forgot all about the children.

That was the beginning of a great friendship between Phil and Lotus Flower, and they spent many happy afternoons together. The old mandarin would sometimes sit and watch them play when he had a moment's rest from the duties which took up all his time. He seemed to have taken a strong liking to Phil, although he always opposed the work of Phil's father and the other missionaries and did all he could to prevent them extending it. His opposition, which was rather surprising as he was known to be progressive in many ways, was a great handicap to the work.

One day Phil came into the garden and Lotus Flower was not there. Instead, the old mandarin was sitting all alone by the door of his pavilion, and there were marks of tears on his face.

"Lotus Flower cannot play with you to-day, Phil," he said. "She is very sick, and the doctors all say she must die."

"Oh, mandarin," cried Phil, "won't you let me bring my father to see her? Perhaps he can cure her."

The mandarin hesitated. "I have always told my people to have nothing to do with the missionaries or the white doctors. But I love my little girl, and our doctors say that they can do no more. Yes, Phil, he may come, and, oh, bring him quick!"

How Phil rushed to the missionary compound! Dr. Ward was at home and lost no time in hastening to the bedside of the little patient.

"Appendicitis!" he exclaimed at once. "We must operate right off!"

He expected a storm of opposition, but the mandarin only bowed.

"Our doctors have given up and the case is in your hands. Do what seems best to you."

Little Lotus Flower did not die, and three weeks later she was strong enough to play a little while in the garden. Then one day her father's state palanquin appeared at the compound.

"I have brought my little girl to see your little girl," the mandarin explained. "And while they are playing you and I will talk about your work. You know more about medicine than our doctors; perhaps you know more about other things than we do. I am willing to learn."

"Now our work will prosper," said Dr. Ward, after the mandarin had gone. "And, Phil, I think the credit belongs to you and little Lotus Flower."—Southern Churchman.

A LITTLE ERRAND GIRL.

Hester loved to do errands for her mother and have her call her a faithful servant when she did them well. One day she had been talking with her mother about God, when she quickly raised her head, with a bright look in her eyes, and said: "Why, mother, then God is sending us on errands all the time. I am His little errand girl, too."

"Yes, dear. He has given us errands to do and plenty of time to do them and a Book written full to show us how. Every day we can tell Him how we try to do them and ask Him to help us, so when He calls us we run to meet Him and give Him our account."

"I like that," the child said, nestling back in her comfortable seat, "I'll like to be God's little errand girl."—Child's Gem.

ROOM TO SMILE.

The Primary Class met in a wee little room, and one day there were so many, many children that they had to sit very close together to get in at all. One little girl was afraid that her white dress would get mussed up, so she began to scold about how crowded it was. The little girl next to her was having a happy time, and she was so glad to have a great many children there that she did not mind the crowding, so she looked up and said sweetly: "We have room to smile, anyway."—Christian Intelligencer.

A thoughtful writer says: "We thank friends and family for what we receive from them, and shall we treat the Giver of all good with less consideration?"—The Rev. W. J. Hart, D. D.

WEDDING BELLS.

Dear Dr. Meek: Accompanied by that accomplished gentleman, Rev. H. S. Spragins, the popular presiding elder of the Greenville District, I journeyed to Boyle on Tuesday afternoon for the purpose of attending the nuptials of Miss Ethel Golding and Rev. T. H. Lipscomb, which were celebrated the following morning, just before they took their northward flight on their wedding trip.

Miss Golding had won the hearts of all during her brief stay in Boyle, and loving hands had decorated the church with excellent taste in her honor. The day was brilliant, nature seeming bent upon bestowing its golden blessings on the happy hour. Friends were gathered from far and near to witness the happiness of these captives of Dan Cupid, and the entire community seemed to be present, the public school even having recessed for that purpose.

With his manly bearing and her radiant beauty, the bride and groom made a most striking pair as they stood before Rev. E. M. Shaw, who impressively performed the ceremony, assisted by Rev. H. S. Spragins. And a noteworthy feature of the service itself was that the entire ceremony as it appears in the Discipline was employed. This was done at the express wish of the contracting parties. No shabby abbreviation was tolerated. Thank God for a woman who wants to "obey" her husband and who is willing for him to wear the family trousers! And this was no weak woman. Far from it. Fair of face, comely of form, richly endowed by nature and accomplished by education, with a character enriched by the grace of heaven, she would grace any station.

The North Mississippi Conference has thus received a recruit of whom it may well be proud and the gifted pastor of Starkville a helpmeet in deed and in truth. J. D. BARBEE.

Greenville, Miss., March 9, 1916.

The sale of horseflesh for meat is permitted by the Board of Health of New York City.

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Accidents Will Happen
You cannot prevent that—they "come when least expected."
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Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

"Though thy name be spread abroad,
Like winged seed, from shore to shore,
What thou art before thy God,
That thou art and nothing more."

* * *

It will take something more than religious "goody-goodyism" to save the world.

* * *

When a fire breaks out in the pulpit its forth-flashings are pretty sure to set hearts to burning in the pews.

* * *

Anyhow, the Address on Worldliness that we now have in the Discipline is not wholly without specifications: the Roman "gladiatorial shows" are mentioned.

* * *

The mightiest builders of God's kingdom on earth have usually been great toilers and great sufferers. Lives of inactivity and ease are never rich in achievements.

* * *

Perhaps the reason why so many people had rather engage in other kinds of Chureh work than in soul-winning is that the latter is the most difficult of all to do, and requires more spirituality and consecration upon the part of the worker himself.

* * *

There are some whose plan for saving the world is apparently a sort of Christian Science process—just imagining and proclaiming that there is nothing the matter with it. To them, all talk about human depravity and the need of the "new birth" is mere nonsense. We have not heard so much of this kind of preachment since the dreadful scourge of war has been raging over more than half the globe.

* * *

As a means of prometing "efficiency" a genuine revival of religion must be given the first place. People can never to any great extent be enlisted in Christian work when they are spiritually cold and indifferent by simply explaining to them how things ought to be done and exhorting them to get busy. Their hearts need first to be set on fire by having the Holy Ghost shed abroad in them. Herein is to be found the explanation of the failure of much well-meant religious effort in this day.

THE MOST IMPORTANT HIGHWAY.

We are hearing a great deal in our Southland at this time about various kinds of "highways," which is all well enough; but we are not hearing nearly so mueh as we should like about the "highway" so impressively described by the Prophet Isaiah: "And a highway shall be there, and a way, and it shall be called the way of holiness; the unelean shall not pass over it; but it shall be for the redeemed. * * * No lion shall be there, nor shall any ravenous beast go up thereon—they shall not be found there, but the redeemed shall walk there." This is the way of safety—the way to peace and happiness and an everlasting home in the skies. To enter and keep in this glorious way is man's highest duty and sublimest privilege. And there is room enough in it for all.

A WONDERFUL GROWTH.

We have lately seen utterances to the effect that the Salvation Army is not now as virile and prosperous as it once was. The following statement, for which we are indebted to the "Church News Association" of New York, certainly does not seem to bear out any such view:

"The Salvation Army shows, by its report just made public, that under Commander Evangeline Booth it has made greater progress in America in the last ten years than during the entire time previous to that period that it has been at work here. Its property accumulated in the United States alone is now put at $7,000,000. There are exceeding 9000 army corps and outposts, and its local officers, including 17,000 bandsmen, number more than 75,000. Especially noteworthy is its work for fallen women, the number of such that the Army comes into contact with is nearly 9000. The newspaper organ of the Army, published in all countries where the Army has work, is issued in twenty-seven languages. The number of countries wherein the Army has work is fifty-nine."

SHOULD BE CULTIVATED.

If the Christian's faith is largely the measure of both his attainments in grace and his achievements in working for the Master, surely it is wise to cultivate and strengthen it in every possible way. Any kind of reading or teaching that leaves one's faith weakened, had better be shunned. Error is often too deep and subtle for the greatest human intellects to discover its defects as quickly as the moral nature feels its influence. The teachings of Darwin, for instance, doubtless clouded the religious lives of not a few persons whose minds were in the grip of the reasoning of the renowned scientist, which, for a time impressed nearly the whole intellectual world; but to-day his theories are generally admitted to be very much on the wane. The moral instincts of a man are often a better guide than the feeble and uncertain finite reason—especially is this true if his soul has been quickened into spiritual life.

SOUTHERN METHODISM LEADS.

Occasionally we hear the remark that Southern Methodism is being far outstripped by the Methodism north of Mason and Dixon's line. According to the figures of Dr. H. K. Carroll, who certainly is not biased in favor of our Church, this is not true. Dr. Carroll's recently published Church statistics show that within the past twenty-five years the Methodist Episcopal Church has had a gain of 63 per cent, while the Methodist Episcopal Church, South, has had an increase of 71 per cent. There is not anywhere on the globe a branch of Wesleyanism that is sounder in the faith or which is giving a better account of itself in the field of service than that which exists in these Southern States of America.

HIGHER CRITICISM IN CHINA.

The following is the concluding paragraph of an extended editorial on "Higher Criticism and Mission Work," which appeared in the February number of the China Christian Advocate, a publication issued under the joint supervision of our Church and the Methodist Episcopal Church:

"A situation is coming on in China which may well fill us with much concern. The teachings of higher criticism are manifesting their influence in the life and work of many of the missionaries. Many of the younger missionaries, especially, coming from the homeland, are teaching doctrines that the older conservative missionaries utterly abhor, and it may be that a serious conflict will arise in the future between these two lines of thought among the missionaries. It behooves all of us, therefore, on the one hand to be very careful about promulgating things that have not been thoroughly well established, and thus disturbing the simple faith of the Chinese Christians, while on the other hand, we do not hesitate to let our Chinese brethren know of the well established results of modern criticism. For if we try to deceive our Chinese brethren and keep them from learning about the results of modern criticism, they will be sure to find out these things from other sources and we will lose their confidence and our testimony to them will be weakened."

We have for some years regarded Higher Criticism as perhaps the gravest peril that menaces true Christianity in the homeland, and we have known for some time that it has also been getting in its work in some of the foreign fields; but this is the first recognition of danger from it abroad that we remember to have seen from an authoritative Methodist source. Let it be noted that it is stated in the extract above that it is **the younger missionaries** who are causing the trouble in the Orient. By every token, the orthodox evangelical Churches need to keep a strict watch on what is being taught in their theological schools.

OUR HONOR ROLL.

This roll is to be made of the charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.

2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.

3. Kossuth Circuit, North Miss., Rev. D. R. McDougal, pastor.

PERSONAL AND OTHER NOTES.

Rev. T. H. Dorsey, presiding elder of the Corinth District, reports the outlook in his field to be encouraging. It is safe to predict that the prospect will grow yet brighter with Brother Dorsey to set the pace.

Rev. C. M. Crossley, of Forest, Miss., heartened the Publisher on March 3 with a letter bringing the Advocate 5 new and 9 renewal subscriptions. The work of the Master continues to prosper in his energetic hands.

We regret to learn that Judge R. R. Reid, of Amite City, La., has recently been ill, but we are pleased to know that he is again able to be up and about. Judge Reid is widely known both as a lawyer and as a Methodist layman.

From Toccopola, Miss., comes a fine club of subscriptions, forwarded by Rev. T. J. Hopper on March 3. We take off our hat to Brother Hopper, and we pray that the Advocate may be a means of re-enforcing his labors for the Master in his field.

Our esteemed friend, Rev. R. M. Evans, of Calhoun City, Miss., continues to extend the circulation of the Advocate in his field, for which good service he has our thanks. Referring to his charge, he says: "We are having a good opening everywhere."

From Holcomb, Miss., Rev. C. T. Floyd reports as follows: "We are getting along nicely with our work. Among other things, I am doing all I can to get our members to take and read the Advocate." Brother Floyd's letter brought us a club of 9 subscriptions.

Rev. R. H. Harper, pastor of the Parker Memorial Church, this city, preached a strong and feeling sermon last Sunday at 11 o'clock a. m. from the text, "How shall we escape if we neglect so great salvation?" The congregation was a large and attentive one.

Rev. O. J. Chandler, until a few days ago our pastor at Alexandria, La., is now recuperating at Asheville, N. C. Rev. W. H. Coleman, Sunday School Field Secretary of the Louisiana Conference, according to report, has been placed in charge of the Alexandria church.

Rev. B. F. M. Bullard, of Duck Hill, Miss., says: "The work is moving on well and everything points to a good year. The people at Duck Hill, where the parsonage is located, certainly know how to treat a pastor. Good things to eat are sent to the parsonage nearly every day."

Rev. W. W. Holmes, presiding elder of the New

Orleans District, was a visitor at Jackson, Miss., last Sunday week. He occupied the pulpit of the Galloway Memorial Church, and preached with great acceptability. Brother Holmes is an ex-Mississipplan and an alumnus of Millsaps College.

We acknowledge the reception of a club of 13 subscriptions from Rev. W. B. Jones of Lumberton, Miss., for which we express to him our hearty thanks. All the interests of the Church are safe in the hands of Brother Jones, whether he serves a district or a pastorate. Blessings on him and his work!

The Wesleyan Christian Advocate of March 10 stated that Mrs. Galloway, widow of the lamented Bishop Charles B. Galloway, was in Atlanta last week as the guest of her son-in-law and daughter, Dr. and Mrs. A. M. Muckenfuss. Dr. Muckenfuss is the Professor of Chemistry in the Medical School of Emory University.

From a business letter from Rev. J. D. Wroten, who has the good fortune to be the preacher-in-charge at Benoit, Miss., we take the following: "Everything is encouraging in these parts, and we extend best wishes to the Advocate." Brother Wroten, however, did not stop with good wishes: his letter brought us 2 new and 3 renewal subscriptions.

Rev. Walter M. Campbell, our genial and industrious pastor at Shelby, Miss., has our thanks for a club of 7 subscriptions to the Advocate—4 of them being new and 3 of them renewals. It does not need to be said that the work is going forward well in that delightful charge when it is known that Brother Campbell is the leader of our forces there.

Mrs. J. W. Conger, of Vaiden, Miss., who was made President of the Woman's Missionary Society of the North Mississippi Conference at the recent meeting at Clarksdale, is a young worker of unusual capacity and consecration. Especially is she gifted as a speaker. We predict that under her resourceful leadership the woman's work in North Mississippi will continue to go forward in a gratifying manner.

The following friends, to whom acknowledgment has not elsewhere been made, have our thanks for two or more subscriptions sent in within the past few days: Rev. W. N. Duncan, Winona, Miss, 5; Rev. H. P. Lewis, Jr., Madison, Miss., 7; Rev. W. L. Storment, Coffeeville, Miss., 7; Rev. F. B. Ormond, McComb, Miss., 6; Rev. M. F. Adams, Flora, Miss., 5; Rev. R. T. Nolen, Williamsburg, Miss., 4; Rev. D. H. Crowson, Paris, Miss., 6.

In a business letter to our office, bringing us a club of 5 subscriptions, Rev. J. T. McVey, of Lorman, Miss., says: "The people of this charge received us kindly and have shown us many courtesies since we came among them. Some of the leading preachers of our Conference were reared near this place (Watkins and B. F. Jones). Many of their kindred live here now. The membership of this charge is composed of very choice people."

Rev. T. H. Halfacre is delighted with his new charge at Artesia, Miss. He states that he has found the workers there to be alive and active, and that his worthy predecessor, Rev. E. G. Mohler, left the field in an admirable condition. The salary for the pastor has been advanced to $1200. The visit of Brother Woollard, the capable presiding elder, on the third Sunday in February was much enjoyed, his sermons on that occasion being of a very high order.

Rev. Olin Ray, of the North Mississippi Conference, who is attending the Candler School of Theology at Atlanta, Ga., writes: "The work is going on well at Emory University. Two of our men received degrees last night (March 4). Dr. S. A. Steel had been announced to preach the baccalaureate sermon, but was unable to meet his engagement; so the discourse was delivered by Bishop Candler. Several new men have matriculated for the new term, now beginning."

Rev. E. M. Shaw, of Boyle, Miss., has brought us under obligations to him for 16 subscriptions to the Advocate—15 of them being new. Brother Shaw writes optimistically of the work in his charge. He says: "We are adding some Sunday school rooms to Shipman's chapel. Our Sunday schools and prayer meetings are very good, and the attendance upon the preaching services is quite gratifying." It is not unusual to hear of the work of the Church making good progress where Brother Shaw holds sway.

Rev. H. W. May, the faithful presiding elder of the Alexandria District, reports as follows: "The first round of my district ends well. We have had 115 accessions to the Church. The Sunday school attendance has been increased. A new parsonage has been bought at Merryville, and a church has been built at Reeves. The indications generally point to the best year in the history of the district. Sunday school institutes will be held in our territory as follows: Colfax, March 15; Alexandria, March 16; Oakdale, March 17."

Rev. J. D. Simpson has tendered his resignation as President of Birmingham College, to take effect in June.

Our church at Hazlehurst, Miss., is undergoing repairs and improvements at a cost of several hundred dollars. Rev. B. F. Lewis is the active and faithful pastor of this flock.

A new church, to cost about $15,000, is in contemplation at Belzoni, Miss., where Rev. T. M. Brownlee is the popular pastor. A considerable portion of this amount has already been secured.

Rev. A. S. Lutz, presiding elder of the Monroe District, was scheduled to dedicate the new Methodist Church at Wisner, La., where Rev. J. R. Roy is pastor, last Sunday. This structure was erected at a cost of approximately $2300.

Rev. Chas. D. McGehee, our gifted young pastor on the Ackerman (Miss.) charge, has enterprised a new church movement at Weir, one of his appointments. Subscriptions aggregating over $3000 were taken for this purpose at the close of the morning service on Sunday, March 5.

Rev. T. A. Ferguson, of Camden, Miss., sends us 3 subscriptions to the Advocate and adds the following note: "Matters are progressing well in this charge. All the indications are encouraging. We have been without a church at this point for seven years, but we now propose to construct one. We are serving a fine people."

We desire to state that we have all the articles on the subject of "Preparedness" that we care to publish. Brother Barbee states that he will have a further word in reply to Brother Ramsey, and with that utterance the debate between these two brethren will stand closed, so far as the Advocate is concerned.

Bishop Candler's visit to Jackson Friday of this week in the interest of Emory University, our new connectional school east of the Mississippi River, promises to be a memorable occasion. When Bishop Candler talks on the subject of "Christian Education," one would be well rewarded, should he go hundreds of miles to hear him.

Rev. W. R. Hendrix, D.D., pastor of St. Mark's Church, Atlanta, Ga., is now assisting in a revival at First Church, Crowley, La. Dr. Hendrix has held successful meetings in New Orleans, Shreveport, and other Louisiana cities before, and we shall expect to hear good results from the revival campaign at Crowley, where Rev. A. I. Townsley is the hustling pastor.

The Leland (Miss.) Enterprise of March 11 contains an extended notice of the revival meeting which is to begin there next Sunday. The preaching will be done by Evangelist G. A. Klein, of Nashville, Tenn., and Prof. and Mrs. G. M. Boyd and the Wisdom Sisters will have charge of the singing. Rev. E. H. Cunningham, the pastor, is sparing no effort to get things in readiness for this evangelistic campaign.

Rev. H. S. Spragins, presiding elder of the Greenville District, writes us as follows: "Bishop Atkins will spend Sunday, April 9, with the people of the Tunica charge. He will dedicate both our church at Tunica and our church at Evansville—one in the morning, and the other in the evening. Brother McCorkle, the pastor of this delightful work, has been making full proof of his ministry. Besides having liquidated a debt of about $600 on our house of worship at Tunica, he has been looking well after all the other interests of the Church."

Rev. P. O. Lowrey is working with his usual vigor on the Donaldsonville, La., charge. On the evening of Feb. 25 a meeting was held at the Donaldsonville courthouse in the interest of the "Men and Religion Movement," at which an excellent program was carried out. All of the speakers on that interesting occasion, strange to say, were "laymen." Most so-called laymen's meetings are so largely made up of and run by the preachers that we have sometimes thought as a matter of common honesty they ought to drop that designation. Brother Lowrey is, furthermore, doing some good writing against the dance and like evils in the local papers of his community.

We are in receipt of a kindly note from Dr. Richard Wilkinson, who has lately connected himself with the Protestant Episcopal Church, and who, it is stated, will have charge of a church at Lexington, Ky., in which he says he leaves the Conference collections all in hand and the expenses of the improvements made on the auditorium of our Washington Street Church at Petersburg, Va., last year provided for. As we stated last week, we have no disposition to cast stones at Dr. Wilkinson for connecting himself with another denomination. When a preacher finds himself out of harmony with the doctrines and polity of his Church, it is far better for him to unite with another ecclesiastical organization than to hang on to the one that he is in and sow the seeds of disloyalty in the charges that he serves. The former course is far the more high-minded and honorable.

MERIDIAN DISTRICT NOTES.

Dr. A. F. Watkins, addressed a large audience at the Princess Theater in Meridian on Sunday afternoon, March 5.

Brother J. B. Watts, a steward of Central Methodist Church, died at his home in Meridian on Thursday, March 8. The burial service was conducted the following day by his pastor, Rev. H. B. Watkins, assisted by Rev. J. T. Leggett, presiding elder.

Mrs. Annie DuBose Gray, sister of Dr. H. M. DuBose, and mother of Dr. W. P. Gray, a faithful steward of our Church at Wayneshoro, was operated on at the Rush Infirmary, in Meridian, on Tuesday, March 7. While her condition was precarious, the operation seems to have been successful and restoration to health is confidently expected by her surgeon, Dr. J. H. Rush.

Hon. Roland Heidelberg was recently elected Circuit Judge of the Tenth Judicial District over five formidable opponents. Judge Heidelberg is a most promising young man. He is a graduate of Millsaps College, is only thirty years old, is a steward of the Methodist Church at Shubuta, and a man who promises to reflect credit on these institutions. His father, Hon. D. W. Heidelberg, is a member of the Conference Joint Board of Finance.

Rev. O. S. Lewis is organizing the forces of the Church at Shubuta for the best year in its history thus far. Rev. D. E. Kelly is to assist him in a revival meeting, which will begin the first of June. The Sunday school is growing. Prof. D. P. Brooks is the wide awake teacher of the "Wesley Workers' Class," in which there are enrolled 43 splendid young men.

Rev. H. A. Gatlin, pastor of Fifth Street, Meridian, will close his tenure of four years this fall. This bids fair to be the best of the four. His church has been remodeled at a cost of nearly $400, which makes it a "New Fifth Street." The Sunday school, under the capable leadership of Mr. J. B. Holland, continues to be one of the best in the entire Church. NUNTIUS.

THE LOUISIANA CONFERENCE AND MISSIONS.

Supposing that the Annual Conference Minutes are approximately accurate, this is what the Methodists of Louisiana did for the cause of missions last year. Baton Rouge District paid 24 per cent of its assessment for Home Missions and 25 per cent for Foreign Missions; Monroe District paid 22 per cent and 38 per cent; Alexandria District paid 33 per cent and 39 per cent; Lafayette District paid 36 per cent and 47 per cent; Ruston District paid 44 per cent and 41 per cent; Shreveport District paid 57 per cent and 66 per cent; and New Orleans leads with 72 per cent for Home Missions and 70 per cent for Foreign Missions. The Conference as a whole paid 43 per cent of its Home Mission and 47 per cent of its Foreign Mission assessment. Does this indicate the measure of our ability, our willingness, or our activities? Is it because we could not, would not, or just did not? I am not the judge. Suppose you guess? Does any possible guess suit you? What shall we do about it?

Here are some things that we can do, and I am persuaded that the doing of them would bring results:

1. A wide and thorough dissemination of the splendid literature furnished by the Board of Missions. Folders and leaflets may be put into the hands of all our people free of cost by simply writing to Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn.

2. A series of missionary institutes, lectures, mass meetings.

3. The presiding elder can stir up the preacher in charge and the preacher in charge can inspire and encourage the lay leader. These three working together can bring up the assessments in full.

4. The Conference Secretary can work more, pray more, and easily do better.

N. E. JOYNER,
Conf. Secty. of Missions.

New Orleans, La.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. FLOYD HUBBARD died at the home of her daughter, Mrs. J. L. Pratt, at Pope, Miss., on Feb. 15, 1916, in her seventy-first year. Just at dawn the angel came and carried home the spirit of our mother. No truer, nobler, sweeter Christian mother ever lived. Could we have shaken off the bonds of the flesh, we are sure that we might have heard the words: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." The funeral services were conducted by the Rev. Mr. Collins and the Rev. Mr. Baker. Her body was laid to rest in the Chapel Hill Cemetery. HER DAUGHTER.

Mrs. ALPALONIA McINNIS BLUME was born on Oct. 19, 1856, and died on Feb. 24, 1916. Sister Blume was converted and joined the M. E. Church, South, in 1877, being received into it by Rev. Philip Allen. Since her conversion she had been a faithful Christian, always setting her children a good example in the home. Her life was quiet. Left a widow a number of years ago, she had the whole responsibility of battling to rear seven girls. So trustful was she of the Savior, that she might have said, "My faith looks up to thee." Sister Blume suffered with cancer for over six months and those who waited on her said that she never uttered one word of complaint during the whole time. This was characteristic of the simple, childlike faith that was always apparent in her life. She felt that Jesus doeth all things well. She leaves six daughters, two brothers, two sisters, and a host of friends to mourn her departure. Her remains were laid to rest in the Old Castor Cemetery to await the resurrection. May the blessings of God rest upon her loved ones, and may they prepare to meet her in heaven!

J. F. DRING.

WILLIAM AUGUSTUS CHEEK, youngest son of R. T. and Mary E. Cheek, was born in Madison County, Miss., on Sept. 15, 1874, and died at his home in Pelican, La., on Jan. 17, 1916, being four months and two days past forty-one years of age. He received his literary education at Millsaps College, Jackson, Miss., and later graduated from the Medical Department of Tulane University, New Orleans.

In the spring of 1905 he located in Pelican, La., where he practiced his profession until March, 1909, when he went to New York for a post-graduate course at the New York Polyclinic Medical School and Hospital. While there he contracted tuberculosis and was never in active practice any more.

Dr. Cheek united with the M. E. Church, South, in the summer of 1907. When the writer became presiding elder of the Shreveport District, he found Dr. Cheek superintending the Methodist Sunday school in Pelican, but he was so weakened by the dread disease that he soon had to retire from active service. I shall not forget the day he offered his resignation. Though weak in body, yet he attended the quarterly conference and in an almost inaudible voice made a talk that thrilled our souls, and uttered a prayer that bore us near the throne.

From that day until the Doctor passed away the writer never failed to call on him when in Pelican, and always found him full of love for the great work he had been forced to lay down, but with a beautiful spirit of faith and resignation placidly waiting the final call.

On Dec. 28, 1909, the Doctor was united in holy wedlock to Miss Lillie Maize Powell. To this union God gave a little son, Alston, who is now 4 years old. Both wife and son survive. That the riches of our Savior's grace may abide with the bereaved wife, and that the Holy Spirit may so lead the little son that he shall come into the same type of noble Christian manhood that was demonstrated in his father's life, is the prayer of his friend,

WM. H. COLEMAN.

On February 8, at Bethesda Hospital, Cincinatti, Ohio, our beloved friend, Mrs. WM. DITTMAN, went to her home in heaven, where shadows never come and where all is love and light. With mingled emotions of sorrow and sympathy the Ladies' Aid and Foreign Missionary Societies offer in love this tribute to her memory.

She was a woman of strong character and high purpose, and hers was a life of wonderful usefulness. During a long illness, no murmur was ever heard; no mention of death was uttered. But, "Oh, how sweet to go to sleep and wake in heaven!" And truly

"There is no death! the stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forevermore.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead."

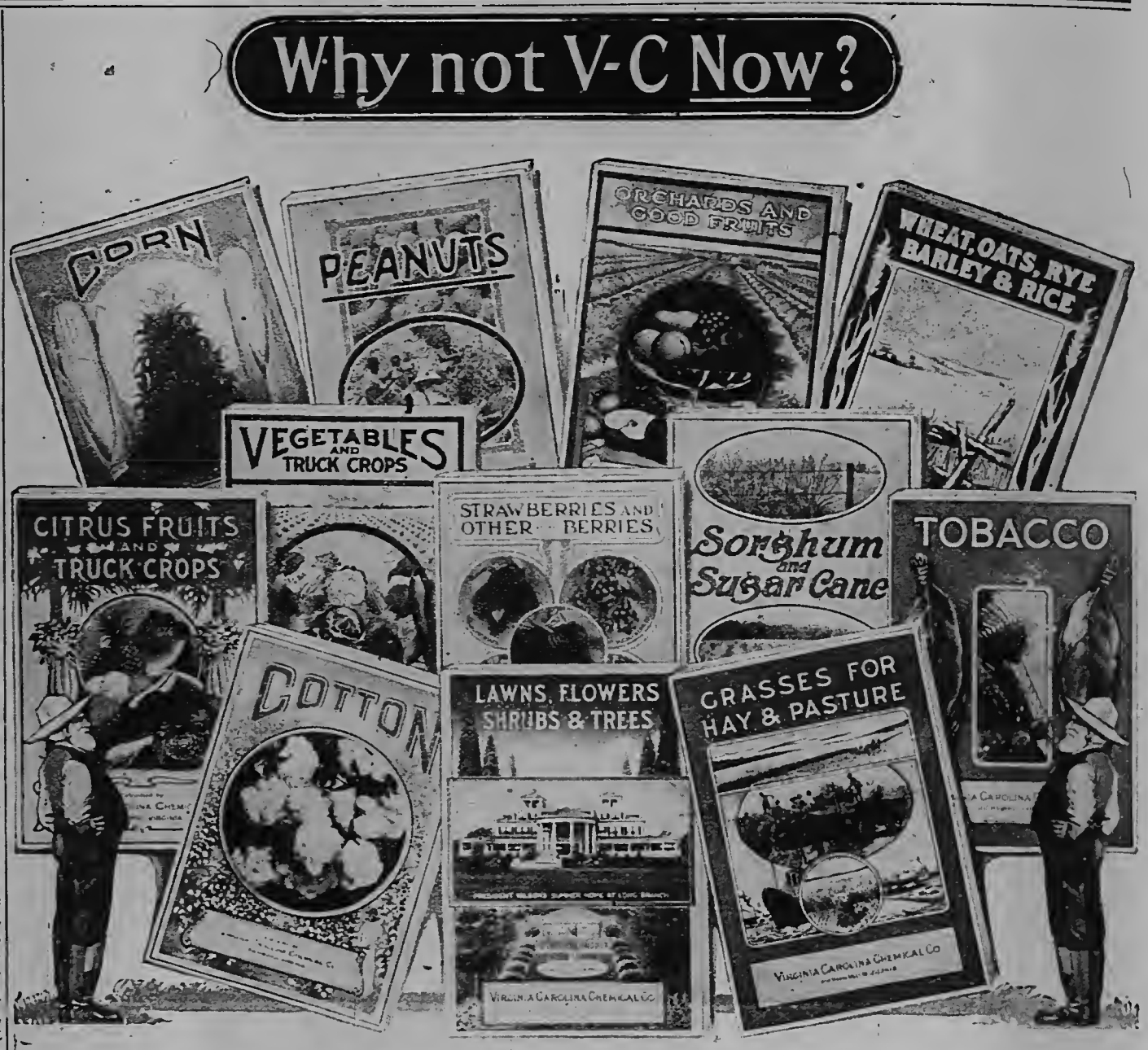
The going away of this friend and co-worker is peculiarly sad to the members of our societies and we know our loss is great; therefore, be it resolved:

1. That we extend to the bereaved family our deepest sympathy, reminding them that He who so tenderly led their loved one all the way will be with them even in this dark hour.

2. That a copy of these resolutions be placed in the records of our societies, that a copy be sent to the sorrowing loved ones, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. Linnie P. Wilburn, Mrs. W. M. Langley, Mrs. C. V. Maxwell, Committee.

Pickens, Miss.



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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

Long Beach, at Sunshine, p. m., Mar. 19.
Coalville, at White Plain, Mar. 25, 26.
Biloxi, Main St., April 2, 3.
Biloxi Mission and Miss. City, at Handsboro, p. m., April 2, 3.
Hub, at Spring Cottage, April 8, 9.
Columbia, p. m., April 9, 10.
Lumberton, p. m., April 10.
Vancleave, at Red Hill, April 14.
Mentorum, at Alexander Memorial, April 15, 16.
North Gulfport and Lyman, at Nugent, April 23, 24.
Saucier, at ———, p. m., April 26.
Poplarville, April 29, 30.
Carrier and Picayune, at Picayune, May 1.
District Conference, at Biloxi, May 3, 5.
Brooklyn and Bond, at Bond, May 6, 7.
Wiggins, May 13, 14.
Americus, at Rosedale, May 17.

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Calcium Wafers remove the impurities from the blood. They do it quickly, completely. They are the most powerful blood cleansers ever known. Don't expect face creams to do this big work.

Go to the drug store to-day and get a box of Stuart's Calcium Wafers, 50 cents, but are really worth many dollars to you if your face is marred by ugly pimples, blotches, blackheads, muddiness or spots, etc. Convince yourself by actual test that Stuart's Calcium Wafers are the most effective blood and skin purifiers in the world. If you wish to try them first, mail coupon below for free trial package.

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Pascagoula and Ocean Springs, at——, May 21, 22.
Wolf River, at ———, May 27, 28.
J. R. JONES, P. E.

Meridian Dist.—Second Round.

Enterprise and Stonewall, at Stonewall, Mar. 19.
Meridian, East End, Mar. 26, 27.
Meridian, 5th Street, Mar. 26, 27.
Pachuta and Quitman, at Porto Rico, April 1, 2.
Scooba, at Wahalac, April 8.
Porterville, at Mt. Hebron, April 9.
Vimville, at Why Not, April 15, 16.
Meridian, 7th Avenue, April 16, 17.
Waynesboro Circuit, at Big Rock, April 22.
Waynesboro Station, April 23, 24.
Lauderdale, at Bethel, April 29, 30.
Meridian, Poplar Springs, May 3.
Daleville, at Linwood, May 6, 7.
District Conference, at East End, Meridian, May 10.
DeSoto, at Hopewell, May 14.
Buckatunna, May 27, 28.
Clarke, at Oak Grove, June 3.
Meridian, Central, June 4, 5.
Meridian, South Side, June 1, 5.
Matherville, at Poplar Springs, June 10, 11.
Shubuta, June 11, 12.
Moscow, June 17.
DeKalb, at Pleasant Ridge, June 18.
J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

McLain, at Cox Chapel, Mar. 18, 19.
New Augusta, Mar. 19, 20.
Eucutta, at New Hope, Friday, Mar. 21.
Leakesville, at Ronnsaville, Mar. 25, 26.
Lucedale, Mar. 26, 27.
Magee, at Rials Creek, April 1, 2.
Collins, April 2, 3.
Prentiss, April 7.
Hattiesburg, Court Street, April 9, 10.
Hattiesburg, Broad Street, April 9, 11.
Oloh, at Clyde, April 16.
Sumrall, April 16, 17.
Heidelberg, at Sandersville, April 22, 23.
Hattiesburg, Main Street, April 30.
Purvis, April 30, and May 1.
Williamsburg, at Oakvale, May 6, 7.
Mount Olive, at Kohay, Mon., May 8.
Taylorsville, at Hebron, Tues., May 9.
Seminary, at Lux, May 13, 14.
Richton, May 20, 21.
Blodgett, May 21, 22.
Silver Creek, at New Hebron, May 28, 29.

The District Conference will meet at Prentiss on the morning of April 5. Pastors are requested to have delegates elected in time, and to forward a list of delegates to the Presiding Elder, and a list to the host of the Conference. The opening sermon will be preached Tuesday night by Rev. H. Mellard.

GEO. H. THOMPSON, P. E.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

LOUISIANA CONFERENCE.

Ruston Dist.—Second Round.

Ashland, at Ashland, Mar. 25, 26.
Haughton, at Doyline, April 1, 2.
Athens, at Arizona, April 8, 9.
Homer, April 9.
Elmore, at Wesley, April 11.
Dubach, at Harmony, April 15, 16.
Bienville, at Bear Creek, April 20.
Ringgold, at Grand Bayou, April 21.
Winnfield, April 23.
Jonesboro, at Dodson, April 23, 24.
Bernice, at Alabama, April 25.
Simsboro, April 29, 30.
Sibley, at Pine Grove, May 6, 7.
Minden, May 7, 8.
Plain Dealing, at Concord, May 13, 14.
Gibbsland, at Bryceland, May 15, 16.
Haynesville, at New Salem, May 17.
Cotton Valley, at Sp. Hill, May 20, 21.
Arcadia, May 27, 28.
Ruston, May 29.

Sunday School Institutes,
By Brother Coleman.

Ruston, April 12, 13.
Athens, April 14.
Minden, April 15, 16.
BRISCOE CARTER, P. E.

Shreveport Dist.—Second Round.

S. J. Noel, Jr., Memorial, Mar. 8.
Ida, at Hoston, Mar. 11, 12.
Texas Avenue, Mar. 12, 15.
Blanchard and Mt. Zion, at Mt. Zion, Mar. 18.
Mooringsport, Mar. 19, 20.
First Church, Shreveport, Mar. 26, 27.
Queensborough, Mar. 26, 29.
Anacoco, at Hornbeck, April 1, 2.
Many, at Many, April 2, 3.
Coushatta, at Holly Springs, April 8, 9.
Lachute, at Atkins, April 10.
Cedar Grove and Longstreet, at Longstreet, April 15, 16.
Greenwood, at Keatchie, p. m., April 17.
Logansport, a. m., April 17.
Mansfield, April 20.
South Mansfield, April 20.
Pelican, at Mitchel, April 22, 23.
Williams Chapel and Beulah, at Beaulah, April 29, 30.
Leesville, p. m., April 30.
Pleasant Hill, at Robeline, May 6, 7.
Vivian, at Teel's City, May 13, 14.
Lake End, at Powhatan, May 19.
Grand Cane, at Stonewall, May 20, 21.
Noble, at Bayou Scie, May 27, 28.
Zwolle, May 28, 29.
C. D. ATKINSON, P. E.

Alexandria Dist.—Second Round.

Standard, at Urania, Mar. 5.
Columbia, at Grayson, Mar. 8.
Selma, 11 a. m., Mar. 12.
Jena, at Jonesville, 7:30 p. m., Mar. 12.
Oakdale, quarterly conference, 11 a.m., Mar. 19.
Glenmora, 7:30 p. m., Mar. 19.
Opelousas, Mar. 25, 26.
Lecompte, 7:30 p. m., Mar. 27.
Alexandria, April 2, 3.
Pineville, 7 p. m., April 1, 2.
Boyce, at Cheneyville, April 9.
Oberlin and Reeves, at Reeves, April 12.
Colfax, at Montgomery, 7:30 p. m., April 14.
Campti, at St. Maurice, April 15, 16.
Natchitoches, April 22, 23.
Provencal, 7:30, April 23, 24.
Bunkie, at Marksville, April 29, 30.
Melville, at Simsport, 11 a.m., April 30.
Bon Ami, 7:30, May 5.
Merryville, May 6, 7.
DeRidder and Mission, 7:30, May 7.
Harrisonburg, May 11.
Woodworth, ———,
Pollock, at Rochelle, May 21.
Trout and Gobd Pine, 7:30, May 21.
Rapides, at Zion, 7:30, May 24.
Elizabeth and Fullerton, at Fullerton, May 27, 28.
Longville, 7:30 p. m., May 28.
Indian Mission, 1 p. m., May 31.

Sunday School Institutes.

Colfax, Mar. 15.
Alexandria, Mar. 16.
Oakdale, Mar. 17.

Preachers and Superintendents will please take notice.

H. W. MAY, P. E.

Lafayette Dist.—Second Round.

Patterson and Jeanerette, at Jeanerette, Mar. 18, 19.
Franklin, Mar. 19, 20.
Morgan City, Mar. 25, 26.
New Iberia, Mar. 28.
Crowley, Mar. 30.
Lake Charles, April 1.
Gueydan, at Estherwood, April 8, 9.
Lafayette, April 9, 10.
Jennings, April 15, 16.
Lake Arthur, April 16, 17.
Abbeville, at Perry, April 22, 23.
French Mission, April 29, 30.
Rayne, May 6, 7.
Lafourche Mission, at Griffin, May 13, 14.
Houma Mission, at Bourg, May 15, 16.
Evangeline Mission, at White's Chapel, May 20, 21.
Eunice, at Maxie, May 27, 28.
JAMES I. HOFFPAUIR, P. C.

Baton Rouge Dist.—Second Round.

Franklinton Circuit, at Fisher, Mar. 25, 26.
Franklinton, Z., at Franklinton, Mar. 27.
Kentwood, Mar 28.
Keener Memorial, Mar. 29.
Hammond, April 1, 2.
Baker, at Deerford, April 8, 9.
Denham Springs, at Live Oak, April 15, 16.
Springfield, at Holden, April 16, 17.
Pride, at Oak Grove, April 22, 23.
Gonzales, at Meadows, April 29, 30.
Jackson and St. F., at Concord, May 6, 7.
Zachary, at Ethel, May 7, 8.
Tangipahoa, at Tangipahoa, May 13, 14.
Pine Grove, at Montpelier, May 20, 21.
Greensburg, at Pipkins, May 21, 22.
Baton Rouge, First Church, May 29.

Sunday Schools Institutes, under Brother Coleman, as follows:
Baton Rouge, Mar. 18, 19.
Slaughter, Mar. 20.
Hammond, Mar. 22
Franklinton, Mar. 21.
H. W. BOWMAN, P. E.

Meat Cause of Kidney Trouble

Take Salts to flush Kidneys if Back hurts or Bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.—Adv.

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It's Mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.—Adv.

Purely Vegetable—Not Narcotic

Successfully used for over seventy years, for teething children. Soothes the child, softens the gums, allays all pain, dispels wind colic and is the best known remedy for infantile diarrhoea. Makes baby's teething safe. Insist on "Mrs. Winslow's Soothing Syrup" and accept no substitute. Twenty-five cents at good druggists.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

LOUISIANA AVENUE, NEW ORLEANS.

Dear Dr. Meek: It has been a long time since a report from the Louisiana Avenue Church of New Orleans has appeared in the Advocate. May I place the works of this congregation before your readers in a few paragraphs?

On December 17, 1915, I preached my opening sermon to this congregation, and a few days later met for the first time my new official board. I found that I had a group of men and women who were willing to allow the pastor to lead. His leadership was not treated with disdain, but he found that his people were ready to work under his direction. When a man feels that his congregation is depending upon him, it inspires him to move along lines that make for the greatest results.

In the fourteen months since that first sermon, there have been some results. A handsome eight-room parsonage with nearly $200 worth of new furniture is at the service of the pastor and his successors. A Sunday school with 75 per cent increase in enrollment and 100 per cent increase in average attendance bears testimony to the faithfulness of Mr. E. H. Prescott and Mr. Maurice Petty, the superintendents, aided by 18 competent teachers and other faithful officers. The every-member canvass for church and missionary support resulted in 100 per cent increase in pledges, and the present cash income is satisfactory to the highest degree. The Sunday morning congregations are large, and there has been no falling off in the night attendance. The women of the congregation are active in the Missionary Society, and an Aid Society that is subsiderary to the Missionary Society is doing fine work.

The growth of this congregation in membership (we have taken 92 into the Church), and in the Sunday school, and in finances is not due to any sensational tactics. For the most part, the songs have been the old-fashioned kind. We have put on no contests. Once, and once only, we gave our night congregation the benefit of some most beautiful sacred records played on a diamond disc phonograph. An afternoon daily paper made a striking story of the affair and the free advertising gave us a congregation at night just 20 larger than our morning congregation, but the people were well pleased with the feature.

I would like to add one thing more about the Louisiana Avenue Church. We have a following of young people here equal to any church we have ever attended. Our teachers, officers, and leaders are, for the most part, beardless boys and pink-cheeked girls. We have some members whose years count up, but we have not an old spirit that is now active in our church. Mrs. Martha Jay has been a regular attendant here for 46 years, and W. B. Thomson dates back to the early 70s, but both of them are still young, and their watchword is "Forward."

A. J. GEARHEARD, Pastor.

MEETING OF BOARD OF MISSIONS.

The Board of Missions will hold its annual session in Nashville, beginning Tuesday, May 2, at 9:30 a. m. This date is in accordance with the action of the Commission of Representatives of Boards held last year, and the place of meeting was fixed by the Executive Committee in recent session. A full meeting is greatly desirable and it is hoped that the business of the Board may be concluded as promptly as its extent and importance will allow.

According to the action of the Committee, members will be designated to be present and represent the Board on the occasion of the dedication of the new Church Extension building in Louisville. These, as well as the Bishops and others who may be members of the Board of Church Extension, should be able to reach Louisville in ample time for the business of that Board. Very respectfully,

W. W. PINSON.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Laurel, 14th Ave., March 3.
Forest and Morton, at Forest, March 5, 6.
Laurel, First Church, March 12, 13.
Laurel, Second Ave., March 14.
Walnut Grove, at Freny, March 18, 19.
Harperville and Lena, at Hillsboro, March 19, 20.
Clarksburg, at Independence, March 25, 26.
Lake, at Lawrence, April 1, 2.
Carthage, at Rocky Point, April 8, 9.
Newton and Hickory, at Hickory, Apr. 16, 17.
Chunky and Mehan, at Mehan, April 19th.
McDonald, at Mount Zion, April 22, 23.
Philadelphia, at Deemer, April 30, May 1.
Decatur and Union, at Union, May 7, 8.
Bay Springs and Montrose, at Montrose, May 14, 15.
District Conference at Rose Hill, May 16.
Rose Hill, at Rose Hill, May 16.
Philadelphia Circuit, at Cook's Chapel, May 21, 22.
Raleigh, at Trinity, May 27, 28.
Shiloh, at Johns, June 4, 5.
Homewood, at Gasque Chapel, June 11, 12.
Trenton, at Polkville, June 12, 13.

W. L. LINFIELD, P. E.

Brookhaven Dist.—Second Round.

District Conference, at Summit, April 18.
Summit and East McComb, at Summit, April 21.
Topisaw, at Topisaw, April 22, 23.
McComb, Centenary, April 23, 24.
South McComb, at Muddy Springs, April 25.
Tylertown, at China Grove, April 29, 30.
Bayou Pierre, at Pleasant Ridge, May 6, 7.
Hazlehurst, May 7, 8.
Pleasant Grove, at Tilton, May 13, 14.
Buford, at Hopewell, May 15.
Whitworth Commencement, May 21.
Gallman, at Mt. Pleasant, May 24.
Crystal Springs, p. m., May 24.
Barlow, at Brandywine, May 27, 28.
Wesson, at Beauregard, June 3, 4.
Bogue Chitto and Norfield, at Norfield, June 11, 12.
Fernwood, at Kokomo, June 13.
Magnolia, June 14.
Monticello, at Sontag, June 17, 18.
Brookhaven, June 15-18.

Pastors are urged to have delegates to District Conference elected during March, and send their names at once to me. Please remember, the charge lay leaders are members of the District Conference. Send names of charge lay leaders, local preachers, and delegates to Bro. W. N. Thomas, Summit, Miss.

I will preach as follows during March:

Kokomo, Fernwood charge, Mar. 5, first Sunday.
Hazlehurst, Mar. 12, second Sunday.
Mt. Pleasant, Gallman charge, a. m., Mar. 19, third Sunday.
Crystal Springs, p. m., Mar. 19, third Sunday.
Muddy Springs, S. McComb charge, a. m., Mar. 26, fourth Sunday.
Magnolia, p. m., Mar. 26, fourth Sunday.

RORT. SELBY, P. E.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

TRIED VARIOUS KIDNEY REMEDIES BUT ONLY ONE PROVED RELIABLE.

It is with great pleasure that I write these lines of praise for your wonderful kidney and bladder remedy. I had kidney trouble so bad I became very much alarmed. I had tried various kidney remedies I heard of but without relief. I was about discouraged of ever being helped, when, one day I picked up a book containing testimonials of people who had been helped and cured of their kidney trouble by the use of Dr. Kilmer's Swamp-Root, so I decided to try it and I know I owe my present good health to the wonderful curative power of Swamp-Root. I sincerely hope my words will be the means of restoring many other sufferers of kidney and bladder troubles to good health. Very truly yours,

B. J. FENSTERMAKER,
1491 Roycroft Ave., Lakewood, Ohio.

Personally appeared before me this 18th day of October, 1915, B. J. Fenstermaker, who subscribed the above statement and made oath that the same is true in substance and in fact.

WM. J. KLOTZBACH,
Notary Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will do for you.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.—Adv.

The strength that is given to a load of care weakens one by just so much for the work in hand.—Jennie Willing.

THE GREATEST REMEDY.

We say that "RENWAR" is the greatest remedy because we have so many letters from those who have used it testifying to this statement. In cases of Rheumatism and other blood disorders it has worked wonders where ordinary drugs have failed. We do not ask you to take our word for this. Upon request we will send you letters from scores of people who have received untold benefit from "RENWAR." If you suffer from Rheumatism, get a bottle of "RENWAR" from your druggist. If he doesn't have it send fifty cents direct to the Warner Drug Co., Nashville, Tenn., and a bottle will be sent post paid.

POTATO PLANTS

Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, 500 for $1.35; 1000 for $2.50, postpaid and insured. By express 1000 for $1.75; 5000 to 10,000 at $1.60; 15,000 to 20,000 at $1.50 per 1000. Plants ready April 1. Prompt delivery and good strong plants guaranteed. Write for a descriptive price list.

PIEDMONT PLANT CO.
Albany, Ga., and Greenville, S. C.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

ENRICH THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished.

Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years,—that makes pure, rich, red blood—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure.

Ask your druggist for it today.

I used to think of the missionary going and taking the Spirit with him where he went. Now I think of the Spirit as being already there and inviting the missionary to come and join him in his work.—Griffith John.

The miracle is not a breaking through of the laws of nature on the part of God, but an activity on the part of God without the interposition of these laws of nature.—Rothe.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

CABBAGE PLANTS THAT GROW.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. 100 postpaid 25c. By express, charges collect, per 1,000 in lots of less than 4,000, $1; 5,000 to 7,000, 85c; 8,000 to 10,000, 75c. Special prices in larger quantities. C. F. HETHINGTON, MEGGETTS, S. C.

If one trusts Christ at all, he ought to cast on Him all care—physical, mental, social, financial, educational—as certainly as he does the tremendous work of saving him from eternal death.—The Evangelical Messenger.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

NORTH MISSISSIPPI CONF.

Durant Dist—First Round.

Eupora and Maben, at Eupora, Mar. 18 and 19.
Mathiston Ct., at Mathiston, Mar. 19, 20.

W. W. MITCHELL, P. E.

Holly Springs Dist.—Second Round.

Oxford, Mar. 19, 20.
Holcomb, at Sparta, Mar. 25, 26.
Grenada, Mar. 26, 27.
Pine Valley, at Pine Valley, April 1, 2.
Waterford, at Lebanon, April 8, 9.
Coffeeville, at Goshen, April 15, 16.
Abbeville, at Mt. Zion, April 21, 23.
Ashland, at Shawnee, May 6, 7.
Potts Camp, at Winborn, May 13, 14.
Paris, at Paris, May 20, 21.
Taylor, at Pleasant Ridge, May 27, 28.
Toccopola, at ———, June 2, 3.
Randolph, at ———, June 4, 5.
Mt. Pleasant, at ———, June 10, 11.
Lamar, at ———, June 17, 18.
Byhalia, at Emory, at time of District Conference.

District Conference at Byhalia, April 27-30. Opening sermon, Wednesday evening, April 26.

Let all pastors fill out their "report blanks," and send same to the presiding elder March 1, and not later than March 10.

The second round is known as "the efficiency round." It is hoped that there may be reports from every department of the Church. "Plans and specifications" will be furnished in due season. JAMES H. FELTS, P. E.

Winona Dist.—Second Round.

Carrollton Ct., at Valley Hill, Mar. 18, 19.
Greenwood, Mar. 19, 20.
Itta Bena, Mar. 25, 26.
Moorhead, Mar. 26, 27.
Belzoni, April 1, 2.
Isola Ct., at Isola, April 2, 3.
Swiftown Ct., at Baird, April 8, 9.
Indianola, April 9, 10.
Lambert Ct., at Lambert, April 15, 16.
Sunflower Ct., at Blaine, April 22, 23.
Ruleville, at Doddsville, April 23, 24.
Drew, at Sandy Bayou, April 29, 30.
Dublin, at Rome, April 30, May 1.
Schlater, at ———, May 6, 7.
Valley Mission, at ———, May 13, 14.
Minter City, at ———, May 20, 21.
Webb, at Sumner, May 27, 28.
Tutwiler, at Glendora, May 28, 29.

District Conference at Moorhead April 25, 26, 27. Ample printed programs will be furnished all pastors two or three weeks beforehand.

LEE M. LIPSCOMB, P. E.

Corinth Dist.—Second Round.

Corinth, South Side, at Burnsville, Mar. 12, 13.
Booneville, Sta., Mar. 19, 20.
Corinth, First Ch., Mar. 26, 27.
Tishomingo, at Tishomingo, April 1, 2.
Ripley Ct., at Rainey, April 8, 9.
Sherman, at Belden, April 11.
Mantachie, at Hebron, April 15, 16.
Marietta, at Siloam, April 18.
Moreville, at Oak Hill, April 22, 23.
New Albany Sta., April 24.
Corinth Ct., at Gaine's Chapel, April 29, 30.
Belmont, at Old Bethel, May 6, 7.
Chalybeate, at Mt. Pleasant, May 10.
Wheeler's, at Mt. Zion, May 13, 14.
Guntown and Baldwin, at Baldwin, May 15.
Iuka Ct., at Bethel, May 20, 21.
Iuka Sta., May 22.
New Albany Ct., at Mt. Olivet, May 24.
Ripley and Blue Mountain, at B. M., May 25.
Dumas, at Paul's Chapel, May 27, 28.
Hickory Flat, at Bethel, June 3, 4.
Myrtle, at Friendship, June 6.
Kossuth, at Wesley Chapel, June 8.
Rienzi, at Pisgah, June 10, 11.
Booneville Ct., at Black Land, June 17, 18.

T. H. DORSEY, P. E.

Columbus Dist.—Second Round.

Starkville, Mar. 12, 13.
Columbus, First Church, a. m., Mar. 18, 19.
Columbus, Central, p. m., Mar. 19, 20.
Brooksville, a. m., Mar. 25, 26.
West Point, p. m., Mar. 26, 27.
Artesia, at Sessums, Mar. 31, April 2.
Crawford, at Schafer's, April 7, 9.
Cochrane, at Dancy, April 14, 16.
Mayhew, at Kilgore's, April 21, 23.
Macon Ct., at Soule's, a. m., April 28, 30.
Macon Station, p. m., April 30, May 1.
Shuqualak, at Ridgeway, May 5, 7.
Cedar Bluff, at Pheba, May 12, 14.
Columbus Ct., at Flint Hill, May 19, 21.
Sturgis, at Bethel, May 26, 28.
Longview, at Steels, June 2, 4.
Mashulaville, at Mt. Hebron, June 10, 12.

The Columbus District Conference will meet in First Church, Columbus, Tuesday evening, May 9, and continue through the 10th and 11th following. The opening sermon will be preached by Rev. E. Nash Broyles, Tuesday evening. W. W. WOOLLARD, P. E.

Cut This Out=== It Is Worth Money

Cut out this advertisement, enclose 5 cents to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing:

(1) Foley's Honey and Tar Compound, the standard family remedy for coughs, colds, croup, whooping cough, tightness and soreness in chest, grippe and bronchial coughs.

(2) Foley Kidney Pills for over-worked and disordered kidneys and bladder ailments, pain in sides and back due to Kidney Trouble, sore muscles, stiff joints, backache and rheumatism.

(3) Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic. Especially comforting to stout persons, and a purgative needed by everybody with sluggish bowels and torpid liver. You can try these three family remedies for only 5c.

To bear is to conquer our fate.—Campbell.

EXPERIENCE IS THE BEST TEACHER OF ALL.

"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done, than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restorative Remedies lies in the fact that they have been used beneficially for over a quarter of a century and thousands have actually testified to benefits they have received.

We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated:

"Voluntarily and unsolicited I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills and the Liver Pills. In case of headache or pain of any kind they act like a charm. I have given many of them to the suffering and the results have always proven gratifying."

Dr. Miles' Anti-Pain Pills have no unpleasant after-effect. They are not constipating. They do not contain any of the dangerous habit-forming drugs. We do not claim that they remove the cause of the pain, but we do claim that they bring quick relief in a harmless manner.

They are sold by all druggists at 25c a box, containing 25 doses. If not satisfactory your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

LETTERS FROM RHEUMATICS.

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning, and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was cured."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any chronic disease, accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Springs,
Box 17-R, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

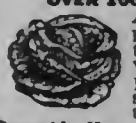
Name .....
Address .....
Shipping Point.....
(Please write distinctly).

"Great lives are the results of great convictions."

Our God is a household God, as well as a heavenly one. He has an altar in every man's dwelling; let men look to it when they rend it lightly and pour out its ashes.—The Seven Lamps.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.



At $1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, $1.50 per 1000. Postpaid. 25c per 100.

ALFRED JOUANNET, Mt. Pleasant, S. C.

TRY THE OLD RELIABLE WINTERSMITH'S CHILL TONIC

For MALARIA, CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

Positive Proof from Oldest Records that John baptized by sprinkling. 64p-book for 16 cents in stamps. Mahaffy House, Batesburg, S. C.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-beadache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.

Advantageous rates; easy payments; profits to policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU.

For applications and particulars address

HENRY P. MAGILL, Sec. and Manager
Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent M. E. Church South
314 Norton Building, Fourth and Jefferson, Louisville, Ky.

GET THE BEST!

This is Praise and Thanksgiving, the 320 page new song book for 1916 to which S. W. Beazley, A. J. Showalter, J. D. Patton, T. B. Mosley, C. H. Gabriel, B. B. Beall, and H. M. Eagle are the largest contributors, more than 100 of the songs being from these foremost gospel song composers of America.

The price is 30 cents a copy for the limp binding, or 35 cents for the board binding, but 25 cents in stamps sent to The A. J. Showalter Co., Dalton, Ga., will bring you a sample copy of the limp binding; 40,000 copies were demanded of the printers in 30 days, and that is the best evidence that you will be pleased with it. Mention this paper when you write.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Mississippi.....Mrs. J. L. Neill, Box 84, Jackson, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NORTH MISSISSIPPI WOMAN'S MISSIONARY CONFERENCE.

The fourth annual meeting of the Woman's Missionary Society of the North Mississippi Conference was held in Clarksdale, Feb. 23-27, closing up quite the best year's work in its history. Our hearts were saddened by the fact that illness prevented the presence of our Conference President, Mrs. Vic Thompson Hoyle, who has labored so efficiently for quite a while from a sick bed for the advancement of the work; but every effort was made by her co-labarers, Mrs. Conger and Miss Dunstan, to carry out the plans formed by her.

Our executive session was held during the morning of the 23d, in which was discussed the things necessary to bring before the conference body for the advancement of the work. A school of methods was conducted in the afternoon by Miss Dunstan, who solved for the delegates many knotty problems. Institutes were held during the week on Mission Study and Publicity, Young People's Work, and Social Service (each institute being conducted by the conference officer who has charge of that particular branch of the work), which were most beneficial.

The report of the Conference Secretary showed an increase of 86 new auxiliaries since the last annual meeting, the result of concerted action on the part of the conference officers and district secretaries, which closed in January, 1916. Mrs. J. H. Haughton, of the Aberdeen District, came out first, with Miss Willingham, of the Durant District, a close second—each had twenty new organizations to her credit, but Mrs. Haughton made her number before the time limit expired, and Miss Willingham effected some of hers after that time. No more faithful band of workers could be found than the eight district secretaries of the North Mississippi Conference. I must mention especially the silver-haired Secretary of the Winona District. Although she has passed the three-score mark, her work was as quick and carried on with as much vim as that of her younger associates, and in point of collections from new organizations hers was the banner district, and truly was hers a work of love, since she met her own expenses in the work. So we feel that to Mrs. A. M. Pond, of the Winona District, we owe a debt of gratitude.

The Treasurer's report showed that an increase of $1700 was sent to the General Treasurer over any other year. There are more mission study classes than ever before, and the children and young people's work has made good progress.

Mrs. B. W. Lipscomb, of Nashville, Tenn., was in attendance at all the meetings and helped with her wise counsel. Mrs. Lipscomb stated on the Conference floor that in point of advancement North Mississippi now stands second in the forty conferences of Southern Methodism, North Georgia standing first in every point. Mrs. Lipscomb also gave us much inspiration in her address on Wednesday evening on "What We Are Doing," and again on Sunday evening on "The Present Opportunity." Miss Ellasue Wagoner, a returned missionary from Songdo, Korea, was especially helpful in her devotional exercises. She made us feel there is a blessing in denying oneself and giving ourselves for the service of others, while her address on Korea held her hearers spellbound from start to finish.

Miss Daniel, conference deaconess, in telling of her work in the Co-operative Home at Corinth, showed us a new field for service for all of us. This home is making its influence felt and untold good is resulting for the working girls of that city. The presence of our two conference mothers, Mesdames Thames and Evans, gave us much joy.

Rev. T. W. Lewis preached a magnificent sermon on Sunday and Rev. R. O. Brown administered the Holy Sacrament. There were eight of our own ministers in attendance during some time of the session, and the presence of the Baptist minister, Rev. Martin Ball, and the constant attendance of his charming wife, herself a prominent worker in the woman's work of her Church, was very much appreciated.

Clarksdale's hospitality cannot be excelled, and it was a joy to be with these good people, who will long be remembered by us for the many kindnesses shown us while in their homes. There were two clouds to darken our joy: the illness of our President, and second Vice President, and many earnest prayers were sent up in their behalf.

The deepest sorrow was caused by the continued illness of our President, for which cause it was thought wiser to give her complete rest for the year, which necessitated the election of a new president and a new first vice president. Owing to pressure of home cares, there were two other officers who asked to be retired from the list, which required a new superintendent of mission study and publicity, and a new secretary for the Columbus District. The list of officers for the ensuing year are: President, Mrs. J. W. Conger, Vaiden; First Vice President, Mrs. T. B. Baker, Aberdeen; Second Vice President, Mrs. T. W. Woodward, Starkville; Corresponding Secretary, Miss Louise Dunstan, Winona; Treasurer, Mrs. W. W. Wilburn, Lexington; Superintendent of Publicity and Mission Study, Mrs. S. F. Riley, Corinth; Superintendent of Social Service, Mrs. G. M. Shaw, Robinsonville; Superintendent of Supplies, Mrs. Susie Thomas, Starkville; Recording Secretary, Miss Lillie Hartwell, Water Valley.

District Secretaries: Aberdeen District, Mrs. J. H. Haughton, Prairie; Corinth District, Miss Corinne Rogers, New Albany; Columbus District, ——; Durant District, Miss Elie Willingham, Eupora; Greenville District, Mrs. E. T. Clark, Cleveland; Sardis District, Mrs. D. D. High, Hernando; Winona District, Mrs. A. M. Pond, Moorhead; Holly Springs District, Miss Lizzie Horn, Grenada.

MRS WALTER CAMPBELL.

WESLEY HOUSE PLEDGES.

At the recent annual meeting, held in Vicksburg, the finance committee recommended that $300 be raised during the year for the two Wesley Houses in the Conference, $200 of which is to go to Biloxi Wesley House, and $100 to the Meridian House. These recommendations were enthusiastically passed. Now, let us see that they are as enthusiastically carried out. Last year $100 was asked for each Wesley House and Meridian did not receive one cent of the amount promised, and but $73.45 was paid to Biloxi. My sisters, this should not have occurred. Are not our hearts large enough for both of these works? Would you give all to one of your children and nothing to the other? No mother would be guilty of such an injustice. Both of these Wesley Houses are ours; so let us be as liberal with one as with the other. It was agreed that this $300 fund should be known as the "Wesley House Special," and when sent to the Conference Treasurer to be pro rated between the two places, Biloxi receiving two-thirds and Meridian one-third.

As Meridian received nothing at all last year, it was felt that the only just compensation would be to ask for a large offering this first quarter and reverse the pro rata for this one time, letting Meridian have the two-thirds. Give, as we have said before, until it hurts, for then only is it real giving. This special is over and above the pledge; so do not get the two mixed. Remember, the Master is watching you to see if you are going to be true to him in this matter; so whether the gift is large or small, if it is the best you can do, send it. Let every woman in the conference make some offering for this special before the close of the quarter. The time is short, so do not delay.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

WHY WOMEN WRITE LETTERS

To Lydia E. Pinkham Medicine Co.

Women who are well often ask "Are the letters which the Lydia E. Pinkham Medicine Co. are continually publishing, genuine?" "Are they truthful?" "Why do women write such letters?"

In answer we say that never have we published a fictitious letter or name. Never, knowingly, have we published an untruthful letter, or one without the full and written consent of the woman who wrote it.

The reason that thousands of women from all parts of the country write such grateful letters to the Lydia E. Pinkham Medicine Co. is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives, once burdened with pain and suffering.

It has relieved women from some of the worst forms of female ills, from displacements, inflammation, ulceration, irregularities, nervousness, weakness, stomach troubles and from the blues.

It is impossible for any woman who is well and who has never suffered to realize how these poor, suffering women feel when restored to health; their keen desire to help other women who are suffering as they did.

LYDIA E. PINKHAM

Lime Combats Tuberculosis

"It is difficult to escape the conviction that lime starvation and lime assimilation are the real issues behind the masks of vulnerability and resistance in tuberculosis," wrote the late Ira Van Geison, M. D., in the N. Y., Medical Record, May 11, 1912.

Ordinarily, lime is not easily assimilated, but Eckman's Alterative contains it in such form and combination as to insure assimilation by the average person. This explains its success in many cases of tuberculosis which apparently have yielded to it.

Containing no opiates, narcotics or habit-forming drugs, it is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

From the Field

Kilmichael, Miss.

Dear Dr. Meek: We have just closed a good meeting at Stuart. Brother J. H. Bell, one of our North Mississippi Conference evangelists, was with us and did us good service. Our people fell very much in love with him, and the interest of the meeting increased to the last service, which was about the best of all. The people came to Church, though the ground was covered with snow. While we did not realize what we had hoped for in the way of an increase in membership, the meeting was a success in deepening the spiritual life of the membership of the Church and in stirring them to a more active service for the Master. Brother Bell is a good man to hold a meeting. He preaches well and to the point, and works well with the pastor. No preacher need fear to employ him to hold his meeting for him, for he is a safe man who is calculated to do much good, and he should be kept busy, for the Church needs him.—J. J. Garner, Pastor.

Clarksdale, Miss.

Dear Advocate: I have been at my post in Clarksdale since Dec. 15, and have made no report to our paper; so here goes. Clarksdale has been so kind to the new pastor that I hardly know how to tell it. Suffice it to say, they have treated us as Clarksdale always treat her preachers—with generosity and kindness. We have a big-hearted, generous people, and many who love the Church and are loyal to it. Our greatest need is a new church building, with adequate facilities for doing the work that is needing to be done. I believe the sentiment in favor of constructing such an edifice is growing, and you need not be surprised to hear that we have begun to build a $35,000 or $40,000 church this year. I am pleased with the outlook. The plans were drawn over a year ago, under Brother Lagrone's administration, but the war came on, and the project was laid aside for the time being. Clarksdale is a progressive town, and we need the church, and must have it.

We were greatly blessed in having the "Fourth Annual Conference of the Woman's Misionary Society of the North Mississippi Conference" with us recently. The presence of these godly women was a delight and an inspiration to our Church and community. The influence of the Conference will be felt for a long time.

The Advocate is enjoyed and heartily endorsed by our people. We are in a campaign now for those fifteen new subscribers and the thirty-five renewals. You will hear from us in regard to this soon.—R. O. Brown, P. C.

Gunnison, Miss.

Dear Mr. Editor: I think a word from Gunnison might be of interest to your readers. When we came here in December we received a cordial welcome. Many good things were put in the parsonage as tokens of kindness. And they have kept coming all along. And as the best expression of our appreciation of this kind treatment, I have been hustling. I have visited all our resident members and many who are not members. And the result is, the congregations are good and growing. I have met all appointments. The interest is increasing. Brother Spragins was with us and held the first quarterly conference on Feb. 26-27. The special collections for Grenada College and the Methodist Hospital at Memphis were very gratifying. Good progress has also been made in securing the collections for the benevolent claims. The two churches represented raised the pastor's salary $100. And we hope and expect the other church to increase the raise. We have two good Sunday schools, one union prayer meeting, and one Woman's Missionary Society, composed of a band of royal, loyal, consecrated Christian women who have the interests of the Church on their hearts. They also delight in giving encouragement and help to the preacher. We can not expect a great ingathering of members, for most of the people here belong to the Church; but, with these favoring conditions, we are hoping and working and praying for a great spiritual upbuilding and a general advancement all along the line in the life and work of the Church.—R. W. Evans, P. C.

Moorhead, Miss.

Dear Doctor Meek: At the last meeting of the North Mississippi Conference, Moorhead was raised from a circuit to a station, with a membership of 51. Rev. Robt. H. Ruff was returned as our pastor, and under his able leadership the church work has gone forward with an enthusiasm never known here before. Our regular church attendance is almost double what it had ever been. Our prayer meeting averages an attendance in excess of our church membership, and our Sunday school, with an enrollment of 156, has had an attendance of 157 for the past two Sundays, and averages about 150. The Sunday school has also taken up the support of a native worker in China and one day in each month is observed as "China Day." Two Epworth Leagues have been organized with a membership aggregating 100. We have conducted an every-member canvass for our church finances, which we have placed upon a monthly basis. A religious census has also been taken, using the "card index" system to tabulate the church status of every white person in town. Some substantial improvements in buildings and equipment have also been made, including a number of new pews, church hymnals, a sign, and repairs on the parsonage.

We have just closed a ten days' revival, with Rev. W. B. Hogg of Laurel doing the preaching, and Rev. Jas. S. Duke as singer. The meeting proved a success in every particular, and it seemed to grip the town as no other meeting has ever done. All the denominations joined in the services and the results are most gratifying. Our membership was about doubled, and 17 members went to the Baptist Church. Brother Hogg is a preacher of unusual gifts and power, and we consider ourselves most fortunate to have had him with us.—U. S. Wasson.

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God will put up with a great many things in the human heart, but there is one thing that He will not put up with in it—a second place. He who offers God a second place offers Him no place.—Lectures on Architecture.

SEASHORE DISTRICT NOTES.

By Elmer C. Gunn.

Our new Presiding Elder, Rev. Jno. R. Jones, is this week finishing his first round, and reports that indications point toward a good year for the district. The contract for rebuilding the district parsonage was let two weeks ago and work will begin on it in the near future. Several hundred dollars must yet be raised before this work can all be done, and the third Sunday in March has been suggested as "District Parsonage Day." Notification has been sent out to all the pastors and it is hoped that practically all the money needed will be provided for that day. Brother Jones has been living in a rented house since Conference.

An educational campaign for the district will begin Sunday, March 5, at Logtown. Brother Neill will visit every charge in the district during the month of March, and with him will be one of the district preachers at every point. It is expected that these institutional services will do much good toward creating a greater interest, not only in the Sunday school work, but in all the benevolences as well.

Here and there in the district there are special evidences that the Holy Ghost is working. At Wiggins, Brother Sells has just closed a great meeting, Brother P. H. Howse doing the preaching. Main Street, Biloxi, has been wonderfully revived, we are told, by a month's revival work. Brothers Kelly and Kirby assisted the pastor, Dr. Tolle. There were 90 additions to the Church.

Brother Jones reports that all the new men are taking hold with a will. At Gulfport, Dr. LaPrade has made a fine beginning. Just now Gulfport is the great opportunity of the Gulf Coast.

At Bay St. Louis, Brother Meigs is fighting like the British on Gallipoli. Unlike the British, however, he has no intention of retreating.

Brother Alsworth has been hindered somewhat by sickness, but is getting started O. K. now.

Brother Claude Jones is at the "hub" of the district. It remains to be seen whether or not he will have spokes and felloes enough to construct a wheel.

Brother Gus Harmon has captured the citadel of Poplarville.

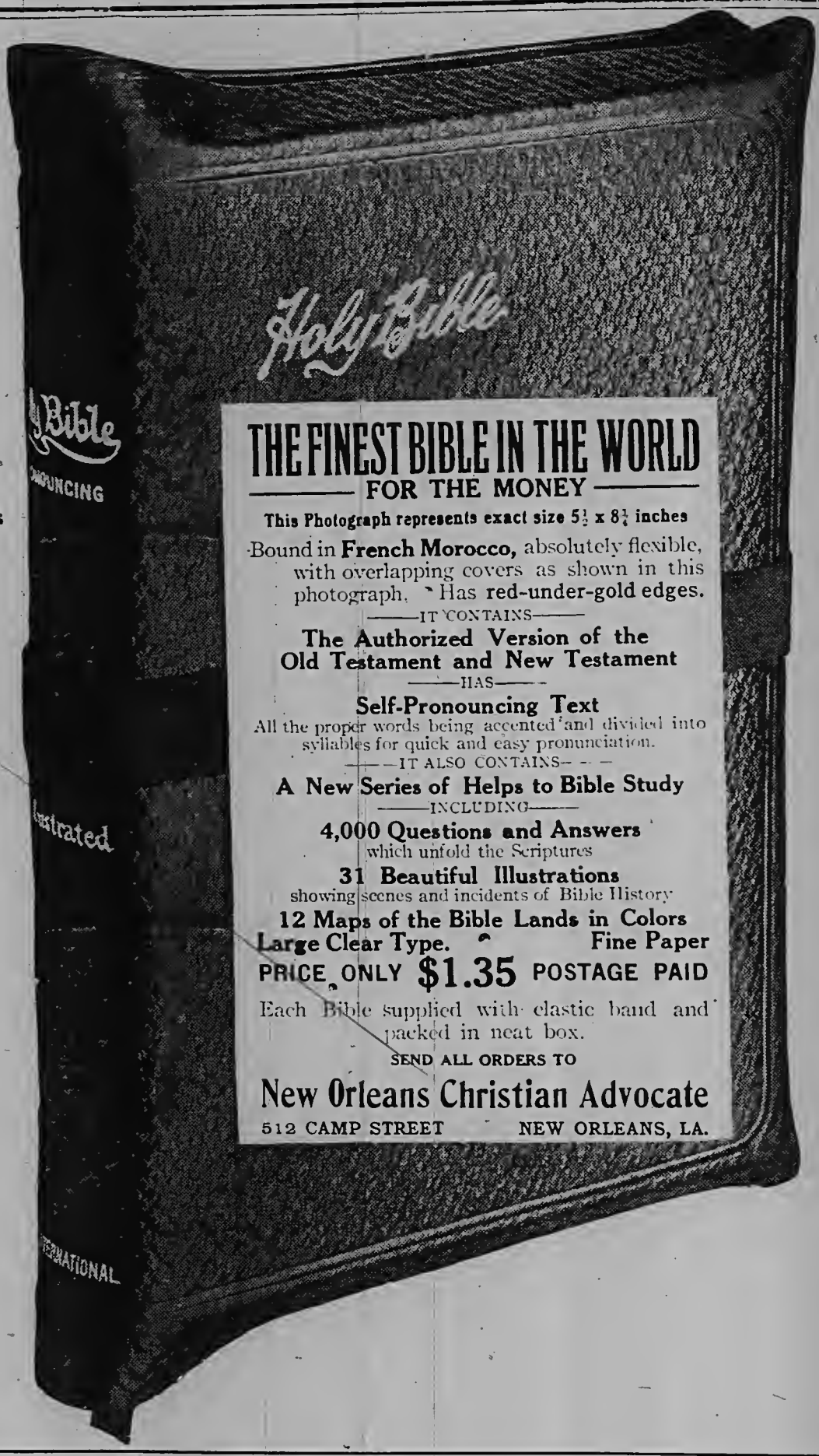
From Columbia we hear good news of Dr. Huntley. Indeed, he admits himself that he is getting along famously.

Brother Alford has received a new member since Conference, and she comes to him as absolutely new in every sense of the word. The smile on the countenance of Saucier's pastor is pleasant to behold.

We have our problems in the Seashore District, but we also have our faith. As to the size of our presiding elder, we cannot claim that he has much in the way of stature. We know that his task is big, his heart is big and his faith is big, and we are willing to follow where he leads, believing that we are following him as he is following Christ.

KOSSUTH CHARGE.

Dear Dr. Meek: Our efficient and much beloved presiding elder, Rev. T. H. Dorsey, came on Friday, March 3, and held in his usual admirable manner the first quarterly conference, on the Kossuth charge, for 1916. We are glad to say that nearly all of the officials were present, with their work well in hand. We have an excellent board of stewards. They are consecrated men who love the Church and who stand by their pastor. God bless every one of them! Our presiding elder kindly consented to remain over and preach for us both in the morning and in the evening, which he did to the satisfaction of all our people. His coming was a benediction to the people of the Kossuth charge. We feel that the outlook is good for a great year at Kossuth. Pray for us.—D. R. McDougal, P. C.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RESOLUTIONS OF RESPECT

(Adopted by the Quarterly Conference of the Fernwood Charge upon the death of Mr. J. S. Scutt.)

Whereas, in the providence of God, Brother J. S. SCUTT has been called to his final reward; therefore, be it resolved:

1. That in the death of Brother J. S. Scutt, our Church has lost a faithful and consistent member, an efficient and active official, and the community a worthy citizen.

2. That this quarterly conference deeply sympathizes with the bereaved family and that we will always remember with pleasure the fact that they have lived in our midst.

3. That a copy of these resolutions be spread on our minutes, a copy sent to the bereaved family, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: W. H. Saunders, P. H. Enochs, T. E. Enochs, W. C. Blount, Z. Z. Linton.

CONCERNING THE CONFERENCE MINUTES.

Dear Dr. Meek: Brother John F. Foster's explanation of the cause of delay in the publication of the Louisiana Conference Minutes is both timely and illuminating. That the Conference Minutes are almost a necessity is generally believed, and their value is almost in proportion to the promptness with which the members of the Conference get them. This being true, I am sure that those responsible for the delay will be careful in the future to avoid its recurrence.

The late Bishop Tigert was once Secretary of the Louisville Annual Conference and ex-officio Editor of the Minutes. At the close of each particular session the minutes for the session were read and approved, and at adjournment, before the next session, copy for that session was forwarded to the printer, and within ten days after adjournment of the final session, the printed minutes were out.

THOMAS H. MORRIS.

Monroe, La.

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CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 23, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

OUR RICH HERITAGE.

In the words, "I the heir of all the ages, in the foremost files of times," Mr. Tennyson may remind us of our rich heritage, and of our debt to the past. The most kingly figure is not always that of the conqueror, who crushes the banded kings and divides the land among the tribes. Our fancies, at times, gather around the solitary figure of a grand old man, who appears high up among the hoary mists and glorified vapors of the mountain tops. He is looking upon the goodly expanse of the land of promise—its verdant hills, and its fruitful valleys—which he shall never enter, but to the margin of which he has unfailingly led the children of God. Such was Moses. And such was Francis Asbury, the pioneer Methodist Bishop. He led the Methodists of America to the border of a rich land of promise, and they have entered into the fruits of his labors. And, after the passing of a hundred years, it is well that we remember our debt of gratitude to that sturdy soldier of the cross in a new world, and to those who wrought with him.

The readers of this Advocate will doubtless remember that in the issue of February 17 there was a letter "To the Methodists of America—Spiritual Children of Francis Asbury," concerning the celebration of the centenary year of the Pioneer Bishop's death. It was written by representatives of various branches of American Methodism, composing the Executive Committee of the Francis Asbury Memorial Association. These representatives ask that this year, 1916, the Asbury memorial year, be fittingly observed by every Methodist Annual Conference, and by every local church in America.

The Committee names several ways by which the year may be profitably observed by Conferences and churches. But the suggestions which should concern us most at this time are as follows: "On the Sunday nearest the date of the anniversary of his death, March 26, or Sunday, April 2, 1916, a sermon from every Methodist pulpit, designed to call to the minds of the prosperous Methodists of to-day how great was the investment of endeavor and devotion, privation and sacrifice made by the preachers and members of the first half-century of American Methodism."

"A wide circulation of literature relating to the men and events of that period, that the appreciation and gratitude of Methodists of the Twentieth Century may be evoked for the fathers of the Eighteenth Century."

The time recommended is at hand, and it would be well for us to follow the plan outlined by the Committee, and acquaint our people with the early days of our Methodism in America, and with the mighty spirits who wrought so well in that formative period, and left to us a rich spiritual heritage. The Israelites never forgot the righteous men of other days. So have other races been wont to appeal to a glorious past, and to the great men and great deeds of their history. And we Methodists should draw inspiration from the life of Mr. Asbury, and from the lives of the faithful men who labored with him in those early days. Our people have too little knowledge of the history of their Church, and of the great men who helped to build it. And sermons, addresses and literature concerning the first half-century of American Methodism should supply a great want, stir our people with gratitude and zeal, and set before them sturdy examples of Christian character and consecrated labor.

Francis Asbury was born in Staffordshire, England, August 20, 1745. He came of humble folk, but "here and there a cotter's babe is royal born by right divine." Francis was born to godly parents, and they reared him in the fear of God. He was converted at fifteen, and immediately he began to preach to his companions. At seventeen he became a local preacher, and at twenty-one an itinerant in the regular work.

Responding to Mr. Wesley's call for volunteers, he came to America in 1771. When the Methodist Episcopal Church was organized at the Christmas Conference held in Baltimore, in December, 1784, Francis Asbury was elected a Bishop. For thirty-one years, he gave full proof of his ministry, as a chief pastor, and as an organizer of the rising Church. He may be truly called the pioneer Methodist Bishop in America. During his abundant labors in a new country, he preached 16,500 sermons, sat in 224 Annual Conferences, and ordained 4000 preachers. A biographer says of him, "He visited Massachusetts twenty-three times after 1891;.....the State of New York fifty-six times, New Jersey sixty-two times, Pennsylvania seventy-eight times, Delaware thirty-three times, Maryland eighty times, North Carolina sixty-three times, South Carolina forty-six times, Virginia eighty-four times, Tennessee and Georgia each twenty times, and other States or territories with corresponding frequency. When he came to America the Methodists numbered ten preachers and 600 members; when he died, after forty-five years of work, they had 695 preachers and 211,235 members. It is estimated that during his lifetime he traveled 270,000 miles, or more than ten times the circumference of the globe, and mostly on horseback." During the course of his eventful career as an itinerant, he braved many of the hardships of a new world, often had miserable accommodations and poor food, crossed swollen streams, and at times passed through sections infested by hostile Indians. Thus it will be seen that he was the very genius of Methodism, because he was such a pre-eminent itinerant.

It is said that Mr. Asbury never learned the art of resting. Much of the time he suffered from disease and pain, but he was faithful, and burning with zeal, through all the years.

Soul-saving was his master passion, and a few days before his death he insisted on preaching.

Mr. Asbury died at the house of an old friend, George Arnold, of Spotsylvania, Va., on the Lord's Day, March 31, 1816. "He was buried in the family burying-ground of his friend, George Arnold, only a short distance from the cottage in which he expired. A month or so later the body was removed to Baltimore, and placed under the pulpit of the Eulaw Street Church. "In 1854 the remains were again disinterred and buried in Mount Olivet Cemetery, Baltimore, where are the graves of Robert Strawbridge and Jesse Lee, as also those of not a few others of Methodism's unforgotten dead."

Such are a few, meager facts in the life of that pioneer Methodist Bishop, Francis Asbury, who left such an abiding impress upon those people who bear the name which he helped to lift from obloquy. And in his life, and in the lives of those who labored with him in those early years, we find a rich heritage from which we may bring forth treasures new and old, which will purchase for us instruction and inspiration for our needs and problems to-day, and bright examples of faithfulness to a high calling and fidelity to the Lord.

It is well that all the statues cut in marble, or cast in bronze, are not of heroes of the battlefield, and that more and more the men who wrought nobly in the days of peace are honored in our places of renown. A bronze statue of the great itinerant, Francis Asbury, should be a work of love from his spiritual children, the Methodists of America. And placed in the Capital City of the Nation, it will fittingly remind men in the years to come that this humble preacher of the gospel was also a mighty power in the formative years of our Republic.

R. H. H.

A CHARACTERISTIC OF APOSTASY.

It is characteristic of an apostatizing Church not to admit its drift away from God. The Jewish Church, for instance, was never more emphatic in its affirmations that it was faithful to Jehovah than it was at the time that Jesus came and found that it had almost entirely lost the spirit of the true religion. And when the Master spoke from the skies, through St. John, to the Church at Laodicea, his message contained the following language: "Thou sayest I am rich, and increased with goods, and have need of nothing; and **knowest not** that thou art wretched, and miserable, and poor, and blind, and naked." Nothing pertaining to a backslidden state tends more to perpetuate and increase it than the self-deception by which it is so often accompanied.

It is given to many a mother to prepare the way of the Lord. Few men of great usefulness can be enumerated who were not blessed with pious, noble-minded mothers. Such were Monica, the mother of Augustine, and Susannah Wesley. The prayers they taught can never be forgotten. Their character constitutes testimony that is not to be gainsaid. The grandest opportunities of the kingdom of heaven are before the Christian mother.—The Presbyterian.

SHARE YOUR BLESSINGS.

"Dig channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.
But if at any time thou cease
Such channels to provide,
The very founts of love to thee
Will soon be parched and dried.
For thou must share if thou wouldst keep
That good thing from above;
Ceasing to share you cease to have;
Such is the law of love."

UNWARRANTED EXCUSES.

The Church is to-day afflicted with the spirit of self-excusing: it cannot give, because of the depression of the times; it cannot go upon its mighty errand, because of its dainty delicateness; it cannot engage in active beneficence, because its charity should begin at home; it cannot enter into ardent controversy, because it prefers the comfort of inaction. Churches should not tell lies to themselves.—Joseph Parker.

"RESPECT OF PERSONS."

There is danger that in our estimate of others we shall have what James calls "respect of persons," rather than a right estimate of character and worth. It is easier to judge by the ring and the clothing, to take the outside surface for the reality, the mask for the man, than it is to look to essential qualities and eternal destiny. James warns us against the sin of having the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.—Unidentified.

THE BIBLE IN THE HOME.

Ralph Wheeler Keeler.

There is a growing tendency among thoughtful people to read the Bible in connection with one of the meals when the entire family is together. This, too, in homes where each individual is accustomed to read some passage prayerfully each day in the quiet of his own room. Somehow, those who enjoy this family hearing of the Word go forth to their appointed task for the day brighter and more encouraged for the problems which they are bound to meet. For throughout the hours of toil they know that the other members of the home circle have the same thought in mind and are being cheered by the same glorious message. The day goes far more easy, as a result. Is your home giving this strength to its members?

"PREPAREDNESS."

In settling differences, concerning the personal and property rights that arise between men, there are three appeals that can be made: (1) an appeal to right; (2) an appeal to expediency; (3) an appeal to force. Justice and judgment demand that no appeal be made to force until appeals both to right and to expediency have been made. Only when these have failed, may force be in order.

Looked at from the view-point of the principles which govern men in their observance of personal and property rights, as against the rights of others, there are four distinct classes of the human family, with the rest of mankind occupying gradient intervening space between the extremes.

The first class is that body of men and women who believe that "might is right" and that "the end justifies the means." This class cares no more for the rights of others than it desires the disabilities of old age. Those of this class who are citizens of the United States desire that our nation shall degenerate into an international bully, with power to plunder the other nations of earth for its selfish aggrandizement. Of course, other nations—some to a greater and, perhaps, some to a less degree—are cursed with this same brute-like breed of men.

The second class is that body of men and women who have no disposition to trample upon the rights of others, yet who will fight for their own rights upon the slightest provocation; and who, too, first flourish the Big Stick before the eyes of the supposed offender, without stopping to inquire whether or not the difference can be adjusted by an appeal to right.

The third class comprise those who not only scrupulously observe the rights of others, but who will go to the greatest extremity for peace, even though their own rights have been ruthlessly trampled upon. This class first makes the strongest possible appeal to the offending party's sense of right. If this appeal fails to get results, appeal is then made to expediency by pointing out to the offending party the inevitable consequence that must follow his refusal to make adequate reparation. If this appeal fails, then it is "shut up," or "fight." Wise men, and wise nations, however, always look to the comparative strength of the two forces that are about to be matched against each other, before appealing to force, while "fools pass on and are punished." If the party offended finds by comparison that his force is inferior to the force of the offending party, he will first look to the business of increasing his force to the point of favorable comparison with that of the offending party before inviting a combat through hasty words or deeds.

The fourth class (which are all too few in number) are those who, like our blessed Savior, recognize that earthly and material possessions are not worth quarreling and fighting over. These recognize the fact that peace can be had only upon the basis of self-abnegation. These will appeal to another's sense of right in behalf of their own possessions; but, recognizing that earthly treasures are not worth the price of human blood, they refuse to fight even when their possessions are torn from them. Yea, they will even suffer personal indignities to be heaped upon them, rather than shed human blood. And they do this, not because of the lack of courage, but because of the spirit of Jesus Christ that dominates their lives. Were it not for the Spirit of God within them, they would do just like the rest of mankind—they would fight like demons. For humanity's sake, and for that of truth and righteousness, this class will gladly die.

To one who is somewhat familiar with the past history of mankind, and who knows something of current history, it is not a difficult matter to find representatives of the first class in all the nations of earth. However, since our appeal is to Americans, and since the representatives of that first class are yet in the minority in our nation, I think it is not necessary to name an outstanding representative of that first class in the United States. As to the other three classes, however, it is the opinion of this writer that Mr. Roosevelt represents the second class, Mr. Wilson the third, and Mr. Bryan the fourth. It stands to reason that all the representatives of the first class will favor Mr. Roosevelt for the presidency of the United States, since he is the nearest representative to their class that they can likely get for President. On the other hand, it must appear to all thinking individuals of the fourth class that Mr. Wilson is the nearest representative to their ideals that they can possibly get for President.

Without thereby making a bid for the prophet's robe, I think I am safe in saying that we are going to have great preparedness for war in our nation, despite the desire of thousands, and perhaps millions, to the contrary. Side by side with the development of the military spirit that is growing apace in the United States, the justice-loving worldly man and the Christian must studiously and painstakingly work toward developing the humanitarian and the Christly spirit, or else our nation will slowly, but surely, degenerate into a people governed by the principles of that brute-like first class above described; then plunge into the maelstrom of militarism that is now stabbing to death the sons of Europe, and which has stopped the world in her upward march to universal peace.

As this writer sees the situation, the issues that are now facing the world for solution are far too grave, and are freighted with too many threatening dangers to the well-being of mankind for the Church of God to do aught else than spend her energies in the one business of spreading the principles of Christianity throughout the world and persuading men, everywhere, and in every walk of life, to trust Jesus for salvation. Too many forces are now at work looking toward the development of the spirit of militarism in our nation for the Church to join hands in such propaganda. God is looking to see which way the pendulum is going to swing in the United States, whether toward Divine humanitarianism or whether toward militarism. Shall we, as churchmen, use our opportunity, our God-given opportunity, to become a big brother to the entire world, or shall we assist our nation in developing into an international bully? If our nation is to become "the light of the world," toward which end I verily believe God is working among us, then the Church must seek closer relationship with God, through faith in Jesus Christ, by the power of the Holy Spirit. To thus seek a closer walk with God is the profession, and should be the business, of every churchman.

I am making this earnest appeal to the Church because of a four-fold fact that is apparent to the writer, after a careful survey of world history, during the past 2000 years, as seen in the light of Scripture:

1. God gave to the Hebrew nation the opportunity, through revelation and through Christ, of helping Him to redeem and save the world, but the Hebrews nationalized revelation, lost their vision of world-wide service for God and humanity, and nailed the Son of God to a Roman cross.

2. Through the early Church fathers God gave to Rome the opportunity to assist Him in the salvation and redemption of mankind, but Rome politically ecclesiasticized Christianity and, crucifying the church upon the cross of the fallacious doctrine of the infallibility of the Pope, sought world control by perverting the religious nature of man.

3. Through Luther God gave to Germany the opportunity to help Him evangelize the world, but Germany rationalized Christianity and crucified faith upon the cross of the Prussianized motto that "might is right" and that "the end justifies the means;" then attempted world dominion through scientific and military efficiency.

4. Through Wesley God gave to England the opportunity to assist Him in the redemption of mankind, but England commercialized Christianity and sought world control by appealing to man's natural desire for ease, comfort and plenty.

Many devout Christians believe that this is God's proffered day of opportunity for the United States. It seems strikingly apparent that God is calling our nation to the big business of helping Him to save a lost world. But ours is no easy calling. In this great country of ours we have to contend against the united power of all four of those enemies of God and right that, singly, consecutively, conquered the Jew, the Roman, the German and the English. Satan, through the selfishness of man, is using nationalism, political ecclesiasticism, rationalism, and commercialism to get a combined hold upon the United States so that God will not be able to use our nation to accomplish the things he would do for a lost and suffering world.

To successfully meet this powerful four-fold combination of evil forces of the wicked one, and turn the tide in favor of righteousness and Christianity, is going to require every ounce of the physical, the intellectual, and the spiritual energy of all Christians in self-sacrificing service upon the altar of God. Intercessory prayer, together with adequate and painstaking service, under the leadership of the Holy Spirit, is perhaps more demanded of the Church to-day than ever before in all her history. Both the individual member of the Church, and the Church as a whole, because of the discerning mind of mankind, is less

able to-day to practice deception apd palm off professionalism for Christianity than ever before in the history of the Church. What a man actually is, over against what he professes to be, counts for greater value to-day than ever before in human experience. With these significant facts before us, it is imperative that the Church get into harmony with God's plan for America, in order that our nation may not fail in the accomplishment of the great and eternal work to which it is called by the omnipotent God.

Yes, I believe in preparedness, but it is in that preparedness of soul by which self is crucified and one is prepared, under the leadership of the Holy Spirit, "to work the works of God." I think the Church hardly needs to concern herself about the military preparedness of our nation, for the worldly-minded citizens of America will amply care for that proposition. But the Church needs to be tremendously concerned about that preparedness of soul that is necessary for service in God's vineyard, lest she suffer defeat and annihilation.

As this writer sees the situation, the Church has nothing to do with any preparedness, save that which concerns the spiritual life and that necessary for best serving mankind, under God's leadership. Right now the leaders of our Church are calling upon us to "Go Forward" in our missionary efforts for China. Since this has every mark of a call from God, I gladly urge the membership of our Conference to enthusiastically support this program with both their prayers and means.

J. TILLERY LEWIS,
Conference Missionary Sec'y.
Greenville, Miss.

AN APPEAL.

To Our Louisiana Methodists.

The Louisiana Methodist Orphanage, at Ruston, was established, has been maintained and is owned and operated by the Methodist Church of Louisiana. It is the property of the Louisiana Annual Conference. It is the only really charitable institution owned by the Church in this State, which is doing a purely charitable work for real objects of charity. Yet it is the only institution, or cause, of the Church that "has been put on its merits" and which is supported by the voluntary and unassessed donations of the people. In lieu of an assessment, the Conference pledged the Church to observe "Easter Sunday and Work Day as Orphanage Days, for the purpose of raising funds for the institution." The Church proposes no other means of support for her Orphanage than this. If it fails here, it fails utterly, and in so far as any particular church refuses, or fails, to observe Easter Sunday and take a collection for the Orphanage, it betrays a solemn obligation, and denies support to its own helpless, dependent orphan children. We do not believe there is a Sunday school or church in our Conference that will refuse to meet this pledge, to which it is in honor bound. So we are calling the attention of our people to it, and urging them to prepare for the proper observance of Easter Sunday and to make it the greatest day we have yet had.

Our need was never greater than it is now. It is quite true that we have paid our debt, but we must keep out of debt. Our insurance premiums are now due, and we must raise $750 for that purpose. Our treasury is empty, having considerably less than $100 in it. We cannot meet our current expenses, it being impossible for us to feed and care for 109 children and meet all our other demands on less than $1000 per month. Our plans for improvement, enlargement, and necessary repairs cannot be carried out. We receive but little help during the dull summer months. Our Easter collections must carry us through the summer. It will take not less than $6000 to meet our current obligations and carry us until "Work Day," next fall. Easter is our only chance to raise this amount. It will take every congregation and every Sunday school, doing the best that is possible for us, to raise it.

We urge our preachers, Sunday school superintendents, and church workers, to begin now to talk this important matter up and get ready for making Easter Sunday, the 4th Sunday in April, a great day for the orphanage. Our cause is worthy and our work is needy. It is your cause and your work, and unless you give us your hearty support, your earnest prayers and your genuine sympathy, we cannot keep up the great task we have undertaken in the name of the Church, for the glory of God, and for the benefit of homeless, destitute children.

Faithfully,
ROBT. W. VAUGHAN,
Supt. La. Methodist Orphanage.

PROGRESS FOR THE METHODIST HOSPITAL IN MEMPHIS, TENN.

The annual meeting of the Board of Commissioners of the Methodist Hospital, Memphis, Tenn., was held in First Methodist Church of that city on Feb. 29. There was a good attendance of the members, nearly all being present, and some of the interested brethren availed themselves of the welcome extended that they might hear how the work had progressed.

The session was most harmonious and encouraging. Every detail of the work was carefully looked into. The work of the Field Secretary was approved and commended.

The Executive Committee was instructed to employ an architect immediately and proceed to get necessary plans and let the contract for such addition and alterations of the present property as will afford 100 beds and all other conveniences of a first class hospital, up to date in every respect. They have already selected the architect, and it is expected that the contract can be let in a very few weeks.

Officers elected are: J. H. Sherard, President; J. R. Jones, T. W. Lewis, W. S. Lagrone, and J. K. Farris, Vice Presidents; John R. Pepper, Treasurer, and L. M. Stratton, Secretary. The Executive Committee is composed of the officers and the members of the Board residing in Memphis.

One of the pleasantest social features of the meeting was the delightful lunch served by Mrs. St. John Waddell, representative of the Memphis Conference Woman's Missionary Society on the Board.

Those members of the Board who had not seen the property were conducted through the grounds and house, and they expressed unqualified appreciation of the location, the beautiful grounds and the magnificent residence waiting to be opened. And all parties are pleased that the opening for hospital service is to come so soon.

Let the brethren remember that this means we will need all the money they can send us.

H. M. ELLIS, Field Secretary.

AN ABLE DISCOURSE.

A remarkable sermon on "Christianity, Preparedness and War," was delivered Sunday morning, Feb. 20, at the Methodist Church at Starkville, by Rev. T. H. Lipscomb, the pastor, to a large congregation.

His text was Matthew 10:34, "Think not that I am come to send peace on earth; I came not to send peace but a sword." He said in part:

"There is nothing which the Church and the nation needs more to-day than a clear statement of the relation of Christianity to war, to preparedness and the kind of peace Christ believed in and came to establish in the earth."

There is much inglorious and un-Christian peace being preached to-day and practiced in communities, in churches, in nations, and everywhere; peace purchased in the home by the sacrifice of the just authority of parents, in communities by allowing lawlessness to go rampant and unrestrained, in churches by allowing evil to go unrebuked, and among nations by allowing the principles upon which the life and liberty of the world depends to be trampled under the foot of arrogant power.

Such peace Christ came to destroy, such peace is as the old prophet declared "no peace," when he cried, "They have healed the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace." And Christ, in the text affirmed, "Think not that I am come to send peace on the earth (such peace as you think of and are familiar with, of tame submission to injustice and wrong); I am not come to send peace but a sword." Christ came to enthrone in the hearts of men the love of righteousness, justice, liberty, as dearer than life itself, as dearer than family ties, or the love of father or mother. Under every conceivable circumstance he taught that when it comes to a choice between principle and peace, principle must be adhered to, and peace, property, and even life itself, let go.—Jackson (Miss.) Daily News.

REPORT OF MISSION BOARD.

The collections for Home and Conference Missions in the North Mississippi Conference for the first quarter of the current year are as follows.

Aberdeen District—Amory and Nettleton, J. E. Thomas	$135.00
Columbus District—First Church Columbus	50.00
Corinth District—New Albany Ct., C. A. Northington	70.00
Durant District—Mathiston, Thos. Mills	3.50
Greenville District—Shelby, W. M. Campbell	100.00
Holly Springs District—Water Valley, Main Street	8.00
Gunnison, R. W. Evans	50.00
Sardis District—Como, W. H. Wendel	60.00
Senatobia, J. H. Brooks	50.00
Olive Branch, T. H. Porter	20.00
Sardis, J. C. Park	50.00
Winona District—Dublin, J. J. Brooks	14.00

We now lack between $800 and $1000 of having money with which to meet the obligations of the first quarter. The end of the period set for securing the missionary and Sunday school collections will soon be here, and every man should be doing something.

WM. L. HUREN, President
March 13, 1916.

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THE ARTFUL DODGER.

Dear Dr. Meek: Rev. John W. Ramsey gravely informs the public that not to know him is to argue oneself unknown. Nevertheless, it remains a fact that until he butted into me so offensively I had never so much as heard of him, but he has lifted me from an obscurtiy from which I might not otherwise have escaped.

Having chosen a caption more accurately descriptlve of Brother Ramsey's method of debate, it seems fair to raise the inquiry, Why has he picked up what he says is a long-discredited weapon for use in this combat? Is it because his own armory is bankrupt? It would seem to be so. Little that I have said that he finds worthy of notice escaped this method of assault. He even objects to my parts of speech, though he nowhere points to any offense against either propriety or correct usage.

Brother Ramsey complains that I took no notice of his dogmatic assertions concerning the evils to the youth of the land flowing from military training and Germany's having destroyed the main argument in support of military preparedness. Since he insists upon it, I will tell him that I dellberately ignored what he had to say in that connection out of sheer pity for the ignorance of one who could use such an argument at this late date. If Brother Ramsey would read somethlng besides The Voice he would learn that the preparedness which is now an issue before the public does not involve any such injury to the youth of the nation as he describes, and that Germany has not even made a dent in the argument which supports the plea for military preparation against aggression. In the very same issue of the Advocate which carried Brother Ramsey's diatribe my gifted young friend, Robert Edwin Meek, disposed of this latter error in the department which he conducts with such conspicuous ability in this brief paragraph: "Senator John Sharp Williams of Mississippi says that preparedness does not mean militarism. It is a pity that Mr. Williams can not impress this truth upon the mind of every pacifist in the country." Brother Ramsey ought to inform himself before he undertakes a course of instruction to others, which even then might strain his powers somewhat.

Brother Ramsey utterly mistakes my reference to "bureaucrats." It was not to him that I applied that descriptive. I imagined that he might still possess some of the lingering remains of the principles of an old-fashioned Methodist and that he was only "groaning so to be." That was all. But from the manner in which he spurns all obligation to regard the law of the Church whenever it conflicts with his own notions, it is quite clear that the widespread anarchy in the Church has reached even to him.

Now, as to Bishop Hoss, I dare say the Bishop has a due appreciation for the regard of his brethren and of all men, but I am no less certain that he has a just estimate of such esteem as Brother Ramsey professes for him, which is of no value at all. Men's opinions, the things they stand for, are what attract and attach others to them—their mere flesh and blood are dear to the limited few who stand in intimate relations to them. When men become great the consensus of mankind designates them as authorities. It was as such I ventured to quote Bishop Hoss, but without avail so far as Brother Ramsey is concerned, for he says the Bishop, despite his greatness and his own admiration for him, is manifestly in error about China; that it is not military unpreparedness but a lack of the Christian religion that has caused her to become the prey of other nations. Let us look at that for a moment. What of Russia? She is a Christian nation, but heathen Japan overcame her in war. Germany, France, England, Russia, Italy are all Christian nations, yet even Brother Ramsey would scarcely have the nerve to assert that they are in a state of profound peace. Brother Ramsey knows, if he knows anything at all, that if China's four hundred millions had been prepared no nation would have dared to molest her.

Brother Ramsey does not like my method of dealing with Scripture. I did not think he would. And I was quite well aware before he intimated it that the Bible is the only book that does not mean what it says; that the correct way to interpret it is to discover the exact opposite of the plain meaning of its words. But I like my method better—it is more understandable. Even with his addition, I do not find that the Savior's meaning has been altered. It seems to me that it is largely a matter of emphasis as to the significance of the fuller quotation he has made—the matter of fact remains as I have stated it. But in passing I would refer Brother Ramsey to the time when Jesus drove the money-changers out of the temple. Whose peace did he give to that bunch of Jews?

Brother Ramsey assumes, without warrant, in both of his communications that I have set myself up as a defender of the administration, and he fiercely belabors the President and the party in power. His words do not touch me, but I am not unwilling for him to use me in this instance in making a spectacle of himself. But here is a defense of the administration, extracted from the Congressional Record, on a cognate issue, which I commend to his consideration:

Mr. Heflin: Mr. Speaker, at a time like this it is fortunate for the country that there are patriots in the House who can rise above partisanship and stand for America against the world. Let me mention here a few gentlemen on the other side who are measuring up to their patriotic duty to-day—the gentleman from Illinois, Mr. Foss, and the gentleman from Pennsylvania, Mr. Graham, Mr. Gillett and Mr. Gardner of Massachusetts, and others.

Mr. speaker, this is no time for divided loyalty, no time for partisan politics. (Applause.) The American Representative here to-day with undivided loyalty is worthy the name of American citizen. The party that plays partisan politics at a time like this deserves the condemnation of the American people. (Applause on the Democratic side.) I am glad to note that there are Republicans over there big enough and brave enough to break away from the petty partisanship of their leader (Mr. Mann) and take their stand by the President of the United States in his controversy with the Kaiser of Germany. (Applause.) Gentlemen, you can not get away from the issue here. This is a diplomatic controversy between Bernstorff and Lansing, the Kaiser and the President. (Applause.) Why, Mr. Speaker, I have seen telegrams here to-day that said to members on this floor, you can serve Germany best—putting Germany first—and the people of the United States by voting for the McLemore resolution. Ah, gentlemen, this is not the time for partisan politics. This is the time when every liberty-loving and self-respecting American citizen should put his country first. (Applause.) Where does the South stand?—God bless her! In this hour when a foreign propaganda stalks through this Capitol seeking to embarrass and discredit the chosen head of our Government, where stands Tennessee, the home of Gen. Jackson, who conquered the flower of the British Army at New Orleans? What will be the answer of the Old North State, with Kings Mountain standing there as an everlasting monument to her patriotism and courage? What says the Old Dominion, the State of Washington, Jefferson, and Madison, who laid the foundations of the Republic? Where stands Kentucky, the home of Beck and Clay, and the birthplace of Lincoln and Davis, the two leaders of the conflict that resulted in cementing the sections in the bonds of an everlasting Union? (Applause.) Where in this critical hour stands the old Commonwealth of South Carolina, the home of Calhoun and Hayne? Where will Mississippi be found, the home of Prentiss, George, Lamar, and John Sharp Williams? (Applause.)

Mr. Candler of Mississippi: She will stand by the President. (Applause.)

Mr. Heflin: Yes: I know where she will stand. What says Alabama, the Home of Admiral Semmes, William L. Yancy, and John T. Morgan? On her soil, Mr. Speaker, stood the first capital of the Confederacy, and here she stands to-day in the glorious sisterhood, loyally supporting the President of the United States. (Applause.) Louisiana, Florida, and all the States in the South, will join hands with the patriotic Representatives in other sections and show to the world an undivided country standing solidly behind the great President of the United States. (Applause.)

The eloquent gentleman from Alabama had evidently not heard from Brother Ramsey! If it were necessary, I might, in imitation of Brother Ramsey, refer the public to Mr. Heflin or that other great Alabamian, Richmond Pearson Hobson, for information.

Like our old friend, Sam Weller, Brother Ramsey "drops into verse"—not his own, to be sure, but he adopts it. Mrs. Lipscomb's talent is unquestioned and it is to be hoped that she will give her muse free rein. But there are other bards, as she would be the first to admit. So I beg to commend to Brother Ramsey a few lines from a poet of not inferior merit, though in a somewhat different strain from those with which he seeks to confound me. I quote from England's poet laureate, Tennyson, and from his poem entitled "Britons, Guard Your Own:"

Peace-lovers we—sweet peace we all desire;
Peace-lovers we—but who can trust a liar?
Peace-lovers, haters
Of shameless traitors,
We hate not France, but this man's heart of stone.
Britons, guard your own.

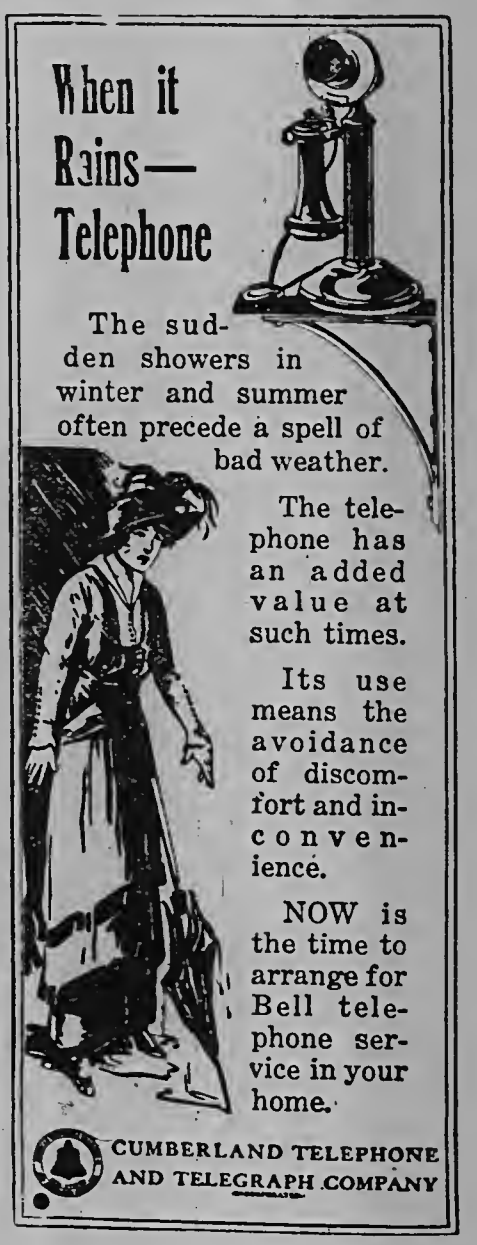
We were the best of marksmen long ago,
We won old battles with our strength, the bow.
Now practice, yoemen,
Like those bowmen,
Till your balls fly as their shafts have flown.
Yoemen, guard your own.

I shall not attempt to measure the impropricties of debate with Brother Ramsey. His reflection upon my personal courage, though he admits his entire ignorance of me, merits the condemnation with which high-minded men will regard it. But under the circumstances I may be pardoned for the pride I feel in the knowledge that the blood of my race stains the battlefields of every war of our country.

The cool assurance with which Brother Ramsey warns me against making further reply to him is positively refreshing, but scarcely appalling. And the high-minded manner in which he assumes charge of this debate is amusing. The game is in my hands, as I understand the rule, but, like him, I am weary of a discussion that gets nowhere; so this will close it.

J. D. BARBEE.

Greenville, Miss.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LET THE CHURCH BE FAIRLY DEALT WITH.

By the Editor.

We discussed at some length in a recent issue of the Advocate the situation in respect to Vander University, expressing the conviction that the indications point to a further contest concerning the relation of the Church to that institution. There are a few additional things bearing on this matter that we desire to say, and this we shall now proceed to do.

First, we wish to remark that if there is to be further contention over this question, it should be carried on in a perfectly frank and open manner. The Church is entitled to be fairly dealt with by all parties who may have any purpose to try to influence her course in the final disposition of this vexatious issue. Among Christian men, supposed to be concerned for the welfare of a great religious denomination, there is no legitimate place for politics and secret schemes and manipulation. It is yet two years before the assembling of the General Conference, and there is ample time to let the two million Methodists of the South, through the Annual Conferences and otherwise, pass upon all controverted points, that the will of the majority may govern, as it ought to do.

There are, when it is rightly analyzed, but two questions directly involved in the Vanderbilt issue:

1. Is the status of the Church in the University, as defined by the Supreme Court of Tennessee, such as she can afford to accept and maintain?

2. Is there any good ground for further litigation to strengthen the hold and power of the Church in the institution?

The Educational Commission has met both of these issues in a straightforward and manly manner, proclaiming to the world through the public prints its views and the reasons underlying them. As regards the first question mentioned above, with which it had only indirectly to do, it stood exactly where the General Conference did. The latter body, from the very outset of its deliberations concerning this matter to the close of them, showed clearly that it considered the place mapped out for the Church in Vanderbilt University by the Court an impossible one. No man ventured to stand before that assembly and advocate unequivocally the acceptance of that status, **and nothing more.** All understood that such a plea **alone** would not be able to muster to its support a corporal's guard. The continued investment of the General Board of Education with the power to confirm the trustees was for the purpose of maintaining any advantage that might thereby accrue **until the claims of the Church could be placed upon a better and firmer basis by legal process,** or until it was determined that it was impossible to do this. There is nothing that warrants the contention that that power was to be continued indefinitely if nothing could be done to reinstate the rights of the Church in the institution. On the contrary, it was intended to be merely a temporary arrangement, and was an incidental part of a general movement to fight further for the control of the University, if possible. The Vanderbilt trustees so construed it in a public statement, and rightly so. So much for the position of the Educational Commission as to this phase of the Vanderbilt issue.

Concerning the second question, namely, whether there is any good ground for further litigation, the Commission's position is well known. Without seeking in the least to influence them in the matter, it referred this question to two of the ablest lawyers in the South for investigation—Judge Andrew J. Cobb (an ex-Justice of the Supreme Court of Georgia and a Baptist) and Judge Armistead Brown, of Montgomery, Ala., a Methodist, who, pursuing their researches separately, reached the same conclusion, which was to the effect that in no court, nor by any possible method, could the Church hope to re-open the Vanderbilt case with any prospect of success. The written opinion of Judge Brown was carefully

The home of Mr. George Arnold in Spotsylvania County, Virginia, where Bishop Asbury died.

examined by Judge Dowdell, an ex-Chief Justice of the Supreme Court of Alabama, who heartily concurred in its findings; so these three learned jurists were in perfect accord as to the status of the suit in this respect. The charge that these opinions were in any sense biased or ex-parte is utterly baseless and is a reflection upon any man who presumes to make it. As a matter of fact, they are in perfect harmony with the decision reached by every lawyer of standing who has given the matter attention and expressed himself concerning it. No capable attorney, however much a few uninformed barristers may, in the heat of debate, have sputtered about "fighting further," has been willing to undertake to outline a definite process by which the Church might again begin to litigate, with the prospect of accomplishing any result of value. As the Commissioner from the North Mississippi Conference, the Editor of the Advocate sought, **before the meeting of the Commission in Memphis in February, 1915,** the opinion of the Hon. Edward Mayes of Jackson, Miss., who is conceded to be one of the greatest and most resourceful lawyers in the entire country, and his advice was in full harmony with that of the eminent counsel mentioned above. So, the conclusion of the Commission that the Church has exhausted all possible legal recourse seems to be about as strongly sustained as any matter of the kind could well be.

But whether this decision is correct or not, the Commission has acted squarely and openly with the Church; what it thinks and the reasons therefor have been given out without equivocation or reservation. And now what we desire to say is, **that if there be any Bishop, or connectional officer, or any person who holds that the Commission is wrong in its positions,** let him come from under cover and plainly say so in such a manner that all may know where he stands and what his reasons are for the views to which he adheres.

If any one knows of a lawyer of reputation who can find a legal process by which the Church may reasonably hope to reassert and make good her lost claims, let him state who he is; and we dare say that the Educational Commission will be glad to have other lawyers to confer with him and weigh his suggestions and see what there is in them. If anybody can turn up anything along this line, now, when it can be calmly and searchingly sifted to the very bottom, is the time to do this. The period during the excitement of a General Conference is not the proper occasion upon which to spring a proposal of this character, especially when it is calculated to complicate the issue and there is ample opportunity beforehand for any and all such views to be made known and considered.

And if there are Southern Methodists who think that the litigation is ended and there is no further chance to continue it, but who yet believe that it is part of wisdom for the Church to hold on to Vanderbilt University, let them frankly so state now, backing up their contention with argument, and let the Church at large pass upon the matter and elect delegates to the General Conference who will execute its will, whatever it may be. This is the only fair and Christian way to settle such a question. For men to conceal their views from the general Methodist public, work in secret and go to the General Conference, and there undertake to confuse the issue by holding out the hope of further litigation, **when there is none,** with the real object in view of maintaining some kind of a connection with Vanderbilt University, based on the status established by the Tennessee Supreme Court, for the following four years, and indefinitely, if possible, **might do for dirty and unscrupulous politicians, but not for men who claim to be representatives of a branch of the Church of the Lord Jesus Christ.**

Any man who is willing to resort to such methods, no matter how high may be the place that he holds, is unfit to be even a member of the Church, to say nothing of being unworthy to have a part in shaping her legislation and her course. There have been entirely too much double dealing and chicanery in the long-drawn-out Vanderbilt controversy. The ugliest part of the whole record is the manner in which some men have wriggled in and wriggled out, standing for one thing at one time and for a wholly different thing at another. It ought not to be expecting too much of Methodist ministers, not to mention Bishops and connectional officers, to ask them to be open and above board in what they may attempt to do. To be sure, this may call for some courage and manliness; but, however unpopular might be one's position, if bravely and conscientiously taken, it could not fail to command more respect from all good and true men than the practice of traveling about over the country, whispering guardedly about the Church having thrown away more rights at Vanderbilt than she ever exercised in that institution, seeking to stir all the disaffection possible, and hatching schemes in private conclaves which are cunningly kept from the public. There will be a day of reckoning for all such underhanded manipulators. The Church may be slow in getting her eyes open, but sooner or later she will see things in their true light.

Come out in the open, gentlemen, no matter for what you may stand, and let the will of the majority of the whole Church prevail. This is the only high-minded and honorable course to pursue.

"HERNANDO DE SOTO."

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JUDGE J. P. YOUNG
Author of "History of Memphis," Etc.
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This volume may be had of E. H. Clark & Bro., or A. R. Taylor & Co., both South Main Street, Memphis, Tenn. The price is $3, net.

Secular News

By R. E. Meek.

Germany declared war against Portugal on Thursday, March 8.

In the State of New York nearly two billion dollars are on deposit in savings banks.

The number of aviators in the world, which is now estimated at 50,000, is steadily increasing.

The latest dancing is performed on roller skates. What next? It doesn't matter seemingly, so it's something new and odd.

Theodore Roosevelt has lately had issued a new book, entitled "A Booklover's Holidays In The Open."

In the United States there are 26,000,000 school children; sixty and seven-tenths per cent of these live in the country and small towns.

Felix Diaz, the Mexican revolutionary leader, has not left the United States for Mexico, as was rumored. It is thought that he is hiding in New Orleans.

Thirty thousand dollars was recently added to the conscience fund of the United States treasury. This is said to be the largest single amount that has yet been received.

When King Albert of Belgium was a Prince he traveled incognito through France, Austria, Great Britain, America, and Scandinavia, earning his living as a press reporter.

During Mardi Gras 504,657 persons were carried by the street cars of New Orleans and no serious accidents happened. This speaks well for the New Orleans Railway Company.

An attempt is being made by the United States Government at the Smithsonian Institute in Washington to preserve the war songs and legends of the Indians by making phonographic records of them.

Prince Joachim, son of Emperor William of Germany, was married to Princess Marie Augustine of Anhalt on Saturday, March 11. The bridegroom was twenty-one years old and the bride seventeen.

In a year Americans spend $5.92 per capita for milk as a beverage and about $20 per capita for alcohol. If our people would drink more milk and less alcohol we have no doubt but that they would improve in health, morals, and intelligence.

The net revenue which the City of New York receives from saloon licenses is over $12,000,000 a year. Though this is quite a large sum, it can not compensate for the poverty, misery, and shame which the saloon inevitably produces.

We learn from a speech recently made by Congressman Louis L. Morgan, of Louisiana, in the National House of Representatives that a German soldier can not receive a pension until he has served in the army 21 years, and that then the maximum amount paid him is $7.80 per month.

In Chattanooga, Tenn., moving picture shows have to close on Sunday. The validity of the law compelling them to do so has been passed upon by the Supreme Court of Tennessee. A similar law is needed in every other city and town in the country where Sunday shows are now allowed.

Statistics show that Theodore G. Bilbo, who was elected Governor of Mississippi last summer at the age of 38 years is not, as had been claimed, the youngest Chief Executive that the State had ever had. The following were younger than Gov. Bilbo at the time of their inauguration: W. C. C. Claiborne, 26 years old; A. G. Brown, 30 years old; Robert Williams and David Holmes, each 32 years old; H. G. Runnels and A. G. McNutt, each 37 years old; J. U. Matthews, 36 years old; Aldebert Ames and R. C. Powers, each 35 years old.

During a ten years' campaign against tuberculosis in the United States the death rate has been reduced from 200.7 per 100,000 people in 1904 to 146.8 in 1914. However, more than 10.5 of all the deaths that occurred in 1914 were due to tuberculosis. There are now over 1500 anti-tuberculosis associations, 600 sanitoria and hospitals, 450 dispensaries, 800 open air schools, and over 100,000 persons actively interested in the prevention of tuberculosis in our country. This is one of the most fatal diseases that attacks the body of man and it ought to be fought hard.

A LETTER FROM THE CENTRAL WEST.

By Rev. Theodore Copeland, D.D.

Sometimes it is a good thing for a pastor to leave his charge and the field where he has been faithfully doing the Master's work, and go into a community where he is unacquainted and come in contact with new people and conditions, and study their methods of work and constitutional peculiarities. It not only furnishes him with an opportunity for physical relaxation and mental rest, but it enables him to make new acquaintances, and also see how other people do the same kind of work he is doing at home, and he often becomes familiar with new methods which he can successfully employ in his own field of labor.

I not only had the opportunity to render a service to the pastor and Church in Wagoner, but I feel that they were a blessing to me, and that I returned better equipped for my work than I was before my visit. We not only had an excellent meeting, but while there I met some of the choicest spirits in the Church, people whom I shall never forget, and whom I expect to meet, some day, in our Father's House. I not only enjoyed myself while in Wagoner, but the journey there was inspiring and pleasant. I left Hot Springs Monday morning, January 31, at 5:50, over the Iron Mountain, and, changing cars at Benton, I arrived at Little Rock at 7:30; there I changed again to the Missouri Pacific, leaving there at 8:30. The journey to Wagoner from Little Rock was full of interest and I found the country beautiful all the way. We passed through the beautiful town of Conway in which is located Hendrix College. Conway is an ideal place for a college and the town and college both seem to be in a prosperous condition. Plummerville, Atkins Russellville, Clarksville, Ozark, Mulberry and Fort Smith are all good towns, and indicate that the country is in a healthy condition. Fort Smith has a population of 20,000 people, and seems to be rapidly growing. I was delighted with the farming country, most all the way from Little Rock to Wagoner. The land is fertile, the homes of the people are comfortable, and the stock of different kinds around the barns and in the pastures indicated that the farmers that own them are not likely to end their days in the poorhouse.

As I witnessed the evidence of thrift in the farming communities, I thought what a privilege it is to own a good farm, and live on it when one has the equipment and adequate agricultural knowledge to successfully run it. There is no more independent life under the sun. Why any farmer who is in health and the maturity of his powers wants to leave a good farm and move into a common village or even a thriving town to live, I can not see. After leaving Fort Smith, it was not long before the train reached the great State of Oklahoma. This is a unique and wonderful country. It is occupied by all kinds of people, and seemingly from everywhere. There may be seen the Indian, the colored man, and the white man, and many of them own great farms and are great farmers. The impression of the country I received, while speeding along on the train, was certainly a favorable one. I liked the country and would not object to owning a farm in that fine State myself. If I could not live on it myself, it would be a good heritage to leave to the children. I am sure they would not object to it.

The train on which I was riding reached Wagoner on time and I was met at the depot by the pastor, Rev. A. N. Goforth, and was taken to the hotel where I was to be entertained during my stay in the city. After replenishing the needs of the inner man, we went to the Methodist Church, where I preached to a good-sized congregation. The spirit of God seemed to be in our midst from the very first service. We not only had the Divine promise that we would have success, but we had the presence of the Promiser himself. I remained with the pastor in the meeting two weeks and the evidences of the Divine approval were seen in every service. I enjoyed every minute of my stay with this good pastor and his affectionate people. Wagoner is one of the best towns in the State, and is included in one of the best presiding elders' districts in the Conference. This is Rev. Andrew N. Goforth's first year at this good church, and he has already captured and captivated the town. The people think highly of his preaching and love the man. The official members of this Church are men of intelligence and piety, and there is not a crank among them. They are loyal to the pastor and love the Church and are true to it. They, as an official board, assured me before I left Wagoner, that the church debt, amounting to about $3000, would be canceled right away. They are men of their word, and I am looking for that church to be free from debt in a very short time. The presiding elder, Rev. Jas. W. Rogers, was with us two or three days, to the delight of everbody. They appreciated his presence and the service which he rendered in the meeting. Brother Rogers was originally from the North Mississippi Conference; so was the pastor, Brother Goforth. The North Mississippi Conference is a good Conference to develop men for the work, if it is not able to keep them all within its bounds. I learned while there, that this presiding elder brings things to pass in his district, and that he is much appreciated as a preacher. While there, I had the pleasure of meeting his excellent wife and their two sweet children. Mrs. Rogers was originally a resident of Greenville, Miss., at the time that Brother Rogers persuaded her to join the itinerancy of the Methodist Church. With him she went out to be a wanderer on the face of the earth. Brother Rogers is in his second year on the district, and was returned at the earnest request of the pastors and the churches. I feel that I voice the sentiments of all his friends when I say I am proud of him and am pleased with the work he is doing on the district.

While in Wagoner, I heard good things about Dr. Linebaugh. He is very much in evidence in that country. May the good Lord raise up more men like him! All the people know that Brother Linebaugh lives in Oklahoma.

During the two weeks that I was in Wagoner, I was twice to see Bishop E. E. Hoss at Muskogee. He had just recently returned from the Orient, and had many interesting things to tell concerning his trip and that far-a-way country. I was gratified to find him so well and looking so fine. How he loves the Church and the work it is doing in the world's redemption! It is indeed an inspiration to hear him talk about his recent visit to the land beyond the seas. He says it will not be many years until our Lord has his way in that land now somewhat in the shadows. Bishop Hoss is a complete man and has all the qualities of a great Bishop. How the Church will miss his counsel and work when the good Lord takes him home! Indeed, I doubt if Methodism has ever produced his superior. While in those parts, I heard that Dr. Sessler Hoss, the Bishop's son, is easily the leading physician in Muskogee, which is another evidence that ministers' sons often make useful men and "serve their generation according to the will of God."

Leaving Oklahoma Tuesday, February 8, I reached Hot Springs the following day and found all well and everything all right.

Hot Springs, Ark.

HOME FOR A GOOD WOMAN.

A middle-aged woman, of exceptional character, Christian, refined, with some education, who loves and understands children, but has no children or encumbrance, can get a good home and a livng in Kentwood, La., by keeping house for a young man of good character, whose wife has just died, leaving four children, ranging in ages from eleven months to six years. Apply to me with reliable references and I will send full information. John Sholars Pastor, M. E. Church, South, Box 82, Kentwood, La.

The Home Circle

I LOVE DEAR MOTHER BEST.

By J. G. Cronbach.

I love my little dollie dear,
With rosy cheeks, and sweet blue eyes;
She's always quiet, always here,
And never pouts, or kicks or cries—
But oh, she **doesn't** love me back!

I like to lift her up and down,
And dress her always in nice clothes;
She smiles and smiles, and does not frown,
When to her little bed she goes—
But oh, she **will not** love me back!

I love her better, 'cause she's clean,
And doesn't fuss like brother Joe.
She's never sick, and never seen,
To spend her pennies for the show
But oh, she **cannot** love me back!

So, then, I love dear mother best,
She says she loves me—this I know.
For in her arms I find sweet rest.
I love her, yes, I love her so—
For mother dear **does** love me back!

New Orleans, La.

BILL AND JOE.

By Mrs. Junius M. Batte.

The Sabbath morning services were closing in the city of Brookneal, the people were hurrying home. No one noticed the two forlorn-looking little boys, as they stood by the church gate with eyes upturned to each passer-by, as if anxious for a word. No one heeded the anxious look, until one saintly form, Miss Nancy Gray, almost the last to leave the church, appeared. She always saw the stranger.

"Good morning boys. How are you both?" "Well, I guess," came from one of the uncouth lads. "I hope these dear boys were at church." "No'm, we ain't been to no church; we's been playing mumblepeg here on this nice grass." "Is that a good game boys?" "Yes'm, you bet," they both spoke up.

"Now boys tell me how to play it, as we walk along."

She was soon told all about it.

"I never played that game," said Miss Nancy, "but I have played other games, and read nice books. I also know a great many nice stories."

"O good lady, where did you learn them? I always wanted to know a good story," said the taller boy, as they walked beside Miss Nan.

"How would you like for me to tell you one?"

"It would be fun," said the boys.

"If you will go home with me and eat dinner, I shall tell you a very beautiful story."

They hardly knew how to accept when such an act of kindness came to them. Then to eat at a table! They hardly knew how; many months had passed since they had seen a table. They had slept in a barrel or a box out of doors, oh! for such a long time, nibbled their crackers and cheese, or eaten a box of sardines anywhere they happened to be. But they gladly went with Miss Nan.

"Now, you must tell me your names."

"My name's Bill."

"An' mine's Joe."

"Yes, Bill and Joe, but have you no other names—your mother's?"

"We ain't got no maw. She died about six months ago with the pneumonia, but all the people near where we lived on 23d row called her Mrs. Flanagan."

"Well, I shall call you Joe and Bill Flanagan."

"Yes'm, that's what Maw called us sometimes."

"Now Joe, you must tell me about your father."

"My paw, you mean? Well I ain't seen him in a long time. Maw told us, said she hated to tell us, but she wanted us to be good boys; told us never to touch other people's things for paw made a bad mistake; he took some money one time and was put in the pen and can't ever get out."

About this time they reached a neat little cottage. Who lived there? No one, but the kind minister, Mr. Gray, and his dear sister, Miss Nancy.

"Why Sister Nan, you seem to have brought company with you."

"Yes these are my little friends, Joe and Bill Flanagan."

"Come in boys; glad to see you."

They felt very timid, yet very much pleased; for never before had they been called "friend" or "company." The boys were made to feel at home. Miss Nan had them to wash their faces and hands, then comb their heads. When the little bell rang for dinner, the little lads were almost strangers to themselves. They did not remember when before they had washed their faces and combed their hair.

You readers can imagine with what enjoyment these starved boys ate their dinner. Sometimes they used a knife, sometimes a fork, and sometimes a spoon.

Miss Nan and preacher Gray enjoyed seeing them eat.

When dinner was over Miss Nan said, "Boys are you ready for the stories?"

"Yes'm."

One story after another was told. How their eyes stretched, when the lions did not eat up the good man. How excited they became when the men were walking about in the furnace.

"My! how the fellows would like these stories. Please tell another one," said Bill.

"I will tell you one more."

She then told them how Jesus the Savior was nailed to the cross. "O, Bill, don't you 'member maw told us that," as the great tears filled his eyes. When Miss Nancy saw those tears she knew their heartstrings had been touched.

"Sister Nan, if you are through, I will talk to the boys for a while."

"Boys, who are the fellows you speak of," said Mr. Gray.

"They are the boys we go with, Jim Jones, Dick Maine and Lee Wise."

"How do you make your money?"

"We don't make much. We carry bundles, black shoes, hold horses, and sometimes we carry a grip for a fine lady."

"Boys, your faces look honest; I want you to find the boys, bring them to church and all come back and spend the night with us." They promised; but, hardly expecting to see them again, Mr. Gray let them go.

Mr. Gray was almost ready to begin his sermon when a great commotion was heard at the door; he raised his eyes; there stood Joe with his face dazzling with pride, his head erect. He led his brother and three companions to the front; they were all in their ragged clothes.

"Jesus Saves," the congregation sang, then Mr. Gray announced his text, St. John, 14th chapter, second and third verses.

"In my Father's house are many mansions; if it were not so I would have told you."

"I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also." The sermon was clear and plain. Each understood there was a home in heaven for him, if he accepted Christ as his Savior. Mr. Gray asked if there were any who wanted a home in that heavenly land; if so, to come and shake hands with him.

Joe's manly, ragged form went forward; there was a silence.

"Is this all?" No one else responded, the congregation was dismissed.

Mr. Gray and Miss Nancy took the boys home with them, gave them a good supper and a comfortable bed; after the night's rest, a good breakfast.

When they left, they said they had had a good time and promised to go to Sunday school. Mr. Gray assisted them to get work, and a friend of Mr. Gray gave them a room in which to sleep.

Joe was always at Sunday school and preaching services. The others would often be persuaded to go fishing or to some other place of amusement. Miss Nan, Mr. Gray and Joe kept trying until at last all of the boys came regularly to all of the church services.

That has been twenty years ago, now let me tell you about them. Joe has gone to tell the good news of a Savior's love to a heathen people. Bill preaches to a little city Mission. The others are all good business men, each constantly telling the story of the Cross, and praising Miss Nancy, who has been dead many years.

Dr. Gray, as he is now called, though somewhat tottering in his steps, always gives a word of cheer.

Boys and girls, think what a kind word or a friendly deed can do.

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere."

—The Presbyterian of the South.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

OUR HONOR ROLL.

This roll is to be made of the charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.

2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.

3. Kossuth Circuit, North Miss., Rev. D. R. McDougal, pastor.

4. Oak Grove Circuit, Louisiana Conference, Rev. W. T. Woodward, pastor.

"AS THY DAYS, SO SHALL THY STRENGTH BE."

This promise was originally made to the children of Israel, but its scope has widened with the passing years until it now extends to the people in every part of the habitable globe who fear God and keep his commandments. Man's earthly career is reckoned as a span, but how much joy and grief are compressed within the narrow limits of that vale lying between the cradle and the grave! Our sojourn here is brief, but the varied experiences through which we pass in our earthly pilgrimage severely try our souls, and we are forced to use all the strength, might, and ingenuity of our being, re-enforced by the aid of Almighty God, to come out victorious over the world, the flesh, and the devil, and to remain unscorched by the fiery trials through which we have passed and uncontaminated by our necessary contact with the wicked people of the world in the relationships of life.

The strength that man needs most is moral or spiritual strength. A conscience void of offense toward God and man enables one to face the world alone and calmly bid defiance to all the forces of evil that are in it. That truly is strength. It will make the timid and shrinking person as bold as a lion. This, rather than mere physical strength, is what the servant of God is promised. Each day that he lives he will receive strength from on high which will be sufficient to enable him to put all things under his feet. Our days on earth are to a great extent made up of trials and tribulations, and it is a comfort to know that if we are faithful we will always have strength to bear up bravely under these things and to fight a good fight. We know that we will not be tempted above what we are able to stand, with the help of God.

ROBERT EDWIN MEEK.

THE MISSISSIPPI CAMPAIGN FOR EMORY UNIVERSITY.

At its session at New Albany, Miss., last December the North Mississippi Conference took the following action:

"Inasmuch as it is proposed to name the Law Department of Emory University the Lamar Law School, after Mississippi's great lawyer and statesman, your Board recommends that the suggestion be endorsed with appreciation by our Conference; and that jointly with the Mississippi Conference a campaign be launched to erect a building for this department bearing this name. It recommends that the Executive Committee of the Board of Education, assisted by the Conference Secretary of Education, and in conjunction with a like committee from the Mississippi Conference, be authorized to inaugurate a campaign to this end."

Dr. A. F. Watkins, President of Millsaps College, and Rev. Robert Selby, presiding elder of the Brookhaven District, both leading members of the Mississippi Conference, were present when the North Mississippi Conference Board of Education had this matter under advisement, and expressed the view that their Conference would be glad to co-operate in such a movement. In pursuance of this action, the Executive Committees of the two Conference Boards of Education met in the Galloway Memorial Church at Jackson on March 17, with a full attendance. Besides the members of these Executive Committees, there were a number of other preachers in attendance, including several of the presiding elders and Bishop W. A. Candler, the Chancellor of Emory University. A business session of the Executive Committee was held in the afternoon, in which the interested visitors were allowed to express themselves freely concerning all the questions that were raised for consideration. There was a surprising unanimity of sentiment among them that the time had come to take up the work of assisting in equipping our new connectional university at Atlanta, and that this task should be vigorously pressed, in spite of any obstacles that might seem to be in the way. The Executive Committees then held an executive session and decided that a commissioner should be put in the field for Mississippi at the earliest date practicable, and named a committee of four to assist in directing the campaign now to be inaugurated, placing thereon Rev. J. C. Park and Rev. W. W. Woollard, of the North Mississippi Conference, and Dr. I. W. Cooper and Rev. J. T. Leggett, of the Mississippi Conference.

At eight p. m., a magnificent audience assembled in the spacious auditorium of the Galloway Memorial Church to hear Bishop Candler discuss the subject of "Christian Education" and tell of the progress that has been made in the work of establishing Emory University. The meeting was presided over by Rev. Robert Selby; Rev. J. R. Countiss led in prayer, after which the Bishop was most happily presented as the speaker of the hour by Rev. T. H. Lipscomb. Bishop Candler's utterance evinced the masterful grasp for which he is so distinguished in the discussion of any theme and held from beginning to end the close attention of the large congregation. At the close of the address an opportunity was given for any persons who might desire to do so to make contributions to the work in hand, and, including amounts that had been previously subscribed, the sum of $5120 was soon realized.

Mississippians will be asked to contribute $50,000 toward the construction of the L. Q. C. Lamar School building, which is now in process of erection on the Emory Campus. A university must have a law school and Mississippi has been highly honored in having this department named for one of her most illustrious statesmen. But the fact should not be overlooked that while she is assisting the law school, other sections of the Church are equipping the Theological School and other schools that will serve the needs of Mississippi Methodism. To help any department of Emory University is necessarily to aid the whole institution. But if any one should prefer to have his gift applied in some other way, his wish will be carried out, and the University authorities will donate an equal amount to the Lamar School building; so that when Mississippians shall have contributed as much as $50,000 to the entire institution, their debt of obligation to the particular enterprise which they have been asked to take care of will have been discharged.

It is not Mississippi alone which is now being urged to lend a helping hand to the work of equipping our new University east of the Mississippi River. A similar appeal is being made to practically every State and Annual Conference in the territory which that institution is expected to serve. There will soon be in the field commissioners who will reach the whole eastern part of our Connection. While other Conferences are assisting in this urgently needed and noble undertaking, those in Mississippi must not lag behind. **And we do not believe that they will.** That is not the way that Mississippi Methodists do things.

WHERE THE RESPONSIBILITY RESTS.

We are carrying this week what we expect to be our last articles on the subject of "Preparedness," unless something new pertaining to that question should develop. Though we feel sure that he did not intend to convey any such impression, it seems to us that the concluding paragraphs of Rev. J. T. Lewis' article in this issue might give some persons the idea that the Advocate and its contributors have raised this question in the Church. But this is not true. That distinction belongs to the Editor of The Voice, a representative of the General Board of Missions, who in December contributed to the Church press a ringing article on the subject, which, at his request, we published, and who later brought out a special edition of his own publication dealing with it. So, whatever controversy there has been in the Advocate concerning this matter must be charged up to the Board of Missions, which controls The Voice. We feel that this statement is due to our contributors.

PERSONAL AND OTHER NOTES.

Writing from Alexandria, La., on March 16, Brother A. L. Dietrich says: "Brother Coleman's series of institutes has begun well."

The Louisiana State Sunday School Convention will be held at Shreveport, April 4-6, 1916. A choice program has been arranged for the occasion.

Rev. H. M. Young, of Vaiden, Miss., a Methodist minister in whom there is no guile, has our thanks for a club of 6 subscriptions from his charge. He serves a worthy flock.

Plans are under way for the construction of two new churches on the Ida (La.) charge. The pastor of that developing parish is Rev. J. C. Price.

Evangelist G. A. Klein, of Nashville, Tenn., will begin a meeting with the congregation of the First Methodist Church of Baton Rouge, La., on the first Sunday in April.

Rev. Paul H. Grice, our pastor at Mentorum, Miss., thinks that the work has opened auspiciously in his field, and that there is a prospect of substantial achievements for the Master.

After spending a good portion of the winter at San Antonio, Texas, Major R. W. Millsaps has returned to his home at Jackson, Miss. He continues to be remarkably vigorous for one of his years.

Rev. C. A. Schultz, of Daleville, Miss., orders 4 names continued on our subscription files, and adds the following note concerning his charge: "Our work is progressing well at this time, and we are counting on a fruitful year."

Having been away from home nearly ever since the last number of the Advocate appeared, we have not found it practicable to complete our discussion of the "Amusement Question" in this isue of our paper. We hope to do so, however, next week.

Hon. G. T. Fitzhugh, of Memphis, Tenn., who is a Mississippian by birth, rearing, and education, has given $2000 to Emory University. Mr. James Hand, one of the generous men of South Mississippi Methodism, has given $1000. Let the good work go on!

Rev. R. O. Brown, of Clarksdale, Miss., pleased the Publisher a few days since by forwarding us a club of 15 subscriptions, 4 of them being new. We have heard from more sources than one that Brother Brown is giving good satisfaction in his present responsible pastorate.

Rev. J. M. Wyatt, of Booneville, Miss., in a letter bearing date of March 15 and bringing us 3 subscriptions, says: "We had 5 accessions on profession of faith last Sunday. This is a fine people." Happy should be the pastor who has conversions at his regular services!

Rev. T. E. Gregory, of Caledonia, Miss., gives us 4 new names for our subscription files, and re-

fers to his work as follows: "We are very much encouraged with the outlook in this field. Rev. W. W. Woollard was with us on Sunday, March 5. Things have to move forward where he goes."

The Cockrum (Miss.) charge is prospering under the pastoral administration of Rev. F. H. McGee. We are indebted to Brother McGee for 4 subscriptions to the Advocate, forwarded on March 16.

Rev. W. W. Bruner, of Wall Hill, Miss., is pleased with the progress of the work in his field. He is mindful of the interests of the Advocate as he goes in and out among his parishioners.

Rev. J. H. Bell, of Columbus, Miss., passed through New Orleans last week, en route home from Donaldsonville, La., and it was our pleasure to have him take lunch with us. Brother Bell has been continuously busy in meetings since January 10, and the Lord has been graciously blessing his labors.

We are pleased to state that Rev. A. H. Williams and Sister Williams, of Strongs, Miss., who have been critically ill for the past four weeks, are improving rapidly, and that it is thought that they will soon be out again. Their daughter, Mrs. B. G. DuBard, has been with them during their illness.

Rev. H. E. Carter, writing on the 18th inst., reports at Magee, Miss., one of the greatest revivals ever held there. He had with him in this good meeting Rev. D. E. Kelly. His account of this gracious awakening will appear next week, having reached us too late for this issue of the Advocate.

Rev. R. W. Tucker, pastor of the Noel Memorial Church of Shreveport, La., says: "Things are moving along pretty well with us. I have received 36 members since Conference. We are hoping to make a full report this fall." Brother Tucker's letter brought us a club of 15 subscriptions, for which we extend to him our thanks.

Brother T. P. Barr, who has long been connected in an official manner with the Galloway Memorial Church (formerly known as First Church), at Jackson, Miss., has subscribed $100 to Emory University. There are a hundred laymen in Mississippi who ought to follow his good example in this respect within the next 30 or 60 days.

Rev. A. J. Gearheard, pastor of the Louisiana Avenue Church, is seeking to commit 100 persons to active, personal work in the way of leading souls to Christ and of building up the congregation with which they are connected. We dare say that 100 such workers in any church would soon make it a tower of strength for the Master.

Our faithful pastor at Indianola, Miss., Rev. J. H. Mitchell, has our thanks for 3 additional subscriptions to the Advocate. In his business note to our office, Brother Mitchell says: "I am glad that you are expressing yourself concerning the worldly amusements. The Church needs to emphasize more her opposition to such practices."

Rev. W. W. Drake, our pastor at Minden, La., is having his usual success in that delightful charge. He is conducting this week a series of afternoon services for boys and girls under sixteen years of age. Rev. R. W. Vaughan, of the Louisiana Orphanage, is announced to spend next Sunday with Brother Drake and his congregation.

Rev. W. C. Carlisle, of Guntown, Miss., sends us 4 subscriptions to the Advocate, and adds the following note: "My work is moving on well. Our late quarterly conference was an occasion of much interest. Rev. T. H. Dorsey was with us and did some fine preaching. He is a most capable presiding elder, and we are much pleased with him."

Among those who have lately given us clubs of subscribers is Rev. R. A. Tucker, of Grenada, Miss., who on March 9 forwarded us a list of 5 renewals and 6 new names. Brother Tucker is in high favor with the people of his present charge. He expects to begin next Sunday a series of revival services, in which he will have the assistance of Dr. W. G. Henry, of Jackson, Miss.

Rev. C. A. Battle recently went to Alabama to attend the obsequies of Mrs. Heflin, the wife of Congressman Heflin of that State, who is a sister of Mrs. Battle. While away from Baton Rouge, Brother Battle also visited relatives in Georgia. In his absence his pulpit at the Capital City of the State was filled by Rev. W. W. Holmes, presiding elder of the New Orleans District.

No pastor in our territory is doing better work in behalf of the Conference organ than Rev. R. M. Evans, of Calhoun City, Miss. He gave us another batch of subscriptions on the 13th inst. Among other things, Brother Evans says: "I take up the Advocate both in private circles and from the pulpit, and find it easy to secure names. A word and an opportunity, and the people do the rest."

We acknowledge ourselves to be indebted to Miss Mina Pollard, of Batesville, Miss., for 7 new and 4 renewal subscriptions to the Advocate. We wish that our paper had so capable a representative in every pastoral charge in its territory. Miss Pollard has given us an excellent report of our work at Batesville, Miss., where Rev. E. G. Mohler is the popular pastor, which will appear next week.

Rev. W. A. Bowlin, of Cedar Bluff, Miss., says: "This charge is in a good condition. We now have a Sunday school at each of our four churches, and the interest in this important phase of our church work is increasing. Mrs. Bowlin is just recovering from a recent severe attack of erysipelas in her face." Brother Bowlin's communication brought us a club of 3 new and 2 renewal subscriptions, for which we are grateful to him.

In a business letter to our office, bringing us two subscriptions, Rev. G. P. McKeown, of Edwards, Miss., appends the following note: "The work is progressing nicely here. We have a choice and appreciative people who know how to take care of the preacher. Our Church lost one of its most faithful members when Brother D. M. Chichester passed to his reward not long ago. A good, true, noble Christian then entered into rest."

It was our pleasure while at Jackson, Miss., last Friday and Saturday to meet there our esteemed brother and friend, Rev. J. C. Park, who has noticeably improved in health since his assignment to a lighter work, at Sardis, Miss., last December. It would be difficult to find in any Conference a choicer spirit than Brother Park, and he has unusual gifts as an expositor of the Word. It would greatly delight us to see his health fully restored.

Rev. W. S. Lagrone, of Drew, Miss., writes: "The work is going forward here. Our Sunday school has advanced from 55 to 172. We have a Wesley Class of 42, which is still growing. We have a Junior and Senior Epworth League and a Boys' Club with 15 members. We have raised $750 for our parsonage, and will pay our domestic mission assessment within the next two weeks." Brother Lagrone's good letter brought us 8 subscriptions, 5 of them being new.

Under date of March 14, Rev. W. L. Duren, of Columbus, Miss., writes as follows: "Brother A. P. Leech has been ill nearly all the winter, but he seems to be getting better now, though his improvement is slow." We are very sorry to know that Brother Leech has been sick, and we pray that he may henceforth steadily improve. The North Mississippi Conference has never had in it a more stainless and faithful soldier of the Cross than this honored veteran.

Rev. H. G. Roberts, of Coldwater, Miss., writes: "I know that you will be sorry to learn that the family residence of Mrs. M. E. Veazey was burned yesterday afternoon. Besides the financial loss, many highly prized treasures and relics were destroyed. Mrs. Pace, another of our members living in the home, was also a heavy loser." We indeed regret to be apprised of this misfortune, and we sympathize with those who have been made to suffer loss as a consequence of it.

Rev. R. T. Nolen writes as follows: "I know that you will sympathize with us in the loss by fire of our church at Oakvale, Miss., on March 13. Especially will this be sad news to all former pastors of the Williamsburg charge. We desire to rebuild the house of worship thus destroyed as soon as possible, and we are greatly in need of financial assistance. Any one that will help us may send his remittance to R. M. Calhoun, or (Rev.) R. T. Nolen, Collins, Miss., Route A.

Rev. H. G. Roberts, of Coldwater, Miss., writes: "We are going to remodel, enlarge, and encase our church building in a brick veneering. This work will cost $6000, and we expect to have it completed by the meeting of the district conference. We are having large congregations at our preaching services: 250 persons were counted at church on our last preaching day." Brother Roberts' letter brought us a club of 9 subscriptions to the Advocate—a service to the Conference organ which we highly appreciate.

We take the following from the Coushatta (La.) Citizen: "Mrs. Mollie Lindsey, an aged, widely known, and beloved lady of this parish, died very suddenly on Monday, March 6, at the home of her son, Mr. W. A. Lindsey, and was buried in the Holly Springs Cemetery." Mrs. Lindsey was the mother of Mrs. Bamburg, the wife of Rev. R. H. Bamburg, of the Louisiana Conference. We extend sympathy to the bereaved, and pray that the Heavenly Father may comfort and sustain them.

Rev. W. T. Woodward, of Oak Grove, La., continues to sow down his field with good reading matter. A letter dated March 17 brought us a number of additional subscriptions to the Advocate and an order for several more Bibles. Brother Woodward says: "This makes 27 new and renewal subscriptions that I have sent in. I have also forwarded you orders for 10 Bibles. All of my stewards now take the Conference organ. I am now getting lumber on the ground at Forest, La., for the construction of my fourteenth church since I have been in the ministry." This is, indeed, a splendid record.

Rev. B. P. Jaco, writing on March 14, stated that he had been in Byhalia a day or two before and had visited Brothers McKeown and Davis, both of whom have been ill for some time. He found the former able to sit up, after having been in bed for more than a month, and he thought it likely that he would be able to get out some in the near future. Brother Davis underwent an operation some time ago, but other troubles have set up which are confining him to his room for the present. Let the brethren remember these two choice ministers in their prayers. It pains us to know that either of them is annoyed by physical maladies.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. H. J. Maddox, Coalville, Miss., 2; Rev. A. S. Brisco, Lamar, Miss., 2; Rev. W. H. Lane, Foxworth, Miss., 2; Rev. S. L. Pope, New Albany, Miss., 2; Rev. W. C. Beasley, Hickory Flat, Miss., 3; Rev. J. J. Garner, Kilmichael, Miss., 3; Mrs. B. J. Allen, Tunica, Miss., 2; Dr. I. L. Peebles, Wesson, Miss., 1; Rev. Guy Ray, Mooreville, Miss., 3; Rev. J. A. Biffle, Endora, Miss., 6; Rev. W. S. Selman, Mt. Pleasant, Miss., 6; Rev. W. J. Dawson, Bolton, Miss., 6; Rev. J. B. King, Bay Springs, Miss., 5; Rev. R. W. Evans, Gunnison, Miss., 7.

Sister J. W. Price writes us as follows from Lambert, Miss.: "Dr. Price has been very ill for several days with la grippe. It seemed to settle in his throat, and for more than a week he could not swallow any solid food at all, and it was difficult for him even to drink a few spoonfuls of milk, as his tongue apparently was partially paralyzed. Mrs. Wright, our daughter, came up from Greenwood some days ago and the physicians thought it best for him to accompany her home. He did so, standing the trip very well, and he is there at this time, March 15. His present condition is considered somewhat improved." We regret to learn of the serious illness of this noble veteran of the itinerancy, and we trust that he will soon completely recover. Let the brethren remember him at the throne of grace.

We acknowledge the reception of the following marriage announcement: "Mr. Philip Hag Kilpatrick announces the marriage of his sister, Elizabeth, to Dr. Samuel Hershel C. Burgin on Saturday, March 11, 1916, at Memphis, Tenn. At home at 2711 Fairmount Avenue, Dallas, Texas." The officiating minister on this interesting occasion was Bishop James Atkins. The bride is widely known for her noble Christian character and large usefulness, and Dr. Burgin is one of the foremost Methodist ministers in Texas. The happy couple tarried in New Orleans several days while en route to Dallas and delighted the Editor by a visit to his sanctum last Monday. That their lives may be enriched by being linked together in holy wedlock and made to flow forth in still larger blessings to humanity, is both our earnest wish and prayer.

Some of the city papers have lately announced that there will be a great rally of the Methodist young people of New Orleans at the First M. E. Church, South, on April 11, and that "Rev. J. M. Culbreth, Assistant Epworth League Secretary, will come and bring the Vanderbilt quartet with him" to assist in the singing. These announcements were unfortunately worded, and were, in consequence, calculated to mislead the general Methodist public. The quartet referred to is not one that now exists at Vanderbilt University, but is made up of singers who attended that institution a number of years ago. Its proper name now is the "Florence Conwell Quartet." It is composed of the following persons: Rev. Henry Stanford, pastor at Rogers, Texas; Prof. B. E. Mitchell, Millsaps College, Jackson, Miss.; Rev. J. M. Culbreth, Nashville, Tenn., and Rev. W. E. Thomas, of New Orleans. It is really the Sociological Congress, which is to convene here in April, that is bringing this quartet to the Crescent City. Its members sang for that organization during its annual session at Houston, Texas, last year, and have been invited to do so again this year.

SPECIAL NOTICE.

To the Pastors and Sunday School Superintendents and Teachers of the Louisiana Conference.

Dear Brethren: The District Sunday School Institutes that have been announced for the Louisiana Conference will be held as scheduled.

Please refer to the folder you received for date of the most convenient institute; then tell all of the other workers of your Sunday school, and let all be sure to attend. Let the pastor or superintendent please send the name of each one who will attend to the pastor where the institute is to be held. These meetings will be full of interest and helpfulness. DON'T MISS THEM.

Cordially yours.

WM. H. COLEMAN,
Conference Field Secretary.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

ORA LEE MILLARD (nee Manning) was born in Hardin County, Tenn., on Jan. 22, 1884, and died at her home near Blue Ball, Scott County, Ark., on Feb. 17, 1916. Sister Millard professed religion and joined the M. E. Church, South, in early life, and was a consistent member until death. She was a devoted wife, an affectionate mother, and was always good and true. She was ever ready to help the sick and needy. She had her trials, still she was anxious to live for her children's sake; but when God said, "It is enough, come up higher," she was ready to obey the summons. The passing years may hide the name carved on her tomb, but her gracious influence upon the lives of others will outwear time. She leaves a husband, four small children (one little girl having preceded her to the grave), her mother, four brothers, two sisters, and a host of friends and relatives to mourn their loss. But our loss is her eternal gain. May God bless her husband and little children and may they all prepare to meet her in heaven!

(Mrs.) E. L. MANNING.

JOHN C. HUFFMAN was born on July 5, 1876, and joined the Methodist Church at Topisaw, Miss., about 12 years later; and until his death, which occurred on Sept. 12, 1915, was a most useful and loyal member, being Sunday school superintendent and a steward when he died. I feel sure that no pastor ever had a more loyal official, all things considered. He was not strong physically—had not been for the latter fifteen years of his life; yet you could always count on John Huffman being at quarterly meeting unless providentially hindered, and he always had his report. He did not fear death, but said he had been ready for a long time. In his going he leaves a wife and five children; but they know where to find him. Though it has been several months since his departure, it seems but a few days. He is sadly missed. His place will be hard to fill, especially on the Topisaw official board and the Topisaw camp-meeting committee. May God bless his bereaved wife and children and enable them to meet him some day. I expect to see him again. His friend and former pastor, J. A. WELLS.

Oak Ridge, Miss.

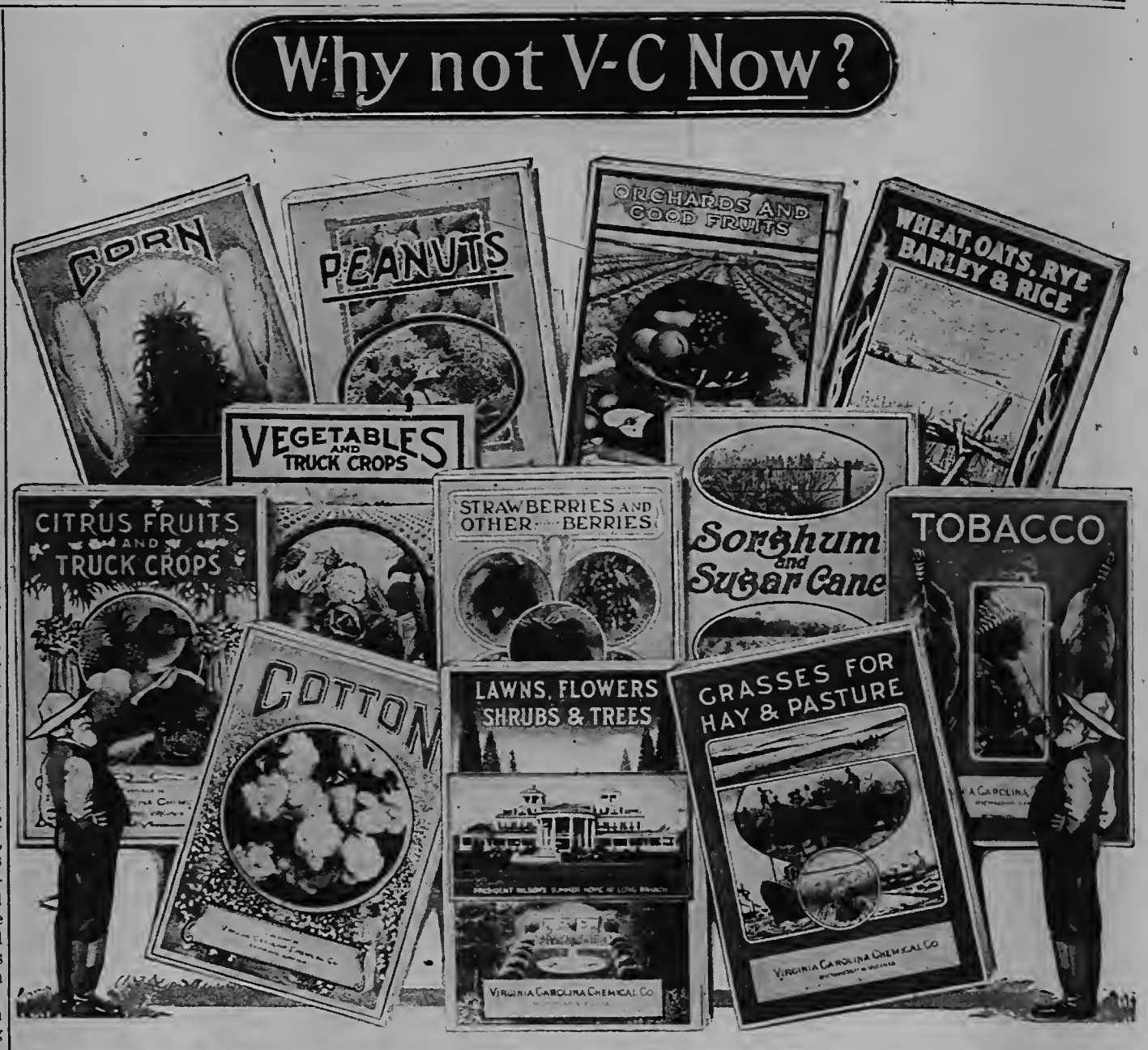
Brother J. F. SISTRUNK departed this life on Oct. 1, 1915, being sixty-six years, seven months, and nine days old. Brother Sistrunk moved from Mississippi to Louisiana about 35 years ago and settled in Sabine Parish. He was one of the first settlers of the Mitchell community. He joined the Methodist Episcopal Church, South, when a young man, but on moving he placed his certificate of membership in his trunk, where it remained until a few months before his death. It was the happy privilege of the writer to visit his home as pastor and talk and pray with him. It was during our revival meeting in the summer that he was made happy in the Lord and again united with the Church. While he remained out of the Church so long, he loved and respected it. He, together with two or three more men, built the first Methodist preaching-house in the Mitchell community. Brother Sistrunk had been a great sufferer for a long while before his death, but was not thought to be in a dangerous condition until a few hours before he passed away. He leaves a wife, seven sons, and one daughter to mourn his death. May God bless and comfort them in their sorrow.

F. R. POWER.

On Feb. 10, 1916, Brother LOUIS WILLIAMS passed to his heavenly reward. Brother Williams was born in Scott County, Mississippi, on July 30, 1855, and was 61 years of age on July 30, 1915. In the year 1877 he was married to Miss Dora Sigrist, the ceremony being performed by the Rev. John H. Evans, of Collins, Miss. In the year 1878 he professed religion and joined the Methodist Episcopal Church, South, at Piney Grove in a revival conducted by the Rev. R. A. Sibley, Sr. Brother Williams was a member of the M. E. Church, at Clarksburg, Miss., at the time of his death, and in which he served as a steward for several years. He was a Christian, a constant attendant upon the services of God, and a faithful steward. On the afternoon before his death he expressed himself to the writer as feeling well. On the following afternoon, the writer was impressed with this thought of David, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." "And too, Lord, what wait I for? My hope is in thee."

Brother Williams leaves to mourn his decease a wife, two daughters, two sisters, two brothers—one of whom is Rev. J. E. Williams of Gloster, and a host of friends and relatives. May God's richest blessings rest upon and abide with those that are left behind! His friend and pastor,

JAMES WM. EVANS.



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YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2), Round or shape notes. $3 per hundred, samples 5c each. 83 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE BILOXI MEETING.

By a Layman.

Some people have the idea that old-time shouting revivals have gone out of style, and especially in the town and city churches. A visit to the recent outpouring of the Holy Spirit upon Main Street Church, Biloxi, would have dissipated this idea from any mind.

With unmistakable guidance by the Spirit of God, Dr. H. F. Tolle, the pastor, called Brother Dan E. Kelly and his singer, Brother Kirby, to come and hold a meeting. They came, they saw, they conquered for the Lord. It was thought at the beginning that the meeting would last about two weeks; but such was its progress that it was practically impossible to bring it to a close until it had extended over four weeks, including five Sundays. Even then, many were anxious to continue another week.

The powerful sermons of Brother Kelly, filled with and directed by the Spirit, coupled with his irresistible personality, began the work from the first day, and, after the first service, the large auditorium was packed at each meeting. There was not a night service but every aisle was filled with two rows of chairs, every nook and corner contained chairs and every square foot in the gallery was full. At many of the evening meetings, the little red chairs were brought up from the Sunday school room and filled with children inside the altar and around the preacher in the pulpit.

Old-time Methodists, who were raised on camp-meetings said that they had not seen such a meeting in a quarter of a century. Such singing as we heard under the leadership of Brother Kirby, assisted by a faithful choir and a most faithful and competent organist in the person of Rev. H. W. Van Hook, one seldom listens to. Everybody sang, and sang with spirit.

One of the most valuable features of the meeting was the presence of many of the tourists, coming as they did from twenty or more States of the Union and all full of religion. They came in large numbers to the services and were active in the vital features of the meetings. Among these were several ministers from the Methodist Church who are wintering at Biloxi and who were in the thick of the fight. Their presence proved a benediction and an inspiration.

The testimony meetings were a revelation to most of us. There was no waiting and urging, but people rose to their feet in quick succession to tell about their love for the Savior. And the testimonies were not confined to the veteran saints of Christ's army. Schoolboys and girls, little children, new converts—everybody took part in these wonderful testimony meetings. As many as fifty or sixty people testified at one service and sometimes almost made it impossible for the preacher to give his message.

One hundred and fourteen people applied for church membership, ninety going to the Methodist Church and twenty-four to other denominations. Many of these were new converts, some being people who had held their letters out until they had almost forgotten any former connection with the Church. This number, however, does not nearly measure the results of the meeting, for the local church was strangely warmed and almost the entire membership received a great outpouring of the Holy Spirit.

It was inspiring and refreshing to see the members of the various denominations taking an active part in the services, all coming together under Brother Kelly's preaching, and, so far as their attitude toward the meeting was concerned, obliterating all denominational differences.

At the time of this writing, two prayer meetings have been held since the meeting. At one of these, there were 150 people present; and to the second, 175 came. At these two meetings, testimonies were given by a third of those present.

The happiest man in Biloxi is Dr. Tolle. His face is radiant, and well it may be, for his church has received a fresh baptism and is on fire with religion. Dr. Tolle enjoys the love of his entire membership and his access to the hearts of his people has made it possible for him to utilize the results of the series of meetings in bringing about still greater conquests for the Master. He is working to that end and permits no agency to go unused, and no opportunity to go unimproved.

Have Dark Hair And Look Young

Nobody can Tell when you Darken Gray, Faded Hair With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Springs,
Box 17-D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggist or by mail from Shuptrine Co., Savannah, Ga.

RESOLUTIONS OF APPRECIATION.

Whereas the Lord saw fit in his wisdom to call from our midst Brother HARDY DEAR; therefore, be it resolved:

1. That we the members of the quarterly conference of the Harrisville charge, of the Southern Methodist Church, have lost a faithful and efficient member, but that we realize that our loss is his eternal gain, and hence submit without murmuring to Him who doeth all things well.

2. That a copy of these resolutions be spread upon the minutes of our quarterly conference, a copy sent to the New Orleans Christian Advocate, and also a copy to Mrs. Anna Dear, his dear companion.

Signed: M. W. Porter, F. T. Beele, W. S. Harper, Committee.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

MEMORIAL RESOLUTIONS.

On January 27, 1916, the spirit of Col. J. M. JOHNSON returned to its Maker. Col. Johnson was one of the most beloved and respected men in this community. He was a member of the Acona Missionary Society and always urged us to be faithful to our duty. How we will miss him and his contribution! We could not wish him back, but some day in the near future, when we too are called to face our God, we hope to have a happy reunion with him. Could we but lift the veil and look upon the saints in the great and beautiful unknown—how bright their glories are—and see that God has called Brother Johnson to join that shining band, we would be more reconciled to his separation from us. Appreciating his worthy life and services, be it resolved by our Society:

1. That we bow in submission to our Heavenly Father, whom we believe to be too good to do wrong.

2. That we extend to the sorrowing relatives our sincere sympathy.

3. That copies of these resolutions be furnished the Lexington Advertiser and the New Orleans Christian Advocate, with a request for publication.

Signed: Mrs. J. L. McRae, Mrs. L. L. Hobbs.

THE CREOLES OF LOUISIANA,

the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price $1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.

DOCTOR SAVES A BLACKSMITH.

Some time ago I was taken with Kidney trouble which caused me to give up my work as blacksmith. I lost my appetite and could not sleep, from the dreadful pains that would come over me, from my kidneys. I was treated by a physician for about three months. He could not help me, so finally he prescribed Dr. Kilmer's Swamp-Root. I started taking same and before I had finished taking the first bottle I began to eat and sleep better than I had in a long time. I continued to take same until I was entirely cured and took on considerable weight.

I am now back working at my trade again and never felt better in my life. I appreciate what Swamp-Root has done for me and will recommend it to anyone who suffers with their kidneys. When physicians fail to give relief and then prescribe Swamp-Root they sure know of its merits. I am,

Very truly yours,
S. A. HALE.
Henrietta, N. Y.

State of New York
County of Monroe ss

S. A. Hale, of Henrietta, N. Y., being duly sworn deposes and says that he is the person who wrote the foregoing testimonial letter to Dr. Kilmer & Co., and knows the facts stated therein to be true.

Subscribed and sworn to before me this 20th day of July, 1909.

MORRIS T. GRIFFIN,
Notary Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove What Swamp-Root Will do for you.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the New Orleans Christian Advocate. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.—Adv.

Pulpit Bibles Largest assortment, finest Bibles at lowest cost. Write to us for full description and prices.
PENTECOSTAL PUBLISHING CO., Inc., LOUISVILLE, KY.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

HOOPING-COUGH OR CROUP

The Celebrated Effectual Remedy
Without Internal Medicine.

Roche's Herbal Embrocation

will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO AND RHEUMATISM
W. Edwards & Son, London, England
All Druggists, or E. Fougera & Co., Inc.,
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Warranted to Give Satisfaction.

Gombault's Caustic Balsam

Has Imitators But No Competitors.

A Safe, Speedy and Positive Cure for Curb, Splint, Sweeny, Capped Hock, Strained Tendons, Founder, Wind Puffs, and all lameness from Spavin, Ringbone and other bony tumors. Cures all skin diseases or Parasites, Thrush, Diphtheria. Removes all Bunches from Horses or Cattle.

As a Human Remedy for Rheumatism, Sprains, Sore Throat, etc., it is invaluable.

Every bottle of Caustic Balsam sold is Warranted to give satisfaction. Price $1.50 per bottle. Sold by druggists, or sent by express, charges paid, with full directions for its use. Send for descriptive circulars, testimonials, etc. Address

The Lawrence-Williams Co., Cleveland, O.

DR. H. B. BARTLETT

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NEW ORLEANS

Vitalized Air for Painless Extraction

Crown and Bridge Specialist

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SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

REVIVAL AT RIENZI, MISS.

Dear Mr. Editor: I just want to tell all the readers of the Advocate of the great meeting we have had in our town through the instrumentality of Brother J. H. Bell, our Conference evangelist. Sinners were happily converted and dormant church members restored to the love and work of the Church. It had been years since we had had such an outpouring of the Holy Spirit. It reached all denominations. A young men's prayer meeting has been organized with eighteen members, all of whom have promised to lead in the services and to pray in public when called upon. The Sunday school has been built up and the work of the church as a whole strengthened. Brother Bell presents the gospel and works in a quiet way, and with the power that comes alone as a result of the indwelling of the Holy Spirit in one's heart. He turns the search-light upon sin so plainly that sinners will come to the feet of Jesus to be saved. His preaching has been a great blessing to our town, and if any brother desires to have his church and town greatly revived he should secure the services of Brother Bell, who is truly a man of God with "a message" for all.

Mrs. E. L. SELBY.

Old Folks Saved From Suffering

Mrs. Mary A. Dean, Taunton, Mass., in her 87th year, says: "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr. Sam A. Hoover, High Point, N. C., writes: "My kidney trouble was worse at night and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says: "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

Foley Kidney Pills are tonic, strengthening and up-building, and restore normal action to the kidneys and to a disordered and painful bladder. They act quickly and contain no dangerous or harmful drugs.

LOUISIANA CONFERENCE.

Ruston Dist.—Second Round.

Haughton, at Doyline, April 1, 2.
Athens, at Arizona, April 8, 9.
Homer, April 9.
Elmore, at Wesley, April 11.
Dubach, at Harmony, April 15, 16.
Bienville, at Bear Creek, April 20.
Ringgold, at Grand Bayou, April 21.
Winnfield, April 23.
Jonesboro, at Dodson, April 23, 24.
Bernice, at Alabama, April 25.
Simsboro, April 29, 30.
Sibley, at Pine Grove, May 6, 7.
Minden, May 7, 8.
Plain Dealing, at Concord, May 13, 14.
Gibbsland, at Bryceland, May 15, 16.
Haynesville, at New Salem, May 17.
Cotton Valley, at Sp. Hill, May 20, 21.
Arcadia, May 27, 28.
Ruston, May 29.

Sunday School Institutes, By Brother Coleman.

Ruston, April 12, 13.
Athens, April 14.
Minden, April 15, 16.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Mer Rouge, Mar. 29, 30.
Monroe, April 2, 3.
Bonita, at Jones, April 8, 9.
Winnsboro, at Boeuf Prairie, April 12, 13.
Sicily Island, at Pine Hill, April 15, 16.
Brooklyn, at Sardis, April 20, 21.
Eros, at Douglas, April 22, 23.
West Monroe, April 26, 27.
Tallulah, at Delhi, April 29, 30.
Oak Grove, at Floyd, May 2, 3.
Lake Providence, May 6, 7.
Mangham, at Union, May 13, 14.
Rayville, May 18, 19.
Waterproof, at St. Joseph, May 20, 21.
Farmerville, May 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Second Round.

Anacoco, at Hornbeck, April 1, 2.
Many, at Many, April 2, 3.
Coushatta, at Holly Springs, April 8, 9.
Lachute, at Atkins, April 10.
Cedar Grove and Longstreet, at Longstreet, April 15, 16.
Greenwood, at Keatchie, p. m., April 17.
Logansport, a. m., April 17.
Mansfield, April 20.
South Mansfield, April 20.
Pelican, at Mitchel, April 22, 23.
Williams Chapel and Beulah, at Beaulah, April 29, 30.
Leesville, p. m., April 30.
Pleasant Hill, at Robeline, May 6, 7.
Vivian, at Teel's City, May 13, 14.
Lake End, at Powhatan, May 19.
Grand Cane, at Stonewall, May 20, 21.
Noble, at Bayou Scie, May 27, 28.
Zwolle, May 28, 29.

C. D. ATKINSON, P. E.

Lafayette Dist.—Second Round.

New Iberia, Mar. 28.
Crowley, Mar. 30.
Lake Charles, April 1.
Gueydan, at Estherwood, April 8, 9.
Lafayette, April 9, 10.
Jennings, April 15, 16.
Lake Arthur, April 16, 17.
Abbeville, at Perry, April 22, 23.
French Mission, April 29, 30.
Rayne, May 6, 7.
Lafourche Mission, at Griffin, May 13, 14.
Houma Mission, at Bourg, May 15, 16.
Evangeline Mission, at White's Chapel, May 20, 21.
Eunice, at Maxie, May 27, 28.

JAMES I. HOFFPAUIR, P. C.

Alexandria Dist.—Second Round.

Lecompte, 7:30 p. m., Mar. 27.
Alexandria, April 2, 3.
Pineville, 7 p. m., April 1, 2.
Boyce, at Cheneyville, April 9.
Oberlin and Reeves, at Reeves, April 12.
Colfax, at Montgomery, 7:30 p. m., April 14.
Campti, at St. Maurice, April 15, 16.
Natchitoches, April 22, 23.
Provencal, 7:30, April 23, 24.
Bunkie, at Marksville, April 29, 30.
Melville, at Simsport, 11 a.m., April 30.
Bon Ami, 7:30, May 5.
Merryville, May 6, 7.
DeRidder and Mission, 7:30, May 7.
Harrisonburg, May 14.
Woodworth, ———,
Pollock, at Rochelle, May 21.
Trout and Good Pine, 7:30, May 21.
Rapides, at Zion, 7:30, May 24.
Ellzabeth and Fullerton, at Fullerton, May 27, 28.
Longville, 7:30 p. m., May 28.
Indian Mission, 4 p. m., May 31.

Sunday School Institutes.

Colfax, Mar. 15.
Alexandria, Mar. 16.
Oakdale, Mar. 17.

Preachers and Superintendents will please take notice.

H. W. MAY, P. E.

Baton Rouge Dist.—Second Round.

Kentwood, Mar 28.
Keener Memorial, Mar. 29.
Hammond, April 1, 2.
Baker, at Deerford, April 8, 9.
Denham Springs, at Live Oak, April 15, 16.
Springfield, at Holden, April 16, 17.
Pride, at Oak Grove, April 22, 23.
Gonzales, at Meadows, April 29, 30.
Jackson and St. F., at Concord, May 6, 7.
Zachary, at Ethel, May 7, 8.
Tangipahoa, at Tangipahoa, May 13, 14.
Pine Grove, at Montpeller, May 20, 21.
Greensburg, at Pipkins, May 21, 22.
Baton Rouge, First Church, May 29.

Sunday Schools Institutes, under Brother Coleman, as follows:

Baton Rouge, Mar. 18, 19.
Slaughter, Mar. 20.
Hammond, Mar. 22.
Franklinton, Mar. 24.

H. W. BOWMAN, P. E.

Quickest, Surest Cough Remedy is Home-Made

Easily Prepared in a Few Minutes. Cheap but Unequaled

Some people are constantly annoyed from one year's end to the other with a persistent bronchial cough, which is wholly unnecessary. Here is a home-made remedy that gets right at the cause and will make you wonder what became of it.

Get 2½ ounces Pinex (50 cents worth) from any druggist, pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also loosens the dry, hoarse or tight cough and heals the inflammation in a painful cough with remarkable rapidity. Ordinary coughs are conquered by it in 24 hours or less. Nothing better for bronchitis, winter coughs and bronchial asthma.

This Pinex and Sugar Syrup mixture makes a full pint—enough to last a family a long time—at a cost of only 54 cents. Keeps perfectly and tastes pleasant. Easily prepared. Full directions with Pinex.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, and is famous the world over for its ease, certainty and promptness in overcoming bad coughs, chest and throat colds.

Get the genuine. Ask your druggist for "2½ ounces Pinex," and do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

POTATO PLANTS

Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, 500 for $1.35; 1000 for $2.50, postpaid and insured. By express 1000 for $1.75; 5000 to 10,000 at $1.60; 15,000 to 20,000 at $1.50 per 1000. Plants ready April 1. Prompt delivery and good strong plants guaranteed. Write for a descriptive price list.

PIEDMONT PLANT CO.
Albany, Ga., and Greenville, S. C.

Salts Fine for Aching Kidneys

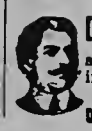
We eat too much meat which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complication.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.—Adv.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free
DR. THOMAS E. GREEN, Successor to
DR. H. H. GREENS SONS, Box H, Chaisworth, Ga.

HAVE GOOD HEALTH

Take Hood's Sarsaparilla, the Old Reliable Spring Tonic.

Don't let the idea that you may feel better in a day or two prevent you from getting a bottle of Hood's Sarsaparilla today from any drug store and starting at once on the road to health and strength.

When your blood is impure and impoverished it lacks vitality, your digestion is imperfect, your appetite is poor, and all the functions of your body are impaired.

Hood's Sarsaparilla is a wonderful blood tonic. It will build you up quicker than any other medicine. It gives strength to do and power to endure. It is the old standard tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. Nothing else acts like it, for nothing else has the same formula or ingredients. Be sure to ask for Hood's; Insist on having it.

CABBAGE PLANTS THAT GROW.

Hardy, frost-proof varieties. Grown in the open—earliest in maturing. 100 postpaid 25c. By express, charges collect, per 1,000 in lots of less than 4,000, $1; 5,000 to 7,000, 85c; 8,000 to 10,000, 75c. Special prices in larger quantities. C. F. HETHINGTON, MEGGETTS, S. C.

Calomel To-day, Sick To-morrow

Dose of nasty calomel makes you sick and you lose a day's work.

contact with sour bile it crashes into it, causing cramping and neusea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.—Adv.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.

At $1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties; Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, $1.50 per 1000. Postpaid, 25c per 100.

ALFRED JOUANNET, Mt. Pleasant, S. C.

TRY THE OLD RELIABLE WINTERSMITH'S CHILL TONIC

For MALARIA, CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

Purely Vegetable—Not Narcotic

Millions of mothers have carried their children through the critical teething period by using nothing but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, banishes wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. Winslow's Soothing Syrup." Accept no other. 25 cents.

NORTH MISSISSIPPI CONF.

Aberdeen Dist.—Second Round.

Aberdeen, Mar. 19.
Verona, Plantersville, Sat., Mar. 25.
Tupelo, Mar. 26, 27.
Shannon, Center Grove, Frl., Mar. 31.
Calhoun City, Pittsboro, April 1, 2.
Houston, April 3.
Okolona, April 9, 10.
Amory and Nettleton, Amory, April 16, 17.
Algoma, Ebenezer, April 22, 23.
Pontotoc, April 23, 24.
Houston Mission, Atlanta, April 29, 30.
Vardaman, Derma, April 30, May 1.
Montpelier, Palestine, May 6, 7.
Prairie, Prairie, May 14, 15.
Buena Vista, Egypt, May 20, 21.
Greenwood Springs, Pl. Grove, Friday, May 26.
Nettleton, Evergreen, May 27, 28.
Fulton, Harden's Chapel, Monday, May 29.
Tremont, Mt. Pleasant, Tues., May 30.
Houlka, Houlka, June 3, 4.
Smithville, Paine Memorial, Weds., June 7.
Okolona Ct., Thompson's Memorial, Thursday, June 8.

JNO. W. BELL, P. E.

March 10, 1916.

Greenville Dist.—Second Round.

Arcola and Hollandale, at Hollandale, Mar. 12, 13.
Greenville, Mar. 18, 19.
Leland, Mar. 19, 20.
Clarksdale, Mar. 26, 27.
Shelby and Alligator, at Alligator, April 1, 2.
Shaw and Merigold, at Merigold, April 2, 3.
Tunica and Robinsonville, at Evansville, April 9, 10.
Glen Allan, at Avon, April 16, 17.
Friar's Point, at Sherard, April 22, 23.
Lulu and Dubbs, at Dubbs, April 23, 24.
Gunnison, at Malvina, April 29, 30.
Benoit and Beulah, at Benoit, April 30. May 1.
Boyle, at Shipman's Chapel, May 6, 7.
Coahoma and Lyon, at Lyon, May 7, 8.
Rosedale and Hillhouse, at Hillhouse, May 14, 15.
Cleveland, May 21, 22.
Jonestown and Belen, at Belen, May 28, 29.

The District Conference will be held at Benoit, May 1, 2, and 3. The opening sermon will he preached Monday night, May 1, by Rev. D. R. Wasson.

H. S. SPRAGINS.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Vicksburg, Crawford St., Mar. 27.
Harriston, at Mispah, April 1, 2.
Fayette, at Hamburg, April 9, 10.
Mayersville, at Mayersville, April 16, 17.
Rolling Fork, at Grace, April 23, 24.
Gloster, at Gloster, April 29, 30.
Port Gibson, May 7, 8.
Rocky Springs, at Hickory Ridge, May 10.
Utica, at Caguga, May 11.
Anguilla, at Delta City, May 14, 15.
Silver City, at Louise, May 16, 17.
Hermanville, at Patterson, May 20, 21.
Washington. May 27, 28.
Natchez, May 28, 29.
Woodville Ct., at Bethel, June 3, 4.
Woodville Station, June 4, 5.
Centerville, at Centerville, June 6.
Roxie, June 10, 11.
Nebo, at Cool Springs, June 12.

The District Conference will convene at Gloster on Thursday, April 27, at 8:45 a. m., and will hold over Saturday the 29th. While the business of the Conference will be completed Saturday, all of the members who can reasonably do so, are urged to stay over Sunday.

It is important that every member be present at the beginning of the session and that pastors prepare their reports carefully so as to give all the facts briefly.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Second Round.

Jackson, Galloway Memorial, p. m., Mar. 26.
Bolton, at Raymond, April 2, 3.
Satartia, at Mt. Olivet, April 7.
Eden, at Pleasant Hill, April 8.
Yazoo City, April 9, 10.
Terry, at Spring Ridge, April 15, 16.
Jackson, Rankin Street, p m., April 16.
Lintonia, at Anding, April 21.
Benton, at Zeiglerville, April 22, 23.
Flora, at Bentonia, April 30, May 1.
Vaughan, at Union, May 6, 7.
District Conference, at Raymond, May 8, 11.
Harrisville, May 12.
Florence, at Monterey, May 13, 14.
Jackson, Capitol Street, p. m., May 14.
Madison, at Pocahontas, May 21, 22.
Jackson, Millsaps Memorial, p. m., May 21.
Camden, at Soule's Chapel, May 26.
Sharon, at Thornton's Chapel, May 27, 28.
Canton, p. m., May 28.

PAUL D. HARDIN, P. E.

THE TROUBLE IS NOT INSIDE.

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 15 years standing." 50c at druggist's or by mail from Shuptrine Co., Atlanta, Ga

MINISTER TELLS HOW HE WAS RESTORED TO HEALTH.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently:

"Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected and I was seriously threatened with nervous prostration. I could not sleep at night and was so nervous that I would start at every little noise. My appetite was poor and it seemed almost impossible for me to gain strength. Through the advice of a friend I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and wornout feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night and would awake in the morning feeling rested and refreshed. Since that time, whenever I am overworked or feel "rundown" I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles' Nervine will prove equally beneficial to others who are nervous and run-down from overwork or from any other reason, and if it fails to benefit you your money will be cheerfully refunded. It can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.

Win Both Health and Figure! Wear DR. SCOTT'S

Spinal Supporting Back
Magnetic Corsets
on the Market 38 Years
A Perfect Figure
and Perfect Health

Relieves backache, nervousness and rheumatism, if you wear Dr. Scott's Corsets.

While they give your figure the newest style lines, the magnetism stimulates the circulation and tends to relieve all stomach, back, and nervous troubles. Twelve new styles—$1.00 to $5.00.

This Style, $3.00 Not Sold by Dealers

Money Talks—Big Profit for You

Our agents earn $5.00 per day and upwards selling Dr. Scott's Spinal Supporting Back Corsets, and Specialties. **No experience necessary.** Exclusive territory given. Write us at once before you turn this page, and we'll send our **Catalogue of Specialties** with a liberal proposition to you. Our corsets and specialities are easy to sell because they are all that we claim and well advertised. Compass free to test power. Write now, mention this paper, and we will send free, a sample cake of complexion soap.

Pall Mall Electric Co., 128 W. 34th Street, New York

Lime Medication In Tuberculosis

In the New York Medical Record of December 5, 1914, Dr. John North, of Toledo, says: "I have come to the conclusion that one of the most prominent causes (of tuberculosis) is 'lime starvation.' • In all cases of incipient tuberculosis there is a deficiency of calcium. Many do not eat food containing enough lime. • In such cases we must resort to lime medication."

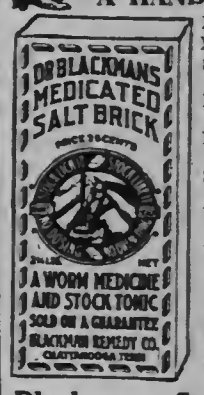
Eckman's Alterative should be given a fair trial in such cases, because one of its chief ingredients is calcium (lime), in such combination with other remedial agents as to be easily assimilated by the average person.

Where its use is combined with proper diet, fresh air and hygienic living conditions, we believe it will prove beneficial in any case of tuberculosis.

It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

A HANDY MEDICINE



It Salts 'em Too
No Dosing—No Drenching
Stock Lick It—
Stock Like It
Every Animal
Its Own Doctor
Drop Brick in Feed Box—
It Will Do the Rest
Saves Time, Labor and
Veterinary Bills
Best Worm Medicine and
Tonic Ever Produced
You've tried the rest—
Now use the Best

Contains Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys and the purest Dairy Salt.

Blackman Stock Remedy Co.
Chattanooga, Tennessee.

WHY NOT TRY POPHAM'S
ASTHMA MEDICINE
Gives Prompt and Positive Relief in Every Case. Sold by Druggists.
Price $1.00. Trial Package by Mail 10c.
Williams Mfg. Co., Props., - Cleveland, O.

J. B. VAUGHAN'S LATEST SONG BOOK

"HEAVENLY ECHOES NO. 2" The experience of a lifetime devoted to the preparation of church music has been drawn upon in the preparation of this book. It contains over **100 New Songs.** Address: **J. B. VAUGHAN, Branch Office, BOWMAN, GA.**

P. S.—For 10c and six names and addresses of song leaders or Sunday-school superintendents, we will mail you a copy of this wonderful book.

SEED FREE AND $10 IN GOLD
To every melon raiser we offer $10.00 in gold for the biggest watermelon raised from our seed. We will send you FREE a package of seed of Tucker's Bradford, a large deliciously sweet, firm and crisp watermelon. Meat red, oblong shape, color dark green with darker stripes, excellent flavor. This is our prize melon. Give it a trial. Package of seed and annual catalogue sent on request.
TUCKER MOSBY SEED CO., P. O. Box 454, Dept. B, Memphis, Tenn.

PRIZE awarded SEPT. 1 1916

Affidavit from weigher will be accepted.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

TO THE YOUNG PEOPLE OF THE MISSISSIPPI CONFERENCE.

Dear Young People's Missionary Societies: I want to tell over seven hundred "Young People" that our Conference voted that we might sometimes have a column of their Woman's Page. Since we share this page with other Conferences, we can not often have it, but we appreciate this opportunity very much. Now, if your parents do not subscribe for the Advocate, our great Church paper, you get right out and assist your pastor in getting subscriptions, for you will not want to miss a single issue. If you will send me items of special interest that will be a help or inspiration to others, they will appear from time to time.

As soon as our Conference Annual comes to your adults I want you to be sure to get a copy for your own and read it every word, for you will find a secret. It is such a good secret and it is about you "Y. P."

We are all going to work together to make this a great year's work in our Master's kingdom. Why did we succeed last year? We had a great Leader, and we realized his presence as surely as did the Israelites of old, for he is the same yesterday, to-day, and forever."

Wonder who can send me the very best meaning of the letters, "Y. P. M. S.," aside from their real meaning (Young People's Missionary Society)?

I have a letter from Miss Hallie Buie, our own friend, who is now a missionary in Korea. It is far too long for our column, besides it will lose in interest when you fail to see how long it is. I will send it direct to the auxiliary that would like to read it. Miss Buie asks that the "Young People" send her some American songs, marches, male quartettes or choruses for her young people; also some simple games for her children and for the poor mothers who come to visit the school. These mothers have never had any childhood, poor things!

You may send to me the songs, marches, etc., also games, and I will send them direct to Miss Buie for you.

If this column is granted us we would be glad to hear from the Y. P. of the other Conferences.

Mrs. H. O. MIDDLETON.

Young People, you have read Mrs. Middleton's plea for the music and games; do not let it be in vain. Miss Buie is over in Korea waiting to see if our young people are going to respond. May she not have to wait until her heart is sick with longing. Stop right now, and look over your possessions, and then give a "shower" to Mrs. Middleton that will both surprise and delight her. Send some music or game which you really prize and you will realize something of the joy and blessedness of giving. Our young people are so generous and lovable that we know they are going to respond promptly to this appeal. Some time soon we are going to have Mrs. Middleton tell us about their gifts.

DON'T FORGET THE "YOUNG CHRISTIAN WORKER."

At our recent annual meeting in Vicksburg, when Miss Estelle Haskin spoke in behalf of the Young Christian Worker our women responded enthusiastically to her appeal for a doubling of the subscription list in this, as well as other Conferences. In fact, Mississippi more than doubled the number of her subscribers; or, to be exact, 535 new subscriptions were promised Miss Haskin. How many of the women have already presented this matter to their auxiliaries and secured the number pledged from that particular place? If you have neglected this privilege, do get busy now before you have lost the joy and inspiration of the meeting. Let us see how many of these 535 can be reported at the end of our first quarter. Whatever we are going to do should be done ere the quarter passes away, for it is so important to get a right start in the beginning of the year. The plans and pledges for the year are made at these annual meetings and we should lose no time in carrying out the same. If you do it now it gives you more time throughout the year for other plans which may come to you, and no right-thinking Christian woman wants to turn down any appeal made to her auxiliary for the advancement of the Master's work.

WESLEY HOUSE PLEDGES AGAIN.

Just a few words to remind you that the first quarter is fast drawing to a close and whatever you are going to do for our Wesley Houses must be done quickly. You surely do not want the work in either place to suffer and you know it will, for you heard of the urgent needs in both homes. It is our privilege to supply the funds to meet these crying necessities, so let us not be slow in forwarding the same.

Giving to the Lord is a part of the service which we should delight to render unto him, and the motive back of it all should be sacrifice and love for Christ. Remember for our sakes he became poor that we through his poverty might become rich. With our hearts full of love, giviug will be a matter of gladness and delight and there will always be some way opened to give to every need. If we sow sparingly we shall reap sparingly, and if we sow bountifully we shall reap bountifully.

THE COUNCIL DAILY.

No member of the Missionary Society can afford to be without the Council Daily this year. You need it and it needs you, so send your subscription NOW to Mr. John Hancock, care Foote & Davies, Atlanta, Ga. The price is twenty-five cents.

THE QUARTERLY EXECUTIVE MEETING.

Do not fail to hold the auxiliary executive meeting. We wish we could indelibly impress these words upon the heart of every auxiliary president.

With the March meeting the quarter closes. Let every auxiliary president hold an executive session at the close of this meeting and have reports made before leaving the place of meeting. The blanks for these reports will come from the different Conference officers to all auxiliary officers except the Corresponding Secretary and Treasurer, each of whom will obtain these from the Record and Report Books. This meeting will save each officer much trouble in obtaining data for her report and will insure completeness and uniformity in the reports. They will be ready on time, too.

TO THE WOMAN'S MISSIONARY SOCIETIES.

Dear Sisters: There is no greater missionary work than that of feeding, clothing, educating and training orphan children for God and his kingdom. In the definition of pure religion given in James 1:27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," the word "visit" means to comfort, sustain and to help. This is certainly missionary work.

We have in the Methodist Orphanage, Jackson, Miss., 224 parentless children who are depending upon us to give them food, shelter, education and Christian training. It takes, on an average, about $10 each per month to care for them. Will not your Society make a monthly pledge of some amount to help us meet this great responsibility? In addition to the money, which we need most of all, we need clothing for children of all sizes and ages. Some of the societies are supporting one and some two orphans in the Home at the present time. We need others to join in this good work. We shall be glad to furnish the name and measurements of any child selected by your society. May we count on you?

For further information, address

J. B. RANDOLPH,
Supt. Miss. Orphans' Home,
Jackson, Miss.

We take pleasure in publishing the above letter in our department, but regret that we have not space to comment at length upon it. We recently visited our Orphanage and had the needs so deeply impressed upon our heart, not from anything Brother Randolph said. That was not necessary. We have a pair of good eyes and we used them, too. Would that every Methodist woman in our Conference could visit this institution! The purse-strings would surely be loosened and our silver would flow into its treasury, and joy would be ours that we had some part in feeding his lambs. There is no reason for any woman to say she doesn't know just how to help, for those little children have the same needs, desires and longings that our own have. Brother Randolph is doing a splendid work, but he simply cannot do it without our co-operation.

The Church has placed this responsibility upon us—are we going to shirk it? How can you face your Master at the judgment bar if you have neglected one of these little ones, so precious in his sight?

Women Once Invalids

Now in Good Health Through Use of Lydia E. Pinkham's Vegetable Compound. Say it is Household Necessity. Doctor Called it a Miracle.

All women ought to know the wonderful effects of taking Lydia E. Pinkham's Vegetable Compound even on those who seem hopelessly ill. Here are three actual cases:

Harrisburg, Penn.—"When I was single I suffered a great deal from female weakness because my work compelled me to stand all day. I took Lydia E. Pinkham's Vegetable Compound for that and was made stronger by its use. After I was married I took the Compound again for a female trouble and after three months I passed what the doctor called a growth. He said it was a miracle that it came away as one generally goes under the knife to have them removed. I never want to be without your Compound in the house."—Mrs. Frank Knobl, 1642 Fulton St., Harrisburg, Penn.

Hardly Able to Move.

Albert Lea, Minn.—"For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them."—Mrs. F. E. Yost, 611 Water St., Albert Lea, Minn.

Three Doctors Gave Her Up.

Pittsburg, Penn.—"Your medicine has helped me wonderfully. When I was a girl 18 years old I was always sickly and delicate and suffered from irregularities. Three doctors gave me up and said I would go into consumption. I took Lydia E. Pinkham's Vegetable Compound and with the third bottle began to feel better. I soon became regular and I got strong and shortly after I was married. Now I have two nice stout healthy children and am able to work hard every day."—Mrs. Clementina Duerring, 34 Gardner St., Troy Hill, Pittsburg, Penn.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

From the Field

Sardis Ct., N. Miss. Conf.

Dear Dr. Meek: Mr. Narcissus L. Dorr, who was one of our oldest and best members at Davis Chapel, died on March 4, 1916, and was interred in the Davis Chapel Cemetery on March 5, 1916. The funeral service was conducted by his pastor, Rev. W. D. Bennett. He had lived in this neighborhood for a half century, and was an official member of the Methodist Church for more than thirty years. He leaves a large circle of relatives and friends to mourn their loss.

The work is moving along fairly well on the Sardis Circuit. This is a choice people among whom we dwell and with whom we work. There are no better neighbors anywhere than there are in this community. They are certainly kind to the preacher and his wife. There are three very live Sunday schools on the work. The one here at Davis Chapel is progressing splendidly under the leadership of our superintendent, Mrs. Marie D. Hay, who is an untiring worker.—(Mrs.) W. D. Bennett.

Minden, La.

Dear Mr. Editor: Since the installation of Rev. W. Winans Drake as pastor of the First Church here, I have suppressed certain impulses which have taken hold of me from time to time, until I could get all my bearings, or certain representations and beliefs which I have taken the liberty to force upon the good Methodist people of Louisiana, through your very valuable medium.

In the first place, I want to say that lawfully I am an Episcopalian, but that socially, I am a Methodist, so to speak. This confession should enable me to give an opinion free from bias or prejudice.

I rarely ever miss a sermon of Mr. Drake's, and I want to go on record in pronouncing him the most capable, attractive, and resourceful minister who has filled any pulpit in Minden for thirty years, and I have heard them all—I make it my business to do so. His head, heart, and brain is an irresistible trinity that makes his accomplishments a shining certainty.

I trust that some educational institution, having the authority to do so, will find him out and create him a D. D., and that "the survival of the fittest" will end in his conservation to the bishopric. Let the State push the good work along.—J. J. Holmes.

Wheeler Circuit (North Miss. Conf.)

Our first quarterly conference, which met at Lebanon, Miss., on March 3, was a good one, notwithstanding the inclement weather and muddy roads. Our new presiding elder, Rev. T. H. Dorsey, rode horseback fifteen miles over muddy roads to reach it, and he won the hearts of the people and delighted us all with the magnificent sermon he delivered, and the able manner in which he handled the business of the conference. Brother Boggs, a former pastor of Wheeler Circuit who is now on Booneville Circuit, was a welcome visitor. Our second quarterly conference will be held at Mt. Zion. We are tearing down our church in Wheeler, in order to build a better one. We hope to get it built and painted in time for our revival meeting, which will be held here, either in August or in September. We have had much sickness in our home this winter. Two of the children had pneumonia and all the rest had la grippe. Consequently, I have not been able to look after all the interests of the church yet, as a pastor should; but I am thankful to say good health prevails once more at the parsonage, and I hope to be more active in the work. We have a good, loyal people here, and are praying and working for a great year in the Master's name.—W. T. Bazzel, P. C.

IN MEMORIAM.

One by one the members of the Militant Church are translated to the Church Triumphant. "One star differeth from another star in glory," and the passing of MARY ELIZA MEEK adds another star of the first magnitude to that galaxy of stars in the heavenly firmament. She was the daughter of Humphrey and Rebecca Williamson, and was born on July 8, 1827, at Montgomery, Ala. Among the many citizens given by Alabama to Mississippi none were truer to home, country, or Church than this gracious lady. She was a splendid type of the converts that the old-time camp-meetings gave the Church, for, converted at the early age of eleven while attending a camp-meeting, she remained true to her Lord unto the end. During my happy quadrennium at Bay St. Louis from 1892 to 1896, her home was a haven of rest to this pastor. There, in consultation with her, many church problems were solved.

She was one of a quartette of workers, the giving of whose names will recall faces and characters whose godly influence abide in the hearts of the people of that beautiful little city by the sea—Turner, Joyner, Sadler, Meek. In the light or in the shadow, these four never wavered. My ascended friend was a veritable pillar of the Church. Always constant at the church services and alive to its every interest, she was ever a help and inspiration to her pastor. She was twice married: to William H. Fatheree on Jan. 12, 1851, and after his tragic death in the battle of Vicksburg, May 20, 1863, she was again married to Dr. W. H. Meek on Aug. 31, 1870. She was a resident of Bay St. Louis from 1884 to 1904, when she went to spend the evening of her life with her daughter, Mrs. L. D. Lindau of New Orleans. Here she united with the First Methodist Episcopal Church, South, more familiarly known as the old Carondelet Street Methodist Church. Her last pastor was Dr. S. H. Werlein, whose family has been connected with that city for upward of three generations. The surviving children of her first marriage are M. Fatheree, Greenwood, Miss.; Mrs. W. E. Courts, Cary, Miss.; Mrs. M. E. Joyce, Jackson, Miss.; Mrs. E. W. McAtee, Bolatusha, Miss., and of her second marriage—Mrs. John Osoinachof, Bay St. Louis, Miss., and Mrs. H. E. Bates, Mrs. L. D. Lindau, and Mrs. L. Stringfield, all of New Orleans. Sister Meek passed to her eternal reward on Dec. 3, 1915, and was laid to rest at Bay St. Louis on Dec. 6.

"Now the laborer's task is o'er,
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in thy gracious keeping
Leave we now thy servant sleeping."

NOLAN B. HARMON.
Magnolia, Miss.

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Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

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PONTOTOC, MISS.

Dear Dr. Meek: The Ladies' Aid Society of the Pontotoc Church, which paid $2600 on the new Methodist Church here, has inaugurated a campaign to build a much needed parsonage and its members have taken the initiative in raising the money for it. Last Sunday the President of the Society announced that a meeting which would be a praise and thanksgiving service would be held in the ladies' parlor and that a thank offering from the ladies would be taken to fill out the first $100 for the new parsonage. The offering in cash, together with subscriptions received, amounted to $45, and this, added to what they already had in hand, amounted to $110. This greatly encouraged the ladies and they appointed a committee of three, namely, Mrs. J. W. Bell, Mrs. Stella Hermon, and Miss Ellen Carr, to work in harmony with the official board in soliciting funds for the enterprise. Now, if the men are as much interested in the work as these women are, there will be a nice, new parsonage standing beside the beautiful, new church by the last of this year. To say that the parsonage is needed in Pontotoc would be a superfluous statement. But this congregation has done well, for with scarcely 200 members they have built and paid for a splendid modern church in the past few years. As the pastor, I heartily commend the spirit, zeal, and courage of the Ladies' Aid Society and bespeak for them the hearty support and co-operation of the congregation. I accepted a pressing invitation to be present at the meeting, which was full of interest from start to finish. The optimistic spirit of the President, Mrs. W. L. Wilson, was catching and the enthusiasm grew to a climax in the appointment of the committee to solicit funds. This first special meeting in the interest of a new parsonage is a prophecy full of encouragement for the work of the year.

W. M. YOUNG, P. C.

WHY SUFFER?

Rheumatism is very annoying and at times very painful, and yet a great many who are suffering from it in one form or another are neglecting its treatment. Rheumatism, if allowed to go on unchecked, becomes a very serious disease, and in many cases results fatally. Put an end to your suffering at once by taking "RENWAR." Write to the Warner Drug Co., Nashville, Tenn., for proof that "RENWAR" is the one remedy that will positively give relief from Rheumatism. It is sold on a money-back guarantee of satisfactory results. Sold by drug stores at fifty cents per bottle or direct, postpaid, upon receipt of price.

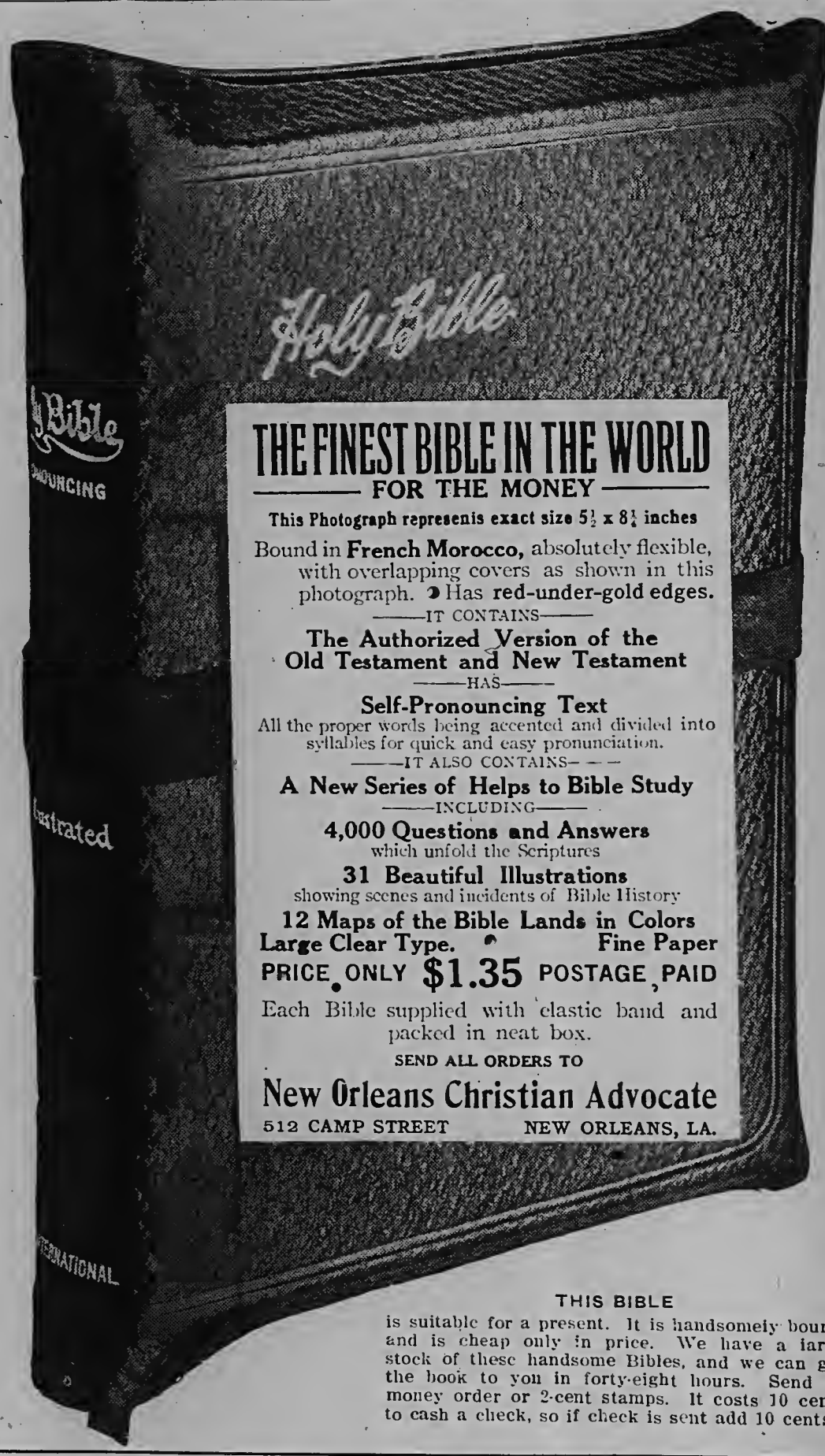
BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will convene at Summit on the afternoon of April 18, at 2:30 o'clock. It is expected that all the pastors, local preachers, charge leaders, and delegates will be present for the opening session. It is very important that the pastors send me the names of delegates as soon as possible so that I may have the roll of members complete before the conference opens. These brethren will do me a great favor by attending to this matter at once. You will also please to send names of delegates and others to Brother Thomas so that he will know just how to arrange for our entertainment. Summit will do the right thing if you will do your part in helping Brother Thomas in knowing just who will be present.

It is my earnest desire to have a full attendance, and the very best conference of the four during the time of my incumbency on the district. The committees will be announced later. We will have reports as to results of the educational campaign. Let all the brethren be prepared to give an intelligent statement of the situation in their charges.

Let us labor and pray to have a successful and spiritual conference.

ROB'T SELBY, P. E.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There is a law behind the words of law, and that is the law which the spirit of the law imposes upon the spirits of men.—Bishop Boyd-Carpenter.

"The historic Munroe house, facing the scene of the battle of Lexington, has been purchased by a public-spirited citizen and will be restored so as to insure preservation."

"Every man owes it to God and to all other men to use his little knowledge as truly as a genius is bound to use his genius."

BEST TREATMENT FOR CATHRRH

REMOVE THE CAUSE

Specialists in Catarrh troubles agree that it is an infection of the blood. Once you get your blood free from impurities—cleansed of the Catarrhal poisons, you will be relieved of Catarrh—the dripping in the throat, hawking and spitting, raw sores in the nostrils, and the disagreeable breath. Don't suffer with Catarrh—it is not necessary. Write the Swift Specific Co., Dept. Z., Atlanta, Ga., for free expert medical advice and take S. S. S. at once.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3136.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 30, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

A SPLENDID BENEFACTION.

A few days ago Mrs. John Dibert, of New Orleans, communicated to the Hon. Harold W. Newman, Commisloner of Public Safety, her purpose to contribute $200,000 for the establishment of a tuberculosis hospital in this city, to be named for her husband, the late Captain John Dibert. Of this donation, $50,000 is to be used for the construction of such buildings as may be necessary to start the work of the institution, and the other $150,000 is for endowment. The only conditions imposed are that the city of New Orleans shall provide a site for the hospital and contribute $10,000 annually toward its maintenance, which terms, it is stated, will be readily accepted.

Captain Dibert, for whom this projected tuberculosis hospital is to be named, was for many years a prominent New Orleans business man. He was born in Ohio in 1844 and came to the Crescent City in 1870, where he remained until his decease. He was largely engaged in the lumber industry, and is said to have contributed substantially to the development of the State of Louisiana. He was a capable financier and acquired large wealth.

Since her husband's death two year's ago, Mrs. Dibert has been a generous giver to various benevolent enterprises, having probably donated, in an unobtrusive manner, before her latest gift something like $200,000. This last noble benefaction is a fitting crown to her worthy contributions to philanthropic causes, and it scarcely needs to be said that it will be a great blessing to suffering humanity, perhaps for all time to come.

It is stated that the site that the city will donate for this new institution is at the juncture of Tulane and Carrollon Avenues. When the work on the buildings will start is not yet known. Mr. Newman is quoted as having said that before their construction is begun, modern tuberculosis hospitals in various parts of the country will be visited, in order that they may be made up-to-date in every particular.

A MEANINGFUL MESSAGE.

The article which we are carrying this week from the accomplished pen of Rev. J. C. Park is well worth reading and meditating upon. It is quite true that it takes a large task to arouse and enthuse a people. Let us cease to apologize for the small, meager things that our congregations are doing and lift higher the standard to be attained. We have in the course of our ministry known very few persons who we thought were giving or working to the point of real sacrifice.

We heartily endorse all that Brother Park has said concerning both Grenada College and Emory University. Neither of these institutions can well afford to wait for assistance under the existing conditions; nor is there any need that either of them should do so. There is no conflict between their interests. Bishop Candler, Emory's distinguished Chancellor, emphatically asserted while recently at Jackson that our new University has no purpose to compete in any way with any of our colleges—on the contrary, one of its chief alms is to strengthen and help them. Emory wants no students in Mississippi to take their college course outside of that State. It is only when they need the services of a university that she would have them enter her classic halls. There should be no clashing between the campaign in her behalf and that in the interest of Grenada College. Both should be on the hearts of all our pastors and Methodist laity in North Mississippi. That those directing these movements will understaud one another and that any possible friction will be carefully avoided, we do not at all doubt. We are deeply interested in both undertakings, and are ready to do all in our power to promote the success of each.

Let our preachers open the way for Brothers Jaco and Selby to enter their charges and lay the causes which they represent upon the hearts of the churches that they serve. Do not be afraid to do this, brethren. No other interests in Southern Methodism are more important than these. We were surprised when recently in Jackson to learn that Brother Jaco was not finding an open door everywhere, as ought to be the case. The work that he has in hand **is our work**, and he is entitled to the hearty co-operation of each and all. And the same is true as to Brother Selby.

Let our presiding elders and pastors, without exception, rise to the height of the great responsibilities and opportunities that are now upon us in connection with these two institutions, and lead the way in arousing the membership of our churches to do something creditable toward placing them upon a safe and efficient basis. And, as Brother Park has suggested, this effort will not only be a blessing to our schools, but also to every congregation that exerts itself in their behalf.

OTHER THINGS THAN MONEY TO BE CONSIDERED.

The Baptist Record (Jackson, Miss.) of March 23 says:

"The editor of the Watchman Examiner, who was present at the Panama Conference, writes thus of the efforts there to unite the denominations. The stock argument is: 'We have gotten together in business; why cannot we get together as churches?' The argument utterly disregards principles and makes a god of economy. 'Repudiate principles if necessary, but save dollars in administration,' seems to be the slogan. No sensible man believes in waste, but hot indignation possesses our soul when men call the doctrinal questions that separate great denominations 'mere whims.'"

We most heartily concur in the view set forth in this utterance. To us few things are more strange than some of the claims that we now and then see made in behalf of Church union. We have sometimes noted the statement that there should be only one Christian Church in any of the great countries where foreign missionary work is being done, and the assertion is not infrequently made that Church unity would solve most of the perplexing problems of this turbulent age. For instance, it is suggested in the address issued by the recent (officially unauthorized) Conference on the Union of American Methodism, held at Evanston, Illinois, that many of the deplorable ills of the times, including perhaps even the great war in Europe, are due to a lack of oneness among the various religious denominations, and that we are "doubly called to consider the question of Christian unity in the interest of international peace."

Does the logic of Church history support this view? We do not think so. The Church was one in the beginning, and yet when it came in contact with the paganism of the Roman Empire it soon became corrupted. It was a State Church which had been well-nigh universally prevalent in the British Isles that had lost its vital power and was letting things go to wreck and ruin when John Wesley appeared on the scene. The Lutheran Church has been largely dominant in Germany, and yet the religion of that country became too attenuated and weak to keep it from plunging more than half of the world into the most colossal war of all the ages. It was a single Church that permitted the true religion to wane and largely perish in France, thus paving the way for the Reign of Terror, which was preceded by a reign of infidelity. One Church has been dominant in Spain, Portugal, and Central and South America, and behold the deplorable results!

We believe in sane and helpful co-operation, within reasonable limits, among the orthodox, evangelical Protestant Churches; but that Christianity would be advantaged by having them all, or a majority of them, blended into one in China, or Mexico, or Brazil, or in the United States, or anywhere else, we are by no means convinced. If they could be thus united, we are not sure but that it would be but to march around in the same circle of failure that other ecclesiasticisms have trodden in the past, thus making history repeat itself.

For our part, we believe in the preservation of Methodism in our own and in all other lands. We are not yet ready to admit that denominationalism is more of an evil than it is a blessing. We are inclined to believe that it came in the providence of God, and that it is being used by Christ for the upbuilding of his kingdom. Certainly within recent centuries Christianity has won its noblest triumphs where it has had sway. We are becoming more and more convinced that the type of Christianity that we set up is a thing of greater importance than the extent to which the missionary operations of the so-called Christian nations are carried. A superficial teaching of the Gospel of Christ will fail everywhere in the future, as it has done in the past, and as it is doing now

"To soothe the pains of the prostrate is better than to share the splendor of the mighty."

THE PULPIT.

"The pulpit, therefore (and I name it filled
With solemn awe, that bids me well beware
With what intent I touch that holy thing)—
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support, and ornament of virtue's cause.
There stands the messenger of truth. There stands
The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him, the violated law speaks out
Its thunders, and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect."

—Cowper. "The Task."

THE FELLOWSHIP OF PRAYER.

The religion of Jesus Christ is the only religion that makes it possible for obscure folk to be in the mighty fellowship of the great. This truth is emphasized by Dr. J. H. Jowett in the following striking way: "By prayer I can have a share in the work of the preacher, and help to wing his words with the mysterious power of the Holy Ghost. By prayer I can visit the lonely missionary, and even though I remain at home I too can be a worker on the foreign field. By prayer I can visit thrones, I can sit in cabinets with statesmen, I can go into the editorial office and influence articles in the daily press. What a privilege, then, is mine, and also what a solemn duty!"—Methodist Recorder.

THE SPIRIT OF THE METHODIST PIONEERS.

The following, from the pen of Dr. William H. Milburn, describes the spirit in which the pioneers received their appointments:

"The last scene of the Conference is one peculiarly touching and solemn. A hundred men, many of them married, have surrendered their right of choice, and placed their lives and fortunes, under God, at the disposal of a single man—the Bishop. He, with the wisdom of an overseer, with the simplicity and sincerity that spring from the abiding consciousness that his motives and decisions are ever in the great Taskmaster's eye, and with all a father's tenderness for the preachers and the people entrusted to him—he has cousidered the claims of the men and of the work, and is now to read the weighty decision. At his word they are to go forth to their fields of duty and of danger, accepting his arbitrament as the interpretation of Providence. Whither they are to go they know not, nor what shall betide them; only of this are they persuaded—that a life of voluntary poverty and harship awaits them, and probably a home in some pestilential river bottom, or in a region where fever stalks as a strong man armed. Nevertheless, the love of Christ coustraineth them, and they 'count not their lives dear unto themselves so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God.'"

"How do you like your appointment?" inquired a brother of one of the pioneers when the appointments were read out. "Very well," he replied; "yet I cannot help thinking that the cold mountainous region, its proximity to the lake, the extensiveness of the charge, and the weight of its responsibilities, will have a very bad effect on my already wretched health. Indeed, sir, I expect to lay my bones upon old Ticonderoga Circuit before the end of the year."

His fears were not groundless, for that proved to be his last appointment. Hundreds of preachers went to their difficult fields of labor in the same spirit, as the following will show:

"After a stirring sermon at an Annual Conference by Rev. H. B. Bascom on Missions, the presiding Bishop asked for volunteers for the then distant wilds of Missouri and Texas. At first there was no response; but at length there arose from near the altar an aged man. He tottered up the steps and presented himself to the Bishop, saying: 'I will go.' He had passed his three score years and ten, and had been a pioneer preacher in the wilderness of Kentucky and had opened the first academy of learning in the great valley. It was the venerable Finley. A number of the young preachers then offered themselves, and the bones of some of those young men lie bleaching on the plains of Texas and Missouri, but their ranks have been filled and the Gospel is now proclaimed all over the West and South."

The pioneer preachers were noted for their punctuality in filling their appointments. An old preacher gave Dr. Milburn this advice when he was beginning his career as a preacher: "Billy, my son, never miss an appointment. Ride all day in any storm, or all night, if necessary; ford creeks, swim rivers; run the risk of breaking your neck, or getting drowned, but never miss an appointment, and never be behind the time."

It was during recent years, I believe, that a request came to the Bishop at an Annual Conference: "Send us a man who can swim." "What do you mean?" inquired the Bishop. "Why, the last man we had, in order to keep an appointment, had to cross a fierce, rushing stream, and he was drowned. Send us a man who can swim."

Rev. Richmond Nolley was found frozen to death on his route to fill an appointment. He died on his knees.

It was Bishop Janes, I believe, who stated that during a period of thirty years he had appointed ten thousand preachers to their work, and out of all that number only one man refused to go.

A friend, observing the feeble condition of Whitefield, said: "Sir, you are more fit to go to bed than to preach." To which Whitefield answered, "True, sir," but, turning aside, he clasped his hands together, and looking up said: "Lord Jesus, I am weary in Thy work, but not of Thy work. If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal Thy truth, and come home and die."

He went and preached for two hours, which was his last sermon.

We honor the memory of these self-sacrificing men of God, and let us pause and ask: Why all these records of voluntary harships and sufferings?

Why did these men gladly deny themselves all the comforts of a home, and spend their lives traveling through forests, mountains and wilderness, and suffer such privations and hardships? Was it for fame or wealth? We know it was for neither. They could truthfully sing:

"No foot of land do I possess,
No cottage in the wilderness—
A poor, wayfaring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain."

This is the true explanation of such lives. Nineteen hundred years ago there trod this earth One who lived altogether for others, who "had not where to lay His head," and gladly suffered persecution and death, that others might have eternal life.

The pioneer circuit-riders caught the spirit of their Master, and "counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God."

Ford, Va. H. H. SMITH.

SOME RED-FIGURE DATES.

Life is a calendar. Every date has its duty—every day is a dare to life-genius and life-energy. But, there are red-figure dates in the calendar of life, which mark high days of opportunity and obligation—not hol-i-days for recreation and rest, but HOL-Y-DAYS for special sacrifice and service.

Such a day has dawned for Methodism in North Mississippi. Its Board of Education anuounced its breaking in its last annual report, saying: "We believe that the hour has struck when we should do large things for the education and Christian culture of our young women. * * * We therefore recommend that we undertake to raise, at the earliest possible moment, $50,000 for GRENADA COLLEGE." The Conference unanimously accepted the recommendation and accentuated its earnestness by subscribing nearly $20,000 on the spot.

The Board further recommended the launching of a campaign for the New Law School at Emory University, situated in Atlanta.

The Board said: "Inasmuch as it is proposed to name the law school of Emory University THE LAMAR SCHOOL OF LAW after Mississippi's great lawyer and statesman, we recommend that, jointly with the Mississippi Conference, a campaign be launched to ereet a building for this department bearing this name." A plan was suggested for the joint service of the two Conferences, and both Conferences stand committed to the enterprise.

This writer was glad, hilariously glad! It was the call of our people to a larger vision and to an undertaking which would seem worth while. A conviction has been growing stronger with me that the North Mississippi Conference is dying for the lack of an undertaking big with importance. We have been doing small things in a small way until our people have begun to feel secure in soul against any movement which would require large sacrifice or wearing service.

In many quarters, pastors have resisted the increase of financial responsibility until laymen think it one of the functions of the ministry to protect their purses. Under this regime our CONNECTIONALISM will suffer, if not die. Congregations will grow more selfish. Pagan individualism will triumph over our Christian collectivism.

We need the inspiration caused by a big issue, the awakening effected by a big idea, a clarion call to some great purpose which will wake dull men, make lazy men unhappy, and stingy men miserable.

The best and biggest thing that a Mississippi Methodist preacher can do is to open wide the channels of opportunity to the representatives of these enterprises and throw themselves into the current to rescue a drifting Church.

Co-operate with Brothers Jaco and Countiss! Let's put Grenada College on the hearts of our people and give them a full opportunity to shoulder this burden, that they may discover themselves in this high service.

Enter vigorously into the campaign for Emory University! It will be a small thing, if we only raise the money to erect a building. We are in the first chapter of a new volume in Methodist Educational Achievement. The character of the volumes following will be determined by the record we make now. The educational structure of Methodism is threatened. The success of our University enterprises will determine our educational destiny. We need the force of a great educational campaign, in order that in this period of the development of a new educational policy we may make ourselves and the future secure.

Sardis, Miss. JOHN C. PARK.

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AN OPPORTUNITY FOR LOUISIANA.

Dear Dr. Meek: This paragraph in a recent issue of the Advocate attracted my attention: "Polygamy is practiced in the Philippine Islands." Why not add, "as well as in the United States?" Statistics taken from The Cosmopolitan tell us that eighty years ago the proportion that Mormons bore to this country's population was about one in 1,125,000; at present it stands about one in 125. A pretty fair increase!

Samuel Fallows, in his book, "The Mormon Menace," says: "Mormons themselves, through their official organ, claim from 1100 to 1500 converts each year from the Southern States alone. This is one of our national problems." Congress may propose amendments, or may call conventions to propose amendments, if the Legislatures of two-thirds of the several States ask for it; and amendments made by Congress or by such conventions are valid as parts of the Constitution when they are ratified by the Legislatures of three-fourths of the States, or by conventions in three-fourths thereof, as either method may be proposed by Congress.

A resolution for such an amendment has been passed by the Legislatures of 35 States, namely, New York, West Virginia, Delaware, Missouri, Maine, Iowa, North Dakota, New Jersey, North Carolina, Pennsylvania, Minnesota, California, Washington, Arkansas, Georgia, Nebraska, New Hampshire, Ohio, Oklahoma, South Dakota, Montana, Texas, Vermont, Colorado, Kansas, Tennessee, Wisconsin, Indiana, South Carolina, Connecticut, Michigan, Maryland, Oregon, Illinois, and Massachusetts. Louisiana is the only State whose Legislature meets during the remaining part of this year, and it would seem to be our opportunity to do our part toward the solution of this problem Two years ago I wrote letters to eight different members of our Legislature, sending each a copy of the resolution passed by the other States, asking them to take steps in the matter, and was not even shown the courtesy of a reply. This might have been otherwise, if I had been a prospective VOTER, and my object in writing this article is to place the responsibility where it belongs. Will the MEN of this State let this opportunity of making Louisiana the thirty-sixth State necessary to secure this amendment pass by unimproved? Women citizens may ask, and ask only, to be ignored or denied; but when men ask they generally receive attention, or know the reason why.

Forms of resolutions and literature giving information will be furnished to any who may be interested upon application to me.

Ruston, La. Mrs. A. C. McKINNEY.

WHITHER ARE WE DRIFTING?

Dear Dr. Meek: Here is something which I think is pertinent at this present time. I give a part of the report of the Committee on Evangelism, at the last General Conference:

"As a distinguished speaker has said on the floor of this Conference, 'We go forward by turning backward.' In one of our Conferences great revivals have followed the general circulation among the preachers of Wesley's Journal. Your Committee comes with no new thing, but a plea for a return to the old paths or the adaptation of the ancient things to the new times. The faith, the consecration, the holy living of John Wesley will produce the same fruits in the twentieth century that they did in the eighteenth."

This needs little comment. The preachers know what the ancient things and the old paths were. I doubt, however, if many Methodists know. A census was taken not long since in a congregation of Methodists, numbering between seventy-five and one hundred, as to how many had read a History of Methodism, and three answered in the affirmative, one of those being the preacher.

Such is the result of forgetting the "ancient things" and departing from "the old paths." Hear this same Evangelistic Committee again:

"We live in an age of luxury, and it is to be feared that 'softness and needless self-indulgence' is eating at the core of our life. Worldliness has poured in upon us, and we can scarcely doubt that we have members in our churches who know not their right hand from their left spiritually."

What an indictment, coming from the highest body of the Church! Instead of loosening the cords and letting down the bars, better catalogue the special sins that have brought this calamity upon the Church, and get back in the 'old paths' and call the Church back to holy living.

This same Committee says: "Mr. Wesley said that we were 'raised up' to preach a conscious salvation, and 'to spread scriptural holiness over these lands.' Again they say: "This is an age of doctrinal looseness and careless thinking. In the midst of theories and social uplift there is danger of forgetting the solemn words, 'Ye must be born again.'"

"Doctrinal looseness and careless thinking!" It looks like it. May something soon be done to stop this drift of the Church!

Meridian, Miss. D. S. HARMON.

AS TO LEAVING THE METHODIST MINISTRY.

From the Courier-Journal of March 9, we reproduce the following article:

As you have given some space recently to the news that one or two ministers had severed their connection with the Methodist Church to go elsewhere, may I ask brief space for a few items touching this Church which may be of interest to your readers? The passing of a few men from Methodism into other communions is no new thing. It has occurred time and again since God raised up John Wesley to preach "free salvation" in a parish as wide as the world. When these men have become honestly dissatisfied with our itinerant system and bring to a close the year's work to which they have pledged themselves, we wish them God-speed in their work. Methodism stands upon the position that every communion where the sacraments are duly administered and the pure Word of God is preached is a true Church of Christ. Mr. Wesley said, "I desire an alliance, offensive and defensive, with every true soldier of Jesus Christ."

But lest there be an impression abroad that many men are dissatisfied with our system we point to the fact that the accession of ministers from other communions is always larger than those who go from us. Almost one-half of the Protestant ministers in the United States are in the Methodist Church. The number of communicants in the Methodist Church in North America now number over eight millions. And this does not include baptized children. When it is remembered that at the close of the American Revolution Methodism was the weakest Church on the continent and that it now leads the next largest denomination by more than a million, and that its net gain last year was close to a quarter of a million souls, it can be readily seen that the drift of our ministry to other churches is inappreciable. It is true that the itinerant system bears heavily upon a minister and his family, but every man is supposed to understand its militant character when he enters upon it. And there can be no question but that the marvelous growth of Methodism has been largely due to this system, which enables the Church to maintain a high level of efficiency and spiritual life throughout its entire organization. A. P. LYON,

Presiding Elder Louisville District, Methodist Episcopal Church, South.

CHRISTIAN SCIENCE.

Mrs. Eddy, in Science and Health, speaks of the Apostles as "Jesus' Students." On pages 45 and 46 she says "Jesus' students did not perform many wonderful works until they saw Jesus after His crucifixion and learned He had not died."

"By understanding more of the Divine principle of the deathless Christ we are enabled to heal the sick and to triumph over sin." (Page 28, Science and Health.)

The Bible says, "Christ both died and rose" (Rom. 14:9. "Christ died for our Sins." "He died for all." (2 Cor. 5:15.)

On page 25 (Science and Health) Mrs. Eddy writes: "The material blood of Jesus was no more efficacious to clear us from sin when it was shed upon the accursed tree than when it was flowing in His veins as He went about His Father's business."

"We have redemption through His blood." (Eph 1:7.) "Whom God hath set forth to be a propitiation through faith in His blood." (Rom 3:25.) "The Church of God which He purchased with His own blood. (Acts 20:28.) "Unto him that loved us and washed us from our sins in His own blood" (Rev. 1:5.)

On page 34 (Science and Health) Mrs. Eddy speaks of the communion as a "Dead Rite." Jesus said, "This do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

Mrs. Eddy says (Page 25, Science and Health): "Our bread which cometh down from heaven is Truth. Our wine the Inspiration of Love."

Jesus said, "Take, eat, this bread is my body which was broken for you. Then he took the cup, gave thanks and gave it to them saying, Drink ye all of it, for this is my blood of the new testament that was shed for many for the remission of sins."

Mrs. Eddy, in speaking of the Holy Spirit, says: "In the words of St. John, 'He shall give you another comforter that He may abide with you forever. This comforter I understand to be Divine Science." (Page 55, Science and Health.)

"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:23.)

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." (Deut, 4:2.)

"Add thou not unto His word." (Prov. 30:6.)

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City." (Rev. 22:18-19.)

This message is sent forth in kindness, in love, and in the fear of God.

Tupelo, Miss. Mrs. JOHN M. ALLEN.

A SPLENDID VOLUME.

Says Dr. R. A. Meek, editor of the New Orleans Christian Advocate, of the new volume, "God's Estimate of Man, and Other Sermons," by the late Rev. W. C. Black, D. D., of the Mississippi Conference: "We do not hesitate to say that these discourses are of a very superior order. They are packed full of suggestive truths, which are expressed in simple but choice language. One cannot read them without being both pleased and profited. Few volumes of sermons that have been issued by our Publishing House will compare with this one."

The volume, which is a 12mo. of 204 pages, contains nine of the distinguished author's best sermons and addresses, together with an interesting Autobiographical Sketch. Price, postpaid, 75 cents. Send your order to Rev. M. M. Black, Canton, Miss.

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IS IT A CASE OF SELF-DEFENSE?

By the Editor.

The Rev. H. M. Blair, Editor of the North Carolina Christian Advocate, "rises" in the last issue of his paper to admonish the editors of Southern Methodism to let "Vanderbilt (University) and Vanderbilt sympathizers" alone and address themselves to the task of building up our two new Universities at Atlanta and Dallas.

As to the first part of his exhortation, it must be admitted that Brother Blair is quite consistent. He certainly has not **pestered** the Vanderbilt authorities and their sympathizers very mueh. In the course of the long-drawn-out controversy eoneerning the ownership and control of that institution about all that he did was to burst a small cap oecasionally, and if our memory serves us eorreetly, it has been some time slnee he did even that much.

Last summer, when the Vanderbilt managers were conduеting a vigorous eanvass to secure the patronage of the Southern Methodist Church and were making misleading and seductive representations to our young preachers and people, according to our recollection, not one word of remonstrance was heard from the Editor of the North Carolina Christian Advocate. On the contrary, **at that time he was carrying a conspicuous advertisement for Vanderbilt University.** We will not run the risk of ruffling the feelings of our brother by telling him what a distinguished citizen of his own State said about our Church papers advertising the institution on the Cumberland under the circumstances then existing. It is enough for the present for us to note the course that was then pursued by our eontemporary.

A few weeks ago The Vanderbilt Quarterly saw fit to refer to the work of our Educational Commission, reproduеing a long and misleading report that Dr. W. F. Tillett had made to the Vanderbilt Board of Trust whieh tended to place the Commission, and particularly its distinguished Chairman, in an unenviable light before the public, and several of our leading editors felt impelled by a stern sense of duty to diseuss the matter and point out the incorrectness and injustice of the venerable Dean's utteranee. Was Brother Blair among that number? If so, we overlooked what he had to say on the subjeet. Apparently it is not when the Vanderbilters speak, misrepresenting the facts and seeking to discredit the trusted leaders of our Chureh, that our brother "rises" to register a protest, but it is when some of the editors of Southern Methodism venture to take eognizanee of what the pro-Vanderbilters are saying and doing to the detriment of the Church that he manages to find his voiee and make objection.

Are we surprised at this remonstrance of Brother Blair? Nay, not so. We have heard it intimated for some time that he was **somewhat soft-sided toward the Vanderbilt spoliators.** We heard a gentleman who knows pretty well the status and trend of things throughout Southern Methodism say not long since that it was very generally thought that our brother is considerably under the influence of a certain person of Vanderbilt—trustee and "W. L. Watkinson" fame, who resides in the same town with him. It is often the case that mueh more is known about men than they are aware of.

Brother Blair's exhortation to the editors of Southern Mcthodism to get busy in behalf of our two new Universities is, we think, wise and timely. But we would respectfully suggest that his preachment in this respect would be likely to earry more weight with it if it were reenforced by a little praetice upon his part. As a matter of fact, we know of no other editor in Southern Methodism who has had less to say in the interest of these two institutions than our complaining brother in the Old North State. If he wants the rest of us to render a larger service in this direction, let him set us a shining example.

The Editor of the New Orleans Christian Advoeate has lately written two or three artieles pertaining to Vanderbilt University and the Church—not to "nag" anybody, but because he felt that the interests of the Church demanded that he should speak out. He believes that he has in hand the faets to sustain every statement that he has made, and he is not afraid to undertake to defend his positions in any proper forum. If Brother Blair had referenee to us in his remarks, we would respectfully request him to go further and point out **specifically** wherein what we have said was erroneous or hurtful to the Church.

It is easy enough for men to affirm that the Vanderbilt question has been finally disposed of; but, as a matter of fact, such deelarations are largely assumptions. Though not formally required to do so in the action taken at Oklahoma City, the Educational Commission will, from the very nature of the ease, have to submit a report to the next General Conference, and since that body will be untrammeled in its power by anything that has been previously done, the whole question, in this formative period of our new educational policy, will in reality be before it; so, not until it has acted, can it be aeeurately said that this vexatious question, in its various ramifications, has been definitely and conclusively settled. **If the will of the Church at large is permitted to govern in the matter, we have no doubt that the Educational Commission will be overwhelmingly sustained in what it has done.** But if the loyal element in Southern Methodism eeases to be watchful, while a "gumshoe" eampaign is carried on throughout the connection by the pro-Vanderbilt men, they may come much nearer manipulating our next general assembly than many imagine they can do. And so far as we are concerned, so long as we have reason to believe that such machinations are in progress, we expect to sound out such notes of warning to Southern Methodists as in our judgment we may deem advisable, and it will take a great deal more than the strictures of Brother Blair to constrain us to silenee—especially so, since it is our profound conviction that **any sort of nominal relation** with Vanderbilt University would exert a wellnigh ruinous influence upon the Church which we ardently love, and to which we have given our life. And we scareely think that Dr. Bradfield, Dr. Ivey, Dr. Lovett, Bishop Hoss, Colonel Reeves, or any of the other brethren who have lately felt moved to touch upon Vanderbilt matters in the public prints will be "shooed" into a state of complaeent quietude, if they should adjudge it needful to say something again, by this blast from the rusty bugle of our pacifist confrere.

One thing more we wish to say: We are not responsible for the question now at issue between us and the Editor of the North Carolina Christian Advocate. So long as he went his own way, we let him severely alone, **notwithstanding his Vanderbilt advertisement, etc.** But it was a little too much for us to submit to his emergence from mollycoddledom with a lecture on his lips to the other editors of Southern Methodism for not having been as colorless as he has in their editorial policies coneerning the Vanderbilt menace. Therefore, we have spoken.

OUR CHURCH AT AMORY PROSPERING.

Dear Dr. Meek: Our work at Amory and Nettleton is prospering. I held a meeting in Nettleton in January and eight joined our Church on profession of faith and eight went to the Presbyterian Church. On March 5 we began a meeting in Amory, assisted by Rev. G. A. Klein of Nashville, who did the preaching and conducted the meeting. He is an earnest, faithful preacher and has the happy faculty of putting the Church to work. The singing was led by Mr. P. M. Boyd, a soloist and a great choir leader. Mrs. Boyd is an accomplished pianist. They were assisted by the Wisdom sisters of Missouri. We had a truly great revival. The Church was wonderfully quickened spiritually. Seventy-two joined our Chureh on profession of faith and eighteen gave their names for membership in other Churches. Seven joined by letter. We have had 80 additions on profession of faith and 18 by letter since Conference. I have colleeted $308.50 on my Conference collections and have $175 in gilt-edge subscriptions. We have raised and expended on the parsonage $350. We had 343 at Sunday school in Amory last Sunday and 102 at prayer meeting Wednesday night. Everything is moving on nicely, and, "the best of all, God is with us." J. E. THOMAS.

Amory, Miss.

JACKSON DISTRICT NOTES.

The pastors of our district are doing faithful work. No revivals have yet been held, but during the first quarter 191 accessions were reported.

Rev. W. H. Lewis and his congregation, Capitol Street, are engaged in a personal workers' campaign, to be followed by a revival season, beginning March 29.

The assessments for the pastors at Yazoo City and Satartia have each been inereased $100 over last year.

Two Leagues, a Senior and a Junior, have been organized at Canton, and a Senior League has been organized at Camden.

The Canton Methodists, under the leadership of Rev. M. M. Black, have a movement on foot to enlarge their chureh to aeeommodate their thriving Sunday school; while the Methodists of Camden, where Rev. T. A. Ferguson is holding the fort, are enterprising a new house of worship.

Our church at Mendenhall wears a new eoat of paint, put on sinee Conferenee; and the pastor of that charge, Rev. W. B. Waldrop, has great opportunities opening up before him in looking after the interest of our church in the rapidly growing town of D'Lo, where one of the largest saw mills in the State is being built.

At the second quarterly conference of the Brandon and Pelahatchie charge, Rev. R. P. Fikes reported half of all Conference assessments not only subscribed, but collected and in the hands of the Conference treasurers, thus being the first to redeem a resolution passed at the District Stewards' meeting.

Rev. H. P. Lewis, Sr., is showing wonderful aetivities for a man of 80. On Sunday, March 19, he preached at Cayuga, which is eight miles from Utica, at 11 a.m., and again that evening at 7:30 at Utica.

Mrs. Sam Ewing, District Secretary of the W. M. S., has completed a tour covering 10 days, visiting Canton, Camden, Sharon, Vaughn, Thornton Chapel, and Madison, stirring up the pure minds of the women to greater zeal, and organizing some new societies.

Rev. H. P. Lewis, Jr., and wife celebrated the 15th anniversary of their wedding, March 21, by a trip to Utica, to the home of Rev. B. W. Lewis, whose home they visited on the day of their wedding.

The pastors of the district are taking hold of the Advocate Campaign with a will, and we do not expect to let up until we have all and more than the number of new subscribers allotted to us to bring up the circulation of the Advocate to 10,000.

ISOM, District Reporter.

HATTIESBURG DISTRICT NOTES.

Brother Terry and his people at Petal worshiped in their new church last Sunday. Though not completed, it is capable of use.

The handsome pipe organ at Main Street Chureh is drawing the crowds.

Rev. J. E. J. Ferguson is in his second year at Ellisville, and every interest of the Chureh is advancing under his earnest and skillful leadership —"Jim" makes things move wherever he goes. He is a specialist on several lines. The Sunday school is advancing by leaps and bounds. He is an expert church builder, farmer, hog-raiser, and is a good preacher. He is not quite as quiet as the fabled Sphinx.

The itinerant population of the Hattiesburg District has considerably increased since last Conference. Congratulations are due the parsonage families at Eucutta, Oloh, and Blodget. May God bless the babies! It is to be hoped that the salaries of these charges will be increased.

The Court Street meeting will begin next Sunday, March 26. Rev. W. B. Hogg will do the preaching, and Rev. J. S. Duke will lead the music. The pastor is confidently expecting a great season of blessing for the church.

The Hattiesburg District Conferenee will be held at Prentiss, beginning on April 5. Brother J. M. Lewis and his people are making big preparations for the occasion, and are expecting a great time.

In addition to his strenuous district work, our presiding elder has taken on potato raising as a side line. He has planted twenty-five bushels of seed potatoes. He is providing for the possible wants of his preachers. Kind of him indeed!

The good effects of their late meeting remain with the pastor and members of the Sumrall charge. The work prospers.

Mareh 25. T. W. A.

LAID TO REST.

Dear Dr. Meek: The funeral of Rev. H. R. Singleton, pastor of the Scruggs Memorial Church of St. Louis, was held from the home of Major D. M. Atkins at Arcadia, La., on Friday, March 24, at 3 p. m., the services at the house being conducted by Brothers Wynn, Means, Carter, and Foster, and at the grave, by Brothers Wynn, Ledbetter, Lutz, Snelling, and Vaughan. The interment was made in the family lot of Mrs. Singleton. Brother Singleton passed away in a sanitarium in St. Louis after an illness of two weeks. The services in St. Louis were more memorial than otherwise and were in charge of Dr. J. W. Lee, being participated in by several other ministers. Brother Singleton evidently did not expect to rally from the operation, for he wrote out full and explicit instructions with regard to the services both in St. Louis and at Arcadia, requesting that Dr. Lee and Dr. Wynn be in charge at each place, respectively. He was fully resigned and faced the future without a fear. A good man has left us.

Shreveport, La. JNO. F. FOSTER.

GEORGE W. ROGERS.

George Washington Rogers departed this life on February 6, 1916, in the home of his youngest son, J. J. Rogers, of Red Bay, Ala., at the ripe old age of 82 years, 9 months, and 13 days, having been born in the State of Tennessee on April 23, 1833. He was one of the pioneer citizens of what is now Prentiss County, Miss. He was the son of Zimrie Rogers, who moved from Tennesse to Mississippi in the year 1835 and settled in what is known as the Blythe's Chapel neighborhood. He grew to manhood in Prentiss County and in the year 1854 was happily married to Martha E. Bowlen of Marietta, Miss. Of this union were born nine children, five boys and four girls, three of whom preceded the father and mother to the eternal home above. The children who still survive are: Rev. J. H. Rogers, of Chelsea, Okla.; Rev. W. F. Rogers, of Sallis, Miss.; J. M. Rogers, of Booneville, Miss.; J. J. Rogers, of Red Bay, Ala.; Mrs. Anna Cunningham, of Booneville, Miss., and Mrs. Bettie Chase, of Booneville, Miss.

The subject of this sketch was first of all a man. He was content to live a plain, simple, unostentatious life, though for years during the active period of his long life he was recognized as one of the leading men of his community and county and served as postmaster and justice of the peace for a considerable period of time. He always took an active interest in the work of the Church, being at various times Sunday school superintendent, class leader and steward at old Blythe's Chapel Church. He was a stanch Methodist, being firmly grounded in all the cardinal doctrines of the Church. His father was a member of the Methodist Church and all of the children now living are faithful, loyal members of the same Church.

The writer of this sketch is one of a number of grandchildren who mourn the loss of their grandfather. Well do I remember my visits to his home during my early boyhood days. He was always kind and considerate, cordial and hospitable. The doors of his home were always wide open to any one in distress. His religion was a part of his daily life and he carried it into his business affairs. He was scrupulously honest and upright and at all times obeyed the Scriptural injunction and shunned the very appearance of evil. He sought not honor or fame, but lived a life of such usefulness to all with whom he came in contact that he was admired and respected by all who knew him. His earthly frame has returned to mother dust, his spirit has winged its flight back to the Creator who gave it life, and his work here on earth is done; but the influence of his godly, noble and upright life will continue to exert a force for good which can not be accurately estimated until the end of time when all shall be called to account for the deeds done in the body.

His mortal remains were laid to rest in the cemetery of old Blythe's Chapel Church by the side of the grave of his faithful companion, who was taken from him about two years ago.

He was faithful to God to the end and in his last hours gave evidence of the fact that he did not fear the journey through the valley of the shadow of death. Happy are they who die in the Lord!

His children and grandchildren, together with a host of friends, sincerely mourn his demise; but may we bow in humble submission to the great loving Father, who knoweth and doeth all things well! His grandson,

Madill, Okla. BEN F. ROGERS.

CADDO PARISH REMAINS DRY.

In the local option election held in Caddo Parish on March 21, the prohibitionists won by a majority of nearly 400. This means that, after having tested it, the splendid citizenship of that parish believe in outlawing the saloon. Methodists especially will rejoice in this outcome, since Centenary College is situated in Shreveport, Caddo's county-seat. We predict that if any people in Louisiana have since the last Democratic primary been led to believe that prohibition is a dead issue in this commonwealth they are destined to have soon a rude awakening. As some one has well said, "No issue is ever settled until it is settled right."

THE STYLES AT WASHINGTON.

Daisy Fitzhugh Ayres, the Washington correspondent of the New Orleans Times-Picayune, thus comments on the dress styles to be seen in fashionable circles at the National Capital:

"'Ladies are all wearin' knee dresses, ain't they, Mamma?' said a little Washington boy the other day, who had just been ushered into the dignity himself, of 'knee pants.'

"There's many a fatted calf now obvious, outside of the story of the Prodigal Son. At many of the best balls, with your gaze lowered, a feminine guest, from the absence of draperies upon her nether extremities, appears to be a child. You lift your eyes to the face above and find it belongs to the child's grandmother. Yes, dear Geraldine, even the most venerable goes naked and unashamed these days.

"There may be an occasional long tail hanging down in a sudden streak in the back, but without exception every ball gown is high to the danger point in front, jumping up suddenly over the instep in many cases."

CHIEFLY PERSONAL.

President R. E. Bobbitt writes that Rev. C. A. Battle, pastor of the First M. E. Church, South, of Baton Rouge, La., will preach the Commencement sermon of Mansfield Female College on Sunday, May 28.

Rev. R. P. Neblett, of Ripley, Miss., gave us on March 22 an additional club of 13 subscriptions (2 new and 11 renewals). Evidently Brother Neblett has lost none of his skill as a worker. He and Sister Neblett make a great team.

Rev. W. W. Drake, of Minden, La.; Rev. Robert Selby, of Brookhaven, Miss.; Rev. J. R. Countiss, of Grenada, Miss., and Rev. T. H. Lipscomb, of Starkville, Miss., are expected to attend the Educational Conference to be held at Birmingham, April 1-6. All of these brethren have places on the announced program.

Mrs. C. E. Wright, a leading member of our Church at Greenwood, Miss., writing under date of March 21, reported that her father, Dr. J. W. Price, was much improved physically and that he expected to take up his work at Lambert, Miss., again in a week or two. She, furthermore, stated that the Greenwood Church is delighted with its new pastor, Rev. J. A. Hall.

Dr. I. L. Peebles, of Wesson, Miss., brought us under renewed obligations last week for 2 new and 2 renewal subscriptions. This brings his total for the year up to 20—12 new and 8 renewals. Another good worker in the Advocate campaign is Rev. D. R. McDougal, of Kossuth, Miss., from whom we are still hearing. Brother McDougal's complete list for the year numbers 21.

Brother J. P. Rembert, of Longview, Texas, renews his subscription to the Advocate, commends our paper, and adds the following words: "My pastor and presiding elder over here say that it is time I was getting to be a Texan and ceasing to be a Mississippian." It is difficult to make a son of the Magnolia State forget her past glories, which not even the Empire Commonwealth of the Union can surpass.

A letter from Sister S. M. Thames, of Jackson, Miss., written on March 15, contained the following statement: "Mr. Thames had a severe attack of la grippe after his return from Conference, which has kept him very feeble, but he is now improving and gaining strength every day. He walks to church and back home without much fatigue." We trust that this noble veteran, than whom there is none more worthy, will soon be quite himself again.

Rev. R. E. Rutledge, of Vaughan, Miss., has brought us under obligation to him for a club of 9 subscriptions from his pleasant charge. He says: "Our most excellent presiding elder, Rev. Paul D. Hardin, recently came to our first quarterly conference, bringing sound counsel and some helpful preaching. The stewards manifested a liberal spirit. We are expecting a successful year, and already we are having accessions to the Church at the regular services."

Dr. E. B. Partin, of Chunky, Miss., writes: "We had Rev. Rolfe Hunt, of Hickory, Miss., with us on the third Sunday in February, and he gave us an excellent sermon. Dr. Hunt is principal of the Hickory High School, and one of our most effective local preachers. Brother Walters, the pastor of this charge, is endeavoring to make this a prosperous year in the Master's work. He has secured Rev. H. B. Watkins, of Meridian, to assist him in our protracted meeting in July."

After an illness lasting only a few days, Mrs. Martha Cleveland, a daughter of the late Dr. C. G. Andrews, of the Mississippi Conference, died at the home of her mother in Memphis, Tenn., on March 21, at 40 years of age. The body was carried to Flora, Miss., for interment. Mrs. Cleveland left a mother, two sisters, Misses Mary and Lucy Andrews, and two brothers, Dr. J. L. and Dr. C. G. Andrews, to mourn her departure. Dr. J. L. Andrews is Superintendent of the Health Department of the city of Memphis.

"HERNANDO DE SOTO,"

Judge Walter Malone's Great Epic Poem, Commended.

COL. M. W. CONNOLLY
Editor The News-Scimitar

"Malone's epic is unique in many ways. Written by a Southern man, native and to the manner born, it has compelled recognition. It is of epic stature and it deals not with the supernatural, but with historical subjects that are well authenticated. It is the first and only epic poem ever written in any language on the American continent. It is one of the only two epic poems ever written in the English language. It is the first epic poem written in nearly two and a half centuries, when Milton gave to the world his 'Paradise Lost.' It compares favorably with the world's great master efforts along the same lines, and it places the new world in the class exclusively hitherto filled by writers of the old.

This volume may be had of E. H. Clark & Bro., or A. R. Taylor & Co., both South Main Street, Memphis, Tenn. The price is $3, net.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right. We revise the dates once a month.

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Secular News

By R. E. Meek.

More than 323,000 persons are employed in factories in New Jersey.

The Panama Canal will be reopened on April 15 for the passage of deep draft vessels.

Japan has introduced a system of military education into the courses given in her colleges.

More than 20,000,000 tons of coal are produced by the Japanese from mines in Japan and South Manchuria.

Hon. Newton D. Baker, the present Secretary of War, who is forty-four years old, is the youngest member of the Cabinet.

In May there will open at Saranac Lake, New York, the first school in the world for the education of tuberculosis specialists.

Gen. Joseph Simeon Gallieni, the French Minister of War, recently resigned on account of ill health and Gen. Charles Roque was appointed as his successor.

The War Inventions Committee of France has accepted 317 devices to be used in facilitating the waging of war. Of these, 155 are considered of special value.

There are at least 350,000 cases of typhoid fever in the United States every year, and one-tenth of them prove fatal, while thousands of persons who recover from the disease are permanently injured.

The Gore resolution warning Americans off belligerent ships was defeated in the Senate on March 3 by a vote of 68 to 14, and in the House of Representatives on March 7 by a vote of 276 to 142.

Mrs. John E. Sloane, a daughter of Thos. A. Edison, gave birth to her first child, a son, on March 7. Mr. Edison is no doubt proud of his new grandson, as is usually the case with a grandfather.

A law will go into effect soon in St. Louis which will prevent negroes and white people from living in the same block. St. Louis will be the largest city in the United States to have adopted negro segregation.

A bill taxing war profits, which will be effective one year after the war, has been passed by the French Chamber of Deputies. It would be a good thing if an extra tax were placed on war profits by our Government.

Cardinal James Gibbons was in New Orleans several days last week, visiting relatives and meeting friends. The Cardinal is an annual visitor to the Crescent City, where he is well known and highly esteemed.

On Jan. 1, 1916, a report sent out by the Census Bureau called attention to the fact that the number of automobiles is increasing faster than the death rate for which they are responsible. This is very good news indeed for pedestrians.

There are three million Belgians now living on one meal a day, according to a statement made by Frederick C. Wolcott, who was sent by the Rockefeller Foundation to Belgium and Northern France, where he spent three weeks in investigating conditions.

A treaty between the United States and the Island Republic of Haiti, whereby the former is to assume a protectorate over the latter, was unanimously ratified by the United States Senate on Feb. 28. The Government of Haiti had already expressed its approval of the measure.

During the last air raid of the Austrians over Ferrara and Ravenna, two Italian cities, sweets were dropped by the airmen which, upon examination, were found to contain infectious germs. Fortunately none of the candy was eaten. Besides germs, the candy contained starch and sugar.

Hon. Charles W. Bryan, a brother of Hon. William Jennings Bryan, is a candidate for the Democratic nomination for Governor in the State of Nebraska. Mr. Bryan, however, is willing to quit the race if some other member of the party will volunteer to run and espouse the cause of prohibition in the State.

A bill has been introduced into Congress to appropriate two million dollars for the relief of the Polish people. We trust that the advocates of this measure will be successful in their efforts to bring about its passage, because the needs of the inhabitants of Poland are so great, and an obligation to help them rests upon us.

An Illinois man learned to read raised type after he had lost the use of his arms and was made blind by the accident. This man certainly deserves to be commended for his grit and resourcefulness. It was such a spirit as this that made Lincoln the great man he was in the face of the many obstacles which he had to overcome.

The battleship Kentucky, which came from Vera Cruz, Mexico, to New Orleans to be present at the recent annual Mardi Gras celebration held here, has returned to the port from which she came. She was ordered to make this move by Secretary of the Navy Daniels, the object being to give our troops in Mexico the use of her splendid wireless equipment. Before this order was given, the plan was to send the vessel from the Crescent City to Philadelphia.

It is a reflection upon the United States Government that, on account of the necessary expense attached to the work and the smallness of salaries paid, only rich men can think of entering the diplomatic service of our country. When poor men have had occasion to represent us abroad they have been laughed at by foreigners for the strict economy which they have had to practice. In order to be economical, the American people do not need to be stingy.

EMORY UNIVERSITY NOTES.

Atlanta Completes Her Campaign.

When Atlanta was selected as the site of Emory University, that city pledged itself to raise $500,000 for the institution. A note received from Bishop Candler states the whole of this amount is now practically in hand. Great is Atlanta! AND GREAT SOON WILL BE EMORY UNIVERSITY!

The L. Q. C. Lamar Law School.

We are glad to see such widespread interest in the matter. We believe it would be very easy to raise the sum of $50,000 for this purpose.

Let the Methodist lawyers of the Church, especially those of Georgia and Mississippi, take the lead in the matter of making contributions for the erection of a suitable building. If they will lead in the campaign, we feel sure thousands will join them in prompt and generous gifts.

Atlanta has pledged to raise $500,000 for the University and we hope the Atlanta lawyers will direct their gifts to the erection of the noble building which is proposed for "The L. Q. C. Lamar School of Law."—From the Wesleyan Christian Advocate, of June 4, 1915.

Atlanta lawyers have already given $25,000 to the Lamar Law School, one lawyer having given $20,000 to go to the endowment fund of this school. What will the lawyers of Mississippi do? Mississippi has been asked to raise $50,000 for the building which is to be the home of this department of the University. Any one wishing to contribute to this cause may communicate with Bishop W. A. Candler, Atlanta, Ga.; with Rev. Robert Selby, Brookhaven, Miss., or with the Editor of the New Orleans Christian Advocate. NOW IS THE TIME TO HELP IN THIS IMPORTANT UNDERTAKING.

A Valuable Gift.

Hon. Luther Roberts, a member of the General Assembly of Georgia, and a citizen of Gainesville, Ga., has sent to Emory University a fine collection of minerals. Among the specimens sent are garnet, corundrum with margarite mantle, asbestos, manganese, amethysts, and lead ore with silver. The mineralogical collection of Emory University is already quite large, and this valuable contribution adds much to it.

THE TRUTH ABOUT BOOZE.

A New Orleans physician sends us a clipping from the "Situations Wanted" column of The States, a newspaper published in his town:

"Sober, reliable and honest bartender needs work badly; can open oysters, make sandwiches, etc.; clean worker; don't drink; good references; small saloon preferred. K832, States."

"By a married man, 32 years of age, as bartender; can run oyster counter, or work in any part of saloon; employed at present, but wants to change to a place where honesty and good work will be recognized; strictly sober; good references. K 831, States."

This is what we call a poor card for the booze business. Also it reminds the New Orleans doctor of that joke about the two darkies. One sat down at a restaurant table and, looking up, recognized the waiter as an old friend. "Hugh!" he said, "I sees you is wuking here." "Yes," said the waiter, noting the sarcasm, "I'se wuking here, but, thank de Lawd, I ain't eatn' here!"—Colliers.

A WORD OF COMMENDATION.

Dear Brother Meek: We are enjoying the reading of the Advocate very much, and we are often made to praise God for the inflexible manner in which it assumes the sound position on what some would call mooted questions; for there is a real need, just at this time especially, of decisiveness on the part of our leaders. The rank and file of our Church are looking to their leaders, who are in a position to know what is best, for their guidance. May the Advocate continue to come out boldly for the right, unswerved by either friends or foes! One can afford to stand alone with the right, for God is always on that side, and one, with God, is a majority. W. H. EMERSON.

Pachuta, Miss.

FOR SALE.

Two Manual Pipe Organ and Pews, with or without cushions, now in use at Rayne Memorial Church, this city. Communicate with Rev. F. R. Hill, Jr., pastor, No. 1421 Constantinople St., New Orleans, La.

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The Home Circle

HOW TO MAKE OTHERS HAPPY.

A sparrow came a-hoppin'
In de chilly time o' year.
By de window he was stoppin'
Foh to chirp a little cheer.
His head was tilted slightly
An' he winked an' shook his wing,
An' he seemed to say politely,
"I is g'ineter try to sing."

Now, he wasn' no canary,
Nor no robin trillin' free.
His tune, it went contrary,
Always slidin' off de key.
But de chorus dat he started
Spread aroun' de neighborhood,
An' he made us feel light-hearted
'Cause he done de best he could.

—Washington Star.

WHEN EDWARD SOLD WATER LILIES.

When the child's father died there was not much for them. Their mother said it would be all that she could do to get along until the children were old enough to help. Edward used to think about it a good deal.

"I wish I could help now," he said to Mark Lane who lived just down the road. Mark was a big boy, but a great friend of Edward's. His father was a florist, and Mark helped him about the greenhouses.

"Well, perhaps you can," returned Mark.

"Oh, how?" asked Edward eagerly.

"Well," said Mark, slowly, "I'll have to think about it."

A few afternoons later Edward ran down to the greenhouse where Mark was potting plants. "Well, kiddie, I was just thinking of you."

"Oh, Mark, have you thought of something?"

"Say, how would you like to sell water lilies in the village? There are lots of them on Duck Pond, and I guess, likely, all those summer boarders in the village would buy them."

"But how would I get them? Mother won't let me go to the pond, you know."

"I'll manage to get them for you. I have to be down that way every day anyhow."

Edward jumped up and down in delight. "Oh, Mark, you're just splendid."

Mark laughed. "I don't believe I am, but I am glad you think so, kiddie."

"When can I begin?"

"To-morrow, if you like. You come down here right after breakfast, and I'll have some for you. I sold them myself one summer when I was a kid, and I made a right smart. You can, too."

"But if you get them, Mark, you ought to have some of the money," said Edward, earnestly.

"Oh, no kiddie. All I want is to see you sell them."

The next morning bright and early after breakfast Edward ran down to Mark's. His mother at first was unwilling for him to do it. At last she said that he might try.

Mark had a basket of lilies ready for him. They were beautiful, large ones.

"Just hold two in one hand and keep the others covered. Ask people politely if they would like some lilies. Give three for ten cents. Good luck to you kiddie."

Edward started on his walk to the village in high glee. When he reached it he met two young ladies out for a promenade, who each bought three lilies. Then a man coming along in a buggy stopped when he saw the lilies in the little boy's hand. "Water lilies? My wife wants some. Here, how many have you?"

Edward handed him the basket. The man counted the flowers and said:

"Thirty-six, and they are extra fine. How do you sell them?"

"Three for ten cents," answered Edward.

"Very well. Just take them to the big white house next to the church at the end of this street. Say I sent you and they will pay you for them. Will you be sure to do it?"

"Oh, yes, sir," said Edward, earnestly. The gentleman drove on.

Edward was only a short distance down the street when he met a lady who exclaimed, "Water lilies! Oh, I must have them."

Edward told her they were sold. She offered him nearly twice as much as he was going to receive for them. But, of course, he couldn't let her have them for he had promised the gentleman that he would be sure to take them to his wife. The lady insisted, but he still refused, and walked on down the street to the big white house. The lady there was delighted with the flowers. She paid him the dollar and twenty cents.

"And I would like you to bring me some three times a week if you can. My daughter is sick and is very fond of water lilies. Be sure to bring them." And Edward promised.

Of course his mother was much pleased with his success. So was Mark.

When Edward told him about the lady that wanted to pay him twice the price if he would let her have the lilies, he said, "That was good business, kiddie; you must always keep your word with people. Now you see you have a sure sale three times a week as long as lilies last."

Edward was so glad that he could help his mother before he was a big boy.—Presbyterian Banner.

GOING TO JESUS.

One evening, after a child's service, a teacher was talking to a young girl who was weeping for her sins, but could not feel that she was pardoned.

"Suppose," said he, "that Jesus was in this room, what would you do?"

"I would go to him at once?" she replied.

"And what would you tell him?"

"That I am a lost sinner."

"And what would you ask him?"

"Oh, I would ask him if he would forgive me."

"And what would Jesus answer?"

She hestitated for a moment, and then looked up, smiling through her tears, for at once she saw it all. "Why," she said, "he would answer, 'Yes.'"

And, simply trusting in the Savior's words, she went to him there and then, and Jesus said "Yes."—Baptist Commonwealth.

ASBURY'S LOVE FOR CHILDREN.

Ordinarily company bored him, but no man could have been more approachable to children. How children loved him! "Mother," breathlessly shouted a little boy as he ran into the house, "I want my face washed and a clean apron on, for Bishop Asbury is coming and I am sure he will hug me up!" On his first visit to the home of Henry Willis a few weeks after that good man's death, he "kissed and encircled in his arms the six orphaned children of his departed friend and blessed them in the name of the Lord." When he is ill children read to him the "Life of John Bruen" or Doddridge's "Sermons to Young People," and he, in turn, teaches them and others "a little grammar." On one occasion, not being able because of illness to do anything with his books, and in order not to be wholly idle, he "wound cotton broaches among the children." * * * Parents, dying, left their children to his care. Mothers desired their sons to be like him.—Ezra Squier Tipple, in "Francis Asbury, the Prophet of the Long Road."

HONESTY.

Be entirely honest in trivial matters. One who borrows a cent should be as careful to return it as if he had borrowed a dollar. If grocers and market men were asked to tell their experience, they would sometimes relate stories of small thefts made by customers who picked up an apple, a bit of candy or sugar, and had not the least idea that in doing this without payment they were violating the rule of strict honesty. A girl at school was warned against another because the latter, though very sweet in manner and amiable in conduct, borrowed ribbons, hair-pins, postage stamps, note paper and loose change and seldom took the trouble to return the loans. Be honest, not for the reason that this is the best policy, but for the higher reason that it is right. The Comrade.

TWO CROSS-BEARERS.

Rev. R. H. Harper.

Half-way the hill, from city gate,
Two men a shameful cross eschewed
The one who fell beneath its weight,
And one "they compelled to bear the rood."

And but for that, no word would tell
Of him, who hailed from Cyrene's shore—
While he, who willed to bear, but fell,
Has a name that waxes more and more.

OUR SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1916:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $2 or under. Do not send us a check for $1, as it will only be credited as 90 cents. Banks will give you exchange on New York or New Orleans for the asking.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

"The great lesson we have to learn in this world is TO GIVE IT ALL UP. It is not so much resolution as renunciation, not so much courage as resignation, that we need. He who has once yielded thoroughly to God will yield to nothing but God."—Ruskin.

DOCTOR
Tichenor's
Antiseptic
THE GO-BETWEEN
whether it be a Burn, Bruise or Scald—
DR. TICHENOR'S ANTISEPTIC
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Christian Advocate

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ROBERT A. MEEK, Editor,
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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

SOUTHERN METHODISTS LEAD IN AN IMPORTANT FORWARD MOVEMENT IN CHINA.

We take the following from The Outlook (New York) of March 15, which doubtless will prove interesting to not a few of our readers:

"In the fall of 1915 there occurred an event of great potential significance to China. This was the opening on September 4 of 'The Comparative Law School of Soochow University' at Shanghai, China. The story of its origin is interesting.

"Professor Charles W. Rankin, who had the chair of Political Science at Soochow University, an institution under the control of the Board of Foreign Missions of the Southern Methodist Church, was, upon his own request, assigned to the charge of the boys' preparatory school for that University and the University of Shanghai. Realizing the need of China for men trained in the principles of foreign law, especially at a time when the establishment of a judicial system along foreign lines was under consideration, he presented the matter to the home board and asked for permission to open a law school. The proposition was at first refused, presumably for financial reasons. The local authorities of the Southern Methodist Mission at Shanghai, however, with perhaps greater faith than the home board and a keener realization of its importance and opportunities, assured him of their moral support. And accordingly, without any endowment or promise of financial assistance from any source, without the assurance even of a single student, the announcement of the opening of the school the succeeding fall was issued in the summer of 1915.

"Before a monthly meeting of the American Bar Association in China, Mr. Rankin outlined his plan for the opening of the new Law School. The President of the Association, the Hon. Charles S. Solenigier, Judge of the United States Court for China, then called a meeting of members of this Association who had agreed to give their services as lecturers gratis the first year, to consider the curriculum. A three years' course was decided upon, the course to include a study of Roman law as well as of the English common law. Constant comparison will be made with the principles and practice of Chinese law. The Faculty is composed of both Americans and Chinese. Among the former it includes, besides Judge Solenigier, Mr. Jernigan, the Dean of the American Bar of Shanghai.

"This law school for Chinese is unique in many ways. It is the first and only professional school of law in China. It is the only instance, too, of legal instruction being given under the auspices of a Christian mission.

"In no country and in no age has there been so much corruption in connection with the courts as in China. This has been so deeply rooted in the past history of the country that the people have continued to this day to regard every one connected with the courts as dishonest and corrupt. The modern so-called Chinese 'lawyers' who suddenly appeared after the revolution were no improvement in this respect. Many of them are practicing in the Chinese courts of the foreign settlements and native city of Shanghai to-day.

"With the opening of this Law School, it is hoped, a new order of things has been inaugurated. In no other way could China's desire to do away with extra-territoriality ever be realized. The limited number of Chinese who could afford to go abroad to study law would never suffice to supply the need of educated and trustworthy judges and attorneys that China will require to make effective many reforms in her judicial system."

This statement from an outside source furnishes an impressive illustration of how profoundly our mission work in China is influencing that great country, the population of which is nearly one-third of the human race. It also shows what an open door to large usefulness the right kind of professional education may sometimes be to a Christian Church. Nor are the opportunities for service through this channel by any means restricted to heathen lands. Christian professional men, with high character and ideals, could scarcely fail to be a blessing anywhere or to any people.

Prof. Charles W. Rankin, who has been the leader in this important forward movement in China, was formerly a prominent lawyer in Chattanooga, Tenn., and was for several years a member of our Centenary Church in that city. He is a nephew of the late Dr. J. D. Barbee, who was so widely known in Southern Methodism.

REV. H. R. SINGLETON DEAD.

The Methodists of New Orleans were greatly shocked on Wednesday of last week, when a dispatch from St. Louis brought the sad and unexpected news that Rev. H. R. Singleton had died in the Missouri Baptist Sanitarium in that city, in which he had previously undergone a serious operation. We infer from the message that was sent out that Brother Singleton realized the critical nature of his illness, as it was stated he had requested that his funeral should take place in his church, the Scruggs Memorial, either on Sunday or at night, that the working people of his congregation might be able to attend. His wishes in this respect were carried out on Wednesday night, March 22, when a large gathering assembled to pay respect to the memory of this gifted and beloved pastor. The body of the deceased was brought to Arcadia, La., the former home of Mrs. Singleton, where it was laid to rest with impressive ceremonies, the following ministers being in attendance: Dr. R. H. Wynn, Rev. J. F. Foster, Rev. Briscoe Carter, Rev. A. S. Lutz, Rev. J. G. Snelling, Rev. R. W. Vaughan, Rev. H. W. Ledbetter, and Rev. E. K. Means. Besides these fellow-itinerants, many sorrowing friends assembled to witness the final obsequies.

Brother Singleton was a son of the late Dr. Hampton R. Singleton, who was also widely known as a Methodist minister. A considerable portion of his ministry was spent in the Louisiana Conference, Ruston, Alexandria, and Parker Memorial Church, New Orleans, being among the charges that he served. He was also at one time presiding elder of the Shreveport District. Some three years ago he was transferred to St. Louis and made pastor of the Scruggs Memorial Church, one of the leading congregations of that city. His pastorate there was largely fruitful, and he was held in high esteem by all who knew him. He was 43 years of age.

Both as a man and as a preacher, Brother Singleton, enjoyed a large degree of popularity. He was fluent and entertaining in the pulpit and was in demand on the lecture platform. He was tactful and energetic as a pastor, and built up and strengthened every church that was placed in his care. In his decease, Southern Methodism has sustained no small loss. Such ministers as he was are by no means plentiful. Clean, high-minded, capable, and faithful, he wrought nobly, and has left behind a record that is highly creditable. And that a bright reward awaited him above, we do not doubt.

Brother Singleton was married a number of years ago to Miss Hattie Theus, of Arcadia, La., who, with the two sons born of that union, survives him. It is stated that his family will return to Arcadia to reside. To them and all the other grief-stricken relatives, we extend our deepest sympathy, and we pray that the tender and compassionate Christ may have them in his gracious keeping in this trying hour.

THE EMORY COMMISSIONER FOR MISSISSIPPI.

Though no official announcement from Bishop Atkins to that effect has reached us, we have heard from several reliable sources that Rev. Robert Selby, of Brookhaven, Miss., has been elected by our General Educational Commission to represent the interests of Emory University in the State of Mississippi and that Bishop Atkins has consented for him to take up this most important work. As our readers know, a campaign is being launched in Mississippi to raise $50,000 for the L. Q. C. Lamar Law School building, now in process of erection on the Emory Campus, and Brother Selby will be the active leader in this worthy undertaking. This position of honor and responsibility has come to him wholly unsought, and he should have the earnest sympathy and hearty co-operation of all our preachers and people in the Magnolia State in seeking to accomplish the urgently needed service to which he has been called.

Brother Selby has for a number of years been one of the best known ministers in the Mississippi Conference. He is Chancellor of the Seashore Divinity School, and had entered upon his fourth year as presiding elder of the Brookhaven District, where he had made an excellent record. He is a hard worker, a good organizer, and has the reputation of being a forceful and impressive speaker. Let the brethren write him and assure him of their interest and support in his new work. His present address is Brookhaven, Miss.

Brother Selby will probably have something to say through the Advocate next week.

OUR HONOR ROLL.

This roll is to be made of the charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.

2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.

3. Kossuth Circuit, North Miss., Rev. D. R. McDougal, pastor.

4. Oak Grove Circuit, Louisiana Conference, Rev. W. T. Woodward, pastor.

5. Shuqualak Circuit, North Miss. Conf., Rev. A. S. Raper, pastor.

PERSONAL AND OTHER NOTES.

Rev. T. H. Lipscomb, of Starkville, Miss., visited West Point and Columbus last week.

Major R. W. Millsaps, Mississippi's foremost Methodist layman, was a recent visitor to Greenville, Miss.

A phone message from Rev. Robert Selby states that Bishop Atkins has appointed Dr. I. W. Cooper his successor as presiding elder of the Brookhaven District.

Rev. R. M. Evans, of Calhoun City, Miss., gave us two additional new subscriptions last week, and added "more to follow." He also said: "I am busy, hopeful, and happy, and the outlook is full of sunshine."

The Commencement address of the Presbyterian College at Clarksville, Tenn., will this year be delivered by Hon. G. T. Fitzhugh, of Memphis, who is one of the most brilliant speakers in the Volunteer State.

Among those who have lately given us clubs of subscribers is Rev. W. N. Duncan, of Winona, Miss. Brother Duncan has made a fine impression at Winona both as a worker and as a preacher. He possesses pulpit gifts of a high order.

Brother F. A. Howell, of Durant, Miss., one of the Advocate's faithful friends, gave us last week an additional club of 9 subscriptions from his community. We highly appreciate this good work upon the part of this veteran Methodist layman.

So many things have crowded upon us for attention editorially this week that we have again

deferred our concluding remarks on the Amusement question. What we have in mind is to discuss the objections commonly put forward to cataloguing practices that are admitted to be evil.

We make grateful acknowledgment to Rev. B. F. Bullard, of Duck Hill, Miss., for a club of 10 subscriptions, forwarded on March 22. Brother Bullard reports his work as progressing encouragingly. The services at Duck Hill on Sunday, March 19, were most gratifying in every respect.

Rev. O. W. Bradley, of Tupelo, Miss., sends us the following note: "Born on March 26, 1916, Mary Frances Bradley. Mother and child both doing well." We extend congratulations to Brother and Sister Bradley, and pray that the Heavenly Father may have the little one in his tender keeping.

We acknowledge the reception of an invitation to the 25th anniversary of the marriage of Rev. and Mrs. R. H. B. Gladney, of the North Mississippi Conference, which will be celebrated at their home in Sardis, Miss., on Saturday, April 8. We extend in advance our hearty congratulations and best wishes.

Rev. W. W. Hopper, of Mayersville, Miss., reported some days ago that the high water from the Mississippi River was receding in that section of the Delta and that the outlook for the work of the Church was brightening. We thank Brother Hopper for lending the Advocate a helping hand among his people.

Rev. D. H. Crowson sounds an optimistic note from Paris, Miss. He says: "Everything looks hopeful in this field. The Lord is working powerfully in our midst, and we are expecting a fruitful year." Enclosed in Brother Crowson's letter, were 7 names for our mailing files, and a money order to correspond.

Bishop W. B. Murrah, of Memphis, Tenn., states that his recent trip to Cuba was one of the most delightful events of his life and that he found the work of our Church there in an excellent condition. We dare say that the Cuban brethren were equally delighted with the pulpit ministrations and presidency of Bishop Murrah.

Rev. L. P. Wasson, our brilliant young pastor at West Point, Miss., continues to do some good work in behalf of the Conference organ. He expects to have Bishop W. B. Murrah with him on April 2 in the interest of the campaign for Grenada College. A rich treat is in store for the citizens of the Queen City of the Prairies.

Rev. H. T. Young, of Amite City, La., has wiped out the debt on our church at that place, and the work there, under his capable direction, has taken on a forward stride. He is one of the truly effective pastors of the Louisiana Conference. He is now issuing a neat weekly Bulletin containing the order of his services, the announcements, etc.

Our hat is off to that hustling young itinerant, Rev. Standifer Raper, of Shuqualak, Miss., who gave us on the 23d inst 16 subscribers—14 of them being new ones. This places the names of all his officials on our mailing files and his developing charge on the "Honor Roll." We highly appreciate this splendid service in behalf of the Conference organ.

Rev. E. D. Simpson, of High Point, Miss., says: "I have had a good deal of sickness in my family since Conference. We have an additional member in our household, Garland Brook, who arrived on Feb. 1." We regret to know that Brother Simpson has had illness in his home, and we trust that all his loved ones will soon be in the enjoyment of health.

Rev. J. C. McElroy, of Sturgis, Miss., says: "We are well pleased with our new work. The people have given us a hearty welcome, and we are expecting a good year. We are planning to have Rev. W. M. McIntosh, of Iuka, Miss., to conduct a meeting for us at this place." Brother McElroy's letter brought us two subscriptions, for which he has our thanks.

Rev. J. H. Holder, the leader of our forces in the Sardis (Miss.) District, says: "Things are moving on well in this territory. I find that district work is no easy job." Our friend is right: a presiding elder who does his full duty is pretty certain to eat no idle bread. There is scarcely a more important office in our economy than that of presiding elder.

Rev. B. F. Lewis, of Utica, Miss., says: "I had my father, Rev. H. P. Lewis, with me Sunday, March 19. He preached for me at Cayuga in the morning and here at Utica at night. Pretty good for a man of eighty, lacking only 13 days! Our work is still moving along nicely." Brother Lewis' letter brought us 7 names for our subscription files, with a check to correspond.

Rev. P. F. Luter, of Acona, Miss., has our thanks for a club of 11 subscriptions, mailed on March 20—3 of them new. Many of the names on this list are quite familiar to the Editor and have stirred up memories of his boyhood days. We have learned from several sources that Brother Luter is giving a good account of himself in this young station. Blessings on this faithful pastor and his worthy flock!

From Fayette, Miss., Rev. J. O. Ware writes: "Our second son, Marvin Austin, arrived in our home to-day. He is a ten-pounder and a true rival of his older brother, James Orion, Jr., who won the gold medal at the Mississippi State Fair last year." We congratulate our Fayette pastor and his worthy helpmeet, and pray God's blessings on the fine young Methodist who has lately come into their home.

Dr. T. B. Holloman, of Vicksburg, Miss., writes as follows: "Mrs. Anna DeMoss, a daughter of the late Dr. C. K. Marshall, died at her home in Vicksburg on March 20. She was 76 years old. She followed in the footsteps of her illustrious father and was a fine character. As a pastor, I do not reeall so great a loss." We regret to be apprised of the death of this choice Christian woman, and we extend sympathy to the bereaved.

From Colfax, La., Rev. H. B. Perritt sends us 3 new subscriptions and the following note pertaining to the work in his field: "At the last Annual Conference, I was assigned to Colfax and Montgomery, which is put down in the Minutes as the Colfax charge. At a meeting of the Colfax stewards, held on March 12, they unanimously voted in favor of making Colfax a station, and, with the consent of the presiding elder, this was done. Things are progressing nicely with us, and I am expecting the best year of my ministry."

Rev. R. I. Collins, our pastor on the Courtland (Miss.) Circuit, sends us several additional subscribers and reports as follows concerning his work: "Things are progressing favorably in this field. We will worship in our new church at Pope on next Sunday, March 26. It is a little gem. Since our house of worship was destroyed there last June we have been having our preaching services in the Baptist Church and holding our Sunday school exercises in the public school building. We have two prayer meetings a week at Pope, which are conducted by laymen."

Dr. Frazer Hood, Professor of English in the Tennessee Normal College, near Memphis, was a warm personal friend of the late Judge Walter Malone, and has a capital lecture on his great masterpiece, "Hernando De Soto." Schools and towns in North Mississippi would do well to have Dr. Hood, who is an accomplished scholar, to deliver this lecture. Write him for terms, addressing him at Normal, Tenn. Every Mississippian ought to desire to be informed concerning the poetical works of Walter Malone, the most gifted literary man that his State has ever produced.

Rev. B. F. Lewis, of Hazlehurst, Miss., writes: "Since the Annual Conference the attendance upon our Sunday school has increased 200 per cent. We have entirely outgrown the auditorium of the church, and have raised $1000 to provide additional rooms for the work. Our congregations at the preaching services have also perceptibly increased, but not in proportion to the growth of the Sunday school. Many things are being planned which we expect to result in great good. We had 8 additions to the Church on Sunday, March 29, and one on the preceding Sabbath."

Rev. W. L. Duren, the popular pastor of our First Church at Columbus, one of the leading congregations of Mississippi Methodism, among his many arduous duties, is not unmindful of the interests of the Conference organ. He gave us last week a club of 14 subscriptions, for which we thank him. He reports that his work is progressing fairly well, though not as he would like to have it do. It would be a strange kind of a pastor who had attained fully to his ideal either for himself or his congregation. All reports are to the effect that Brother Duren is doing an excellent work in his historic charge.

Georgia has two Commissioners in the field for Emory University—one for each of her two Conferences. Now that Atlanta has redeemed her pledge to give the University $500,000, the Methodists of that great commonwealth have adopted as their goal a round million dollars outside of their Capital City, and we dare say that they will reach it. Let the other States east of the Mississippi River follow Georgia's shining example and swing into line to do something creditable for our great connectional school. The South needs one first-class university, and we should build it. No other denomination this side of Mason and Dixon's line is so well able to do so.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. R. W. Evans, Gunnison, Miss., 5; Rev. M. L. Ward, Ripley Circuit (North Miss.), 8; Rev. R. H. Barr, Auburn, Miss., 2; Rev. S. A. Brown, Kosciusko, Miss., 4; Rev. J. A. Wells, Oak Ridge, Miss., 2; Rev. J. E. Cunningham, Corinth, Miss., 6; Rev. L. E. Alford, Lake, Miss., 7; Rev. A. W. Langley, Houlka, Miss., 4; Rev. A. S. Byrd, Sharon, Miss., 6; Rev. J. D. Harper, Opelousas, La., 8; Rev. J. G. Galloway, Philadelphia, Miss., 8; Rev. J. M. Lewis, Prentiss, Miss., 3; Rev. W. L. Blackwell, Vancleave, Miss., 9.

Dr. Chas. F. Evans, of Lexington, Ky., has been visiting his son, Rev. W. T. Evans, of this city, for the past two weeks. He occupied the pulpit of the Rayne Memorial Church last Sunday at 11 o'clock a. m., preaching with great acceptability, and on the preceding Sabbath he preached a helpful sermon to our Felicity Street congregation. Dr. Evans is looking remarkably well and seems to be in fine spirits. He is well known to the Methodists of Louisiana and Mississippi, having served leading churches in both States in the years agone. He was also at one time pastor of our old Central Church in Memphis, out of which our present St. John's Church in that city emerged.

We erred last week in naming Rev. W. E. Thomas as a member of the old Vanderbilt Quartet, now known as the "Florence Conwell Quartet," inadvertently, in a hurried reading of a letter, substituting his name for that of Rev. J. L. Luton, of Winchester, Tenn. Brother Thomas is a stirring preacher, but not a pretentious singer. It is now stated for some reason (unknown to us) that the engagement of this Quartet with the Sociological Congress has been canceled, and that its members will not visit New Orleans. Rev. J. M. Culbreth, Assistant Secretary of the Epworth League, expects, however, to be present at the rally of the young Methodists of the city on April 11, and will deliver an address.

Mrs. H. L. McCleskey, of Hazlehurst, Miss., Secretary of the Seashore Assembly of Christian Workers, writes as follows: "The management of the Seashore Assembly, after due deliberation in an executive meeting, have decided not to have a 1916 session of the Assembly. A large part of the forces which for a number of years have made this organization a power for good will necessarily be concentrated at other places, and in view of this fact, together with other unforeseen circumstances, it has been deemed best to adopt this course and make announcement of it for the benefit of those who have been in the habit of availing themselves of the opportunities furnished annually by the Assembly, and who may have contemplated doing so this summer."

We scarcely have words to express our appreciation of the fine service which our worthy friend, Rev. W. W. Perry, of Boyce, La., is rendering the Conference organ in his field. A letter forwarded on March 18 brought us 38 subscriptions. Brother Perry has perhaps within recent years been more successful in circulating the Advocate than any other pastor in our patronizing territory, and he stated to the Publisher at Conference that it was his purpose to try to secure a hundred subscribers within the bounds of his charge this year. We hope that Brother Perry will at some time in the near future give us an article on "How to Circulate the Church Paper." It is with much regret that we learn that Brother Perry's health has not been good since the last session of the Louisiana Conference.

SOME LOUISIANA NOTES.

Rev. G. A. Morgan, pastor of the Jonesboro and Dodson charge, is a well equipped young minister, and is doing well in his present field. His cultured wife goes with him on his rounds and helps him in his work for the Church. Jonesboro and Dodson are both prosperous towns with fine schools.

Rev. W. L. Doss, Jr., is the popular pastor at Dubach. He is a choice young preacher, with a lovely home, an intelligent and consecrated wife, and a bright little son. Dubach has a beautiful brick church and a large public school. Prof. W. P. Martin and J. D. Bartlow are in charge. The town is a moral one and excels as a business point.

Rev. S. D. Roberts has made a fine start at Bernice, and is planning for a successful year. He has strong support in Brother G. W. Jones and his entire official board. His good wife looks well to her side of the work. Prof. D. W. Caldwell is one of the efficient teachers in the fine public school. Every prospect pleases.

Rev. J. G. Snelling, of Homer, has one of the most desirable charges in the Conference. He is quite intelligent and fully consecrated, and is blessed with a cultured wife and three fine sons, one of whom has expressed a desire to be a medical missionary. A special meeting looking to the salvation of souls is being planned.

Rev. A. S. J. Neill, pastor at Haynesville, has an important charge. He is a good preacher and is devoting himself to his work. His good wife has been at Lake Charles for some time, but will soon join him in his faithful efforts for the Master. Haynesville has an exceptionally fine school, with Prof. C. B. Griffis as principal, and Profs. S. A. Towne, T. W. Shields, J. S. Patton, and five choice young ladies as assistants. J. D. WEEMS.

Gibsland, La.

From the Field

Batesville, Miss.

Dear Dr. Meek: There is a live spiritual interest among our members. Our pastor, Brother E. G. Mohler, who is always on the alert, is using every effort to build up firmly each institution of the Church and to draw every individual nearer to Christ. Enthusiasm rings clearly and harmoniously in our growing Sunday school and the teachers and school are deriving much profit from the Teachers' Training Class. We have had our first quarterly conference and deem ourselves blessed to have such an inspiring presiding elder as Brother Holder to help and encourage us in the work. The financial report was excellent for the quarter and all seems favorable for much to be accomplished this year. Our meeting will begin the first Sunday in April and we pray that our hearts may be prepared for it—for deeper love, better spiritual work, and thoroughly consecrated lives.—Miss Nyna Pollard.

Magee, Miss.

Dear Dr. Meek: We have just closed one of the greatest revivals ever held in Magee. We began on Sunday, February 20, with the help of the other pastors of the town (Baptist and Presbyterian). We held on until Friday, February 25, when Brother Kelly came, and it goes without saying that he preached with power throughout the meeting, which closed on March 8. The Church was greatly revived, sinners were converted, backsliders were reclaimed, and many family altars were erected. The town was stirred as never before. There was an increase in all the Sunday schools last Sunday. We had 11 accessions to our Church, and one joined the Baptist Church. Nearly everybody in the town now belongs to some Church. We believe that much good yet will come as a result of the meeting, and that we are going to have a great year here at Magee. Brother Kelly is now known as the "Billy Sunday" of Mississippi. I must say, let him be "Billy" or "Dan," that he is a consecrated man, and the right man in the right place. I did not get to hear all his sermons while here, as I was called away on account of the death of my stepfather, W. J. Scott, of Fernwood, Miss. But I knew that "Dan" would go right on and that all would be well.

I am going to work for the Advocate right away. I hope to send in some new subscriptions and renewals. God bless you!—H. E. Carter, P. C.

REV. O. J. CHANDLER COMMENDED.

At a meeting of the Board of Stewards of the First Methodist Church of Alexandria, La., which convened on March 3, a committee composed of H. H. White, C. W. Ward, W. D. Haas, T. W. Holloman, J. H. Petrie, and J. M. Peel, was appointed to draft suitable expressions of our sincere regret at the loss of our highly appreciated pastor, Dr. O. J. Chandler, who, on account of his failing health, is compelled to abandon active work as a minister of the Gospel of our Lord, Jesus Christ, and retire for a while to recuperate and regain his health.

Dr. Chandler came to us the latter part of the last Conference year, and has only served our Church a few months, but in the short time he has been among us he has, by his ministry and his godly walk, strengthened our faith and warmed the spiritual life of our Church.

Dr. and Mrs. Chandler, through their pure Christian character and untiring energy in the interest of our Church and the advancement of the Kingdom of our Lord, have not only elevated themselves to the pinnacle of high Christian character, but have drawn the members of our Church to them with such cords of tender love that our separation at this time can only be borne because it cannot be helped.

Dr. Chandler is a minister of the highest type, never going into the pulpit except to convince his congregation of the divinity of our Lord and Savior, Jesus Christ, and the blessedness of a life spent in close touch with the Master. No person can sit and listen to his preaching without being convinced of the presence of the Holy Spirit; the world has been made better by his life, and we have been edified by his presence in our midst.

To you and your good wife and sweet daughter, we say good-bye. We hope you will come back soon. With you go our prayers that you may ever keep the fire burning on the altar of our Lord and Savior, Jesus Christ, and be able to hold aloft the light of the Holy Spirit that sinners may see the way to life everlasting, and that God will spare your life for many years and enable you to carry on the good work you have begun. Wherever God in his wisdom may call you, our prayers will follow you, and you will always retain a dear and tender spot in the hearts of the members of the First Methodist Church of Alexandria, La.

Signed: C. W. Ward, W. D. Haas, J. H. Petrie, J. M. Peel, H. H. White, T. W. Holloman.

MARRIED.

At the home of the bride's parents, in Cedar Bluff, Miss., on Jan. 30, 1916, by Rev. W. A. Bowlin, Mr. F. G. GRAY, of Alabama, and Miss SARAH LOU WINDFIELD.

A torn jacket is soon mended, but hard words bruise the heart of a child. —Longfellow.

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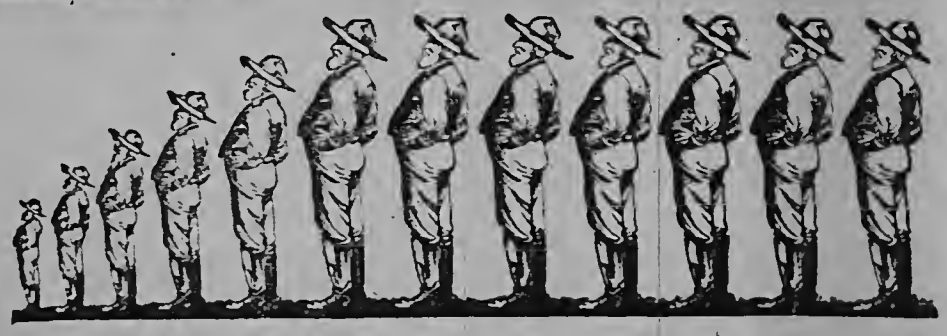

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Nashville, Tenn.—"When I was going through the Change of Life I had a tumor as large as a child's head. The doctor said it was three years coming and gave me medicine for it until I was called away from the city for some time. Of course I could not go to him then, so my sister-in-law told me that she thought Lydia E. Pinkham's Vegetable Compound would cure it. It helped both the Change of Life and the tumor and when I got home I *did not need the doctor.* I took the Pinkham remedies until the tumor was gone, the doctor said, and I have not felt it since. I tell every one how I was cured. If this letter will help others you are welcome to use it." —Mrs. E. H. BEAN, 525 Joseph Avenue, Nashville, Tenn.

Lydia E. Pinkham's Vegetable Compound, a pure remedy containing the extractive properties of good old fashioned roots and herbs, meets the needs of woman's system at this critical period of her life. Try it.

If there is any symptom in your case which puzzles you, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Field Secretary, Sardis, Miss.

Brother Pastor, be on the lookout for a letter, with a card enclosed, to be used in ordering Children's Day programs. Please mail the card back to me as soon as possible.

Children's Day means more to the Church to-day than it ever did. Its influence for good is far reaching. The neglect of its observance will possibly do more harm than ever. Like every good thing it calls for some one to pray, to labor, to suffer. But think of the reward!

Two important things must be done this year. The first is to organize the districts in harmony with the plan of the General Board. The plan is as follows:

An Executive Committee, with the presiding elder chairman ex-officio; a district secretary; department superintendents: Elementary, Home Department, Teacher-training, and Wesley Bible Classes. It will take time to work this plan, but it will work when we work it.

The next thing we must do is to register all our Wesley Bible classes, so that we can get ready for the federation of these classes. Dr. Bulla's books show that we have 117; our Conference minutes show that we have 257. Within the next month, let Dr. Bulla's books show that we have 300 registered classes; then we can begin to get ready for our Conference federation. Let every presiding elder, every pastor, every superintendent, every teacher, every registered class get behind this proposition at once and see that the North Mississippi Conference falls into line with the moving hosts of Methodism. Men, let us do this thing now!

Some of the reasons why intermediate, senior, and adult classes should be organized: Organization provides a plan for building up the class; for training in personal evangelism; for making leaders; for church loyalty.

The Wesley Bible Class at work, under God, will transform the activities of any local church. Three hundred or more classes federated will revolutionize the religious, social, and civic life of the State. This is not a theory, but a fact. Let us demonstrate it this year.

TEACHER-TRAINING.

It is very gratifying to note the progress that is being made in the organizing of teacher-training classes all over the Church, for one of the sorest needs of the Church to-day is qualified teachers in her Sunday schools. The text book, "The Pupil, The Teacher, and The School," by Barclay, in use by our teacher-training department, is second to none in its intended field of usefulness, and a pastor who organizes a class in his church can rest assued he is doing both the right and the best thing for the future good of the Church.

Rev. John W. Shackford, Superintendent of Teacher-Training in our Church, reports the following classes enrolled from the Conferences of the Gulf Division during January and February: Alabama Conference, five classes, at Asbury and Echo (Ozark), York, Skipperville, and Sweetwater, with a total of 35 students. North Alabama Conference, sixteen classes, at Vinemont, Samantha, Berry, Harmony (Camp Hill), Oak Bowery (Opelika), Marvin Chapel (Chandler Springs), two at Goodwater, Pine Grove (Hollins), Bankston, Altoona, White Plains (Choccolocco), Jacksonville, two at Mulga, and Acipico, with a total of 313 students. Mississippi Conference, five classes, at Hattiesburg, Central (Meridian), Meridian College, Union, and Asylum Heights, with a total of 78 students. North Mississippi Conference, four classes, at Houston, Sardis, West Point and Shuqualak, with a total of 57 students. Louisiana, one class, at Stonewall, with 15 students. Little Rock Conference, one class, at Oaklawn (Hot Springs), with 19 students. North Arkansas Conference, two classes, at Helena and Clarksville, with 31 students. The total enrollment for the seven Conferences of the Division is 34 classes, 519 students. In addition, six students from the Division were enrolled as "individual students."

During these two months the enrollment from the whole Church was 131 classes and 1832 students, 38 of the latter being "individual students."

A. L. DIETRICH.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symtoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and $1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

SOME WORDS OF APPRECIATION.

Dear Mr. Editor: I wish to say to you that we have one of the strongest preachers in the North Mississippi Conference in the person of Rev. J. T. McCafferty, and that there is no pastor more loved by his people than he is by the people of Maben. He has served here faithfully for three years and is now serving his fourth year. I can say that there is not a person here that does not dearly love him and many feel sad when they think of his having to leave after this year. On the third Sunday in February he came to us filled with the power of God and preached a sermon to the children, reading for his first lesson Genesis 12:1-5 and for his second lesson Acts 16:25-38. He took as his text, "And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house." (Acts 16:31.) To say that he did well is putting it lightly; for he preached a most powerful sermon to the upbuilding and edifying of all that were present (and he always has a large audience to hear him). On the first Sunday in March Brother McCafferty came to us again filled with the power of the Holy Ghost. At 11 a. m., he read a part of the 20th chapter of Jeremiah and from Acts 9:1-6. His text was, "Lord, what wilt thou have me to do?" (a part of the sixth verse of the ninth chapter of Acts.) He handled this theme with power. At night he came with renewed power and read a lesson from the eleventh chapter of Hebrews. His text was found in Hebrews 12:1. He preached very impressively to a well filled house and all were greatly pleased with the discourse. Brother McCafferty is not large in stature, but he is wonderfully large when it comes to preaching the Word of God in a way to effect the conversion of souls. This little man is a power for God and for the upbuilding of the kingdom of God here on earth.

A LAYMAN.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

Save Your Horse

He'll give you longer and better service if he is freed of Galls and Sore Shoulders by wearing an easy

Lankford COTTON COLLAR

Made of soft, pliable Cotton Duck, stuffed with oily, curly lint and fibre of cotton. Open at bottom, putting load against shoulder. Absorbs sweat prevents rubbing. 3,000,000 in use. As durable as leather. Delivered anywhere, postpaid for $1.00. If your dealer can't supply,

COUCH BROS. MFG. CO. Box 874-P. ATLANTA, GA. Box 19-P. Memphis, Tenn.

A safe and palatable laxative for children

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

Soothes the fretting baby and thereby gives relief to the tired mother.

A Foe to Tuberculosis

The Journal of the American Medical Association (August 9, 1913), reviewing an article on "The Influence of Calcium Salts on Constitution and Health," said: "They (the authors) report numbers of concrete instances in which patients gained in vitality and energy after taking calcium."

Doctors agree that in tuberculosis lowered vitality and lost energy must be overcome.

One of the constituents of Eckman's Alterative is calcium (lime), in such combination with other valuable ingredients as to be easily assimilated by the average person. To this, in part, is due its success in the treatment of tuberculosis—a service which even some ethical practitioners have acknowledged to their patients. We make no wholesale claims for it but since it contains no opiates, narcotics or habit-forming drugs, a trial is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY, 23 N. Seventh St. Philadelphia.

WHEN IT COMES, BE PREPARED.

The SAFE and SAVING WAY of Insuring Church and Pastor's property is with The National Mutual Church Insurance Co., of Chicago, Ill.

THE METHODIST MUTUAL,

Now in successful operation four years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address HENRY P. GALLUP, Secretary and Manager, Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent M. E. Church South, 311 Norton Building, Fourth and Jefferson, Louisville, Ky.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

DR. H. B. BARTLETT
National Dental Parlors
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ENTRANCE 108 CAMP
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NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
The Largest and Best Equipped Dental Parlors South.

QUEEN & CRESCENT ROUTE
DIRECT TRAINS TO
New York
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PULLMAN SLEEPERS, DINING CARS.
— The Scenic Route —
TICKET OFFICE:
211 ST. CHARLES STREET.
Depot, Terminal Station, Canal St.
Phone, Main 2939.

—THE—
Louisiana & Arkansas
RAILWAY
L&A RAILWAY
Announces the sale by its Ticket Agents at——
Alexandria, Shreveport, Winnfield, Minden, Sibley, Cotton Valley, Trout, Jena, and Jonesville, Louisiana,
——OF——
INTERCHANGEABLE THOUSAND MILE BOOKS
Good on All Roads in Louisiana.
Save Money by buying one of these Books.
B. S. ATKINSON,
General Passenger Agent.

"Feed the Brute!"
Said the Witty Wife
When asked how to handle a husband. Good doctrine; and if she had added "and keep his liver working" it would have been perfect.
Jacobs' Liver Salt
two teaspoonsful in water before breakfast, clears the stomach—will promote a continuous cheer in the well fed man because it aids in healthful digestion. 25c at druggists or sent direct by
JACOBS' PHARMACY
Atlanta, Ga.

VELVET BEANS
Early 90-day variety and showing a germinating test of 90 per cent. Average stock of this variety on the market does not show over 60 to 70 per cent. Write for prices, stating quantity wanted. If interested in other field or garden seed, state kind and quantity and get our prices.
KIRBY SEED CO., Gaffney, S. C.

UNION EPWORTH LEAGUE OF NEW ORLEANS PLAN BIG YOUNG PEOPLE'S RALLY.

The Union Epworth League held its regular monthly session at the Mary Werlein Mission Tuesday, March 14, with an attendance of about 55. Mrs. O'Burn, of St. Mark's Hall, gave a very interesting talk, the keynote of which was the joy of service, concluding the devotional services of the evening.

The business meeting was a signal one in that arrangements for the Young People's rally discussed at our last meeting were practically completed. President Thomas appointed a committee on arrangements, the date of rally having previously been set as April 11th, the place of meeting to be at the First Methodist Church.

The committee previously referred to of which Mr. Renshaw of Epworth Church is chairman, is a large one, as it is representative of New Orleans Methodism, each church, whether having a League or not having a representative on this Committee. The object of the rally is to get the young people all out to this gathering. A most enjoyable and uplifting evening is expected.

The reports from various Leagues showed considerable activity in the first and second departments, and the third department of the Union is planning some outings and entertainments for the coming summer. The fourth departments of some of the Leagues are alive, as is evidenced by reports of moneys forwarded on special pledge. L. R. BOCK.

EUREKA CIRCUIT (NORTH MISS. CONF.)

Dear Dr. Meek: Just a brief statement concerning our work. We are moving forward on this charge. Congregations are increasing at each service, and our Sunday schools are taking on new life. Our presiding elder, Rev. J. H. Holder, spent four days on the charge last week, making a general survey of the field and getting acquainted with the people. He visited four churches and held two or three services a day, looking after the general interest of the Church and putting special emphasis on the Sunday school work. Doctor, you should have been here. We had dinner on the ground three days in succession.

Brother Holder held our quarterly conference on Saturday afternoon. It was an interesting occasion. Every one was in fine spirits, the collections were good, and the pastor's salary was raised over that of last year. Our people have already fallen in love with Brother Holder and were delighted with every service. He is a strong gospel preacher, a consecrated man, and a hustling presiding elder. Brother Gladney joined us on Saturday and visited three of my churches. He gave us some fine information and helpful suggestions on Sunday school work. He is the man for the place. The Lord is doing a great work through these two men. I believe this tour will be the beginning of greater things for this charge. I have the greatest opportunity of my life. Brethren, pray that the Lord may use me. GEO. A. BAKER, P. C.

BROOKHAVEN DISTRICT CONFERENCE.

Summit, Miss., April 18.

The Rev. H. L. Norton will preach the opening sermon in the afternoon of the first day. At the conclusion of the sermon the Sacrament will be administered.

The following committees are announced: License to Preach—B. F. Lewis, J. H. Grice, F. B. Ormond; Orders—J. M. Morse, J. V. Bennett, G. H. Galloway; Local Preachers—N. B. Harmon, H. L. Norton, W. W. Moore; Quarterly Conference Records—J. L. Smith, H. K. McKee, V. D. Youngblood; Emory University and Ministerial Education—I. W. Cooper, P. H. Enochs, J. B. Alford, W. N. Thomas, J. S. Sexton.

These committees will please acquaint themselves with the Disciplinary directions regarding the matters in question.

The committee to inquire into the matter of Emory University and Ministerial Education will please prepare to present to the conference such items as these vital interests of our Church deserve.

The committee on Local Preachers will know by reference to the Discipline what is expected to be done regarding its work.

Let us do our work intelligently and helpfully. ROBT. SELBY, P. E.

HARMLESS TOBACCO CURE.

Mrs. M. Hall, Box 302, Dillon, Montana, cured her husband of the tobacco habit in ten days. She sends prescription free for stamped addressed envelope. Druggists can fill it.

GREAT MEETING AT RIENZI, MISS.

We recently closed at Rienzi the greatest meeting that that community had had in a number of years, if not the greatest in its history. There have been meetings held there in which more people joined the Church, but none in which a deeper work of grace was wrought in the hearts of the people. Eternity alone can reveal the good that was accomplished in these services. Brother J. H. Bell, who was with us, is certainly "the right man in the right place" as one of our Conference evangelists. A Church that he cannot awaken spiritually is so dead that no one else need try to revive it. He uses no claptrap methods, and tries to get up no sensation of any kind, but preaches searchingly the unadulterated gospel. There were several conversions and reclamations as a result of his stirring messages, a young men's prayer meeting was organized, and a number are praying in public who had never done so before. Our regular prayer meeting, our Sunday school, and all our church services are much better attended since our revival. No preacher who engages Brother Bell will make a mistake. He preaches as well as any evangelist I have ever heard (and I have heard a good many). Our people showed their appreciation of Brother Bell by giving a liberal offering in money, and besides a collection amounting to $100 was taken on a debt that had been hanging over the parsonage ever since it was built. To God be all the glory. Praise his name forever!

B. P. FULLILOVE, Pastor.

Our failure in faith and courage is because we put our circumstances between us and the Lord, instead of keeping the Lord between us and our circumstances.—D. W. Whittle.

Cut This Out===
It Is Worth Money
Cut out this advertisement, enclose 5 cents to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing:
(1) Foley's Honey and Tar Compound, the standard family remedy for coughs, colds, croup, whooping cough, tightness and soreness in chest, grippe and bronchial coughs.
(2) Foley Kidney Pills for over-worked and disordered kidneys and bladder ailments, pain in sides and back due to Kidney Trouble, sore muscles, stiff joints, backache and rheumatism.
(3) Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic. Especially comforting to stout persons, and a purgative needed by everybody with sluggish bowels and torpid liver. You can try these three family remedies for only 5c.

POTATO PLANTS
Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, 500 for $1.35; 1000 for $2.50, postpaid and insured. By express 1000 for $1.75; 5000 to 10,000 at $1.60; 15,000 to 20,000 at $1.50 per 1000. Plants ready April 1. Prompt delivery and good strong plants guaranteed. Write for a descriptive price list.
PIEDMONT PLANT CO.
Albany, Ga., and Greenville, S. C.

Calomel Seldom Sold Here Now
Nasty drug salivates, makes you sick and you lose a day's work.
Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.
"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it falls to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.
Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

BOILS AND PIMPLES DANGEROUS
Modern science has proven that boils and carbuncles, pimples and unsightly skin blotches are danger signals of diseased blood. It's the infected blood that's dangerous. Don't wait for the boils. If you have pimples and blotches, take instant action. Pimples tell you that your blood contains impurities. You must wash out your blood, and stimulate it to healthy action with Nature's own blood tonic, S. S. S. It is purely vegetable. You can get it at any druggist's. If yours is a long standing case, write for free expert advice to Swift Specific Co., Dept. Z., Atlanta, Ga.

SWEET POTATO PLANTS.
Improved Early Triumph, Nancy Hall, Porto Rico, Dooly Yam and Providence. Ready for shipment now. Prices by express: $1.75 per thousand, 10,000 and over $1.60 per thousand, 20,000 and over $1.50 per thousand. We guarantee good strong plants and prompt shipment.
Albany, Ga., 15 River Road, The Jefferson Farms

CHURCH FIRES DUE TO CARELESSNESS.

A man who has made an inspection of a number of churches for the National Mutual Church Insurance Co., which operates under the direction of the General Conference of the Methodist Episcopal Church, reports that the majority of church fires are due to the carelessness of the janitors. He found the floors of furnace rooms littered with trash and shavings; stoves setting on carpets or bare floors with no protection under them, stove pipe joints almost disconnected. This company, which insures only Methodist Churches and homes of Methodist ministers and sustaining members, has issued a bulletin on fire prevention which should be read by every member of the Methodist Church. Copies will be sent free upon application to Henry P. Magill, Secretary-Manager, The National Mutual Church Insurance Co., 1509 Insurance Exchange, Chicago, Ill.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

LOSS OF APPETITE

Most Successfully Treated by Taking Hood's Sarsaparilla.

Loss of appetite is accompanied by loss of vitality, which is serious.

It is common in the spring because at this time the blood is impure and impoverished and fails to give the digestive organs what is absolutely necessary for the proper performance of their functions.

Hood's Sarsaparilla, the old reliable all-the-year-round medicine, is especially useful in the spring. Get it from your druggist today. By purifying and enriching the blood and giving vitality, vigor and tone, it is wonderfully successful in the treatment of loss of appetite and the other ailments prevalent at this time. It is not simply a spring medicine—it is much more than that—but it is the best spring medicine.

Hood's Sarsaparilla makes the rich red blood the digestive organs need.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Sardis Dist.—Second Round.

Oakland, March 22-25.
Hernando, Mareh 26, 27.
Cockrum, at Independenee, March 30, Apr. 1.
Coldwater, at Love's, April 2, 3.
Arkabutla, at Mt. Olivet, April 3-5.
Sardis Ct., at Cold Springs, Apr. 6-8.
Senatobia, April 9, 10.
Longtown, at See's Shapel, Apr. 12, 13.
Olive Branch, at O. B., Apr. 14-16.
Eudora, at Poplar Corner, Apr. 16, 17.
Como, Apr. 23, 24.
Sardis, Apr. 24.
Crenshaw, at Mastodon, Apr. 25-27.
Tyro, at Tyro, Apr. 29, 30.
Courtland, at Center Hill, May 2-4.
Eureka, at Chapel Hill, May 5-7.
Batesville, May 7, 8.
Charleston, May 10, 17.
Sunday School Conferences:
Hernando, May 19, 20.
Senatobia, May 21, 22.
Batesville, May 23, 24.
Pleasant Hill, at Baker's Chapel, May 25, 26.
Wall Hill, at Bethel, May 27, 28.

There are 75 churches and a number of schoolhouse appointments in the district. The presiding elder purposes to preach in every one of these this round if possible.

The District Conference will be held at Coldwater July 10-14. It is very much hoped that no preacher will set a meeting for this date. We desire to make this a real revival time for all. We want to meet and preach, pray and plan for the work of the Kingdom.

J. H. HOLDER, P. E.
Sardis, Miss.

Durant Dist.—Second Round

McCool Ct., at Bowie, Apr. 1, 2.
Aekerman Ct., at Wier, Apr. 2, 3.
Kosciusko, p. m., Apr. 3.
Sidon, at Cruger, Apr. 8, 9.
Tchula, Apr. 9, 10.
Vaiden, at Bowling Green, Apr. 14, 15, 16.
Lexington, Apr. 16, 17.
High Point, at Macedonia, Apr. 21, 22, 23.
Noxapater, at Stallo, Apr. 23, 24.
Louisville, Apr. 24, 25.
Poplar Creek, at Friendship, Apr. 28, 29, 30.
Kilmichael, at Stewart, Apr. 30, May 1.
Kosclusko Ct., at Springdale, May 5, 6, 7.
Chester, at Chester, May 12, 13, 14.
Mathiston Ct., at Lagrange, May 14, 15.
Hesterville, at Hesterville, May 19, 20, 21.
Lexington, at Bethany, May 26, 27, 28.
Pickens, at Ebenezer, May 28, 29.
Black Hawk, at Black Hawk, June 2, 3, 4.
Acona, June 4, 5.
Slate Springs, at New Hope, June 9, 10, 11.
Bellefontaine, at Walthall, June 11, 12.
Eupora and Maben, at Eupora, June 12, 13.

District conference is to be held at Durant June 14 to 18. Opening sermon will be preached by Rev. Chas. D. McGehee. Remaining part of program will be given later. Let all the preachers send at onee to Rev. W. L. Duren all moneys collected to date for Home missions. It is urgent.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Second Round.

Shannon, Center Grove, Frl., Mar. 31.
Calhoun City, Pittsboro, April 1, 2.
Houston, April 3.
Okolona, April 9, 10.
Amory and Nettleton, Amory, April 16, 17.
Algoma, Ebenezer, April 22, 23.
Pontotoe, April 23, 24.
Houston Mission, Atlanta, April 29, 30.
Vardaman, Derma, April 30, May 1.
Montpelier, Palestine, May 6, 7.
Prairie, Prairie, May 14, 15.
Buena Vista, Egypt, May 20, 21.
Greenwood Springs, Pl. Grove, Friday, May 26.
Nettleton, Evergreen, May 27, 28.
Fulton, Harden's Chapel, Monday, May 29.
Tremont, Mt. Pleasant, Tues., May 30.
Houlka, Houika, June 3, 4.
Smithville, Paine Memorial, Weds., June 7.
Okolona Ct., Thompson's Memorial, Thursday, June 8.

JNO. W. BELL, P. E.
March 10, 1916.

Greenville Dist.—Second Round.

Shelby and Alligator, at Alligator, April 1, 2.
Shaw and Merigold, at Merigold, April 2, 3.
Tunica and Robinsonville, at Evansville, April 9, 10.
Glen Allan, at Avon, April 16, 17.
Friar's Point, at Sherard, April 22, 23.
Lulu and Dubbs, at Dubbs, April 23, 24.
Gunnison, at Malvina, April 29, 30.
Benoit and Beulah, at Benoit, April 30. May 1.
Boyle, at Shipman's Chapel, May 6, 7.
Coahoma and Lyon, at Lyon, May 7, 8.
Rosedale and Hillhouse, at Hillhouse, May 14, 15.
Cleveland, May 21, 22.
Jonestown and Belen, at Belen, May 28, 29.

The District Conference will be held at Benoit, May 1, 2, and 3. The opening sermon will be preached Monday night, May 1, by Rev. D. R. Wasson.

H. S. SPRAGINS.

Holly Springs Dist.—Second Round.

Pine Valley, at Pine Valley, April 1, 2.
Waterford, at Lebanon, April 8, 9.
Coffeeville, at Goshen, April 15, 16.
Abbeville, at Mt. Zion, April 21, 23.
Ashland, at Shawnee, May 6, 7.
Potts Camp, at Winborn, May 13, 14.
Paris, at Paris, May 20, 21.
Taylor, at Pleasant Ridge, May 27, 28.
Toccopola, at ———, June 2, 3.
Randolph, at ———, June 4, 5.
Mt. Pleasant, at ———, June 10, 11.
Lamar, at ———, June 17, 18.
Byhalia, at Emory, at time of District Conference.

District Conference at Byhalia, April 27-30. Opening sermon, Wednesday evening, April 26.

Let all pastors fill out their "report blanks," and send same to the presiding elder Mareh 1, and not later than Mareh 10.

The second round is known as "the efficiency round." It is hoped that there may be reports from every department of the Chureh. "Plans and specifications" will be furnished in due season. JAMES H. FELTS, P. E.

Winona Dist—Second Round.

Belzoni, April 1, 2.
Isola Ct., at Isola, April 2, 3.
Swiftown Ct., at Baird, April 8, 9.
Indianola, April 9, 10.
Lambert Ct., at Lambert, April 15, 16.
Sunflower Ct., at Blaine, April 22, 23.
Ruleville, at Doddsville, April 23, 24.
Drew, at Sandy Bayou, April 29, 30.
Dublin, at Rome, April 30, May 1.
Schlater, at ———, May 6, 7.
Valley Mission, at ———, May 13, 14.
Minter City, at ———, May 20, 21.
Webb, at Sumner, May 27, 28.
Tutwiler, at Glendora, May 28, 29.

Distriet Conference at Moorhead April 25, 26, 27. Ample printed programs will be furnished all pastors two or three weeks beforehand.

LEE M. LIPSCOMB, P. E.

Corinth Dist.—Second Round.

Tishomingo, at Tishomingo, April 1, 2.
Ripley Ct., at Rainey, April 8, 9.
Sherman, at Belden, April 11.
Mantaehle, at Hebron, April 15, 16.
Marietta, at Siloam, April 18.
Moreville, at Oak Hill, April 22, 23.
New Albany Sta., April 24.
Corinth Ct., at Galne's Chapel, April 29, 30.
Belmont, at Old Bethel, May 6, 7.
Chalybeate, at Mt. Pleasant, May 10.
Wheeler's, at Mt. Zion, May 13, 14.
Guntown and Baldwin, at Baldwin, May 15.
Iuka Ct., at Bethel, May 20, 21.
Iuka Sta., May 22.

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Donaldsonville, Mar. 17-19.
Destrehan, Mar. 26, a.m.
Epworth, Mar. 26, p.m.
Second Church, Apr. 2, a.m.
Algiers, Apr. 2, p.m.
Felicity, Apr. 9, a.m.
Covington, at Mandeville, Apr. 16.
Bogalusa, Apr. 22, 23.
Slidell, at Pearl River, Apr. 30.
Parker Memorial, May 7, a.m.
McDonoghville, May 7, p.m.
First Church, May 14, a.m.
Carrollton Ave., May 14, p.m.
Rayne Memorial, May 21, a.m.
Louisiana Ave., May 21, p.m.
Mary Werlein, May 25, p.m.
St. Tammany, at Fitzgerald, May 28, p.m.
St. Mark's, May 31, p.m.
Lower Coast, June (first week).
Plaquemine, June 11, 12

District Conference will be held at Bogalusa April 25, 26 two nights and one day. W. W. HOLMES, P. E.

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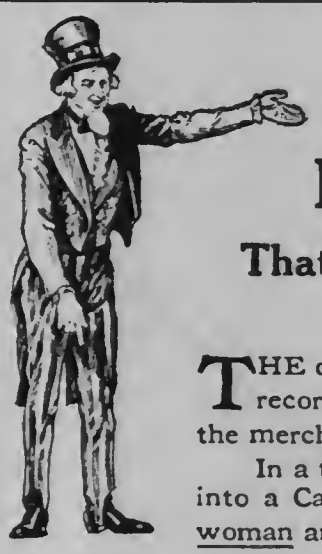

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY OF THE LOUISIANA CONFERENCE.

"Ruston!" shouted the porter of the V. S. & P. on the afternoon of Feb. 10, 1916, and in a short time we were at the station where we found a company of gallant Boy Scouts and a committee of ladies to meet us. They gave us a hearty greetiug, and nothing was left undone which could in any way add to the comfort and convenienee of the delegation or to the success of the meeting.

All things worked together to make the sixth annual session of the Woman's Missionary Society of the Louisiana Conference the greatest in its history. There were about 95 representatives from the adult, Young People's and Junior societies.

The opening session of the Conference was on Friday afternoon, Feb. 11, 1916. A commuuion service was conducted by Dr. J. M. Henry, assisted by Revs. C. D. Atkinson, A. S. Lutz, and C. B. Carter.

After the roll-call of officers, our President, Mrs. Abel Bliss, gave her message in her usual quiet, forceful manner. It was an earnest appeal for forward work and thankfulness for things past.

The report of Mrs. A. P. Holt, corresponding secretary, showed the successes and failures of every department of our work. There are 93 adult auxiliaries with 2226 members; 19 young people's auxiliaries, with 396 members; 50 junior divisions, with 1298 members, and 21 baby divisions, with 164 members. "Truly the growth in this Conferenee is slow.", We trust that this slowness makes us all the more sure of every step gained.

The special campaign for organization and membership has not been thoroughly understood in all parts of the Conference, else we believe we would have closed the year with larger results. Too long we have been letting the Conferenee offieers and district secretaries do both the planning and the work. They are willing to do their part, and more; but the task of world evangelization is a "one-to-win-one" eampaign. "If we would move the world a little nearer God, we must all lift together. Let us catch the spirit of this movement and strive to get every woman into line. With only a few exceptions, the pastors or some representative of the Woman's Missionary Soeiety presented the work on one Sunday in August. In some instances this presentation has been followed up as it should have been; in others, we seem to have expected the women to live for months on one tabloid of prepared missionary food. Some of us have been trying for years to assimilate all these tremendous facts. Let us not think that the uninterested will be able to cultivate the love for missions on that one taste of food. Shall we not make our goal this year to win the fifty-three unorganized charges?

Two splendid young women are making fine records at Scarritt—Miss Clara Chalmers, of New Orleans, and Miss Ella Beu, of Baton Rouge. Other volunteers have submitted applications to the committee on candidates. May we meet often in the place of prayer to pray for those who will one day represent us on the firing line! May we have a link in every district this year!

Our faithful treasurer, Mrs. J. J. Holmes reported as follows:

Amount pledged by Conference, $4125; amount paid by Conference, $3674.80; deficit, $450.20; increase over 1914. $191.16; total cash receipts, $10,264; total local work reported, $10,260.

Each day at the noon hour, Mrs. G. S. Sexton, of Shreveport, led us nearer to our Master and made us feel that the only life worth living was the one given entirely to his seryice. Mrs. Sexton has a wonderful personality and her words were treasured by every representative of the Conference. She told us not to belittle our talent, but to use it for God. There is something each one of us can do. We are responsible for our sisters in accordance with the talents God has given us.

Rev. N. E. Joyner delivered a powerful sermon Sunday morning. He emphasized the fact that we as Christians should be missionaries. To strengthen the work in the far-off fields, we must strengthen each individual in our local church.

Our Couucil guests were Miss Estelle Haskin, editor of the "Young Christian Worker," and Mrs. B. W. Lipscomb, Home Base Secretary.

Mrs. Lipscomb said that we are workers together for God. We are helping God to touch the ends of the earth, when we go and give to our missionary society. Every auxiliary, however small, is the root of all our missionary work, and isn't it just "up to us" to organize wherever possible? Our missionary spirit is the size of our Christian life. You may doubt it, but it is the test. Christ's commission is our great permission.

We are heirs of all the ages—if we are not faithful, Christ's message to the world cannot be transmitted. We stand to day in a most wonderful age. This is the modern missionary period. The gospel of Jesus Christ has right of way throughout the world. We can call Christians from every nation, in every tongue. Religion and politics are mixing. Men are realizing more than ever that they can't live alone. We have an opportunity in this generation that we have never had before. God seems to have thrown us a challenge: "I have waited through the ages—do this thing for me!" Surely we will not fail him.

There are three ways of doing this missionary work:

First—Put self into it. There is a great call for life giving.

Second—Give your money. A dollar can have beautiful golden wings if used for the advancement of his kingdom.

"I gave my daughter Olive to Chiua, and a dear friend gave of her riches to pay Olive's salary." Mrs. Lipscomb's face was radiant and beautiful as she talked about the sweet young life she so gladly consecrated to his service.

Third—Prayer. The greatest thing any-one can do for God and for others is to pray. Let us pray earnestly as the Spirit of God inspires and guides.

Miss Haskin made a plea for the "Young Christian Worker" and several hundred subscriptions were pledged. Miss Haskin also presented the Negro work. She said not to "whoop and hurrah" so much about the going into the heart of Africa, but help the Negroes around us.

"You train yourself to be an expert in teaching backward children; let us train ourselves to teach a backward race."

It was an inspiration to hear the reports of our deaconesses—Miss Eliza Iles, of St. Mark's Hall, New Orleans; Miss Katie Walker, of the Houma Mission, and Miss Grace Gatewood, of First Church, Shrveport. These young women are splendid Christian characters and are very happy and faithful in their work. Their sweet faces and the earnest message they gave us of their work in Louisiana moved upon the hearts of the vast audience as perhaps no other speakers had done.

Saturday afternoon was given to the young people's and Junior work. There were about fifty representatives from the two departments, besides the large attendance of boys and girls from Ruston.

Crowley was selected as the place for the next annual meeting.

The following officers and district secretaries were elected for 1916:

President, Mrs. Abel Bliss, 902 Robinson Place, Shreveport, La.; 1st Vice President, Mrs. W. T. Cunningham, Natchitoches, La.; 2nd Vice President, Mrs. R. H. Harper, 734 Nashville Avenue, New Orleans; Corresponding Secretary, Mrs. A. P. Holt, Crowley, La.; Recording Secretary; Mrs. R. E. Bobbitt, Mansfield, La.; Treasurer, Mrs. J. J. Holmes, Minden, La.; Superintendent of Study and Publicity, Mrs. Wiltz Ledbetter, 1134 Dalzell Street, Shreveport; Superintendent Social Service, Mrs. E. R. Kennedy, Lafayette, La.; Superintendent of Supplies, Mrs. A. F. Godat, 2123 Cambronne Street, New Orleans.

District Secretaries.

Alexandria District, Mrs. R. W. Winstead, Natchitoches, La.; Baton Rouge District, Mrs. J. E. Walter, Wilson, La.; Lafayette District, Mrs. W. M. Buchanan, Lake Arthur, La.; Monroe District, Mrs. J. C. Calhoun, Rayville, La.; New Orleans District, Mrs. C. F. Niebergall, 1135 Henry Clay Avenue, New Orleans; Ruston District, Mrs. Joe Miller, Minden, La.; Shreveport District, Mrs. Ben Johnson, Mansfield, La.

Mrs. W. T. CUNNINGHAM.

WHEE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter.

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Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

WOMEN SUFFERERS NEED SWAMP-ROOT.

Thousands upon thousands of women have kidney and bladder trouble and never suspect it.

Women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

You may suffer a great deal with pain in the back, headache, loss of ambition, nervousness, and may be despondent and irritable.

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However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing, be sure and mention the New Orleans Christian Advocate.

THE REAL DEFINITION OF LIFE IS NERVE-FORCE

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life" and the modern definition of life is "nerve-force."

This nerve-force must be distributed regularly all over the body. Directly it does not run smoothly ill-health will follow.

Dr. Miles' Nervine benefits the health by evening up the distribution of this vital force of life, and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated:

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On June 5, 1915, the sweet spirit of little TOMMIE TOWNSEND, son of Willie and Nettie Townsend, of Oaknolia, La., was taken from its house of clay and transplanted in the Paradise of God, "where the flowers bloom forever, and the sun is always bright." Having come into this world on Dec. 30, 1909, a bright smiling babe, Tommie was allowed to brighten his Christian home for only 5 years, 5 months, and 6 days. While the little house of clay was laid to rest in the quiet cemetery at Blaistown, La., little Tommie himself returned to God, the Author and Giver of life.

H. G. ROBERTS.

RODOLPH EDWIN DODD was born on May 10, 1892, and died on Feb. 9, 1916, at the home of his sister, Mrs. C. W. Smith, Jr., at Suqualena, near Meridian, Miss., where he was born. He joined the M. E. Church, South, at the age of fifteen. When he went to Starkville to become a student at the A. and M. College, he moved his letter with him. He was a sufferer for 18 months, but was so ambitious he would forget self. He was a young man of strong character and strong determination to succeed. He made a friend of almost every one he met. He was loved by many who will miss his smiling face. He was sympathetic and always thoughtful of others. His last days were a benediction to all who knew him. Surely a rich reward was awaiting him during all these months of suffering. Even when in great pain he greeted every one with a smile. Indeed he never murmured at any time. Before his health failed, his greatest pleasure was to help in Sunday school work, especially in the song services. He had a sweet voice and loved to used it in revivals or anywhere that good could be done.

I extend sympathy to the bereaved ones and ask God's blessings upon them.

A FRIEND.

On the afternoon of Feb. 15, 1916, the spirit of our mother, Mrs. A. M. LONGMIRE, took its flight from earth to heaven. Her going away was not unexpected as her health had been failing for some time. However, the fatal illness was of short duration. She was born near the present site of Gloster, Miss., on June 22, 1836. In this same community she spent her entire life of nearly eighty years. She was married twice. Her first husband lost his life in the war between the States. Soon after the close of the war she was married to Mr. William Longmire, with whom she lived till some twenty years ago, when God took him, again leaving her to meet the responsibilities of life alone. In her experience as a wife and mother she performed the arduous task of raising three families of children, fourteen in number. To each of these she was a mother indeed. In early life she became a Christian and joined the Methodist Church. Her life henceforth, while not demonstrative, was always consistent. She loved the Church and its services and was always glad to do whatever she could to advance its interests. During the last few years of her life she was a constant sufferer; but she bore her affliction with Christian fortitude, never being heard to murmur. We feel our loss greatly. We know that she will be missed in the Church and community, but we bow in submission to the will of our Heavenly Father. We are encouraged by her beautiful Christian life to strive to so live that our going may be like hers, one of peace. "Blessed are the dead which die in the Lord from henceforth! Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

E. J. COKER.

On Monday, Feb. 28, at a. m., from the home of her son, Brother C. M. Bevill, in Winnfield, La., there passed triumphantly from earth to heaven the pure and saintly soul of Mrs. MARTHA E. BEVILL, at the ripe age of just three score years and ten—she reached her seventieth anniversary on last Christmas day. Sister Bevill was converted when very young and lived a beautiful, consecrated Christian life up to the morning of her summons home. She was faithful in all her Christian duties and was zealous for the Lord's house, never missing a preaching service or prayer meeting, if it was possible for her to be there, and her presence was an inspiration to the preacher, for her kind old face seemed to shine with the light of heaven, as she feasted upon the words of life or prayed God's blessings upon the minister and the service. This pastor will miss her greatly, for he knew and appreciated her worth and was cognizant of the power of her life in the community, having been her pastor for a brief season eighteen years ago, when her home was the first to welcome and shelter him when he came a weary circuit rider to fill a monthly appointment here. And when he arrived here with his family on the evening of the 31st day of last November, she was here at the parsonage in company with several others to welcome us. She enjoyed the love and confidence of the whole town, and the entire community is bereaved in her going away. She leaves three sons and twelve grandchildren and a host of friends to mourn her death, her companion having preceded her many years ago to the heavenly city.

J. W. LEE.

The subject of this sketch, Mrs. MARTHA IRENE KEY, was a native of Jefferson County, Miss., and was about seventy years of age at the time of her death, which took place on Nov. 26, 1915. Sister Key was converted and joined the Methodist Episcopal Church, South, at twelve years of age. She was married to Brother Henry Key in 1865, who passed to his heavenly reward in 1895.

Of the number of children born of this union, four survive: Mrs. J. W. Weilenman, Mrs. W. J. Huber, and F. H. and E. H. Key. Sister Key is also survived by two sisters, Mrs. O. H. McGinty and Mrs. Ollie Smith; four brothers, Hon. T. B., and Messrs. Everette, William, and Thad. Hammett. Sister Key's home for a number of years was situated next door to the church and was always open to the pastor, and she was almost always present at all church services.

It was the pleasure and honor of the writer to be her pastor for four years, and he always found real help in spiritual things in her association. Surely a saint has been called home, and by her Christian womanhood no doubt she has helped many a soul toward the endless life. She was always active in church work and was among the most zealous members in her church.

The whole community feel the serious loss sustained by her departure. The writer, who had been her pastor for a longer time than anyone, for more than twenty years, was called from the late session of the Mississippi Conference to officiate at the funeral at her home church in Fayette, Miss., which was the most largely attended of any funeral I ever witnessed in Fayette, attesting the very high regard in which she was held by those who knew her best.

We tenderly laid her body beside that of her husband in the cemetery at Fayette, whence God will call it on the resurrection morning. Peace to her ashes! And may the grace of her Lord heal the broken hearts of her loved ones! Her former pastor,

J. EARLY GRAY.

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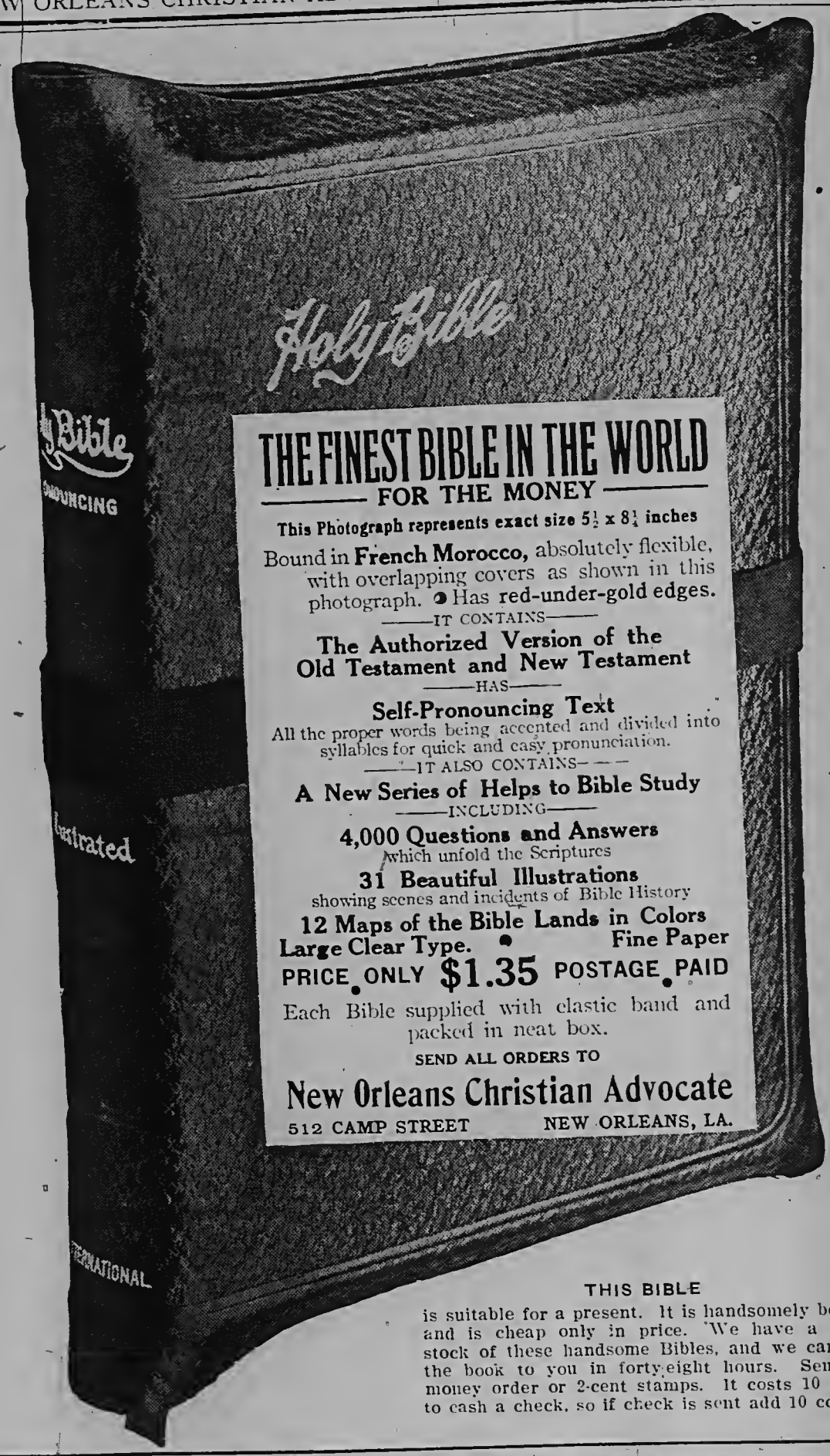
A BRIEF TRIBUTE.

Mr. R. M. Morgan was born in Guilford County, North Carolina, on Nov. 18, 1835; and died at his home in Carroll County, Miss., on Feb. 8, 1916. He was married to Miss Elizabeth Stone, of Rockingham County, North Carolina, on May 28, 1857. Of this happy union nine children were born, seven of whom are living. Brother Morgan came to Mississippi in October, 1858, and settled on a place some miles west of Vaiden. The county then was largely a wild forest. The home he made was one of love for his family and a delight to all his friends. Many a weary footman who passed that way found a place of rest, comfort, and cheer. It was a home where song, laughter, and sympathy pervaded all its sacred halls. It was a home where wife and children felt the warm, sympathizing love of a husband and a father. He gave four years of his strongest manhood to the "Lost Cause," and when the battles were over, he returned to his Carroll County home to help make his State the best possible. No one can tell how largely he contributed to this, but we know that he was a man of high ideals: He may not have reached, in this life, the lofty heights of his ideal, but he was known as a man who strove to attain unto it. He not only planned well in the building of his home, but wisely for the future welfare and happiness of his children. He gave to them far more than an average share of equipment for life. His heart was strikingly open and happy. No man or child ever came near the threshold of his life, but to receive kindly of the sunshine of his great soul. "The Lord preserved his going out and his coming in; for no child of nature ever struck a note of song or praise, but to receive a quick, happy response from his, which was ever sensitive to the slightest touch. The charity of his soul knew no bounds. His highest pleasure was in seeing his friends happy. He loved the Church—its ministers, and its members. His last days were spent for the Church and its Christ, setting of the sanctuary in order and visiting the sick. The Church at old Midway will miss him. He will be missed in the home and in the community. May the Lord's promise, "I will not leave you comfortless," sustain the aged wife and the sons and daughters. We can say to the bereaved ones, you know where to find him. His friend and ex-pastor,

W. L. STORMENT.



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RESOLUTIONS OF RESPECT.

Adopted by the Methodist Sunday school of Fernwood, Miss.

Whereas, it has pleased our Heavenly Father in His infinite wisdom to take unto himself one of our most efficient and faithful workers in the person of our beloved assistant superintendent and teacher, Brother JAMES STEVEN SCUTT, who after a serious illness passed away at his home here on Sunday, January 9, 1916, having long and fathfully served the Master and hy his daily life inspired us to lead lives dedicated to the love and service of God; and

Whereas, the entire community of Fernwood and many friends throughout the country will mourn the death of Brother Scutt, whose upright character and splendid example of a quiet and earnest Christian exerted a powerful influence in the community in which he lived and worked and among the friends and associates of his daily life—he was strong, charitable and kind, profoundly religious without ostentation, and in his home life was a true and loving husband and a kind and indulgent father; and

Whereas, we feel assured that his decease has removed him from this world of strife to the eternal happiness of meeting face to face the beloved Master whom he so faithfully served; yet we fully realize that the removal of his influence, his presence, his kind words, and sustaining hand, will leave us with a deep sense of loss; therefore, be it

Resolved, by the officers and members of the Fernwood Sunday School of the Methodist Episcopal Church, South:

1. That we make this expression of our love and respect of a friend whose voice is stilled, of a brother whom we will strive to meet before the throne of God, and of our appreciation of a life so loyal and so consecrated and so useful to the Sunday school, the Church, and above all to the divine Master.

2. That by this dispensation of Providence our Sunday school has lost a faithful teacher.

3. That we, the members of the Sunday school, extend to the members of his bereaved family our sincere and heartfelt sympathy in their great sorrow.

4. That a page of our minutes be dedicated to the memory of this departed brother and that these resolutions be inscribed upon that page.

5. That a copy of these resolutions be sent to the family of our deceased brother and a copy sent to the New Orleans Christian Advocate and to the local papers for publication.

Signed: Mrs. E. C. Edmiston, Justina Enochs, W. E. Kellner, Committee.

Fernwood, Miss.

APPRECIATORY RESOLUTIONS.

Whereas, on March 5, 1916, God in his wisdom saw fit to take unto himself one of our most faithful Church and Sunday school members, Mrs. Silas Lambeth; and whereas, although the summons came unexpectedly, we know that he was ready and willing to answer the great roll-call, as he was ever faithful here—even in his extreme old age of 80 years; therefore, be it

Resolved, 1. That we the officers and teachers of Paine's Memorial Sunday School of the M. E. Church, South, near old Athens, make this expression of our high appreciation of his faithful work with and among us here.

Resolved, 2. That we commend him as a living example to our entire church and Sunday school, that they may follow in his footsteps and do likewise.

Resolved, 3. That we also extend our heartfelt sympathy to the grief-stricken wife and son.

Resolved, 4. That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. T. Dilworth, Mrs. A. Owen, Mrs. L. Owen, Clevie Hollingsworth.

Aberdeen, Miss.

WHY "RENWAR" RELIEVES.

A great many people who are suffering from Rheumatism have tried many remedies but without gaining relief. The reason is that these remedies have not reached the seat of the trouble. The reason for the remarkable work of "RENWAR" is the fact that it DOES reach the seat of the trouble, purifies the blood and drives out all the impurities. No matter how many remedies you have tried, if you are suffering from Rheumatism, we guarantee to refund your money if "RENWAR" fails to give satisfactory results. Get a fifty-cent bottle from your druggist to-day. If he does not have it, we will send a bottle post-paid upon receipt of price. **Warner Drug Co., Nashville, Tenn.**

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 6, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

MEXICAN MISSIONARIES PROTEST.

Some of our readers will perhaps remember the discussion concerning the contemplated readjustment of our work in Mexico which took place in the Advocate more than a year, and which was participated in by Bishop E. E. Hoss, Dr. W. W. Pinson, and the Editor of the Advocate. At the meeting of the Board of Missions in the spring of 1915 the matter was again taken up and discussed, the final outcome being that a resolution was adopted leaving the question of rearranging the territory of our missions already established to the next General Conference, which body alone has authority to change Conference boundaries. But it is our understanding that the majority of the Board of Missions, though opposed by most of our Bishops, are proceeding to administer, so far as they can, in harmony with the Cincinnati plan of readjustment. Within the past few days there has come to our desk a very interesting pamphlet prepared by a number of our mission workers in Mexico, which is a courteous but very strong protest to our General Board of Missions, soon to meet in Nashville, against uprooting the Southern Methodist Church in sections where it has been planted in that country and forcing our members in Mexico to remain out of any Church or to enter other communions, whether they wish to do so or not. We regard this as an issue of such great importance that we surrender a large portion of our editorial space (the only space now at our disposal) for a reproduction of extracts from this vigorous and illuminating statement:

"Dear Fathers and Brethren:

"We, the undersigned missionaries to Mexico, many of whom have spent long years in the field, being perfectly familiar with all phases of the Mexican mission work, and believing that the proposed plan of territorial readjustment and co-operation approved by the Cincinnati conference of secretaries and missionaries, would be an unreasonable sacrifice upon the part of our Church, unjust and unfair to our workers, hurtful to our members and injurious to the cause of Christ, take this method of presenting our respectful and most earnest protest to this Board.

"We desire to set forth fully our reasons for opposing this plan of readjustment. We are of the opinion that if the Mexican mission had been adequately represented at Cincinnati many of the recommendations as to territorial readjustment would not have been adopted without strenuous protest. **We remind you that there were only two of our male missionaries at that conference, and that one of them had been practically out of the field for eleven years, and that the other, who was a member of the territorial occupation committee, had never visited the entire field.** THERE WAS NO ONE IN THAT CONFERENCE WHO HAD BEEN OVER OUR ENTIRE WORK, OR WHO HAD PERFECT KNOWLEDGE OF THE FIELD. We insist that a scheme so far-reaching and so drastic demanded an exhaustive study and ought to have been considered by the whole Mexican mission force.

"In regard to that meeting of the missionaries at Laredo, Texas, in February, 1914, we desire to say that those of us who were there and who took part in the proceedings had no intention whatever of endorsing anything like this far-reaching revolutionary scheme. We thought the matter was covered and settled when the Board of Missions at its regular session at Nashville, in 1911, adopted the following report of the committee on foreign department:

"'1. We have had under consideration the recommendations of the conference of board secretaries on co-operation and unity in Mexico, which were approved by our missionaries in Mexico, assembled at Laredo, Texas, February 10 and 11, and we recommend that the Board of Missions approve the principle of co-operation, leaving it to the missionaries on the field to work out the details.' (See Report, page 213.) The Bishop then in charge is of our opinion, that the matter was left 'to the missionaries on the field.'

"In view of our deep and abiding interest in Mexico, we feel constrained to point out to this Board some difficulties and defects of this scheme:

"1. It is unreasonable to think of building, equipping, and operating a great college with the pittances given by the boards now at work in Mexico. If, as some assert, our people will not give liberally to direct mission work in Mexico, it cannot be expected that they will give more liberally to a secular or interdenominational college. We insist that when the Church at large learns, as it must, that such institutions as Palmore College and Laurens Institute, the one founded by the late Dr. W. B. Palmore, and the other by the Rosebuds of Virginia, are turned over to the Baptists and Congregationalists, the confidence of the people will be shaken as to the sanity of the missionaries and the wisdom of the secretaries. Therefore we should hesitate long before taking such a step.

"2. As to one paper for all the denominations working in Mexico, we are sure it is useless to undertake such an enterprise, for it would be a waste of men, money, and time.

The Partition of Territory.

"We invite your very serious attention to the following reasons why we oppose the plan recommended for the partition of territory:

"1. It would require us to abandon all our work in the States of Nuevo Leon, Coahuila (except Saltillo), Tamaulipas, Durango, Chihuahua, Sonora, Morelos, Michoacan, and more than half of Sinaloa. It is very important that the boards know exactly what we have in these States, and we give you the following facts taken from the Minutes of the three Conferences of 1911, the last published. These do not represent the present conditions as to membership and local preachers, but they do indicate the work in its normal condition." (Here follows a statistical exhibit of our Mexican missions covering three pages of the pamphlet, giving the number of our local preachers and church members and indicating where we have churches, parsonages, schools, and the value of them. We wish that all our readers could see these tables.—Ed. Advocate.)

"We desire to emphasize the following facts and ask that every member of the Board of Missions make a special note of them: We relinquish to the Baptists territory in which we have 10 congregations, 3 local preachers, 870 members, 6 churches, 2 parsonages, 1 hospital, and $259,750 worth of property. What do they relinquish to us? ABSOLUTELY NOTHING. The Southern Baptists did not go into the Cincinnati conference, but that conference, unsolicited, gave the State of Durango to them. Dr. Brewer, of the Northern Baptist Church went into the meeting and agreed to the plan, but his action was not approved by the officers of his board. So we get nothing.

"We relinquish to the Disciples (Campbellites) territory in which we have 7 churches, 3 parsonages, 2 schools, and $119,700 worth of property. What do they give us? Nothing.

"We relinquish to the Congregationalists territory in which we have 9 congregations, 13 local preachers, 514 members, 6 churches, 4 parsonages, 1 school, and $148,846 worth of property. What do they give us? Note the answer: Almost nothing. We give them a self-supporting congregation that has received nothing from the Board since 1899, and our largest school, Palmore College, which has had as many as 751 pupils enrolled in a single year. Its ex-students are in every great enterprise of the State of Chihuahua. More than 40 Christian homes have been formed by its students. More than 20 of its students have given acceptable service as teachers in Mexico. Several thousands of young people have received instruction within its walls. The best citizens of every political creed have placed their children under its tuition and it numbers its friends by the thousands. It has touched every circle of society in the city and its influence is felt throughout the State. For all this they relinquish to us a small work in Jalisco, a very small boys' school, and a little charity school in Guadalajara that has had few pupils and no reputation. It is ridiculous to compare these two schools in any sense with our Palmore College. This small territory contains 3 congregations, 2 churches, —— members, 2 schools, with 185 pupils, and $—— worth of property. This is that "great" work of which you may have heard.

"Now if the Baptists and Disciples (Campbellites) give us absolutely nothing for all these strategetic centers in the North, where we have such excellent plants doing efficient work for the redemption of Mexico, what DO we get? They tell us that we get a building and a few members from the Presbyterians at San Luis Potosi. We have occupied that city for about 30 years and have there one good church building, two schools and a parsonage. What do we want with another church only two blocks distant from ours, which adequately supplies all present need.

"But they tell us that we are to get that great work of the Northern Methodists in Guanajuato, or the State of Michoacan. There are several things to consider in connection with that proposition:

"1. The city of Guanajuato is the only really important work they have in that State.

"2. We already have the State of Michoacan.

"3. We cannot induce the members of the Northern Methodist Church to join ours, for they are satisfied in their own Church and oppose this arrangement. Rev. R. C. Elliott writes: 'As soon as the results of the Cincinnati conference were published and sent down here, I spoke to the brethren of the changes contemplated. So far as I know, not one of any church down here (natives) favors it. They say they have been entirely ignored and will not go to any other Church.'

"In 1912 we exchanged with the Northern Methodists and gave them 5 of our churches, 600 of our members, and $3000 for their mining town, El Oro, and were badly beaten in the exchange. Rev. A. Marston, our first preacher at that place, writes as follows: 'The members at El Oro are not willing to belong to our Church and will not take our literature.' He remained but one year, and Rev. Joseph Thacker, our second preacher there, corroborates the above. It is useless to think of transferring Northern Methodists to our Church.

"We have talked with many, and have had letters from some of the most influential Mexican preachers, and they say that they have been ignored and badly treated. Those who favor this move say, 'Of course, the Mexicans are to be consulted.' **But when are they to be consulted? After the changes are ordered? What good will it do then?**

"We insist: 1st. That it is not fair to enter into a plan so far-reaching and important without taking the Mexican preachers and congregations into our confidence. To ignore them in a matter so vital is to show a lack of appreciation and sympathy which they justly resent. 2d. That it is absolutely unjust to place 6 local preachers and

(Continued on Fourth Page.)

TO A FRIEND.

Tormented sorely by the chastening rod,
I muttered to myself: "There is no God!"
But faithful friend, I found your soul so true,
That God revealed Himself in giving you.
—Walter Malone.

PRAYER FOR OTHERS.

Moses was a master in intercessory prayer; he knew how to plead for the people of God, and he delighted in doing this. His was a wonderful privilege. But was his privilege any greater than our own? What hinders us from being for the people to Godward, and bringing their causes unto God? The privilege is not ours—do you say? What of Christ's promises to those who pray? Is the opportunity lacking? Do our loved ones and our friends have everything that God can give them? Or is it our will to accept God's invitation and to take advantage of opportunities presented that is lacking?—Christian Intelligencer.

LIFE THROUGH FAITH.

Faith bears fruit. It can not help it, because it links the soul with Christ, so that the energy of his life pours into it through the artery of faith, and, as it comes in, so it must make a way for itself out. Fruit is, so to speak, forced from the believing soul.

"Why does the lark sing? It can not help it, because the spirit of the spring has been poured into its heart. Why does the branch bear fruit? It can not help it, because the life forces are ever pouring from its root. Why does a child run to meet its mother? It can not help it, because its heart has imbibed her nature. So the believer united to Christ receives grace from his heart and from the abundance of his indwelling life speaks."
—Secret of Guidance.

OPPORTUNITY.

There are opportunities everywhere for doing good. One with a true spirit will see them anywhere. A kind word is not without good results. A boy had just been expelled from school, writes Dr. Cowan, and smarting with disgrace, he moved away from the jeers and stares of his playmates. No one believed in him, it was a crucial moment. He would continue his downward plunge until he reached the bottom. But a girl on the outskirts of the throng—just a school-girl, not his sweetheart or best friend—said to him: "Jim, don't be discouraged. One misstep needn't ruin you: you can mend it. There's a man in you that the world needs and God has use for. Don't disappoint God." The boy's countenance brightened, and he said not a word; but [illegible] that boy is a leading minister.—Presbyterian of the South.

"A FAILURE, A FAILURE!—LOST, LOST!"

A man of thirty-five was on his deathbed. Over him hovered day and night the care of a loving Christian mother. He thought no one was in the room, and he began to talk aloud to himself. And these were the words which he uttered: "A failure, a failure! lost, lost!" In alarm his mother started to his bedside and said tenderly: "My son, you have been a Christian for a long time! Surely your faith does not desert you in your dying days?" His reply was: "No, mother, my faith does not fail me; I am saved, but my life, my life, that is lost! Think of it, I have been a Christian for fifteen years and I have never brought one soul to him who saved me. My life is a failure! I am saved, but my life is lost!" Christian people, do you wish to bid farewell to earth and go to God in that shape? God forbid it!—Pittsburgh Christian Advocate.

FRANCIS ASBURY.

By Rev. S. J. Davies.

On the 31st day of March, 1916, one hundred years had passed since Asbury died. For those who are interested, yet disinclined or too busy to read an extended biography of this first Methodist Bishop, in America, I write this sketch of his life.

He was born at Handsworth in Staffordshire, England, on August 20, 1745. His parents were Methodists of sincere piety, and no doubt their devotion to this faith exercised a wholesome, formative influence on his young life. For, at sixteen years of age, he became a local preacher, and at twenty-two, an itinerant.

After three years' service in England, he was appointed missionary to the American Colonies and landed in Philadelphia on October 27, 1771. The next year Mr. Wesley commissioned him as his general assistant in America. Wisdom was justified in this choice. By his indomitable energy, holy zeal, and with a devotion to his Lord that scorned every hardship, his example and genius for directing the then small number of traveling preachers laid the foundation on broad lines for future Methodism on this continent. His missionaries traversed colonial America, including Canada, and organized Societies throughout this territory.

The political agitation of the times, culminating in the Revluotionary War, greatly impeded his work, and finally practically suspended it. In 1777, after a conference held in Maryland, all the other native-born English ministers returned to the homeland, but Asbury remained to minister, as best he might, to the struggling colonists. Like many of his day, he was a non-juror. The peculiarities of this intensively conservative element of the Protestant Episcopal Church frequently caused Asbury's conduct to be misunderstood and doubtless his actions impugned. When men are fighting for liberty, they have but little time for nice ecclesiastical distinctions. In 1778 he retired to the home of a friend in Delaware, where he remained in comparative seclusion for two years, secure from the persecution of magistrates and others, who misunderstood his conscientious scruples.

At the conclusion of peace, it was deemed best to establish an independent Methodist Episcopal Church in America. The wisdom of Mr. Wesley and his coadjutors was never more signally shown than in this decision. For this purpose Thomas Coke was ordained by Wesley as superintendent of the Methodist Societies in America, with instructions to ordain Asbury as joint superintendent. The hazy mist which seems to some, as a veritable aureole of glory, which enshrouds the fantastic form of apostolic and episcopate succession, is here dissipated by the rays of faith and common sense. The only Bishops Methodism can have are of presbyterial ordination. Tactual succession is mere pretentiousness. Asbury, however, was so imbued with the spirit of the new democracy as to refuse ordination except it be decreed by the suffrages of his brethren of like order with himself. Whereupon he was unanimously elected a Bishop, and was consecrated by Coke to this office on December 2d, 1784. From his Journal we may now trace the rise and development of the Church in the United States, for his life and labors are inseparably joined therewith. Apostolic zeal and fidelity characterized his movements throughout his vast diocese. Receiving a salary of only $64 a year, he traveled from Mississippi to Canada, averaging 6000 miles annually, through trackless forests and pathless prairies. What was received above his stated salary, he gave to his needy colaborers in the ministry. He distributed Bibles and tracts before societies were formed for this purpose.

He was regarded with sincere affection and reverence by all to whom he ministered. Hundreds of children were named for him, and at his death he directed that each of these namesakes be given a Bible. This plan, so far as was possible, was carried out by his executors.

He never married. His heart's love, devotion, and service were given to the Church. Under his wise superintendency, Mr. Coke, having practically withdrawn from the American field, the Methodist Church grew from a feeble band of four preachers to nearly 750 itinerants, 2000 local preachers, and 214,000 members.

Despite the disadvantage of a meager youthful training in education, he attained a fair knowledge of Greek and Hebrew, and as early as 1785 laid the foundation of a Methodist college.

His indomitable spirit bore him upward to the last, for it is recorded that he continued to preach even when he had to be carried into the pulpit. He entered into the heritage of the saints and the assembly of the first born in Spottsylvania, Va., on March 31, 1816. Like the patriarch of an elder day, he was blessed in blessing others.

Wilson, La.

A PRETTY KETTLE OF FISH.

By Bishop E. E. Hoss.

The General Conference of the Methodist Episcopal Church, which met in Minneapolis in 1912, instructed the Board of Bishops to appoint a Commission of seven members, three of whom must be from New York, three from Baltimore, and one from an outside conference, "to make careful inquiry and, if possible, determine" the question as to whether American Methodism really began in New York under Philip Embury, or in Maryland under Robert Strawbridge. It was also set out in the action of the General Conference that this Commission, when appointed, should co-operate with similar commissions to be appointed by the Methodist Episcopal Church, South, and the Methodist Protestant Church.

The invitation thus given us to participate in the settlement of this purely historical question was communicated to our College of Bishops, which accepted it in perfectly good faith, and named seven reputable Commissioners. The authorities of the Methodist Protestant Church, on a similar invitation, took identical measures. Now comes the strange part of the proceedings. Our Commissioners, those of the Methodist Protestant Church, and a majority of those from the "Methodist Episcopal Church, convened in the city of Baltimore on January 26, 1916, to proceed with their task. But they were met with a paper from the minority of the Commissioners of the Methodist Episcopal Church to the effect that they must decline to take any part in the proceedings, in view of the following notice which they had received from their Board of Bishops:

"Inasmuch as serious objection has been made to the work of the Commission appointed to consider the place of the origin of American Methodism, as well as to the composition of the Commission, we recommend that the said Commission defer further action in the matter committed to them until the approaching General Conference can clear up the legal and practical questions involved."

In the Methodist Episcopal Church, South, the Bishops have a qualified veto in regard to matters affecting the constitution, but it has never been heard of that they would have the courage to arrest a merely legislative action of the General Conference. If they were to try a performance of that sort, it is likely that they would hear something drop! That, however, is not the thing with which I am concerned. It is none of my business whether they transgress the limits and functions of their office, and I shall not be rude enough to even discuss it. But there is a thing in this connection to be duly weighed and considered. The joint Commission, as finally constituted, was a Commission of three Churches, and not of one, and any attempt to interfere with its action by one of these Churches, without fully consulting the other two, was not civil nor courteous. We

of the South went into the matter, not of our own motion, but on the formal request of our Northern brethren. Being in, however, we were entitled to be treated with due consideration.

It appears that the belated protest of the Northern Bishops was based on "objections made"—in the Church presumably: First, to the work of the Commission, and, secondly, "to the composition of the Commission." These are very radical objections. They go to the bottom of the whole business, and cancel all reasons for the existence of the Commission. Indeed, the Bishops evidently meant that, if they could have their way, the Commission should be entirely abolished, and all disputed questions be settled by their "approaching General Conference." If that single General Conference can clear up "all the legal and practical questions involved," what is the use of asking the assistance of anybody else in the premises?

I can easily understand how the minority commissioners of the Methodist Episcopal Church could feel that their competency as commissioners had already been 'discredited" by the protest of their Bishops, and can see how they might, therefore, feel it incumbent upon them, for the purpose of protecting their self-respect, to resign their office before even entering upon the merits of the issues involved. That again is not my affair, and I have no wish to make it my affair. But if the Bishops, in speaking of "the composition of the Commission" had any reference—even the slightest—to our commissioners, that is my affair. We chose our commissioners to suit ourselves, knowing them to be worthy men, fit to sit with their brethren of other Methodisms in reaching fair and honorable conclusions. The intimation that they were lacking in character or incompetency deserves to be resented, and I do resent it very deeply. As far, moreover, as I am personally concerned, I shall decline to consider any future invitations from our Northern brethren, however fair-seeming they may be, until I have the definite assurance that they are not to be withdrawn or modified at the mere will of the senders. When an agreement has been made between two or more parties, that agreement cannot be altered except by the consent of all the parties concerned. The party that initiated the agreement is specially bound not to change it, nor to seek to change it, in any respect, without previously consulting the rest.

Whether Methodism began in New York or in Baltimore is an interesting historical question, but is not one that is vital to the success and growth of the Church. Any honest man, with all the available data put before him, ought to be able to reach a fair conclusion without passion or prejudice. In my judgment, the commissioners that met in Baltimore were honest men and did reach a correct and fair conclusion. If anybody had material facts in his possession that look in an opposite direction, he ought to have presented these facts. If such facts should be later discovered, I am quite ready to recognize their force. Nothing in affairs of this sort are as compulsory as facts.—Texas Christian Advocate.

THE LOSS OF SCARRITT'S ENDOWMENT.

Miss M. L. Gibson, Principal.

The misfortune that has befallen the Scarritt Bible and Training School in the loss of the greater part of its endowment has already been made known to the Church through the secular and religious press; but until now, for lack of sufficient knowledge, it has not been practicable to make any definite statement, although the Board of Managers has realized that members of the Woman's Missionary Societies who have raised the endowment are entitled to a full statement of facts.

Since the first of January the county grand jury has spent weeks in the investigation of realty frauds and has examined many witnesses concerning transactions with various real estate firms. The J. S. Chick Investment Company has been investigated; and on January 29 the grand jury voted to indict the head of the firm, J. S. Chick, and his loan agent, F. E. Colvin. Embezzlement of $133,000 of the endowment funds of Scarritt Bible and Training School is charged against Mr. Chick, who was treasurer of the institution from December, 1908, to November, 1915, succeeding to this position at the death of his honored father, who had been the treasurer from 1890 until his death, in 1908. He is also charged with the embezzlement of other smaller sums which had been donated to the school from other sources. The remainder of the indictments charge the firm with obtaining money under false pretenses and have reference to transactions not connected with the school. Thirteen thousand dollars of the endowment is still considered safe.

This disaster, coming to the school so unexpectedly, is a calamity which has not only involved and crippled the school and its scholarships, but has also brought anguish and loss to some of its oldest and best friends and humiliation and distress to a trusted official and his family.

The future of the school will claim the attention of the Woman's Missionary Council at its next session, in Atlanta, Ga., April 12-20. Meanwhile the work of the classroom progresses without interruption. The faculty, sustained by the power of God, work with unceasing diligence, and the students are gaining lessons of endurance and patience under trial that will yield results in years to come.

Let the prayers of the Church ascend to God for the school and its interests and for him who has involved himself in misfortune far greater than financial losses.—The Voice.

MY YEAR OF JUBILEE.

J. W. Beeson, A.M., LL.D.

This is my fiftieth anniversary. A half century of busy, eventful life is behind me. Thirty years as college president gives one an experience crowded with responsibilities, cares, and varied duties.

Reared on a farm immediately after the war, amidst devastation and waste and poverty, I was taught many lessons of industry, economy and thrift that served me well in later years of responsibility.

My father was always a good provider and my mother, of German descent, knew how to prepare a good meal. The home was always open to travelers, and the preacher and presiding elder generally made it their stopping place. We looked forward to the coming of the preacher with great joy. He always brought a blessing. Sometimes he brought good books to sell. My father appreciated these and always added some to the supply of well read books on hand. We children were allowed to sit up and hear the preacher talk till bed time, which was a great privilege to us. We always had family prayers at our home. No matter how tired and sleepy we were, we were never allowed to retire till after family worship. This made its impression on our tender hearts, although at times we thought it a hardship.

Among the pastors we had, were Dr. McCoy, the father of Bishop McCoy, and Rev. I. Q. Melton, father of Dr. W. F. Melton, Professor of English at Emory University. The first sermon that ever impressed me that I can remember was one by Dr. McCoy on the Prodigal Son. He was quite eloquent and with tears streaming down his face he pictured the prodigal boy returning home, bare-footed, with bleeding feet, till I could almost see him coming. In a revival meeting in the country church, at the age of twelve, I gave my heart to God. I never got as far out into sin as many did. At fifteen, I was sent to the State University to be educated. It was a wicked place. I was shocked at the things I heard and saw. Because I would not enter into the wickedness and protested against it, I was nicknamed "preacher." I was ridiculed and persecuted, but my Christian home influence and early Christian training were a safeguard to me in these sinful surroundings.

One Sunday a few of us undertook to organize the first Y. M. C. A. in the University. The crowd heard about it and met with us, called on some infidels for a speech and that filled the meeting. (Afterwards one of the infidels became a minister.) Amidst this uproar, two devout young men, James and Samuel N. Lapsley of Anniston, Ala., with tears in their eyes, pleaded in vain that the blasphemers desist. This meeting being broken up did not deter us from starting the Y. M. C. A. Next Sunday about a dozen of us who were loyal enough to persist, met privately in a room and organized the first Y. M. C. A. in the University of Alabama. For a long time our meetings were held privately, only the sympathizers being notified of the meeting place. At the age of twenty I graduated at the University and was recommended by the President to take charge of a newly chartered college at Arcadia, La.

Years after this I was in a revival at Demopolis, Ala., where I was in charge of a school for girls. Brother L. P. Brown was a guest in my home during the revival and I saw he had a deeper religious experience than I had. I enquired of him about it and he "taught me the way more perfectly," and I entered into the experience of perfect love, as it is termed by John Wesley. I know I had been an active Christian up to that time, the pastor's right-hand steward, a Sunday school superintendent, president of the Y. M. C. A., and in the forefront of everything religious. God was using me to reach souls. Yet from that day, religion meant more to me than ever before. The Holy Spirit came into my life in a new way and God used me in a much larger way. One week of this life was worth a year of the former Christian life. Since then God has permitted me to be a help to thousands of young people in training them for His service in all walks of life. Seventeen of our young people have gone to work for Jesus in foreign fields. More than a hundred have gone into the ministry. Two of my boys are members of Congress. Many are members of Legislatures and State Senates. Many are lawyers, physicians, bankers, merchants, farmers, teachers, homemakers, etc. Since that day about ninety per cent of our boarding students have gone out from us as Christians. The Holy Spirit has been our guide, our helper, our friend. "He is a Friend that sticketh closer than a brother." When all others have failed us, He has been near. When enemies fight, a cold dead formalism opposes, and friends misunderstand and criticize, He understands and helps. We could not live without Him. To Him be all the glory. We are sorry we have not done more for Him. But He understands. Even friends misunderstand, but He always understands. If we had fifty more years to live, we should want to spend them for Him. In thirty years as college president we have lived more than most people live in seventy-five. It has been thirty years of strenuous life, full of cares and responsibilities; yet it has been for His sake, and we trust to the advancement of the Kingdom of Christ. We often get tired and sometimes discouraged, yet when we look at the host of young people who are now out in the world, whose lives the Master-Teacher has permitted us to have a part in helping to train to lives of usefulness for Him, we take new courage and toil on. We can hardly go into a State in the Union, or get on a railroad train, or go anywhere without meeting up with a former student or patron, and it delights us to find them usually true to God and in some line of service for Him. To God be all the praise!

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MEXICAN MISSIONARIES PROTEST.

Continued from First Page.

1600 members in a position where they will have to repudiate their baptism and former teaching, or be denied Church membership. They have been received and trained according to the Methodist doctrine and discipline and many of them will resent this unjust effort to force them into other Churches, especially into the Baptist and Disciples Churches. If this change is carried out, they will form little groups here and there, and for a while keep up their services, and for lack of proper leadership many will become indifferent, fall into sin, and be lost. * * * *

"We insist that after the Methodist Episcopal Church, South, has entered a field by its regularly constituted authorities, raised up congregations, organized churches, and these churches have been legally and constitutionally organized into an Annual Conference, neither the secretaries, the Bishop in charge, nor the Board of Missions have a right to enter into any arrangement with other Churches whereby the said Annual Conference will be destroyed. The power given to the Board of Missions in connection with the work of an Annual Conference is constructive, and not destructive; while it can help build up, it has no right deliberately to tear down.

"This plan proposes to destroy the Mexican Border Annual Conference, leaving nothing of it except the Mexican work in and around El Paso, Texas, and at Saltillo, Mexico. It destroys the Pacific Mexican Mission, leaving nothing of it in the North, except the Mexican work in and around Phoenix, Arizona. We ask you to consider the following facts in regard to this point:

"1. Northern Mexico is our very best field and contains our best schools, best congregations, best buildings, a splendid hospital, and has yielded the most satisfactory results. Our best workers were raised up in this field, and, as a matter of fact, the presiding elders now on the Mexico and Guadalajara Districts, and the pastors in Mexico City, Guadalajara, San Luis Potosi, Tepic, and El Oro, began their mission work in the northern territory. Notwithstanding the fact that the training school has always been located in the South, the North has been depleted by being drawn upon to supply that field. If the North be abandoned, where will the South obtain its ministerial supply?

"2 Our Church is by far the strongest Protestant denomination in Northern Mexico. Since we cannot transfer our influence and prestige there, our withdrawal would be a positive loss to the cause of Christ.

"3. The territory which we are asked to abandon lies contiguous to our American and Mexican work in the United States and largely supplies the Mexican immigration to the United States. Many of these people who are converted in our camp meetings and revivals, on returning to Mexico, would find no church of their own. Hence, to continue in the enjoyment of Church fellowship they would be forced to renounce Methodist teaching and be immersed.

"This proposed readjustment separates our work in Mexico by hundreds of miles from both the American and Mexican work in the United States. Laredo with Holding Institute and El Paso with Lydia Patterson Institute and the Effie Edington Day School, would be greatly hindered and their work largely lost to the Church of Christ.

"It has been said that our work in Mexico has been a comparative failure. To answer this statement, we present the following statistics. (We cannot give the full table, but from it we compile the figures shown below: China Mission, established in 1848, members in 1911, 2593; Japan, established 1886, members 1911, 2035; Korea, 1895, members, 6035; Brazil, 1874, members, 6208; Mexico, 1873, members, 7264; Cuba, 1896, members, 3242. The total net increase in these missions from 1908 to 1911—four years—was as follows: China, 716; Japan, 464; Brazil, 1145; Mexico, 1206; Cuba, 877.—Ed. Advocate.)

"'There are 15 States untouched by any form of mission work, and we go into this arrangement that all may be occupied.'

To our personal knowledge, this statement is wide of the facts, and in addition we give the testimony of the following competent witnesses: The International Sunday School Secretary of Mexico, who has visited every part of the country, assures us that there are missions in every State and Territory, except Lower California. The Director of Colporters of the American Bible Society in Mexico writes that there is not one of the 30 States and Territories that has not some form of mission work, except Lower California, and there the Southern Methodists had a mission for years, but abandoned it.

"It is not the plan of the Cincinnati Conference to assign our Church to any of the supposed to be unoccupied States, but to reduce our work to a few States where we have had organized mission work for the last 35 years. Let the defenders of this plan explain how it will secure the occupation of the whole field for us to withdraw from eight States and restrict ourselves to States already occupied by us and others.

"4. It is objected: 'We should not undertake to cover the entire Republic.' Such a thing has never been contemplated. We are undertaking to work in only 13 States, one Territory, and the Federal District, less than half of the Federal divisions of the Republic. In this connection, we desire to say that our Church has assumed the responsibility for the evangelization of 5,000,000 in Mexico, and that it is impossible to find that number in a small territory.

"5. 'It costs so much to hold Conferences and move about in Mexico.' To avoid long moves and save money, the Pacific and Texas Missions were formed. * * * * * Of course, it takes money to move men to and from the field and about in the field. But Mexico will not suffer in comparison with other missions. * * * There have been appropriated for travel and moving during the last 5 years for the various fields the following amounts: China, $24,941; Japan, $25,840; Korea, $23,362; Brazil, $25,481; Mexico, $15,216; Cuba, $9385. Less has been spent in Mexico for this purpose than on any field except Cuba, which is smaller than the single State of Chihuahua. * * *

"It is claimed: 'This arrangement will give us a compacted Conference and we can hold preachers' and teachers' institutes.' See the Map of Mexico—look at the country. There would be a little group at El Paso, Texas; 438 miles away, at Phoenix, Arizona, would be another little group; over 8000 miles down the Pacific Coast, at Culiacan, would be another little group; Mazatalan, Guadalajara, Mexico City, and Saltillo, in each of which are groups, are separated by hundreds of miles. How could any field be more completely cut to pieces?

7. The advocates of this scheme say: 'The two Methodist Churches were placed in contiguous territory so that at an early day they might become one, regardless of the success or failure of the movement at home.' That is to say, the M. E. Church, South, is expected to sacrifice its greatest schools, its splendid hospital, fine congregations, 2000 members, excellent buildings, great opportunity, commanding position, and the most promising field in Mexico, and take a position in the most difficult and unsatisfactory territory in the Republic just to be close to the M. E. Church, with the hope that the two may 'become one.' This vague hope does not justify this great sacrifice.

"If we are taken out of the strong stratgetic centers in the North, where we have well equipped plants doing successful work for the salvation of Mexico, and are located in that hard, fanatical, and unsatisfactory field by the side of the Methodist Episcopal Church that retains all of its great centers, its superior equipment, and contented workers, we will lose our commanding position in the field and in time our identity.

* * * * * * * * * * * *

"It is claimed: 'It is all for the glory of God and the good of the Mexican people.' We believe that we have presented facts and arguments sufficient to convince you that it is not for the good of the people and would be a positive hindrance to the cause in Mexico. If it is not for the good of the people and is hurtful to the cause, it can not be for the glory of God. The glory of God would not be promoted by wrecking the work of forty years. The glory of God is never promoted by weakening the forces in the field and awakening a spirit of discontent and suspicion among the Mexicans, from which it would take years to recover. So we close, as we began, by repeating that we believe the plan is:

"1. An unreasonable sacrifice.
"2. Unjust to our Church.
"3. Unfair to our workers.
"4. Hurtful to our members.
"5. Injurious to the Cause of Christ.

"Therefore, we most earnestly protest against its adoption."

Signed by:
J. F. Corbin, 32 years on field.
Mrs. J. F. Corbin, 33 years on field.
D. W. Carter, 32 years on field.
Mrs. D. W. Carter, 30 years on field.
S. G. Kilgore, 32 years on field.
Mrs. S. G. Kilgore, 32 years on field.
Miss Lizzie Wilson, 26 years on field.
R. C. Elliott, 25 years on field.
Mrs. R. C. Elliott, 25 years on field.
Miss Lucy Harper, 25 years on field.
Jackson B. Cox, 20 years on field.
Mrs. Jackson B. Cox, 20 years on field.
Miss E. B. Tydings, 26 years on field.
Laurence Reynolds, 18 years on field.
Mrs. L. Reynolds, 18 years on field.
J. H. Fitzgerald, 18 years on field.
Mrs. J. H. Fitzgerald, 18 years on field.
Miss Edith Park, 19 years on field.
Annie Churchill, 16 years on field.
A. Marston, 10 years on field.
Joseph Thacker, 7 years on field.
Miss Frances Montague, 14 years on field.
Miss Jessie Burford, 4 years on field.
Miss Charlie May Cunningham, 3 years on field.
Miss Johnnie E. Pearson, 3 years on field.
Dr. J. G. Harrison, 4 years on field.
Mrs. J. G. Harrison, 3 years on field.

A WORD FROM BROTHER SELBY.

To the Pastors and Members of the Brookhaven District, Mississippi Conference.

My Dear Brethren: At the call of the Church as represented by the Educational Commission, acting for the General Conference, and the Executive Committees of the Boards of Education of the Mississippi and North Mississippi Conferences, Bishop James Atkins, D. D., has appointed me Commissioner of Emory University for the State of Mississippi.

My work is to be done in behalf of the building for the housing of the Lamar School of Law, and I am encouraged with the prospect of our Church members in Mississippi becoming participants in the founding of this great University of Methodsm.

I enter upon this new work with the assurance of your prayers and sympathy. You have been true to me during the past three years, and I crave your co-operation in accomplishing the end I have before me. In fact, I want every one of you to have a practical interest in this great achievement for our Church.

Under the leadership of Bishop Candler, whose enthusiasm has the element of conquest, I shall expect nothing but success. His wisdom is directing this capaign with a master hand, which magnifies his leadership as the Chancellor of a great University.

With an open door to me throughout the State, I hope to impress upon Mississippi Methodism that this is the time of our opportunity for magnifying the true spirit of our connectionalism.

May I not reasonably urge that you help to found this University, by which means you will be able to transform your money into Christian manhood? If you would really live in the hearts of your countrymen, invest a part of what you have for the training of the young men of the present and future in a University of the Church which will always stand for Christian Education.

In this instance the Church does own a university, and we propose to prove that the Church can direct it without compromising herself in sustaining university demands and ideals.

I ask for my good friend, Dr. I. W. Cooper, my successor as presiding elder, the same kindly treatment and consideration that you have always given me. Do not let go your interest in the work of the Church. Give yourselves more diligently than ever to making this the best year in the history of the Brookhaven District.

God bless you always, and in all ways.

With Christian love, Yours sincerely,

ROBT. SELBY.

MERIDIAN DISTRICT NOTES.

A revival was begun at Lauderdale on the first Sunday in April. Rev. J. H. Moore, the pastor, is being assisted by Rev. H. A. Gatlin.

Rev. H. S. Westbrook is being assisted in a meeting at Seventh Avenue, Meridian, by Rev. J. Loyd Decell, of Waynesboro.

An interesting meeting closed last week at the Southside Church, of Meridian. The pastor, Rev. A. M. Broadfoot, did the preaching.

Rev. and Mrs. J. L. Neill began a tour of this district last Sunday. They will conduct three Institutes: one at DeKalb, one at Meridian, and the other at Shubuta.

The daily press has reported that Meridian will be invaded by Rev. Wiley J. Ferguson, of Mount Olive, who will begin a campaign against sin at Fifth Street on the fourth Sunday in April. The meeting is expected to continue three weeks.

The Sunday school of Central Church, Meridian, has pledged $200 for missions and has already paid $125 of this amount. Rev H. B. Watkins, the capable pastor, is succeeding in his work. With a membership of more than a thousand he has already visited all but 47 homes. NUNTIUS.

Our Advocate Campaign

The exhibit below shows the status of our Advocate campaign to secure 3500 new subscribers, as it stood at the close of March 31. This exhibit extends back to the time of the Annual Conferences, thus showing all that has been done. No renewals are given. It is difficult to avoid all errors in such a campaign, and possibly there may be a few mistakes in these figures, but they may accepted as substantially correct. We aro deeply grateful to all who have aided us in this effort to increase the circulation of the Conference organ. The next exhibit will be made in our first issue in May.

Louisiana Conference.

Alexandria District—
W. W. Perry, Boyce ... 33
H. B. Perritt, Colfax ... 3
Robert Randle, Harrisonburg ... 2
J. H. Montgomery, Melville ... 1
J. D. Harper, Opelousas ... 2

Total ... 41

Baton Rouge District—
T. M. Babington, Franklinton ... 5
J. B. Fulton, Baker ... 1
C. A. Battle, First Church Baton Rouge ... 5
P. S. Carpenter, Oaknolia ... 1
R. V. Fulton, Zachary ... 6
J. R. Murphy, Baton Rouge ... 4

Total ... 22

Lafayette District—
A. I. Townsley, Crowley ... 1
C. E. Fike, Rayne ... 1

Total ... 2

Monroe District—
J. F. Waltman, Farmerville ... 2
W. T. Woodward, Oak Grove ... 26
W. J. Porter, Sicily Island ... 1
George Fox, Waterproof ... 1
J. R. Roy, Gilbert ... 1
H. W. Ledbetter, West Monroe ... 1
H. B. Thomason, Winnsboro ... 6

Total ... 38

New Orleans District—
P. O. Lowrey, Donaldsonville ... 1

Total ... 1

Ruston District—
W. L. Doss, Dubach ... 2
F. E. Otts, Homer ... 1
T. J. Martin, Sr., Ringgold ... 2
C. B. Powell, Plain Dealing ... 5
J. F. Dring, Ringgold ... 12
J. M. Henry, Ruston ... 1

Total ... 23

Shreveport District—
A. H. Parker, Coushatta ... 4
J. C. Price, Ida ... 3
R. W. Tucker, Shreveport, Noel Memorial ... 5
I. T. Reams, Queenshorough ... 6

Total ... 18

By Districts—
Alexandria ... 41
Baton Rouge ... 22
Lafayette ... 2
Monroe ... 38
New Orleans ... 1
Ruston ... 23
Shreveport ... 18

Total ... 145

Mississippi Conference.

Brookhaven District—
R. H. Barr, Adams ... 1
B. F. Lewis, Hazlehurst ... 1
F. B. Ormond, McComb ... 1
I. L. Peebles, Wesson ... 14

Total ... 17

Hattiesburg District—
W. M. Williams, Collins ... 6
T. W. Adams, Hattiesburg ... 8
J. W. Ramsey, Heidelberg ... 2
H. J. Moore, Lucedale ... 2
W. J. Ferguson, Mount Olive ... 1
J. M. Lewis, Prentiss ... 1
M. L. Burton, Richton ... 1
R. T. Nolen, Williamsburg ... 11

Total ... 32

Jackson District—
Mrs. S. T. King, Pelahatchie ... 3
J. F. Campbell, Benton ... 1
W. J. Dawson, Bolton ... 1
M. M. Black, Canton ... 5
G. P. McKeown, Edwards ... 1
M. F. Adams, Flora ... 13
M. W. Porter, Harrisville ... 2
H. P. Lewis, Jr., Madison ... 7
R. E. Rutledge, Vaughan ... 10
W. M. Sullivan, Yazoo City ... 1
T. J. Norsworthy, Yazoo City ... 1

Total ... 45

Meridian District—
C. A. Schultz, Daleville ... 3
J. L. Decell, Waynesboro ... 22

Total ... 25

Newton District—
W. L. Linfield, Presiding Elder ... 1
C. M. Crossley, Forest ... 5
J. B. King, Montrose ... 5
J. G. Galloway, Philadelphia ... 1
W. W. Murray, Shiloh ... 2

Total ... 14

Port Gibson District—
E. L. Alford, Anguilla ... 1
J. T. McVey, Lorman ... 3
J. W. Price, Hermanville ... 3
C. H. Strait, Rolling Fork ... 5
B. W. Lewis, Utica ... 3

Total ... 15

Seashore District—
J. R. Jones, Gulfport ... 1
H. F. Tolle, Biloxi ... 2
H. J. Maddox, Biloxi ... 1
P. H. Grice, Mentorum ... 12
W. L. Blackwell, Vancleave ... 1

Total ... 17

By Districts—
Brookhaven ... 17
Hattiesburg ... 32
Jackson ... 45
Meridian ... 25
Newton ... 14
Port Gibson ... 15
Seashore ... 17

Total ... 165

North Mississippi Conference.

Aberdeen District—
J. E. Thomas, Amory ... 1
R. M. Evans, Calhoun City ... 24
J. W. Raper, Houston ... 7
O. W. Bradley, Tupelo ... 10
W. N. Dodds, Verona Cir. ... 5

Total ... 47

Columbus District—
T. J. Halfacre, Artesia ... 8
W. A. Bowlin, Cedar Bluff Cir ... 3
J. W. Robertson, Cochrane ... 1
W. L. Duren, Columbus ... 6
T. E. Gregory, Columbus Cir. ... 5
A. S. Raper, Shuqualak ... 14
L. P. Wasson, West Point ... 1

Total ... 38

Corinth District—
J. M. Wyatt, Booneville ... 7
J. E. Cunningham, Corinth ... 5
W. C. Carisle, Guntown ... 3
W. D. McCullough, Iuka ... 6
D. R. McDougal, Kossuth Cir. ... 27
A. J. Henry, Mantachie Cir. ... 4
M. E. Scatt, Marietta ... 8
Guy Ray, Mooreville Cir ... 3
J. A Goad, Myrtle Cir. ... 3
S. L. Pope, New Albany ... 1
C. A. Northington, New Albany Cir ... 27
R. P. Neblett, Ripley ... 2
M. L. Ward, Ripley Cir. ... 3
B. P. Fullilove, Rienzi Cir. ... 3
W. B. Baker, Sherman Cir. ... 6

Total ... 108

Durant District—
P. F. Luter, Acona ... 2
J. G. Johnson, Black Hawk Cir ... 3
F. A. Howell, Durant ... 2
J. I. Almond, Durant ... 1
J. T. McCafferty, Eupora ... 2
J. J. Garner, Kilmichael Cir. ... 10
S. A. Brown, Kosciusko ... 13
V. C. Curtis, Lexington ... 10
W. J. O'Bryant, Lexington Cir ... 3
T. L. Oakes, McCool Cir ... 1
G. W. Gordon, Noxapater Cir ... 3
W. F. Rogers, Sallis Cir ... 3
H. M. Young, Vaiden ... 2

Total ... 55

Greenville District—
W. C. Lester, Arcola ... 2
J. D. Wroten, Benoit ... 2
E. M. Shaw, Doyle Cir ... 15
R. O. Brown, Clarksdale ... 4
R. W. Evans, Gunnison ... 7
D. R. Wasson, Jonestown ... 5
W. W. Jones, Lula ... 9
W. M. Campbell, Shelby ... 5

Total ... 49

Holly Springs District—
W. L. Sturnent, Coffeeville Cir ... 1
R. A. Tucker, Grenada ... 6
C. T. Floyd, Holcomb Cir ... 9
A. S. Brisco, Lamar Cir. ... 7
W. S. Selman, Mt Pleasant Cir. ... 1
E. S. Lewis, Oxford ... 2
H. H. Crowson, Paris Cir ... 12
T. J. Hopper, Toccopola Cir. ... 5

Total ... 43

Sardis District—
J. B. Conner, Arkabutla Cir ... 6
Miss Nyna Pollard, Batesville ... 8
H. G. Roberts, Coldwater ... 4
J. A. Piffle, Fudera Cir. ... 3
A. M. Bennett, Longtown Cir. ... 2
J. A. Patterson, Tyro Cir. ... 1
F. H. McGee, Independence ... 3

Total ... 27

Winona District—
I. H. Smith, Carrollton Cir ... 1
W. S. Lagrone, Drew ... 12
B. F. M Bullard, Duck Hill Cir. ... 4
J. H. Mitchell, Indianola ... 5
W. S. Shipman, Itta Bena ... 3
D. R. Rogers, Sumner ... 1
O. L. Savage, Webb Cir. ... 14

Total ... 40

By Districts—
Aberdeen District ... 47
Columbus ... 38
Corinth ... 108
Durant ... 55
Greenville ... 49
Holly Springs ... 43
Sardis ... 27
Winona ... 40

Total ... 407

CHIEFLY PERSONAL.

The K[illegible] revival campaign is now in progress at Baton Rouge, La.

The April number of the Methodist Review Quarterly is on our table. This is the Asbury Centenary issue, and it contains an unusually large amount of valuable matter. Whether you take it regularly or not, send 50 cents to Smith & Lamar, Nashville, for this number. We hope to have more to [illegible] of this issue of this valuable publication next week.

In forwarding his second round of appointments, Rev. W. W. Mitchell, presiding elder of the Durant District, adds the following note concerning the work in his "diocese:" "While I have no means of comparing the present situation with conditions as they existed at this season in former years, I have every reason to believe that we are quite up to the usual standard, with flattering prospects ahead. All the preachers and many of the people are hard at work and a spirit of hopefulness is manifest in almost every charge. Several revivals have been held with good results; some old church and parsonage debts have been paid, and some new enterprises have been launched." Not a few echoes concerning Brother Mitchell's good work as a district superintendent have reached the Advocate office.

Under date of March 21, Rev. L. A. McKeown, of Byhalia, Miss., one of our highly esteemed friends, who has been severely ill, sends us the following cheering message: "I am up and able to get out a little. I am now improving every day and am hopeful of being able to take up my work again by the first Sunday in April." We are grateful to Brother McKeown for a cordial invitation to attend the Holly Springs District Conference, which will convene in Byhalia, April 27-30. It would be well worth the long trip from New Orleans to meet the brethren in that part of the field and have a brief season of fellowship with Brother McKeown and Brother R. M. Davis; but alas! the Editor has many calls upon him and cannot by any means always do what he would like to. If he could, he would be certain to be on hand.

WANTED. By competent graduate, a position as instructor of music in high school or college. Address Miss Lucile Bass, Midnight, Miss.

WANTED. By college student (young lady), position as companion or governess. Can furnish references. Address Miss Susie Wood, care I. I. and C., Columbus, Miss.

Secular News

By R. E. Meek.

In Nebraska there are 387,522 school children and 12,335 school teachers.

Bald-headed men are not accepted for military service in the United States Army.

A German scientist has made an interesting study of the serious effects which the noise of conflict has upon animals.

A two-cent stamped envelope of new design which is said to be stronger and nicer looking than the one now in use has been issued by the United States Post-Office Department.

American newspaper correspondents in Mexico can wire to the papers that they report for only 250 or 300 words daily. A private individual is allowed to send only about 25 words a day.

In Germany it has been learned by investigation that the seeds of obnoxious weeds and insects that destroy plant life are consumed by the partridge as food, and that therefore this bird deserves Governmental protection.

A half-million birds, representing as many as 1500 different species, of which the chief are canaries, parrots, and game birds, are imported to the United States every year, and in a single day as many as 17,000 have been known to adopt America as their home.

It has been announced that by the payment of an amount thought to be less than $25,000 on the part of the defendant, Mr. T. K. Webster, Sr., a retired manufacturer of Evanston, Ill., has effected a compromise in the suit for $50,000 which has been pending in the courts since last summer between Newell Dwight Hillis, the noted Brooklyn pastor, and his nephew, Percy D. Hillis, of Victoria, British Columbia, in which the latter charged the former with slander, in that he had stated in a newspaper article that he had paid Percy Hillis' debts.

Manufactures in the United States have doubled in value since 1900. The total output for 1914 amounted to $24,000,000,000, while that for 1900 was only $12,000,000,000. American manufactures are double those of any other country. Before the beginning of the present war Germany's output was less than $12,000,000,000 and in 1907 (the latest statistics obtainable) that of Great Britain amounted to about $8,000,000,000. In the exportation of manufactured goods the United States leads all other countries, the total for 1915 being $1,784,000,000, as against Great Britain's $1,500,000,000.

The first effect of the European war upon newspapers was to reduce the number of their subscribers. They have partially gotten over this. The second effect of the war has been a rise in the price of paper and ink. The warring countries are estimated to have supplied 60 per cent or more of the pulp used in making paper; and now the exportation of both paper and pulp from the nations at war has been prohibted and they allow only enough paper to be made for home use. The reason for this is that pulp is used in the manufacture of explosives. The rise in the price of ink, which is now at least double what it formerly was, is due to the fact that many colors can not be obtained.

Songs such as "Tipperary," which really have very little meaning, are ceasing to be popular with the British soldiers and their place is being taken by such songs as: "Holy, Holy, Holy," "Abide with Me," "Jesus, Lover of My Soul," and "Lead, Kindly Light." In a time when men have to face death on every hand light and trivial things soon lose their hold on them. What Webster says of affected eloquence and the studied contrivances of speech when great issues are at stake is also true of songs that make no deep and abiding impression upon one's heart. Such songs "shock and disgust men, when their own lives, and the fate of their wives, their children, and their country hang on the decision of the hour."

We note that Charlie Chaplin, the well known photoplay comedian, has signed a contract by which his services are secured for one year at a half million dollars. It seems strange that men whose services are of so little moral or intellectual value to mankind should receive such high pay, while those who are the servants of men and who have their best interests at heart receive so little. We believe that one of the greatest evils of the present time is the fact that the great men who are really doing the work of the world receive so little recognition.

A law not allowing any person to graduate from the law department of the University of Pennsylvania who does not add to his legal acquirements a good moral character has been passed by the authorities of that institution and will go into effect this year. This is said to be the first time that such a requirement has been made in the professional department of a great university. We commend this measure, as we are firmly convinced that character is essential to a truly successful practice of any profession. Success in such lines of work means more than the mere acquisition of money: it means also the serving of humanity in a conscientious manner, and intellect alone will not insure this.

$30,000 SUBSCRIBED FOR GRENADA COLLEGE.

That we have passed the $30,000 mark will be welcome news to all our people in the North Mississippi Conference. It will not surprise any but the low pressure and doubting ones, who are in a hopeless minority, if they exist at all. The fact that we have passed this mark is reassuring not only in that we have over half the amount pledged, but because we have passed through the critical period of the formation of plans and getting adjusted and at the same time have kept the pledges coming in. With local church matters arranged and our plans adjusted, this cause should now move forward more rapidly. We may well expect to cover the $40,000 during the month of April. The commissioner, in addition to a careful study of books and literature on Christian education and the conditions and work of the college, has sent out hundreds of letters and numbers of packages of literature pertaining to the campaign. Visits have been made to Hernado, Love's, Senatobia, Como, Courtland, Pope's, Coffeeville, Pickens, Goodman, West, Vaiden, Strayhorn, Wesley's Chapel, Truslow's Chapel, Crenshaw, Pleasant Grove, Tunica, Lula, Booneville, Kosciusko, Ripley, Blue Mountain, Shelby, Durant, and some other places on the occasion of the meeting of the district stewards.

The contact with our people in this campaign has brought to us many very encouraging things. Some who did not believe that the Church should conduct colleges have changed their minds and made liberal donations. Some who were indifferent have been stirred and now declare that they will not send their daughters to any but church or religious schools. But one of the most gratifying experiences which we have, and they come often, is that when our people learn all about Grenada College they express their appreciation and declare their loyalty. They rejoice that we have such a high-grade school and willingly pledge their help to enlarge it. A man who is a hard working man and not a member of the Church pledged $100 and paid one-fourth of it in cash. A working woman on small wages pledged $50. Another good young woman who works for five cents an hour gave $5. Think of that! One hundred hours' work to help her Church build up a school for girls! There are one hundred men in this Conference who, if they would do this well, could supply the money to complete our work. Two schoolboys pledged each $5. When the hearts of the poor and the rich are thus touched by and respond to this great cause we shall soon see a new and glorious day for Grenada College.

We are also stirred to our work by the conditions in the college. The teachers and pupils have a spirit of optimism and are ready to work for the school. It is easy to seek to raise money for, and bring girls to a school where such good influences exist and where such good results are obtained. Out of twenty-nine literary graduates all save one will lead a religious service. During the last few days all the girls who were not professed Christians have become such, and now every girl in the boarding department is a member of the Church. We have a religious family throughout. Let us all work for the $40,000 mark in April.

BEN P. JACO,
Grenada, Miss. Commissioner.

WINONA DISTRICT CONFERENCE.

Dear Doctor Meek: Since the Winona District Conference has been changed from Moorhead to Itta Bena, I would appreciate it if all those who expect to attend would send me their names at their earliest convenience. We hope to have a full attendance of the members of the District Conference, and many visitors, and trust that you, Doctor, can be one of them.

W. S. SHIPMAN, Pastor.

A SPLENDID VOLUME.

Says Dr. R. A. Meek, editor of the New Orleans Christian Advocate, of the new volume, "God's Estimate of Man, and Other Sermons," by the late Rev. W. C. Black, D. D., of the Mississippi Conference: "We do not hesitate to say that these discourses are of a very superior order. They are packed full of suggestive truths, which are expressed in simple but choice language. One cannot read them without being both pleased and profited. Few volumes of sermons that have been issued by our Publishing House will compare with this one."

The volume, which is a 12mo of 204 pages, contains nine of the distinguished author's best sermons and addresses, together with an interesting Autobiographical Sketch. Price, postpaid, 75 cents. Send your order to Rev. M. M. Black, Canton, Miss.

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OPEN THE DOOR.

Open the door of your heart, my lad,
To the angel of love and truth,
When the world is full of unnumbered joys
In the beautiful dawn of youth,
Casting aside all things that mar,
Say to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide,
To the holy thoughts that lift your soul
Like stars at the eventide.
All the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room.
Open the door of your heart.

—Edward Everett Hale.

KITUK'S PROMISE.

You may have heard of Kituk before. If you have, you know he is a little Eskimo boy who lives at Cape Prince of Wales, on Behring Straits, in Alaska.

One autumn day Kituk's father said to him: "Kituk, you have been a good boy. I am going to give you three 'camoogans' and a sled for you to hitch them to." You can all guess what camoogans were—dogs, of course.

Kituk was very proud of his three little brown camoogans. His father had made harnesses for them out of short-haired sealskin. Hitched to the little sled, made of tough willow wood bound together with rawhide strings, they could go swiftly over the ice and snow.

One winter's day, when Kituk had become quite expert in driving, he said to his father:

"I want to take my sled and go to see Cousin Ok-ba-ok." Now Ok-ba-ok lived up at Si-ne Zok, fifteen miles away. Kituk's father shook his head.

"Ah-ne-ca! I don't know," he said. "Pretty far for a small boy to go."

"But, father, I drive well now," Kituk answered.

"May storm," his father hesitated.

"Who fears a storm?" Kituk asked stoutly, drawing his deerskin hood over his ears.

"Well, then, go," said his father, "and when you return bring some walrus meat from your uncle's cache. But before you go promise me this, that if you get into a storm you will not try to guide your dogs."

Kituk promised, because he trusted his father. But he wondered much why his father should ask for such a strange promise. Did not his dogs know "gee," "haw," "whoa" and "mush"? And could he not see where he should go? But Kituk was to see what his father meant.

The trip to Sit-ne Zok was a pleasant one. All the way the sun shone. All the way the icy trail was like glass. All the way Kituk rode on his sled and shouted to his little team: "Go on, Tdarituk! Go on, Sutmuk! Kullemuck (hurry up), Copseta!" These were the names of his dogs.

His cousin Ok-ba-ok was very much surprised to see him. He thought that was a fine little dog team. And many a jolly time the two boys had racing over the ice after the swift little dogs, hauling in fish caught through the ice by the women and going up the beach after driftwood for the fire.

When the time came for Kituk to return home his uncle loaded his sled with good, rich walrus meat. His aunt gave him a little leather "pook" sack filled with the heart of a polar bear preserved in seal oil. With all these good things on his sled and with the good-will of his friends, Kituk started happily on his homeward journey.

But before he had gone far the wind began to rise. It grew colder. Kituk drew his hood tightly over his ears. Little sharp points of snow were driven against his face. He tried to hurry his dogs on, but, loaded as their sled was, they were not able to trot along very fast.

Kituk had traveled so for seven miles, when he came to a place where the trail left the beach and crossed a narrow point of the sea. This was the entrance to Lopp Lagoon. Kituk had not noticed this when he came up. The trail had been well beaten and smooth then. Now the storm, having increased, had blown away all marks of the trail and sifted it over with fine snow. The little dogs were running along, noses close to the ice. When they came to this place they struck boldly out on to the ice-bound ocean. Seeing that they were about to leave the beach Kituk stopped them and, dragging them toward the beach, compelled them to go that way.

There was a blizzard blowing now. Kituk had every now and then to rub his face to keep it from freezing. The little dogs seemed sulky and almost refused to travel. Kituk pelted them with chunks of snow. But soon Kituk found himself wallowing in deep, crusty snow. And in a moment the little dogs stopped. They refused to go farther. Looking ahead of them the boy saw an overflow, a place where a warm fresh-water spring had broken through and overflowed the ice. Had he walked into that he must surely have frozen to death. What should he do? He was freezing. The way was blocked before him. Suddenly with shame he remembered his promise to his father. "Promise not to try to guide your dogs in a storm," his father had said.

Quickly turning his dogs about he started them on the backward trail. They went quite willingly now. When they came to the place where they had before wanted to strike out over the sea they trotted boldly forth and Kituk followed. I hardly need to tell you that these wise little animals could follow a trail by scent where any human being would be lost.

Almost before he realized it Kituk was behind the protecting shelter of Cape Prince of Wales mountain, and was soon warming by his own fire.

That night, as he told his father about his experience, his father, smiling, said:

"Surely sometimes small dogs know more than small boys. This will be a lesson to you never to forget a promise." And it was.—The Congregationalist.

SET THE CLOCK RIGHT.

A story is told of a colored man who came to a watchmaker and gave him two hands of a clock, saying:

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs."

"Where is the clock?" asked the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid de clock 'ceptin' de han's? An' I done brought 'em to you. You jess want de clock so you can tinker wid an' charge me a big price. Gimme back dem han's."

And so saying, he went off to find some reasonable watchmaker.

Foolish as he was, his action was much like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their hearts.—The Lookout.

WHAT JESUS WANTS FROM CHILDREN.

Children, learn what Jesus wants from you. He wants your childhood. He wants your faith and your love. He wants you to pattern your childhood after his. He wants you to obey your parents as he obeyed his. He wants you to ask questions and to learn. He wants you to make a public confession of his name, as he publicly confessed his Father's name. He wants you to join in his worship and praise.—David Gregg.

AN INTERESTING LTTTER.

Dear Mr. Editor: I received a letter from a member of the Class of the Second Year, a few weeks since, of such real interest that I venture offering same to you for publication:

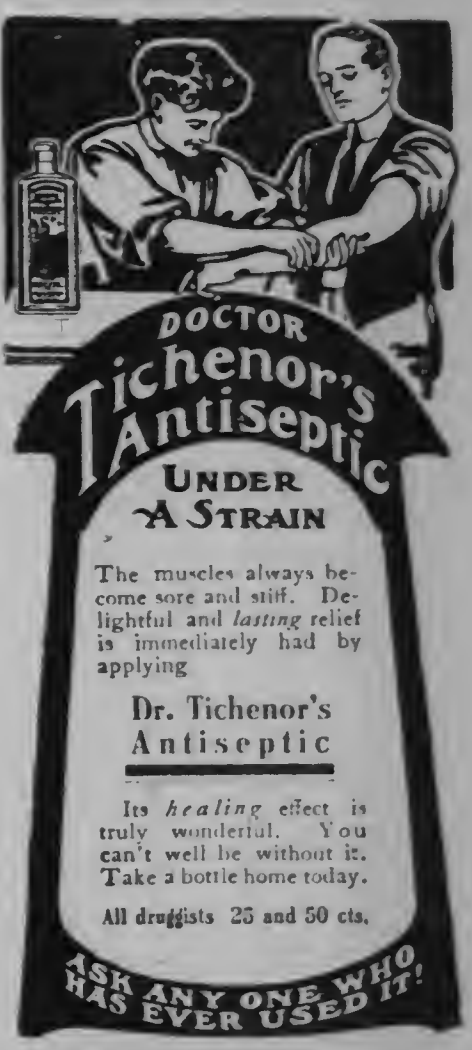
"Got moved to W ——— December 20, and enrolled with the Correspondence School for the second year early in January. Have sent in my final examination on four of the books (Wesley, Atkins, Lawrance, and the third one). Am ready for Sheldon as soon as I get the questions. Have sent in three lessons [illegible] of 'The Twelve.' So you see, I had only [illegible] on 'Bruce' of having the course [illegible]. How is that for just one month's work?

"Now, brother, after I have sent in my final examination papers, will I be permitted to proceed in taking up the next year's course in the Correspondence School, and receive credit [illegible] as a third year man? Of course I understand the Second Year Committee don't [illegible] I am really in the third year, but I am trying to complete both this year if possible.

"I have enjoyed the work very much. My folks have been sick, some of them [illegible], so I have been right at home [illegible] day and night, just going out to meet my appointments on Sunday," etc.

Now, brethren of the Second Year, this is the most stimulating letter I have received in many days. Surely this man has adopted the only plan worth while—doing the work at that period of the year when he can do best "I see open," getting it "behind him," then putting himself into the work of his charge without recreation. Of course that man will succeed. Of course he enjoyed the work. Every normal man, under normal conditions, can pass every year. One of the chief difficulties may be stated in one word, "procrastination." Having a whole year to do a thing makes us careless. This is true of our financial methods. The man who "hurries" is of course busy and keeps at it SUCCEEDS."

The man who wrote the letter is not in my district. He may be one of those days if his presiding elder don't look sharp. Ahem! Let every man of the Second Year get busy if he is not already busy. The Committee wants to pass them all. Not a man on it but stands ready to help in every possible way. The St. John of the Conference, J. C. Park, is the Chairman, and the other members are ready to follow his lead. Yes, EVERY MAN OF THE SECOND YEAR IS TO PASS THIS YEAR. Note it. JAMES H. FELTS.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Editorial

LET US NOT OVERLOOK THE MOST ESSENTIAL THING.

In addressing the class admitted into full connection at the late session of the Virginia Conference, Bishop Candler is quoted as having said: **"It is all right to read good books, but I fear that we are getting things out of proportion. We need also to magnify our own spiritual life."**

Such an atterance by our great Georgia Chief Pastor, who is one of the foremost students and thinkers in world-wide Methodism, should command attention. Education is important, but a college degree is by no means the most essential part of a preacher's equipment. Wesley had the stamp of Oxford upon him during all those first years of his ministry that were such a lamentable failure. If the numbers of persons led to Christ and brought into the Church during the year 1915 by men who have never been graduated from a college or university were stricken from our statistical tables, we rather fancy that we would not be very proud of what would be left.

Let us educate all of our preachers that we possibly can and endeavor to induce them to read and to form studious habits, but let us not make the stupendous mistake of leading them to believe that in intellectual acquirements alone they will find, either in whole or in chief part, the secret of true ministerial success. Harm always results from an effort to put secondary things first. **A conscious knowledge of Christ as one's personal Savior,** and hence a realization of his power likewise to save others, is the element that is most indispensable to effective Christian work either upon the part of a preacher or layman; and, though there are many other things that may help to enlarge one's usefulness and to which one should give painstaking attention, the retention and increase of that knowledge never ceases to top all else in importance. And it will be a sad day for Methodism if she should ever cease to recognize and act in harmony with this fundamental and unchangeable truth.

BISHOP HOSS'S STATEMENT.

The statement from the pen of Bishop E. E. Hoss relative to the Commission that recently passed upon the Strawbridge and Embury question, which we are carrying this week, is, we think, needed and timely. The course of the Northern Methodist Bishops concerning this matter was, to express it mildly, highly discourteous. We read pretty generally the Northern Methodist press, and, though Bishop Hoss's utterance first appeared some weeks ago, we have not seen anywhere any attempt to combat it, nor any effort to explain the lack of consideration for the other Churches that had, **by invitation, become** parties to the historical investigation that was made in Baltimore.

We dislike to think that high officials of any denomination could be guilty of such action as that which is set down to the discredit of the chief pastors of the Methodist Episcopal Church, and we confess we did not think that those gentlemen, **acting as a body,** were capable of pursuing such a course. We emphasize the expression "acting as a body," because we have heard within recent years of some individual Northern Methodist Bishops bearing themselves quite discourteously toward our Bishops and the Southern Methodist Church while visiting in the South. We have been told that at least two of them, flattered by the attentions shown them at Vanderbilt University, took occasion to make public utterances that were understood to be criticisms of our Bishops' for their course in the controversy with the trustees of that institution for its ownership and control; and we have been informed that one of them who was invited to lecture at the Seashore Divinity School at Biloxi, Miss., a couple of years ago was quite a free talker in the same strain in his private conversations with the preachers in attendance. We had hoped that the lack of good manners thus exhibited was exceptional among the Northern Bishops; but this latest occurrence has led us to fear that it may be more generally characteristic than we had thought to be possible.

We wish that we could believe that all our leaders and preachers would take the same high ground concerning this occurrence as Bishop Hoss has done; but alas! we dare not indulge any such expectation. We know full well that the offer of a free trip to some Northern city, with a few banquets attached, will in all likelihood carry a light-hearted company of Southern Methodist ministers across the border and set them to talking in high-sounding language about the glories of union and **how our people are passionately longing for it,** though the great body of our Church members have never expressed in any way any such desire. A few boards and commissions (nor even the General Conference itself, composed of some 250 or 300 persons, into which the issue was brought without having been previously placed before the Church at large) **are not by any means the whole or principal part of the 2,000,000 Methodists of the South.**

As a side-light on the question of union with the Methodist Episcopal Church, this Baltimore development is quite illuminating. It would, in our opinion, be a sad day for Southern Methodism if a few leaders should be permitted to place her head in the lion's mouth. But we do not anticipate any such result, at least not within the years of the present generation. We predict that there will be a wonderful disillusionment in many quarters when the masses of our Methodist people begin to be heard from concerning this proposal to merge their Church with another denomination, which in nearly all the controverted matters that have arisen since 1844 has exhibited an ugly and unfair spirit, and which the late development shows it still possesses, in spite of the passing decades and the extirpating power of Divine grace.

TIMELY UTTERANCES.

More than once we have sought to emphasize the conviction that the thing that Methodism needs most to be busy about is not getting members, but SAVING SOULS. Wonderfully significant is that brief sentence in the Acts of the Apostles: "And the Lord added to them day by day **those that were saved.**" (Revised Version.) If we can lead the people into the blessed experience of regeneration, the question of increasing our membership will very largely take care of itself.

We noted in a recent issue of the Texas Christian Advocate two most wholesome utterances bearing on this important matter. One was from Bishop J. S. Key, who in the course of his statement said: "At the General Conference held in New Orleans in 1866, of which I was a member, the old six months' probation in the Church was abolished. I was a member of the Committee on Revisals. To that Committee was referred a memorial requesting the abolition of that rule. The Committee agreed to the proposition and appointed a sub-committee of three to prepare a paragraph to take the place of the one abolished. Dr. McAnally of St. Louis, Dr. Paul Whitehead of Virginia, and myself were the sub-committee. I know the minds of those three men and the purpose they had to provide that only converted people should belong to the Church. The action abolished the time term, but was never intended to abolish the probation. In the plans of the Church the probation still exists. In that probationary class are all the applicants for membership who are unconverted, and the expectation that as fast as they are converted they will be received into the Church. Now, with that view, read the Discipline on the subject:

"'When persons offer themselves for Church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the Church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; also, of the genuineness of their faith, and of their willingness to keep the rules of the Church; and only after they have been instructed in the rules of the Church and the baptismal and Church vows, and have agreed to accept and observe them.'

"'When satisfied on these points, let the minister bring the candidates before the congregation whenever practicable, and receive them according to the prescribed form.'

"This is the definite law of the Church."

The other timely utterance referred to was from the pen of Bishop E. D. Mouzon. From it we extract the following:

"And, my brethren, let me put the emphasis here: Address all on the salvation of their souls. Any campaign which only adds Church members to our rolls will prove a curse and not a blessing. Already we have made joining the Church too easy. What costs nothing is worth nothing. We have made Church membership too cheap. The old question which has come down from early times should be required of every man: 'Dost thou renounce the devil and all his works, the vain pomp and glory of this world, so that thou wilt not follow or be led by them?' Already, in many places, we are weak, because men and women of wealth and worldliness have weakened us. That was a marvelous gain which our Southern Methodism had this last year—66,328! I am not unfair; I am not unkind; I am only trying to deal honestly with our people, when I express the fear that some of these sixty-six thousand and more have made us weaker and not stronger. Every genuine revival of religion will do three things: convert sinners, strengthen believers, and reclaim backsliders. I urge that special effort be put forth to convert sinners and reclaim backsliders."

BE CERTAIN TO READ IT.

We hope that every reader of the Advocate will carefully peruse the protest from a large number of our Mexican missionaries which we are publishing in this issue of the Advocate. Our sympathies are with these workers, and we trust that the Board of Missions will hear and heed this earnest message from these faithful men and women in the field.

It is stated that the representatives of our woman's work on the Board of Missions are standing almost solidly for carrying out the Cincinnati program, which seems to be so distressing to these protestants, who have been spending their strength and lives to establish Southern Methodism in the Mexican Republic. If this be true, we do not believe that these sisters are faithfully reflecting the sentiment of the thousands of noble women in the Missionary Auxiliaries scattered throughout the Connection who love their Church and who are thoroughly devoted to it. We fear that in their gentleness and modesty these splendid workers are not as much inclined as they should be to make their influence felt in directing the great missionary activities which they have made possible and which they are in reality maintaining. They are fully capable of doing this and they should not shirk this responsibility.

OUR HONOR ROLL.

This roll is to be made up of charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.
2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.
3. Kossuth Circuit, North Miss., Rev. D. R. McDougal, pastor.
4. Oak Grove Circuit, Louisiana Conference, Rev. W. T. Woodward, pastor.
5. Shuqualak Circuit, North Miss. Conf., Rev. A. S. Raper, pastor.
6. Flora Ct., Mississippi Conference, Rev. M. F. Adams, pastor.
7. Trenton Ct., Mississippi Conf., Rev. T. B. Winstead, pastor.
8. Brooksville Ct., North Miss. Conf., Rev. J. J. Baird, pastor.

PERSONAL AND OTHER NOTES.

Dr. R. W. Browder, one of the best known members of the Louisville Conference, died on March 23.

Sunday, April 30, is the Sabbath designated as Children's Day in our Church. Let every congregation observe it and apply the money as the Discipline directs.

Rev. J. F. Waltman, of Farmerville, La., is looking after the interests of the Advocate in his rounds. It is his habit to look faithfully after all deserving causes in the field in which he labors.

We make grateful acknowledgement to Rev. W. B. Baker, of Sherman, Miss., for a club of 6 subscriptions. We are pleased to know that Brother Baker's work is making good headway.

A revival meeting is in progress at Epworth Church, this city. The popular pastor, Rev. C. M. Morris, is being assisted by Rev. A. I. Townsley, of Crowley. Services are held daily at 3 p. m. and 7 p. m.

Rev. W. T. Woodward, of Oak Grove, La., added another club of 5 subscriptions to his antecedent good work for the Advocate on March 31, giving a total list of 32. Would that our paper had more such friends!

Rev. W. J. Ferguson, of Mt. Olive, Miss., sends us 4 subscriptions and thus comments upon his work: "Things are moving along smoothly here, and we are expecting great revivals during the coming months."

Dr. A. F. Watkins writes: "Bishop Hoss has consented to preach the Commencement sermon of Millsaps College on June 4. I expect to attend the Educational Conference of our Church to be held in Birmingham, Ala., this week."

Another charge that goes on our "Honor Roll" this week is the Trenton Circuit, of the Corinth (Miss.) District, of which Rev. T. B. Winstead is the faithful pastor. Brother Winstead reports his work as in a healthful and promising condition.

Remember that every congregation in Louisiana is expected to take a collection for our Orphanage at Ruston on Easter Sunday. Let every pastor inform himself anew and be prepared to represent impressively that deserving institution.

Writing from Donaldsonville, La., on March 26, Brother A. L. Dietrich, our Divisional Sunday School Field Secretary, says: "Brother P. O. Lowrey is doing some good work here." This statement will not surprise those who know Brother Lowrey.

Rev. Robert Selby, our Commissioner for Emory University, is already at work. He received last week a gift of $1000 from a generous Mississippi layman, and reports good success at a public meeting at Sumrall, Miss., Sunday night. Let the good work go on!

Rev. W. D. McCullough, of Iuka, Miss., who is one of the strong pulpit men of the North Mississippi Conference, has brought us under obligations to him for 1 renewal and 6 new subscriptions from his delightful charge. His Church work is going forward in a gratifying manner.

Rev. D. R. Wasson, of Jonestown, Miss., one of the scholarly young ministers of the North Mississippi Conference, has been looking after the interests of the Advocate in his charge with a good measure of success. We appreciate this good service in behalf of the Conference organ.

In renewing her subscription to the Advocate, Miss Martha Rye, of Amory, Miss., took time to write some words commendatory of our paper, for which we thank her. Like all other outspoken publications, the Advocate under its present management has both friends and critics not a few.

Dr. S. D. Gordon will speak at the First Presbyterian Church of this city next Sunday at 11 a. m. At 8 p. m. on the same day he will deliver an address at the First Methodist Church, where he will also speak at the same hour on Monday, Tuesday, Wednesday, and Thursday nights of next week.

A note from Rev. A. H. Williams, of Strongs, Miss., is in hand, but came too late for publication in this issue of our paper. It will, of course, appear next week. We are pleased to know that Brother Williams has sufficiently recovered from his recent severe illness to be able to write about his work.

Rev. J. L. Neill, Sunday School Field Secretary of the Mississippi Conference, spent the whole month of March in the Seashore District. We have received a copy of his report to the Conference Sunday School Board for that month, some extracts of which we hope to publish in the next issue of the Advocate.

We sympathize with our Missionary women in the loss of the principal part of the endowment of the Scarritt Training School. It would seem that the loss of such a fund indicates a censurable negligence upon the part of the Board of Managers, which, be it said to their credit, was not composed of women.

In forwarding us a club of 5 subscriptions to the Advocate, Rev. W. F. Rogers, of Sallis, Miss., adds the following note: "Our work is doing nicely. Our second quarterly conference was held on March 27. Our presiding elder, Rev. W. W. Mitchell, was on hand and preached a strong and helpful sermon. All who heard him were delighted."

The Editor desires persons who write him to know that, with his heavy duties and little assistance that he has in his work, he cannot always attend promptly to his large correspondence. It is never his intention to treat any one neglectfully, though it may appear to some that he is indifferent in this respect. He has no stenographer.

Rev. L. H. Floyd, of Smithville, Miss., writes: "We are serving the Tremont charge this year, which has within its bounds some excellent people. The spiritual state of our congregations seems to be improving. We are planning to have a Sunday school rally at Tremont in April for the purpose of trying to increase the interest in that phase of the work."

At an open session of the Baltimore Annual Conference on March 31, when exercises in honor of Francis Asbury were held, the list of speakers included President Woodrow Wilson and Mr. Daniels, Secretary of the Navy. The President is said to have commended heartily the plan of erecting an equestrian statue of Bishop Asbury in Washington City.

Under date of March 28, Rev. A. I. Townsley forwarded us the following note: "Crowley has had a real revival under the leadership of Dr. W. R. Hendrix, pastor of St. Mark's Church of Atlanta, Ga. Every Protestant Church in Crowley cooperated in the services. Brothers Coleman and Dietrich are conducting a Sunday School Institute in Crowley this week."

Sister T. W. Dye orders their Advocate changed from Coldwater to Clarksdale, Miss. From this we infer that Brother and Sister Dye propose to reside, for a while at least, in the Delta again. How we wish that we might tarry for a day beneath the hospitable roof of these esteemed friends, as we were wont to do in the years agone! May God's choicest blessings fall upon their pathway!

Our Felicity Street congregation of this city, which, ever since the storm last September has been worshiping at the Home Institute, Miss Sophie B. Wright's former school building, occupied the basement of their church for the first time last Sunday, having a kind of home-coming day. We congratulate Dr. Felix R. Hill upon being able to hold services again at historic old Felicity.

Rev. A. L. Davenport, pastor of the Corinth (Miss.) Circuit, says: "We are happy in the work and are doing our level best in preaching. We have expended about $100 in repairing one of our churches. We are planning for our revival meetings and are hopeful of a good year generally." Brother Davenport's letter instructed us to continue to send the Advocate to 5 homes in his charge.

A special Board has been organized with a view to financing and strengthening the Mary Werlein Mission of New Orleans. Mr. H. H. Gibbons is the Chairman, Mr. Edward Alvis, Vice-Chairman, and Mr. Paul Renshaw, Secretary. The other members are Mr. F. R. Baer, Mr. E. L. Cornay, Mr. D. B. Carre, Mr. Van Carter, Mr. W. G. Evans, Mr. George Goodall, Mr. I. N. Niebergall, Mr. J. P. Sexton, and Mr. M. Dreux Van Horn.

Bishop W. B. Murrah spent last Friday in New Orleans. He was looking well and was in his usual optimistic frame of mind. He left in the afternoon for Laurel, Miss., from which place he expected to go to Northeast Mississippi, where he is to do some campaigning in the interest of the movement to raise $50,000 for Grenada College. Bishop Murrah will preach the Commencement sermon for Washington and Lee University, at Lexington, Va., on June 11.

Rev. M. F. Adams, of Flora, Miss., gave us an even half dozen new subscriptions on March 28, and adds: "This list places all my stewards on your mailing files and entitles me to a place on the 'Honor Roll.' My father set me the example and I am following his lead." The name of "Adams" has been in the forefront from the foundation of the American Republic up to this good hour. May it ever so remain!

The following friends, whose kindness has not been noticed elsewhere, have our thanks for two or more subscriptions sent in since the last issue of the Advocate: Rev. W. W. Murray, Pelahatchie, Miss., 5; Rev. J. W. Dorman, First Church, Water Valley, Miss., 12; Rev. H. P. Lewis, Jr., Madison, Miss., 3; Rev. W. L. Doss, Jr., Dubach, La., 6; Rev. J. A. Goad, Myrtle, Miss., 9; Rev. C. T. Floyd, Holcomb, Miss., 6; Rev. W. C. Lester, Arcola, Miss., 4; Rev. G. P. Fikes, Brandon, Miss., 5; Rev. E. S. Lewis, Oxford, Miss., 5; Rev. J. B. Conner, Arkabutla, Miss., 1.

Rev. E. K. Means, of Arcadia, La., writes: "Rev. Frank Singleton, pastor of the First M. E. Church, South, of Mexia, Texas, filled our pulpit here at Arcadia on March 26. Brother Singleton was a sad visitor to Louisiana, having come to be present at the funeral of his brother, Rev. H. R. Singleton. He has unusual oratorical gifts, and his message was peculiarly appropriate in the midst of our general sorrow. A large audience listened with intense interest to his discussion of the text: 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"

From the Brookhaven (Miss.) Leader of March 9, we take the following: "Dr. I. W. Cooper, President of Whitworth College and general utility man in every good cause known to this vicinity—in our lives and at our funerals—has been appointed presiding elder, vice Rev. Robert Selby, recently made Commissioner for Emory University. The Leader is not informed whether this new office of 'our President' is considered a promotion or not; but we do know that the spirit that pervades the life and work of Dr. Cooper points the way to the highest honor and most distinguished service in the gift of his Church. Meanwhile, the Brookhaven District continues in safe and able hands."

HIS DEATH GREATLY DEPLORED.

The funeral of Rev. H. R. Singleton, pastor of the Scruggs Memorial Methodist Church, St. Louis, Mo., was held in Arcadia, La., on March 24, 1916, at 3, p. m.

The news of Brother Singleton's death caused the deepest sorow in this part of the State, where the largest portion of his ministerial service in Louisiana had been rendered. Methodist laymen were in attendance at the funeral from Shreveport, Ruston, Monroe, Alexandria, Homer, and many other points, and telegrams and floral offerings came from many who were not able to be present.

The funeral was characterized by a spontaneous outpouring of affection and service from sorrowing hearts, a touching and beautiful feature being the music. It was in charge of Mrs. Burnside Capers, a friend of many years, and the songs were sung exclusively by young girls who had known Brother Singleton from infancy.

The services at the home of his brother-in-law, Mr. D. M. Atkins, and at the grave, were conducted by Rev. R. H. Wynn, D. D., President of of Centenary College. The writer read the Old Testament lesson, Rev. Briscoe Carter, presiding elder of the Ruston District, read the New Testament lesson, and Rev. John F. Foster of Shreveport, led the prayer. With trembling voice, Dr. Wynn spoke eloquently of the pure youth of his friend, his active, noble self-sacrificing manhood, and his triumphant death.

At the grave, Dr. Wynn was assisted by Rev. A. S. Lutz, presiding elder of the Monroe District, Rev. J. G. Snelling of Homer, and Rev. H. W. Ledbetter of West Monroe. Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, pronounced the benediction

After the interment, all the ministers of the Gospel assembled at the grave and sang:

"In the sweet bye and bye,
We shall meet on that beautiful shore."

Thus concluded the touching obsequies of this beloved pastor, whose beautiful soul had passed into the open sky.

E. K. MEANS.

Arcadia, La.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Z. T. SLATON, Jr., son of Mr. and Mrs. Z. T. Slaton, was born on Oct. 30, 1889, and departed this life on Jan. 4, 1916. He was sick and died at home where loved ones ministered unto him in loving service. After the funeral service, his body was laid to rest in a cedar grove, just beyond the home. About five years ago he joined the Missionary Baptist Church. We trust that he now dwells where tears, pain, sorrow, and death do not exist. He leaves a father and mother, eight brothers, and two sisters in sorrow. May God bless the bereaved ones with his sustaining grace and guide them to their heavenly home!

R. E. RUTLEDGE.

Mrs. J. P. FUSSELL (nee Frances Ellen Bulloch) was born on June 14, 1847, and died on Dec. 10, 1915. She was married to J. P. Fussell on January 24, 1861. For some years she had lived as a widow, her husband having preceded her to the heavenly land several years ago. Sister Fussell was a devout Christian and a faithful member of the Franklinton Methodist Church. Her home was one in which Christ abode. Some time before her death she was quite feeble and was seldom, if ever, able to attend Church. This was a source of deep regret to her, for she loved to attend upon the preaching of the Word. The last time she worshiped with us she was not really able to go to Church and fainted during the service. She was a faithful wife. The heart of her husband safely trusted in her and she did him good and not evil all the days of her life. She was a devoted mother. "She looked well to the ways of her household." "Her children arise up and call her blessed." She was also a good neighbor. She stretched out her hand to help the needy. Truly a good woman has gone from our midst. Let us cherish her memory and emulate her virtues. To the loved ones we extend our deep sympathy.

J. A. McCORMACK.

Franklinton, La.

On Jan. 6, 1916, the death angel came into our home and claimed as his the sweet soul of my companion and the mother of my children, Mrs. JESSIE CLOUD CARLISLE, and carried it to that heavenly home where she will be found close to the gate that is called beautiful, awaiting the homecoming of her loved ones and friends. As a comrade and helpmeet she was kind and true, and she and I lived a life of perfect confidence in each other from the day we took the marriage vows until death parted us. It would be impossible for me to find words to express my appreciation of her. In life she was always concerned about the little children whom she has left in my care and who mourn her loss with me. They were her most precious jewels. She walked in sweet fellowship with Jesus. Her Christian character especially fitted her for being the wife of a minister. She so lived for Jesus that when the time came for her to bid this world and her loved ones good-bye she was reconciled to going, and, with a glad expression of angelic eyes, she looked up to me and said, "I am going home." We can not but be sad, though we know that our loss is her eternal gain. We bow our head to the Giver of life. As was true in the case of Job of old, disasters and sorrows are sent to teach us to be brave and strong. We feel deeply grateful to our many friends who were kind to us in her illness, but I find it impossible to express our appreciation in words. May our Heavenly Father bless and keep all these friends under the shadow of his wing and may the Guarding Angel always be found near them! We ask the readers of the Advocate to remember us at the throne of grace.

Her husband, R. G. A. CARLISLE.

We are again reminded of the fact that "Death is no respecter of persons." On Jan. 8, 1916, near a little town in Arkansas, where they had resided for four years, all was bustle and excitement. The fond husband and devoted wife were making final preparations to visit in another State an anxiously waiting aged mother and affectionate brothers and sisters. But how sad and disappointing Providence seems sometimes! Instead of making a joyous trip to see the loved ones, the wife was taken suddenly ill and in six hours was no more, for her sweet and gentle spirit had gone to live with God. Her remains were brought back to her home at Boyle, Miss., and by loving hands she was laid to rest in the New Salem Cemetery by the side of her father, who went to glory several years ago.

Mrs. NORA (YOUNG) JOHNSON was born in Calhoun County, Miss., 32 years ago. She joined the M. E. Church, South, at the age of 12 years. On Nov. 1, 1908, she was married to Mr. Walter Johnson. She leaves two children, both boys—Lamor, aged 5 years, and Francis Young, aged 15 months. As her pastor I knew her as a young lady of superior gifts of grace and usefulness. I also knew her in her married life. Her devotion to her husband and children was marvelous. She was happiest when she was doing something to brighten the life of some one else. She met cheerfully the obligations of life in the name and strength of the Lord. In early life in her father's home she was taught to love and serve God by fond parents. May the Holy Spirit comfort, sustain, and keep the husband, children, mother, brothers, and sisters until they too shall pass "through the gates into the city!"

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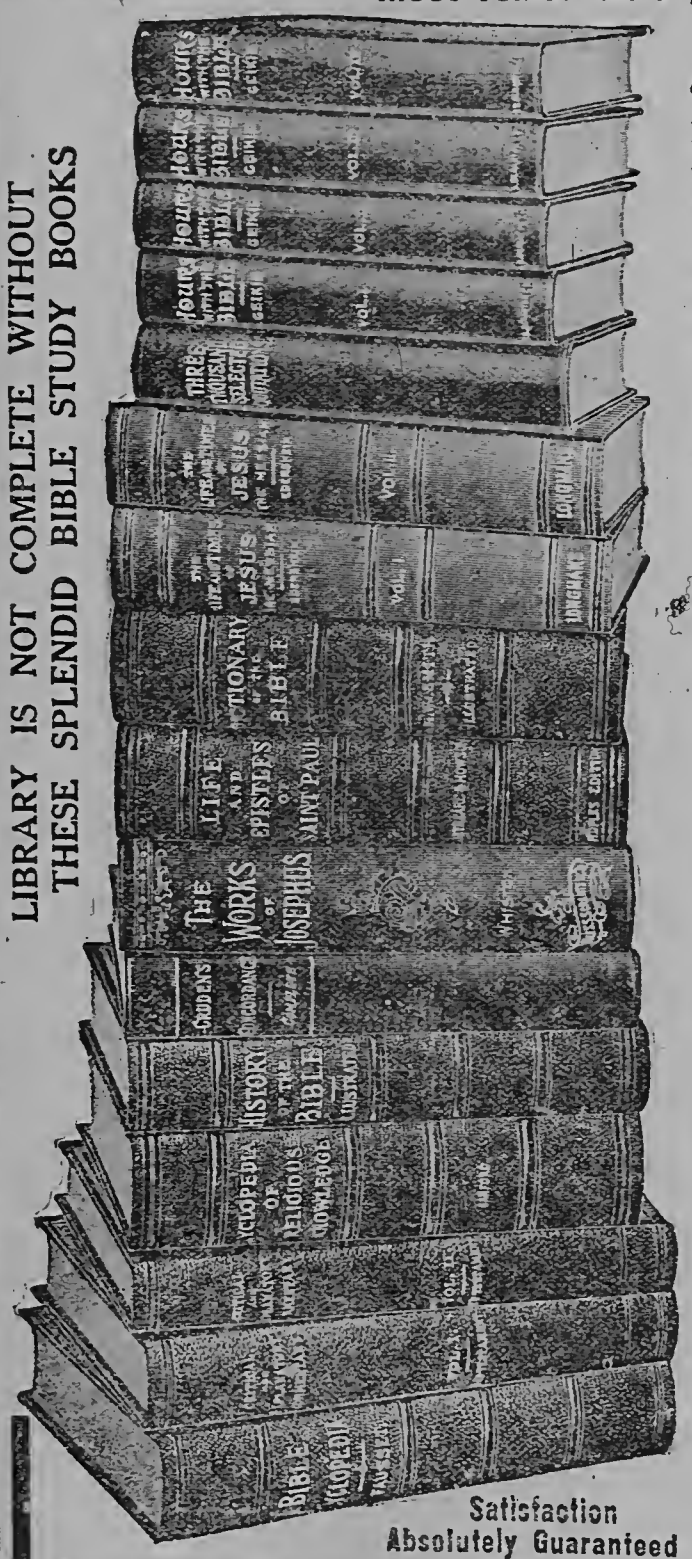

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Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Field Sec'y, Sardis, Miss.

Wesley Bible classes, intermediate, senior, and adult, must be enrolled with Dr. C. D. Bulla, Nashville, Tenn., before they count for the federation of classes.

This can be attended to in five minutes by the pastor, superintendent, teacher, or some member of the class. North Mississippi Methodists do not intend to be one whit behind other Conferences.

Why not get ready for a preliminary federation of classes by May 30, the time of our big Efficiency Conference which is to be held in Grenada on May 30 to June 2?

Rev. J. H. Holder is working for a district federation. District officers, follow your leader and do this work while others are getting ready. Brother Holder is stressing the Teacher-training, Wesley Bible class organization, and a mission special for China in his district. His work is bringing good results now.

If about one hundred country schools would enter a contest for attendance with one hundred town schools, people would wake up from the Alabama line to the Big River. Hundreds of people do not have any idea of what the Sunday school is doing.

Let us learn one thing: A Sunday school institute is not in the way of a revival meeting, but is a part of the great evangelistic movement that God is sending through the land to awaken the people from their long sleep. The modern Sunday school must be evangelistic or it is not effective. Many appreciate the Sunday school, but not for all that it is worth.

The Sunday school is after training a group of personal workers that will keep Christ before individuals the year round. One reason we study God's Word is to learn how to use it in the winning of souls that they may share the character and joy of Jesus Christ.

The Sunday school is not to overshadow or supplant any other department of church work, but it is to nurture and make effective every activity in the body of Christ. Before there can be a great outflow of activity, there must be a great inflow of God.

The order for Children's Day programs has gone to the Publishing House. These orders will be filled soon. If any preacher or superintendent does not receive a sufficient quantity, write me at once. Every official in the Church is behind Children's Day. Mr. Dietrich says: "The presiding elder sees that the preacher sees that the superintendent sees that the service is to be held in every church." Let all the big men lend a helping hand to these little women that are really doing this work for the Master.

SOMETHING FOR SUNDAY SCHOOL TEACHERS TO READ.

The following paragraphs are extracts from the "minutes" of the Workers' Council meeting of a 100 per cent Southern Methodist Sunday School which the writer knows quite well. There is a good point here for some teachers to think over and talk over with God—note especially the concluding paragraph:

"Suggestions were asked for by the Superintendent whereby the efficiency standard of the school could be raised.

"The first suggestion was that the teachers remain with their classes during the entire session of the school.

"Another was that officers and teachers be present on or before the opening of the session. Discussion of this suggestion brought out the amazing fact that teachers often were responsible for their scholars not attending the sessions of the school. When seen standing on the outside of the church, and asked why they were not in their accustomed places in the auditorium, the scholars have replied, 'We are waiting for our teacher,' or 'We have no teacher.' Teacher, are you guilty of causing one of your scholars to remain on the outside while the Word of God is being taught within?

"Another suggestion was that the leaders of those who stand on the outside might be useful in bringing the others in if they were approached and asked to try to see if they could induce others to follow their example by going in and taking part in the exercises.

"Another suggestion was that teachers and officers be mailed cards each time they are absent, asking them if they can give a good excuse to God for neglecting His work.

"Another (and this by the pastor) was that each teacher and officer of the school make the following pledge: 'I'll never be absent from my place in the Sunday school unless I can give a good and valid excuse to my Lord.'"

A. L. DIETRICH.

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TO THE PRESIDING ELDERS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE.

Dear Brethren: As requested by the Conference Board of Church Extension, I have appointed a representative of the Board for each district, which are as follows: Rev. J. T. McCafferty, Durant District; Rev. W. C. Carlisle, Corinth District; Rev. S. B. Myers, Aberdeen District; Rev. W. M. Campbell, Greenville District; Rev. W. M. Young, Columbus District; Rev. R. A. Tucker, Holly Springs District; Rev. H. G. Roberts, Sardis District. I hope that you will give these brethren an opportunity to represent our Church Extension work at an appropriate time. Do not give them a few minutes at the close of the Conference as is sometimes done. These brethren will have a supply of literature on hand for free distribution.

The Annual Conference by request of the Board set apart the second Sunday in May for beginning a campaign in the interest of the Galloway Conference Loan Fund. This fund now amounts to $1916.42, and we are anxious to increase it by the campaign this year to $5000. If only a little effort is made in each district the amount can be easily secured. We hope that the question will be before your district conference and that you will arrange a definite plan for this important work. W. S. LAGRONE.

Drew, Miss.

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Who overcomes by force hath overcome but half his foe.—Milton.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

A GOOD BEGINNING.

Dear Dr. Meek: On last Sunday, March 26, our popular presiding elder, Rev. Robt. Selby, was with me at the Muddy Springs Church for his last official visit as presiding elder. The original plan of this visit was arranged by the District Educational Campaign Committee, but the truth is his visit was of a three-fold nature: (1) to meet his preaching appointment for the second quarterly conference; (2) to meet the engagement made for him by the District Educational Campaign Committee; (3) to represent Emory University as the Commissioner for Mississippi.

At 11 o'clock Brother Selby delivered the strongest discourse on education it has heen my privilege to hear, and he also made a general statement concerning the new sphere of labor to which he has recently been appointed. This message made a deep impression on the congregation.

After partaking of a bountifully prepared dinner, we gathered in the church again for another service, and Brother Selby presented the cause of Emory University. He gave the people an opportunity to make a contrihution to the institution, and to our very great satisfaction a very liberal response was made. It was liberal in view of the fact that the congregation was small and that it was a rural church. Personally it is very gratifying to me as the pastor to know that Brother Selby hegan his public work as Commissioner for our new university in Atlanta with the Muddy Springs people and that they gave him such a liberal contrihution.

It is with deep regret that we will part with Brother Selby as our presiding elder, but I wish to congratulate hoth Emory University and Brother Selby on the appointment, and I feel sure that he will have the hearty co-operation of the people and that he will make a success of the task of raising $50,000 from the Methodists of Mississippi for the erection of The Lamar Law School building on the campus of Emory University.—F. B. Ormond, Pastor.

ONE LITTLE 50 CENT BOX
of Tetterine will often cure cases of Eczema, Tetter, etc., of 10 and 15 years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Childblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

MY HIGH COMMISSION.

Dear Doctor: "Do you recall when you used to repeat "Our captain was as hrave a lad as ere Commission bore," and wondered what that big word meant? Well, sir, it has come to me in these latter days with great significance; for has not our "Beloved" hestowed such upon me, and have I not somewhere in the long past promised to "obey them that have the rule over me?" By the way, Doctor, who was it that wrote that Commission verse? I am convinced it wasn't either Hannah More or Mrs. Hemans because it has another which asks, "O, were you ne'er a schoolboy?" After careful search I am convinced that none of those fellows who wrote ahout the "Charge of the Light Brigade" or "War in Heaven" wrote it, but that one Anon or probably Mr. McGuffey was the author; at least, there's where I first got it; yet it is possihle that Mother Goose had some hand in the matter as there is a verse like this, "We charged upon a flock of geese and put them all to flight."

But to my honors—signed, sealed and delivered, it runs thus: "You are herehy commissioned and commanded to report to the Advocate, with such regularity as you may have at your disposal, all that comes under your knowledge concerning persons and things Methodistic in the upper end of the district."

Now what this commission shall mean to the churches, the brethren or the elder remains to be seen, but to the reporter (rather I should have written commissioner) it already brings a tremor, for he who undertakes such a task without a superahundance of adjectives and a skill to rightly apply them is treading on perilous ground; yea, is lining up with those fellows who rush in where angels are afraid to tread. Most assuredly, there are chances for cannons to the left and cannons to the right. But to my "Commission:" living at the hub, my information is gleaned from visitors, largely, so that much of it may be "they say," and perhaps should he taken with some grains of salt. Mine is not so easy a task as that of my quondam elder, for there are but two pastors in Vicksburg and those contiguous touch us at a long distance.

From the overflowed region we have these notes: the tall Sycamore of Anguilla was easily able to keep his head above water, and there has been no let up in his church enterprises. I've always said that all Alford needed was half a chance. Though for a time in the Baptist fold, Chapman must needs get skiff in readiness. He was in the city recently and reported that his garden was producing an ahundance of frogs. Some one told me that Foreman was still in the "fore"-front with his people; that, however, belongs to J. H., whether there be much Silver in or about his city. If memory serves me correctly this is Dr. Hopper's first residence on the hanks of the Father of Waters, hut if those people will only help him in his movements he will demonstrate that he can do some "preaching," as Brother Wiggins of saintly memory used to say; it has already gotten ahroad that he can, and he is herehy warned to be on his metal. His bailiwick extends over a shoestring of forty miles, much of which is like that in the region of Dvinsk. We have heard so much of Wells and Oak Ridge, that we are disposed to usurp authority and say, "Woe unto you when all men speak well of you."

The Bishop of the Port honored us with a visit during the week in the interest of his agency for Port Gibson Female College. It was a delightful evening, as we kept late hours talking of the days when he and I were younger. The Doctor has taken on the ruddy face of his youth, but that doesn't mean that he can't beat the boy of forty years ago in the pulpit; so I'm told on hest authority. It's a pleasure to report Sister Featherstun as greatly improved in health. The "Beloved" and his wife made us a delighted visit lately, and from the way they admired our surroundings I'd be afraid if I didn't know they would't afflict a brother wantonly. As he went to the Far West early in his ministry, I have not known much of him since his return. If Dr. Watkins may be quoted, he "loves to preach," and if our people are to serve as witnesses, he can do it. By the way, Doctor, if he sends in any spring poetry give it a careful censoring before final actlon.

As to Vicksburg, well, I wrote of it so recently that I'll wait for more to turn up. Suffice it to say that Roberts keeps his Ford on the clip—preaching in the waste places, hunting up the scattered flock, and doing the kind thing generally. Crawford Street is still open to the public with invitation to all to come. Last Sunday our congregation went well beyond the 200 mark, with the very noticeable feature that many young people were present.

From Fayette comes the message of a young itinerant in the home of Ware. There's where our scholarly DuBose got his start as a junior preacher. May young Ware duplicate! This last item is out of my territory, hut it was too good to keep; so I poached a little. Our district conference is soon to convene in the 'lower end' at Gloster, and we hope to see the Editor there. Until then au revoir—and be good. Trusting that I am entitled to the paper cap and new tin sword, I am yours,

T. B. HOLLOMAN,
March 29, 1916. Commissioner.

POTATO PLANTS
Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, 500 for $1.35; 1000 for $2.50, postpaid and insured. By express 1000 for $1.75; 5000 to 10,000 at $1.60; 15,000 to 20,000 at $1.50 per 1000. Plants ready April 1. Prompt delivery and good strong plants guaranteed. Write for a descriptive price list.
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Calomel Makes You Sick, Ugh!
"Dodson's Liver Tone" better than calomel and can not salivate.
Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.
When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.
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(PYORRHEA)

I offer to you, dear reader, a new, simple and painless method of treatment at home by which you may save the teeth nature gave you, make your mouth healthy and escape the torture and expense of false teeth.
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Write me to-day and learn all about this new and easy method that you can use at home, so there may be no further need for you to undergo painful or expensive dental treatment.
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WINTERSMITH'S CHILL TONIC
For MALARIA, CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

WHEN RUN DOWN

Hood's Sarsaparilla, the Reliable Tonic Medicine, Builds Up.

The reason why you feel so tired all the time at this season is that your blood is impure and impoverished. It lacks vitality. It is not the rich red blood that gives life to the whole body, perfects digestion and enables all the organs to perform their functions as they should.

Get Hood's Sarsaparilla from any druggist. It will make you feel better, look better, eat and sleep better. It is the old reliable tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. It revitalizes the blood, and is especially useful in building up the debilitated and run-down.

Hood's Sarsaparilla is helping thousands at this time of year. Let it help you. Get a bottle today and begin taking it at once. Be sure to get Hood's. Nothing else acts like it.

NOTICE.

To the Delegates to the Newton District Conference.

Dear Brethren: It is our purpose on the occasion of the Newton district conference, which will convene at Rose Hill, Miss., on May 16, to furnish free conveyance from Hickory on the A. & V. Railroad, and from Pachuta on the N. E. Railroad, to every preacher and delegate who may desire it. In the case of delegates who may prefer to come through the country in their own conveyances, we wish to say that their horses will be taken care of without any cost to them. I would appreciate if every pastor in the district would at once ascertain as nearly as he can who are coming from his charge and send me their names. I hope to give later the schedules of the trains at Hickory and Pachuta. We hope to have a large attendance at this conference, and we request all to pray that it may be an occasion of spiritual power and helpfulness. H. R. McKEE.

Rose Hill, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Fayette, at Hamburg, April 9, 10.
Mayersville, at Mayersville, April 16, 17.
Rolling Fork, at Grace, April 23, 24.
Gloster, at Gloster, April 29, 30.
Port Gibson, May 7, 8.
Rocky Springs, at Hickory Ridge, May 10.
Utica, at Caguga, May 11.
Anguilla, at Delta City, May 14, 15.
Silver City, at Louise, May 16, 17.
Hermanville, at Patterson, May 20, 21.
Washington, May 27, 28.
Natchez, May 28, 29.
Woodville Ct., at Bethel, June 3, 4.
Woodville Station, June 4, 5.
Centerville, at Centerville, June 6.
Roxie, June 10, 11.
Nebo, at Cool Springs, June 12.

The District Conference will convene at Gloster on Thursday, April 27, at 8:45 a. m., and will hold over Saturday the 29th. While the business of the Conference will be completed Saturday, all of the members who can reasonably do so, are urged to stay over Sunday.

It is important that every member be present at the beginning of the session and that pastors prepare their reports carefully so as to give all the facts briefly.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Second Round.

Yazoo City, April 9, 10.
Terry, at Spring Ridge, April 15, 16.
Jackson, Rankin Street, p m., April 16.
Lintonia, at Anding, April 21.
Benton, at Zeiglerville, April 22, 23.
Flora, at Bentonia, April 30, May 1.
Vaughan, at Union, May 6, 7.
District Conference, at Raymond, May 8, 11.
Harrisville, May 12.
Florence, at Monterey, May 13, 14.
Jackson, Capitol Street, p. m., May 14.
Madison, at Pocahontas, May 21, 22.
Jackson, Millsaps Memorial, p. m., May 21.
Camden, at Soule's Chapel, May 26.
Sharon, at Thornton's Chapel, May 27, 28.
Canton, p. m., May 28.

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Carthage, at Rocky Point, April 8, 9.
Newton and Hickory, at Hickory, Apr. 16, 17.
Chunky and Mehan, at Mehan, April 19th.
McDonald, at Mount Zion, April 22, 23.
Philadelphia, at Deemer, April 30, May 1.
Decatur and Union, at Union, May 7, 8.
Bay Springs and Montrose, at Montrose, May 14, 15.
District Conference at Rose Hill, May 16.
Rose Hill, at Rose Hill, May 16.
Philadelphia Circuit, at Cook's Chapel, May 21, 22.
Raleigh, at Trinity, May 27, 28.
Shiloh, at Johns, June 4, 5.
Homewood, at Gasque Chapel, June 11, 12.
Trenton, at Polkville, June 12, 13.

W. L. LINFIELD, P. E.

Holly Springs Dist.—Second Round.

Waterford, at Lebanon, April 8, 9.
Coffeeville, at Goshen, April 15, 16.
Abbeville, at Mt. Zion, April 21, 23.
Ashland, at Shawnee, May 6, 7.
Potts Camp, at Winborn, May 13, 14.
Paris, at Paris, May 20, 21.
Taylor, at Pleasant Ridge, May 27, 28.
Toccopola, at ———, June 2, 3.
Randolph, at ———, June 4, 5.
Mt. Pleasant, at ———, June 10, 11.
Lamar, at ———, June 17, 18.
Byhalia, at Emory, at time of District Conference.

District Conference at Byhalia, April 27-30. Opening sermon, Wednesday evening, April 26.

Let all pastors fill out their "report blanks," and send same to the presiding elder March 1, and not later than March 10.

The second round is known as "the efficiency round." It is hoped that there may be reports from every department of the Church. "Plans and specifications" will be furnished in due season. JAMES H. FELTS, P. E.

Seashore Dist.—Second Round.

Columbia, p. m., April 9, 10.
Lumberton, p. m., April 10.
Vancleave, at Red Hill, April 14.
Mentorum, at Alexander Memorial, April 15, 16.
North Gulfport and Lyman, at Nugent, April 23, 24.
Saucier, at ———, p. m., April 26.
Poplarville, April 29, 30.
Carrier and Picayune, at Picayune, May 1.
District Conference, at Biloxi, May 3, 5.
Brooklyn and Bond, at Bond, May 6, 7.
Wiggins, May 13, 14.
Americus, at Rosedale, May 17.
Pascagoula and Ocean Springs, at——, May 21, 22.
Wolf River, at ———, May 27, 28.

J. R. JONES, P. E.

Meridian Dist.—Second Round.

Porterville, at Mt. Hebron, April 9.
Vimville, at Why Not, April 15, 16.
Meridian, 7th Avenue, April 16, 17.
Waynesboro Circuit, at Big Rock, April 22.
Wayneshoro Station, April 23, 24.
Landerdale, at Bethel, April 29, 30.
Meridian, Poplar Springs, May 3.
Daleville, at Linwood, May 6, 7.
District Conference, at East End, Meridian, May 10.
DeSoto, at Hopewell, May 14.
Buckatunna, May 27, 28.
Clarke, at Oak Grove, June 3.
Meridian, Central, June 4, 5.
Meridian, South Side, June 4, 5.
Matherville, at Poplar Springs, June 10, 11.
Shubuta, June 11, 12.
Moscow, June 17.
DeKalb, at Pleasant Ridge, June 18.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Court Street, April 9, 10.
Hattiesburg, Broad Street, April 9, 11.
Oloh, at Clyde, April 16.
Sumrall, April 16, 17.
Heidelberg, at Sandersville, April 22, 23.
Hattiesburg, Main Street, April 30.
Purvis, April 30, and May 1.
Williamshurg, at Oakvale, May 6, 7.
Mount Olive, at Kohay, Mon., May 8.
Taylorsville, at Hebron, Tues., May 9.
Seminary, at Lux, May 13, 14.
Richton, May 20, 21.
Blodgett, May 21, 22.
Silver Creek, at New Hebron, May 28, 29.

GEO. H. THOMPSON, P. E.

APPRECIATORY RESOLUTIONS.

Whereas, the congregation of Parker Memorial Church has learned with deep pain and sorrow of the death of our friend and former pastor, Rev. Hampton R. Singleton, therefore be it

Resolved, that we hereby express to Mrs Singleton and her children and all other members of his family, our sincerest sympathy, and pray that our God and the Father of our Lord and Savior Jesus Christ, to whom he so often pointed others in their bereavement and sorrow, may be with them now, and that they may find the full realization of the comforts of the blessed Gospel he so long and so faithfully preached.

Resolved, further, that a copy of this resolution be sent to Mrs. Singleton and a copy to the New Orleans Christian Advocate for publication.

H. F. FOSTER, President,
For and in behalf of the Official Board and Members of the Parker Memorial M. E. Church, South.

We may lay aside all anxiety and fear. So long as God has anything for us to do in the world, He will take care of us and deliver us from danger. —Henry Van Dyke.

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P. S.—For 10c and six names and addresses of song leaders or Sunday-school superintendents, we will mail you a copy of this wonderful book.

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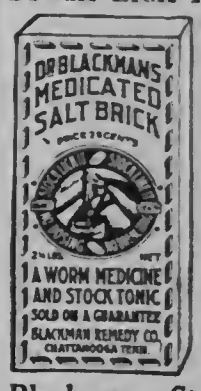

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Contains Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys and the purest Dairy Salt.

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In the Journal of the American Medical Association (January 17, 1913), was the following: "It has been many times stated that in tuberculosis or in the pretuberculosis stage an increased amount of calcium (lime) is lost both in the urine and feces. In fact, a demineralization has been thought to be a forerunner of the development of tuberculosis."

If tuberculosis is due to lime loss, the success of Eckman's Alterative in its treatment may be due, in part, to its content of a lime salt so combined with other valuable ingredients as to be easily assimilated.

Always we have urged consumptives to attend strictly to matters of food, but often some effective remedial agent is needed. In many cases of apparent recovery Eckman's Alterative seems to have supplied this need. It contains no opiates, narcotics or habit forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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Mrs. A. Laval writes: "I think nothing of walking four or five miles without getting out of breath or tired; my complexion is clearer; have lost 40 pounds."

I will send full testimonials with names and addresses of a legion of men and women whose weight has been reduced the extent they desired, also a FREE PROOF TREATMENT and BOOK of ADVICE TO FAT PEOPLE, all free in plain wrapper, post-paid. Costs absolutely nothing; a post-card will bring all. Dr. F. T. BROUGH, 619 Brough Bldg., East 22d. St., New York (*Licensed physician by the State of New York*)

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1104 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

ECHOES FROM THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA.

Dear Sisters: I am just back from the Congress on Christian work in Latin America, held in Panama, and from the Reginal Conference in Havana. Both meetings were wonderful, full of information, and regnant with spiritual power. How I wish I could adequately give you a summary so that I might share with you the blessing that came to me. It was so big, so thrilling, so many facts crowded in upon me that I feel wholly unequal to the task.

Not all the delegates elected at the last Council Meeting were able to go, though I believe each made an earnest effort to do so. When we boarded the ship at New Orleans our party numbered ten. Miss Bennett, who made a very large contribution to the Congress in the report of her Commission on Woman's Work; Mrs. R. W. MacDonell, whose knowledge of the work in Mexico, as well as of the home Church, made her counsel most helpful; Mrs. Nat Rollins, Corresponding Secretary of the Northwest Texas Conference; Mrs. E. B. Chappell, editor of The Voice; Misses Case and Fox from Mexico; Miss Nutt, of New Orleans, formerly of Mexico; two visitors and myself made up the party. Miss Markey of Cuba joined us in Panama. The missionary whom we expected from Brazil was prevented from coming. One hundred and fifty-nine delegates from North America and Britain, and 147 delegates from Latin countries and about 100 visitors met in daily session for ten days.

The Commission reports on the following topics were presented in the day sessions: Survey and Occupation, Message and Method, Literature, Education, Woman's Work, the Church in the Field, Co-operation and Unity, and the Home Base. These Commission reports, together with the discussions upon them, will be printed in three volumes, and will furnish the best information about Latin America that is available. The cost of the three volumes, if ordered before May 1, is $2, carriage extra—after that time the cost will be $2.50, carriage extra. They will not be out of press before May or June. They should be available for Missionary Societies as they will be of constant use in programs.

The most of the Congress was carried on in three different languages, English, Spanish, and Portuguese. The Latin American delegates could nearly all understand or read English, so little had to be translated for them. We poor North Americans, though, were so ignorant of the Latin tongue that all the speeches of natives had to be translated into English for us. Though the company assembled from all parts of North America, the West Indies, South America, and a few representing British and German Societies, with all the varying temperaments which that implies, the spirit of unity and earnest endeavor to understand each the other's viewpoint was wonderful. After the first day, when we listened to the survey of the field and realized that whole countries had as yet only 25 missionaries, and no school, that great areas of the countries were without gospel work, that the Indians were almost wholly neglected, that millions of the 80,000,000 Latin Americans had no open Bible and no real chance to know Jesus Christ as a personal Savior, our hearts and minds were united in an effort to know just what must be done to possess the land for him. All through the Congress our hearts were thrilled by the recital of what has been done by the small force, by the transformation of the lives of thousands.

One special note was sounded often, that is, the need of more work to reach the women who have such a large influence. Perhaps the most eloquent appeals for the women workers were made by natives from Chile, Argentina, Brazil, Cuba, and Peru. All spoke strongly of the vast amount of work that can be done only by women, owing to the customs which largely forbid a minister visiting women. Another imperative need is for gospel literature to offset the great mass of bad literature. I cannot go on to speak of the needs or tell of the incidents of the meetings, but I trust you will read the various articles that will come out soon and will get the reports and use them in your meetings.

May God lead us all to more intelligent, more persistent prayer, and a larger faith! Most sincerely,

MABEL HEAD.

Nashville, Tenn.

THE COUNCIL DAILY.

The Council Meeting will be held in Atlanta, Ga., April 12-20. The Council Daily will be published each day, giving a full account of each day's proceedings. Send your name with 25 cents to Mr. John Hancock, care Foote & Davies, Atlanta, Ga. Remember that no subscription will be received after April 12 by Mr. Hancock.

TO THE LOUISIANA FIRST VICE PRESIDENTS.

Natchitoches, La., Mar. 10, 1916.

Dear First Vice President:

Please read this letter at the next meeting of your Adult auxiliary and if you haven't a Y. P. auxiliary won't you organize one or write and tell me why you cannot organize? After reading this letter please have your adult auxiliary spend a few minutes in prayer for our young people and their missionary work.

The Letter.

Dear Young People:

I have just returned from our aunual meeting that was held in Ruston, and we had a most delightful and profitable session. I love every one of my young people and I was so pleased to meet the delegates from several young people's auxiliaries. Please plan right now to send one or more delegates to your district meeting. The representatives from the young people's auxiliaries were very faithful in attendance and eager to learn everything they could about their work.

One whole afternoon was given to the Y. P. and Junior work and you should have seen the bright, happy Y. P. and Juniors who attended this meeting. There were about fifty from Monroe and Minden, besides the large attendance of boys and girls from Ruston.

We had a rally song for the Young People and I wish you could have heard their sweet voices as they sang the three verses and the chorus:

"Hear the rally cry of Jesus,
'Follow me, disciple true,'
Do not fail in love and service,
For the Lord hath need of you."

Won't you keep this verse in your heart and live by it day by day? I would love to tell you more about this meeting, but I cannot pay the printer if I talk too much. We have 93 adult auxiliaries in Louisiana, but only 19 Y. P. M. S. Won't you help me to organize more Y. P. auxiliaries?

The Young People paid $68.75 on pledge in 1915. Will you not increase your pledge this year—and I will be so happy when I make my report next February at our annual meeting in Crowley—"$100 paid on pledge in 1916?"

I am sending you a simplified Standard of Excellence for our Young People's auxiliaries in Louisiana. Keep this before your young people at each meeting and work faithfully to have your auxiliary on the Roll of Honor. Any auxiliary making 50 credits each quarter will report to me and I will send you a ribbon each quarter with "Roll of Honor, 1916," printed on it. If you win three ribbons, your auxiliary will be on the Honor Roll banner displayed at our next meeting in Crowley, February, 1917.

Standard of Excellence.

Each Mission Study Class, 10.

Prompt and accurate quarterly reports, 10.

Week of Prayer observed (usually in Nov.), 10.

One delegate to Annual Conference in 1917, 10.

For an increase in membership, 5.

Dues paid for every member, 20.

Contribution to Council Pledge, 10.

Please make note of next item:

Have a call meeting at the end of each quarter of the adult auxiliary first vice president, the young people's first vice president, the corresponding secretary, and the treasurer, and make out your report and send promptly on the first of April, July, October, and January.

Ask God to bless your work and to help you realize what your faithfulness and loyalty mean to Him.

Sincerely yours,

Mrs. W. T. CUNNINGHAM.

WATCH YOUR HEART IF YOU WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:

"It has been many years since I was cured of heart trouble by Dr. Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ to-day. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

If you suspect that you have heart trouble avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

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Woman's Crowning Glory

is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price $1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

You will find, as life goes on, that the amount of time you spend alone with God, and with your own soul, has no little to do with your comfort and your strength and your fruitfulness.—Dr. Alexander Whyte.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Springs,
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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

"A Bible in the hands of a good Christian lasts about five years, but only a few Christians use their Bibles that hard."

HARMLESS TOBACCO CURE.

Mrs. M. Hall, Box 302, Dillon, Montana, cured her husband of the tobacco habit in ten days. She sends prescription free for stamped addressed envelope. Druggists can fill it.

From the Field

Okolona Ct., North Miss.

Dear Dr. Meek: Our first quarterly conference was held on Feb. 26 and our presiding elder, Brother J. W. Bell, was present and gave us two sermons full of thought, and edifying to all present. Our work is on an upward trend along all lines. We reported two Sunday schools at that conference, but since then another has been organized and another will be organized on the first Sunday in April. We have two Ladies' Aid Societies, doing fairly good work. Our parsonage at Okolona was sold, and, after all indebtedness was settled, the committee bought another, cut in a little village called Wren, with no indebtedness, and we have a movement on foot for remodeling it. The prospects for a prosperous year are very bright. The people have been very nice and kind to us, indeed. The pantry is watched, and when lacking any of the necessities, it is replenished by some kind friend. We have a choice people to serve. We are expecting larger and greater things here on Okolona Circuit. Pray for us.—C. R. A. Brantley, P. C.

Sicily Island, La.

Dear Brother Meek: While I can not report the progress equal to that of Brother Means, I have somewhat to say concerning conditions in these parts. Fifty-three hours after placing my horse, cow, pigs, chickens, and household belongings in a car, I reached Sicily Island, the headquarters of my present charge. Along the way there was some bumping and shaking up, but I was kindly received, and, as my wife arrived two days later, we soon had matters adjusted, and I began my circuit of six appointments; but when I had completed my second round, without cabinet agreement, I was made a station preacher. I trust that this new experience has not disqualified me, as the station work was of short duration. I think there is evidence of improved spiritual conditions here and the breezes which have constantly blown since my coming have stimulated our people to activity. On March 21, while about four miles from home arranging for the repairs of the Pine Hill Church, which was built in 1857, while T. H. McClendon and T. J. Upton were in charge, there was evidence of an approaching storm, and before I could reach the parsonage and prepare for it, it came with great force, of more than one hundred power. The wreckage I hope will not hinder the work in hand, as both young and old seemed to enjoy the occasion, which was the fifty-fifth birthday of this scribe, and he was given a nice suit of clothes including underwear and an overcoat. Upon the presentation of the gift, I assured my people, in the language of a former editor of the Advocate, Dr. J. W. Boswell, that I was not a "two-feed man," for if I had a better, I would wear it; and since extra feed had failed to improve appearance, I hoped the new suit would prove successful.

The water has somewhat subsided, the trains are running, and I am again a circuit preacher, and am writing from Vidalia, where I am to preach to-night and to-morrow.—W. J. Porter, P. C.

March 21.

Grenada, Miss.

At the second quarterly conference, at Grenada, Miss., there were 250 persons present. The stewards reported the presiding elder paid one-half his salary for the year, the pastor paid to date, and all money in the treasury for the next month's salary. The church has raised about $10,000 for Grenada College, more than $2000 of this cash. All of the assessment for Home and Conference Missions paid. The superintendent of the Sunday school reported the best school in the history of the Church, and [illegible] Classes had been [illegible]. The Women's Missionary Society [illegible] interest showing and did the [illegible] duties. The Young Ladies' Society [illegible] the church with [illegible] and silver individual communion [illegible], and [illegible] more than $100 in the treasury toward buying a [illegible] for the church. The [illegible] the personnel [illegible] organized, and the church is in the hands of a [illegible] Dr. [illegible], pastor of Calhoun Memorial church, Jackson. The best and most [illegible] are busy and busy. My, but Grenada sentiment is [illegible].

Grenada College was reported to be flourishing condition by President Counciss. Correspondence [illegible] could not be present, so the report was read by President Counciss. It was a most encouraging report. All the College girls were [illegible] and other religious work. Most interesting and entertaining. The stewardess and other members of the Conference were [illegible]. The two hours conference was closed with a testimonial meeting, and we entered into it [illegible] all present. What a delightful occasion it was! The editor rightly says, Grenada also Corinth and Tupelo have no monopoly on greatness.—H.

Leland, Miss

Dear Dr. Meek: Our revival has been in progress [illegible] since March 19 and will close tomorrow evening, when Brother Klein and his party will go to assist Rev. C. A. Battle, at Baton Rouge, La. Ours has been a great meeting. Great hunger of the Holy Spirit's power and presence, made possible by the faith and earnestness of this congregation coupled with that of Brother Klein and his workers.

Nothing sensational, nothing of the high pressure type was brought into use, but there was a deepening of the spiritual life of the Church and the salvation of the unsaved was seen. The Wisdom sisters sang the Gospel messages with peculiar power and sweetness. Mr. Boyd directed the choir, and Mrs. Boyd played the piano. Brother Klein sang the hearts of the people of Leland in every message that he brought. He is an honest, sincere and powerful [illegible] worker. Mr. Boyd also brought many helpful messages of song.

All the other departments of endeavor were [illegible] to the good results of the meeting. Several have already been received into the Church and others are coming. Such a meeting is helpful. God [illegible] as we will. We consider that we are forming an [illegible] and consecrated, faithful workers in our midst. Great good has been accomplished in Leland by their coming to us, and our prayers will accompany them wherever they may go.

The following preachers of the Conference attended the meeting one day or more at different times: Revs. Hal S. Spraggins, John T. Hery Lewis, W. W. Wallard, V. C. Curtis, T. M. Bradley, W. S. Shipman, J. H. Mitchell, W. C. Galloway, W. C. Lester, E. M. Shaw, and J. D. Wroten. E. H. Cunningham, P. C.

TRY IT TO-DAY.

If you suffer from Blood [illegible], get Dr. Jones' "BRYNVAR" [illegible]. It [illegible] different [illegible] other remedies have failed. "BRYNVAR" [illegible] Nerves, Blood, Kidneys and Liver. Price $1.00 per bottle. Sold by the Wroten Drug Co., Nashville, Tenn.

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Over 100 acres of plants. Full count and prompt delivery guaranteed.
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THE JEFFERSON FARMS, 15 RIVER ROAD ALBANY, GA.

CHURCH AND PARSONAGE BURNED.

Dear Dr. Meek: The church and parsonage at Moorhead were burned last night, March 27, a little after 12 o'clock. We had just closed a great service with a large congregation, and had held a very fine quarterly conference a couple of hours or so before. The fire originated in one of the flues. Brothers Ruff, and T. J. Jones' family, who occupied the house with the pastor, succeeded in saving pretty well all their belongings, with the aid of the heroic efforts of their friends. The elder escaped from the conflagration barefooted, bareheaded and minus collar, tie, umbrella, etc., and the first thing he hit when out in the street was the bottom of a hole of water. As soon as the alarm was given, the alert, nimble-footed pastor beat the elder to the only two pairs of shoes in the room, and by a sad mistake went into the latter's pumps and was out and gone about the fire, and the elder utterly collapsed when he undertook to don the pastor's shoes and found them all too brief; so he fled as best he could.

The church and parsonage were both pretty well covered with insurance. Robert H. Ruff is doing a mighty work there, and it is so unfortunate, as it seems, to have any interruption of such growing and expanding movements as he has on foot. He has just abont doubled his membership this year. The whole community is humming and throbing with new life and power. He is doing what I have longed to see done—and have striven to do myself for years—made the Christian life the rational, normal, attractive, free, radiant life for every man to live—showing it is not a life of asceticism, proscriptions, oppressive and direful conflicts with morbid and petulant awakenings of a timid, fearful and shrinking conscientiousness. The Christian life is the finest rationality—why doubt it? It is the sanest philosophy ever written—why argue it? It is the fulness and harmony of all light, virtue, truth, music, laughter and song. We express tne sincere hope that the good people of that growing little town will rally to the cause of their people and soon rebuild a larger, better and more satisfactory home for their Sunday school and church.

Nothing less than a $12,000 or $15,000 brick structure will answer the needs or be in keeping with the future strides of the town. Brother Ruff is a fine, clean, strong leader and he has some noble, capable, efficient men and women in his church who will stand by him in carrying into effect any big, sensible plans which will meet their needs in providing for the present generation.

Please announce that the Winona District Conference will meet at Itta Bena, April 25-27. This change is made by the unanimous courtesy of the Itta Bena pastor and his good board of stewards.

L. M. LIPSCOMB, P. E.
Winona, Miss.

LOUISIANA CONFERENCE.

New Orleans Dist.—Second Round.

Felicity, Apr. 9, a.m.
Covington, at Mandeville, Apr. 16.
Bogalusa, Apr. 22, 23.
Slidell, at Pearl River, Apr. 30.
Parker Memorial, May 7, a.m.
McDonoghville, May 7, p.m.
First Church, May 14, a.m.
Carrollton Ave., May 14, p.m.
Rayne Memorial, May 21, a.m.
Louisiana Ave., May 21, p.m.
Mary Werlein, May 25, p.m.
St. Tammany, at Fitzgerald, May 28, p.m.
St. Mark's, May 31, p.m.
Lower Coast, June (first week).
Plaquemine, June 11, 12.

District Conference will be held at Pogalusa April 25, 26—two nights and one day. W. W. HOLMES, P. E.

Ruston Dist.—Second Round.

Athens, at Arizona, April 8, 9.
Homer, April 9.
Elmore, at Wesley, April 11.
Dubach, at Harmony, April 15, 16.
Bienville, at Bear Creek, April 20.
Ringgold, at Grand Bayou, April 21.
Winnfield, April 23.
Jonesboro, at Dodson, April 23, 24.
Bernice, at Alabama, April 25.
Simsboro, April 29, 30.
Sibley, at Pine Grove, May 6, 7.
Minden, May 7, 8.
Plain Dealing, at Concord, May 13, 14.
Gibbsland, at Bryceland, May 15, 16.
Haynesville, at New Salem, May 17.
Cotton Valley, at Sp. Hill, May 20, 21.
Arcadia, May 27, 28.
Ruston, May 29.

Sunday School Institutes,
By Brother Coleman.

Ruston, April 12, 13.
Athens, April 14.
Minden, April 15, 16.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Bonita, at Jones, April 8, 9.
Winnsboro, at Boeuf Prairie, April 12, 13.
Sicily Island, at Pine Hill, April 15, 16.
Brooklyn, at Sardis, April 20, 21.
Eros, at Douglas, April 22, 23.
West Monroe, April 26, 27.
Tallulah, at Delhi, April 29, 30.
Oak Grove, at Floyd, May 2, 3.
Lake Providence, May 6, 7.
Mangham, at Union, May 13, 14.
Rayville, May 18, 19.
Waterproof, at St. Joseph, May 20, 21.
Farmerville, May 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Second Round.

Lachute, at Atkins, April 10.
Cedar Grove and Longstreet, at Longstreet, April 15, 16.
Greenwood, at Keatchie, p. m., April 17.
Logansport, a. m., April 17.
Mansfield, April 20.
South Mansfield, April 20.
Pelican, at Mitchel, April 22, 23.
Williams Chapel and Beulah, at Beaulah, April 29, 30.
Leesville, p. m., April 30.
Pleasant Hill, at Robeline, May 6, 7.
Vivian, at Teel's City, May 13, 14.
Lake End, at Powhatan, May 19.
Grand Cane, at Stonewall, May 20, 21.
Noble, at Bayou Scie, May 27, 28.
Zwolle, May 28, 29.

C. D. ATKINSON, P. E.

Lafayette Dist.—Second Round.

Lafayette, April 9, 10.
Jennings, April 15, 16.
Lake Arthur, April 16, 17.
Abbeville, at Perry, April 22, 23.
French Mission, April 29, 30.
Rayne, May 6, 7.
Lafourche Mission, at Griffin, May 13, 14.
Houma Mission, at Bourg, May 15, 16.
Evangeline Mission, at White's Chapel, May 20, 21.
Eunice, at Maxie, May 27, 28.

JAMES I. HOFFPAUIR, P. C.

Alexandria Dist.—Second Round.

Boyce, at Cheneyville, April 9.
Oberlin and Reeves, at Reeves, April 12.
Colfax, at Montgomery, 7:30 p. m., April 14.
Campti, at St. Maurice, April 15, 16.
Natchitoches, April 22, 23.
Provencal, 7:30, April 23, 24.
Bunkie, at Marksville, April 29, 30.
Melville, at Simsport, 11 a.m., April 30.
Bon Ami, 7:30, May 5.
Merryville, May 6, 7.
DeRidder and Mission, 7:30, May 7.
Harrisonburg, May 14.
Woodworth, ———,
Pollock, at Rochelle, May 21.
Trout and Good Pine, 7:30, May 21.
Rapides, at Zion, 7:30, May 24.
Elizabeth and Fullerton, at Fullerton, May 27, 28.
Longville, 7:30 p. m., May 28.
Indian Mission, 4 p. m., May 31.

Sunday School Institutes.

Colfax, Mar. 15.
Alexandria, Mar. 16.
Oakdale, Mar. 17.

Preachers and Superintendents will please take notice.

H. W. MAY, P. E.

Baton Rouge Dist.—Second Round.

Baker, at Deerford, April 8, 9.
Denham Springs, at Live Oak, April 15, 16.
Springfield, at Holden, April 16, 17.
Pride, at Oak Grove, April 22, 23.
Gonzales, at Meadows, April 29, 30.
Jackson and St. F., at Concord, May 6, 7.
Zachary, at Ethel, May 7, 8.
Tangipahoa, at Tangipahoa, May 13, 14.
Pine Grove, at Montpelier, May 20, 21.
Greensburg, at Pipkins, May 21, 22.
Baton Rouge, First Church, May 29.

Sunday Schools Institutes, under Brother Coleman, as follows:

Baton Rouge, Mar. 18, 19.
Slaughter, Mar. 20.
Hammond, Mar. 22.
Franklinton, Mar. 24.

H. W. BOWMAN, P. E.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3138.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 13, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

"How many lifted hands still plead
Along life's way;
The old sad, sad story of human need
Reads on for aye."

* * *

Nothing is so alluring in its prospects and so disappointing in its results as a life of sin.

* * *

Beware of hunting the easy way. The path to all high and noble things is upward and difficult. He who is faithful to his Lord cannot escape fierce conflicts.

* * *

Liberalism in theology and worldliness in conduct in most cases march side by side. When a man becomes loose in his faith he usually soon becomes loose in every other respect. There may be some exceptions, but this is the general rule.

* * *

Many are hanging laurels of rhetoric upon the brow of Francis Asbury; but a nobler way to honor him would be to reincarnate his apostolic spirit. Never did the world need ministers of his heroic mold more than it does to-day.

* * *

George Eliot said: "The darkest night that ever fell upon the earth never put out the stars." Quite true! And no matter how black may be the clouds that gather about the Christian, God's promises still stand, and heaven is ahead.

* * *

Flattery skilfully used will ensnare most men. It is one of the favorite reliances of crafty schemers. One essential qualification for leadership is to be able to look past all such artful talk and see a situation and the persons connected with it in their true light.

* * *

Choosing the hymns for a preaching service is a matter of much importance. No choir on the planet is competent to select them. They should fit the sermon, and the pastor should pick them out with great care. And they ought to be sung to tunes that the people composing the congregation know or can easily learn.

* * *

Faith, prayer and personal work have wrought wonders in the past for the salvation of men and the upbuilding of the Kingdom, and are still capable of doing so. They are the methods that fit everywhere and that never wear out. If your church is not in a healthful spiritual state and is not saving souls, the thing to do is to try these tested methods yet more earnestly.

* * *

Some people seem to think that to be invertebrate and mushy is to be pious. Christ, our great exemplar, certainly did not belong to any such class. He went to the cross for his convictions. And the same uncompromising spirit brought St. Paul a martyr's crown. The men who have lifted the world upward toward the light have been men who stood resolutely and fearlessly for what they conceived to be right.

AN UNWISE POLICY.

One of the most foolish endeavors of this time is the effort that is being made to drag the Church into everything. There ought to be a great deal of Christianity outside of the Church. Governments ought to be Christian, but the Church ought not to operate them. Secular newspapers ought to be clean and stand for Christian principles, but this does not mean that the Church should take them over and run them. Society ought to be Christian and its entertainments pure and wholesome, but it should not be inferred from this that every church needs to set up in the amusement business. Politics should be dominated by the ethics of Christ, but the Church ought not to undertake to effect this result by going into politics. When the individuals composing society are made Christians, they will set in motion many moral agencies that can do their work best apart from the Church. To divert the energies of the Church from her one work of ministering spiritually to the souls of men will in the long run weaken Christianity in the Church and in every other activity of human civilization into which it needs to go. To try to make the Church dominate everything is to go back to the position of the Romish hierarchy.

WHAT CHRIST PRAYED FOR.

Protestant scholars and writers have for centuries been stating that in his wonderful prayer, recorded in the seventeenth chapter of the Gospel according to St. John, the "oneness" of his disciples that our Lord prayed for was a spiritual unity of the truly saved, resulting from the indwelling of Christ in their hearts, and not an organic union in one visible Church of all the saved and unsaved that have been gathered together in the various Christian denominations of earth. This latter view is the one that has long been held and advocated by the Roman Catholics, and which Protestant leaders have decried as wholly unwarranted and preposterous. In the light of these facts, is it not rather surprising to see distinguished leaders in Protestant denominations placing substantially the same construction upon this petition in Christ's remarkable supplication that the Romish Church has been doing through the ages, and using it as a plea for movements in the interest of such projects looking to Church union as they may happen to favor? Certainly it would be so, if anything were surprising amid the confusion of these perplexing times.

Does any one think that this is merely an utterance springing from the ultra-conservatism of the Editor of the Advocate? If so, we invite his attention to the following recent statement from the pen of Dr. G. B. Winton, who ought to be pretty good authority with the "liberals" and "progressives:"

"If there were no denominational lines, language and racial diversities would soon produce them. To denounce them as sinful and contrary to our Lord's high-priestly prayer, is to miss the whole point. The unity of believers is one of spirit, not necessarily or primarily of form. An army must be divided into infantry, cavalry, and artillery units, and these subdivided into lessor units still. We need not offend against the spirit of unity because we work in different camps. Denominations should be looked upon as working devices, and shifted, divided, united, exterminated or created as the exigencies of the case demand."

DR. STEEL'S LETTER.

We are publishing this week a characteristically entertaining communication from Dr. S. A. Steel, of Columbia, S. C. As a letter-writer for the public, if Dr. Steel has any peer in Southern Methodism, we do not know who he is.

We have had sciatica, and we can testify that our gifted friend has not overstated the facts concerning it. Indeed, we scarcely think that it is within the range of human possibility to do that.

We are largely in accord with Dr. Steel on the subject of union with the Northern Methodists, and we are inclined to think if it should come to pass in anything like the form of a complete merging we shall be ready to join him in hunting a shelter in some other ecclesiastical fold. Possibly, however, the exodus, in that event, will be large enough to keep a branch of Southern Methodism going.

The Doctor puts his opinion concerning the time limit into the scale against ours. If it were merely a matter of opinion, there is no doubt which way the scales would tip. The prestige of the Church's most brilliant preacher would cause his view to far outweigh any notion of ours. But facts are stubborn things—nobody's opinion can upset them. As we have previously said, we do not believe that it can be successfully denied that with the time limit Southern Methodism has fully held her own in all the leading cities of the South. It must also be admitted that in the North Methodist pastors are given to advertising for exchanges of appointments in a manner that indicates that the spirit of the itinerancy has been largely impaired among them. Think also of what a loss it would have been to Southern Methodism if Dr. Steel's golden eloquence, which has blessed the Church in so many States, had been confined to a single locality! When the Church has an especially good thing in the person of some man of unusual endowments, we do not think it is a bad idea to pass the blessing around.

The historic old Capitol of Mississippi is still to stand, the late Legislature having appropriated $125,000 toward repairing it. Much credit for saving this noted old structure is due to the patriotic women of the Magnolia State. All honor to them for this splendid service!

ADRIFT.

Things seem strange. There is no recognition of forms or features. A large section of our civilization, covering the greater part of Europe and some of Asia and Africa, is in a whirlpool. The momentum is almost beyond measure, and power to control them is none.

Is there some rule to which [illegible] the Prince Minister Master of [illegible] is not willing and able to [illegible] that the Most High God [illegible] and to use reason [illegible] into the world to save and to bless [illegible] lost. God sent his Church forth into the world to call men to this Rule and promise and salvation, and not these men in repentance and for refuge. But the Church has failed hard to the civilization. The great numbers of people great wealth, and great knowledge, have corrupted her, in some places paralyzed her. The one hope is in the awakening and leveling of the Church, that once more she may call to the men and to the civilization, that they turn unto God, and accept him who declared that he came for a time like this. And thus the wreck of civilization and the men in it may yet be saved or if it be too late

[illegible] Presbyterian Church, North and South, are as a single organism to make aggressively for territorial Christianity in the West, with greater success than those of any other denomination in the United States. We expect to say that not a few Methodist journals in the country would be glad to see their neutral or contemplative work in this great warfare. Of all the denominational weeklies that come to our table, we are inclined to give the palm of highest excellence to The Presbyterian, of Philadelphia.
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nominationalism on the field of missions is bringing to the mind of churchmen an answering awareness of the weakness of denominationalism in the Church at home. One speaker, in discussing the question of Church unity, turned to the chairman, Dr. Speer, reminding him of a statement he had heard him make some two years ago to the effect that by the end of the century there would be no Presbyterian Church at all. He asked the chairman whether he was still of the same mind. "I am," promptly replied Dr. Speer, "except that I would now shorten the time."

"This feeling that our present denominational order of the Church must give place to another order wherein the prayer of Christ for the unity of His followers may be answered, was one of the most pervasive sentiments of the Panama Congress, as it is of any meeting of present-day missionary leaders. For the conviction is steadily deepening that only a united Church can evangelize the world."

PALMETTO LETTER.

By Rev. S. A. Steel, D. D.

No sir, I did not say, "Hip, hip, hurrah!" I said, "Hip, hip, ouch! O-U-C-H!" Sciatica, man, left leg, hip to heel, out of commission, can't even kick, except with one hoof, but that is "steel" shod! I was in bed a month, am now in a rolling chair, have a "valet" to push me around. I have one of the best doctors in a city which prides itself on having the best in every profession. After a brief examination, he said: "Toothache in your leg." "Don't tell him that," said the fireside angel, "he never had toothache, and can't appreciate it." "A knife-blade stuck into your hip joint, and slowly twisted," he said. "Ouch!" I yelled, "get it out quick." "It won't come out quick," he said, "it will be a slow recovery." The rascal is a Job's comforter, tender-hearted as a woman, yet when necessary can cut a leg off without a tremor. Drawing himself up to his full height, he said, "I am the Czar in the sickroom. My orders are to be obeyed." "Talk as big as you please, but get busy," I said. And he did. As soon as I could be put on the rolling chair, he sent me for an X-ray examination. The specialist stretched me on the table, and while I punctuated the perfomance with a liberal lot of "ouches," he shoved his electric camera over me, turned a crank, and the big yellow flame crackled in the globe, and painted my inside on the photographic plate. What do I care if they do look me through and through with their scientific lens. Whatever record leaps to light, my heart shall know no fear. Result, "Absolutely normal in your inside." "Ouch! then for pity sake, get me normal on my outside." May you never have sciatica!

I am rounding out my four years in what has been one of the most delightful pastorates I ever served. I am just where I could do my best work, when I must turn it over to another, perhaps a better worker, but who will have his own ideas, and will hardly push mine. I have the highest respect for the opinions of the astute editor of the Advocate, but I claim the right of an American and a Methodist to differ with him about the pastoral term. I wish we had the unlimited pastorate, where a man who can do things would have a chance. We had Rev. Dr. Tippey, of New York, here at the laymen's convention, and he outlined for us a pastoral program, with much of which I was already familiar. "Now," he said, "that is a seven-year program. You probably will not get results commensurate with these plans until the seventh year; then they will be large and permanent." Some one in the audience asked him how to work such a program in a short pastorate. He shrugged his shoulders, and said, "It can't be done." And it can't. "Start in," he said, "as if you were to stay a hundred years." We have men as able as any in other denominations, but until a Methodist pastor can stay longer than four years in one charge, the man who can stay as long as he makes good will have the advantage. But there is not much likelihood of a change, and there are not many of us who will follow "Dick" into Episcopal pastures on account of it. Our Methodism is made of a tougher fibre. Just forty years ago, when I was a young pastor in Richmond, Va., I was given to understand that if I would consent for Bishop Whittle to lay his hands on my head, I would immediately receive a call to an Episcopal Church, then vacant, with a salary of $5,000 a year, just double what I was getting. "What is the matter with Bishop Dogget's hands?" I asked, "they are good enough for me." They are still, but I did tell Bishop Guerry, Episcopal Bishop of South Carolina, that if Thomas, and Tillett (Tillett-et tu Brute!) and Jim Lee, and Jack Moore, and that set, bring about "organic union" with the Northern Methodist Church, I might need attention. He said I should have it. I am a Southern Methodist - short pastorate and all.

Two new books are on my desk, sent me by their writers. The first is a novel, "The Traitor's Son," by Mrs. Ruth Shartel McVoy, wife of one of our well-known Methodist pastors, now in Huntsville, Ala. It is a beautiful story, well told, pure as a mountain stream, sweet as a rose in June. Brimful of history and engaging romance, it is the very kind of fiction we need to offset the fetid stuff being sent broadcast over the country as "literature." I commend this book. No, it is not McVoy's homilies in his wife's gown and Easter hat. It is a true woman's tale of a noble man and a charming girl, and worthy to be read by all.

The other book is "The Life of David Morton," by Bishop Hoss. Any book by Bishop Hoss would be worthy of attention. In some respects he is our best writer. We may almost say of Hoss what Sidney Smith said of Macauley, "He is a book in breeches." But in writing the life of Dr. Morton, he had a splendid subject, and has given us a biography as instructive as it is entertaining. It will make all our Methodists proud to read the record of this faithful servant of the Church, and stimulate a deeper interest in the work we have to do. I could tell many stories of the Kentucky Secretary. I was his pastor, and knew him well, and loved him greatly.

Ouch!

Columbia, S. C.

BY WAY OF EMPHASIS.

Dear Dr. Meek: The Advocate of March 30 was full of good things. You are certainly giving us a great paper, and it is doing a great work.

I heartily commend everything in that issue, but there are a few things of such importance just now that I feel that I must mention them.

1. I would like to exhort after your comment on "Other Things than Money to be Considered." But you reached the climax, and I would not detract from your wise and timely words on Church union. When I read Dr. W. W. Pinson's communication in the Methodist Review for January on the subject of Church Union, I swelled up with such a spirit of resistance that I did not get back to normal until I read your editorial. For fear Dr. Pinson may not have seen that issue, send him a marked copy for me, and tell him there are millions of devoted Christians who do not agree with him. I fear he is doing harm to the cause of Christ while he is seeking to help it.

2. The article entitled "The Spirit of the Methodist Pioneers" struck me very forcibly. The Lord give us that spirit throughout our borders in the ministry, and we will take the world! The age in which we live is making things so easy for us and we are going at such a gate that we forget the real spirit of our mission and are substituting organization for consecration. The Lord said, "As the Father hath sent me, even so send I you;" and Paul said, "As much as in me is." Are we, with all we have, on the altar?

3. The utterance under the caption "Some Red-Figure Dates," by Rev. J. C. Park, should stir us up to do our best for Grenada College and Emory University, and I believe we will do it. A few more calls like that will wake up the sleeping ones and put us all doing things worth while.

4. As to "Leaving the Methodist Ministry," there is no cause for alarm. Have we not been furnishing preachers for other Churches for years? This is no sign of decay or of dying. There are some who cannot stand the high levels that we maintain. Our wonderful growth gives us an ample supply, and then some to spare.

5. "Christian Science," by Mrs. J. M. Allen, is to the point and a timely statement. All the record of that false cult's teaching is as contradictory of God's blessed Word as this. "Christian Science" is a contradiction of every vital principle and doctrine of Christianity, and we must lift up a warning voice or the blood of souls will be upon us. Give us another article, Sister Allen.

6. And last but not least, "Is it a Case of Self-Defense?" is a needed warning to the Church. We had as well take a firm stand and give trumpet blasts from the housetops in defense of our position on Christian Education, for we have to contend with free-thinkers, higher-critics, and infidel millions, and these will be a menace for years to come.

The position of Southern Methodism and the fight she is making for Christian Education is the turning point in the history of all the Churches. The eyes of the world are upon us and thousands of the truest and best of earth are praying for our success.

Success to you and the Advocate.

Fraternally,

Drew, Miss. W. S. LAGRONE.

MARTHA ANDREWS CLEVELAND.

(In loving memory.)

Away from the city's confusion and crowd
We tenderly carried her garlanded shroud,
And far in the woodlands we mournfully moved
To make her a grave in the country she loved.

And bright was the springtime and blithe were the birds;
Our stricken hearts only, too saddened for words,
Were silently brooding in longing and pain
O'er days that were not, which could ne'er come again!

And through the long, winding, leaf-canopied road,
We slowly went onward, our hearts' precious load
To lay down to rest where in graves old and deep
Her ancestors lie in their peaceful, last sleep.

And so of her life-work, one says it is done?
Ah no, her true labors have only begun!
For now she has entered the heavenly gates,
Her mission eternal dear Martha awaits.

Some service for others, of radiant worth;
It may be—her loved occupation of earth—
Her gifted pen, quickened, one day will indite
A record the angels may ask her to write!

For, Friend of my girlhood, in truth I feel sure
Your days are with Jesus, forever secure;
Your mortal dust only lies under the sod—
You bask in the sunshine, in Country of God!

JULIET HOWE HARMON.

In an advertisement a great banking concern of New Orleans says to the public: "Save something besides an umbrella for a rainy day." Economy is a virtue. This is wholesome advice, and we hope that upon seeing this line, some, who would not otherwise do so, will follow the instruction which it gives.

LEON IRWIN & CO.,
Fire and Casualty Insurance
736 UNION STREET. Phone, Main 585.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

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BISHOP KILGO IS RIGHT.

By the Editor.

The following is from the Arkansas Methodist of March 30:

"We regret that our good Bishop Kilgo wrote an open letter to the Raleigh Christian Advocate belittling and discrediting 'the simultaneous evangelistic campaign.' He says: 'I pray daily for a genuine revival of religion, and labor as I pray, but I would have vastly more hope if I heard the note of deep agony throughout the Church and the renewal of vows to God, than I do when I hear of dates and programs and shares and slogans.' If the good Bishop is so situated that he can know and feel what is taking place in the Church, he will soon realize that there is in connection with this campaign a real agony of soul among our preachers such as has not prevailed for many years. He says: 'One thing is finally settled, and this you may as well adjust yourself to, namely, if we ever save sinners abroad or sinners at home, it will be through penitential prayer, complete consecration, and agonizing labors inspired and governed by the Holy Ghost. He may move you to start a meeting in your church next Wednesday night at prayer meeting, and I advise you to do as he directs regardless of the date of simultaneity.' Surely that is exactly what our preachers will do. By agreeing to work and pray together they are seeking the help and guidance of the Holy Spirit, and it has never been intimated nor suggested that the campaign could or would succeed without divine guidance. It is in effect a tarrying at Jerusalem for an enduement of the Spirit. It is scriptural and rational."

We differ with Dr. Millar concerning Bishop Kilgo's utterance, which we think was wise and timely. It may be that there are times in a single city, within the bounds of which conditions are much the same, when it is advantageous to bring on a simultaneous group of revival meetings; but to undertake by any kind of general pressure to impose such a program at one and the same time upon an entire Annual Conference, embracing hundreds of churches in which the circumstances widely differ, is so obviously impracticable that argument to show the inexpediency of such a scheme is scarcely needed. The opportuneness of the time at which a meeting is held, as everybody knows, has much to do with its success or failure, and since, as a rule, a church undertakes to have but one series of revival services a year, it is a matter of large importance to make this special effort at a season when the local situation is favorable. To dragoon or entice a pastor into attempting such a special work in the face of adverse conditions just to have him in a "simultaneous campaign," when it perhaps means to throw away an opportunity that could be made to count for much later in the year, is an injustice both to him and his church. Something more than Dr. Millar's ipse dixit is needed to show that such an indiscriminate procedure is either "Scriptural or rational."

The occasion when it is best to hold a meeting is a matter that should be left to the pastor and his congregation, seeking, as it is their privilege to do, the leadership of the Holy Spirit in the determination of that question. Our General and Conference Evangelistic Committees should learn to keep within their proper bounds and not undertake to interfere with the prerogatives of the individual pastor and church. Already the rights of the preacher in charge have been encroached upon until he scarcely has any left. Dr. Frank M. Thomas, the brilliant pastor of our Fourth Avenue Church at Louisville, Ky., did not overstate the case concerning the present situation of the pastor when in a recent address he gave vent to the following (slightly varied) parody:

"Boards to the right of him,
Boards to the left of him,
Laymen in front of him,
Superintendents behind him
Volleyed and thundered.
His not to make reply,
His but to work and sigh,
While all the Church wondered."

We do not like to preach a doctrine of insubordination, but if we were a pastor and these outside agencies, no matter what their entitlements, were to come to us, telling us when we must do this or that, we would respectfully say to them: "Gentlemen, I am in charge of this work; under the law laid down in the Discipline, I am responsible to God and the Church for the proper and successful administration of its affairs; and since I must bear this responsibility, I must be free to meet it by the faithful use of my own judgment and other gifts as best I can. If I can not be trusted to take care of the interests of the Church in this field, let the authorities take me away and put some one else here who can." We are, for the most part, against the multiplication of organizations in the Church, but we are rather inclined to think that we would be willing to join a society for the protection of the rights of the pastor in the management of his charge.

Another objection to the "simultaneous evangelistic campaigns" that are being conducted in Southern Methodism is that they have adopted the Lenten Season as the one time of the year when these meetings shall be carried on. That this arrangement will ultimately fasten upon our Church erroneous notions concerning the value of Lent and perhaps line us up with the Roman Catholic and Episcopal Churches in a formal observance of it every year, is a probability that we may well fear. Already the Federal Council of the Churches of Christ in America, with which, we regret to say, our Church is connected, is trying to get all the religious bodies related to it to adopt the observance of "Holy Week," and certain "days" and various kinds of prayers and forms appropriate to them are being paraded in Methodist journals. We have for decades been criticising the liturgic Churches for their much ado about Lent and the ridiculousness of the views which have sprung up among their followers concerning it—are we at last about to come to their position and to celebrate its return annually with special religious ceremonies or services? As we see it, the present trend is undoubtedly strongly in that direction.

There is no man in Southern Methodism who is giving out sounder utterances, or who as a chief pastor is leading more wisely, than Bishop Kilgo. In both his preaching and work of administration he is putting the emphasis on spiritual things, where it needs to be placed. With flaming zeal, he is going through the Church, leading hundreds of souls to Christ and kindling the revival flame on many an altar on which it had died out. He is a Bishop of the Asburyan type, who cares little for the mere trappings of office, and who counts the accompanying power of the Spirit of God in his work as the thing most to be sought and prized. Would that we had more leaders like him! If we did, we would have more hope of seeing speedily dawn a brighter and better day for Southern Methodism, because of an increasing holiness and spiritual power among our people.

LOUISIANA NOTES.

Rev. A. L. Harper, pastor at Sibley, La., has a large work. He is full of energy. He and his stirring wife are on the road to success. Brother Harper recently came to us from the M. E. Church, but it was like coming back home.

Rev. W. J. Newsom, in charge of the Calhoun Circuit, is quite cheerful and is looking forward to a prosperous year. He has made a good beginning. The parsonage has been newly furnished and Sister Newsom knows how to keep it and how to help in the work of the Church. Brother Newsom is a fine man and has an excellent people to serve.

Farmerville and Marion are served by Rev. J. F. Waltman. They are each good business towns on the railroad and have splendid public schools, Prof. Deloney being in charge at Farmerville, and Prof. Terry at Marion. Prof. J. B. Noy is the Parish Superintendent of Education.

Rev. J. G. Sloan is serving Gibsland for the second year. His people speak well of him. There are some excellent families in our church here. Brother Harrison has charge of the interesting Sunday school. Brother C. A. Berry, the depot agent, is an active worker in the church and Sunday school. Prof. E. D. Shaw has charge of the large public school at Gibsland, and is also one of the Sunday schools teachers.

Gibsland, La. D. J. WEEMS.

EASTER SUNDAY—MISSIONARY RALLY DAY.

To the Pastors and Laymen of the Mississippi Conference.

Dear Brethren: We desire to call attention to the following paragraph from the report of your Conference Board of Missions, which was adopted at the last session of our Annual Conference, held at Laurel:

"We respectfully recommend the observance of Easter Sunday (April 23) as Missionary Rally Day, at which time it is expected that a missionary offering be taken. We suggest that a missionary sermon be preached the Sunday preceding."

We trust that this resolution will be acted upon in every pastoral charge where practicable. If so desired, the offering may be divided between home and foreign missions. We have in our Conference fifty-five preachers who are serving mission appointments on very meager salaries, and many of these brethren are sorely in need of funds at this time. In what more fitting way could we celebrate the anniversary of our Lord's resurrection than by making a thank offering for the world's evangelization?

Yours in the Master's cause,
W. H. LaPRADE, Chairman,
M. M. BLACK, Secretary.

CHIEFLY PERSONAL.

Rev. John W. Robertson, of Cochrane, Ala., has our thanks for two subscriptions from his charge. Concerning the situation in his field, he says: "Our work is moving along finely, indeed, in some respects this charge led the Columbus District in the reports for the first quarter. This record was made possible by the hearty co-operation given the pastor. We are expecting a year of progress in all departments."

Rev. T. J. Halfacre, of Artesia, Miss., has our thanks for a club of 8 new and 2 renewal subscriptions. He has completed his quota of the 165 new subscriptions that the Columbus District is expected to raise. Brother Halfacre says: "Everything is progressing favorably in this charge. We are looking forward to a successful year. The people continue to send good things to the parsonage. They seem never to become weary in their good works."

Rev. J. R. Bright, our efficient pastor at Friar's Point, Miss., forwarded us on April 1 a club of 10 subscriptions, 4 of which are new. He states that this good work in behalf of the Advocate was done by Mrs. George S. Robinson, to whom we extend our hearty thanks. The Editor has a tender spot in his heart for this historic old town on the Mississippi, having been the recipient of many kindnesses at the hands of our people there when he was presiding elder of the Greenville District.

A recent issue of The Banner Democrat, of Lake Providence, La., contained an extended account of a program of public exercises rendered by the Young People's Missionary Society at that place. This society was organized by Mrs. C. C. Miller soon after Brother Miller was assigned to that field. It embraces in its membership both young ladies and young men, and is said to be in a most prosperous condition. On the interesting occasion referred to Sister Miller delivered the opening address, which is stated to have been remarkably impressive. She is gifted both as a writer and speaker.

In ordering the Advocate to come to her at Montevallo, Ala., Mrs. Robert S. Woodward says: "Since my girlhood, in 1856, I have read the New Orleans Christian Advocate. In 1861 I married Rev. Robert S. Woodward of the old Alabama Conference and have enjoyed the paper from Mr. Gillespie down to the present incumbent. Our Bishops, and most of the other editors, I knew personally. These courageous knights of the quill waged a strong battle for the right. In 1876 my husband transferred to the Mississippi Conference and the Advocate came to Natchez, Vicksburg, Brookhaven, Yazoo City, and Meridian, from which last place he passed to his reward. He was for 21 years a member of the Alabama Conference and for 21 years a member of the Mississippi Conference." Blessings on this long-time reader of the Advocate! When a mere youth the Editor went to Whitworth College to witness the graduation of a sister, and he distinctly remembers an address which he heard Dr. Woodward deliver on that interesting occasion.

Secular News

By S. E. Ware

[illegible]

[illegible]

[illegible]

The Home Circle

WHAT THE CHURCH BELLS SAY.

John G. Cronbach.

Dong, dong! Dong, ding, dong!
Oh, what do the Church Bells say?
"Yes, tis Sunday, God's own day.
Keep it holy; sing and pray,
And be happy all the day."

Ding, dong, dong, dong, ding!
Chime the bells not far away:
"Sunday school," they all do say;
"Yes, to Church you go to-day,
And at home you must not stay."

Dong, dong! Ding, dong, dong!
Peal the bells, as if at play:
"Scatter sunshine along the way,
Visit those who've gone astray,
Bring some one to Church to-day."

Dong, ding, dong, dong, dong!
Listen! Now what do they say:
"Hasten, yes, do not delay—
Spread the Gospel best you may:
Win some soul for Christ to-day!"

New Orleans, La.

THE MAN ON HORSEBACK.

On March 31, 1816, or just one hundred years ago, there passed from earth to his reward in heaven a noted man who was familiarly called the "Man on Horseback," because during the years of his labor he traveled over 240,000 miles on the backs of faithful horses. Just think, this one man rode up and down through the forests of America until he had traveled a distance equivalent to almost ten times around the earth! His name was Francis Asbury, and the great Methodist Church in all America stands to-day as a memorial of his unceasing labors. It is a curious coincidence that Francis Makemie, founder of Presbyterianism in this country, should also have borne the same first name as the founder of Methodism in America.

Francis Makemie was born in Ireland at a date not known and died in 1708, thirty-seven years before Francis Asbury was born. The latter was born in England in 1715, in a little village near Birmingham. In those early days of his boyhood he doubtless ran and played just like others of his age, but his teacher was very cruel and beat him severely for the slightest offense, or for not knowing a lesson, or sometimes for no reason at all, until finally he could not endure it, and would not go back to school, preferring to learn a trade.

But before he left school, and indeed while he was still quite young, the other boys had nicknamed him "Methodist Parson," because his mother always entertained the traveling Methodist preachers at her home when they came to the village. When Asbury was but eighteen, he himself became one of these traveling preachers, and at the age of twenty-six—in the year 1771—he decided to come to the New World.

You can imagine what the New World was like in those days, and can understand how brave Francis Asbury must have been to take his long rides through the great forests and across the mountains. Naturally he would be endangered by panthers or catamounts, and sometimes by Indians, though these had generally retreated before the advancing white man. But he had trails to make and storms to face and discomforts to meet. There were no railroads until twenty years after his death, and the stage-coaches only went at set hours and followed the few routes of travel, while Francis Asbury sought out the settlers in lonely communities and gathered them together for preaching services, or traveled lonely miles to bury the dead or baptize the babies. Once, in the year 1811, he wanted to cross the St. Lawrence River at a point where it is three miles in width. There was no bridge, no ferry, not even a flatboat. Yet he was not discouraged, and the manner in which he crossed showed the resources and pluck of the man. He had two companions and three horses. He hired three canoes and four Indians to row them. The forefeet of the horses were lashed in one canoe, and their hind feet in another, while the third canoe was lashed between the others. We do not know where the men sat, maybe in it; but at any rate, after toil and trouble, then more toil and trouble, they got across. Then the Bishop, who had agreed to pay the Indians three dollars, gave them four, although he had but little money left.

For forty-five years he rode, up and down, throughout New York, New Jersey, Pennsylvania, Maryland, Virginia, the Carolinas, and Tennessee, seeking sinners and gathering them into little Methodist churches which he would visit and revisit. He was made a Bishop, for while Methodists and Presbyterians have the foundations of Christian belief in common, they have different ways of governing their churches. The Methodists appoint Bishops to have the oversight of churches, while Presbyterians look to Presbyteries for this duty. So Francis Asbury was made a Bishop, and he was the first American Bishop that the Methodist Church had.

Bishop Asbury was very fond of his horses, and in the journal which he always kept he writes of "Jane," or "Fox," or "Spark." When he was too feeble longer to ride, he sold Spark, who, he tells us "whickered after us," and the sound he says, "went to my heart."

The proposal has been made to Methodists to contribute funds towards a statue of Bishop Asbury to stand in Washington, D. C., just as Presbyterians have erected a statue over the grave of Francis Makemie. The proposed statue is to show a man on horseback. There are many statues in Washington of men on horseback, all soldiers in the uniform of their country. This one will show a soldier of the Cross, mounted on his faithful steed, across whose back will lie the "saddle-bags" in one of which Bishop Asbury carried his little stock of needful clothes, or food to eat by the way, and in the other, Bibles and good reading for the settlers in lonely log-huts beyond the mountains and by the rushing waters.—The Presbyterian (Philadelphia).

HER TALISMAN.

Red-haired Midget was solemnly plodding her way to school when two rosy children sprang out at her from behind a hedge.

"We've got the loveliest secret," they chanted, and you couldn't guess it if you guessed a thousand years.

Midget surveyed them with an engaging smile and they relented.

"Will you promise never to tell any one, live or die, black or blue?" demanded the older child.

Midget looked at her with tranquil blue eyes.

"I'll just tell my mother," she said.

"No! No!" shouted the other two, with scorn. "You can't tell anybody."

Midget stiffened her small back and gave her red curls a proud toss.

"I don't have secrets from my mother," she said firmly, and marched on ahead with an air of funny dignity.

The girls whispered together for a minute, and then rushed after her, and it was plain from Midget's radiant face that her mother was to share "the loveliest secret."

Superstitions people sometimes carry a talisman, or charm, which they believe keeps away harm. Midget is carrying through school the best talisman against evil—"telling mother."—Zion's Herald.

In America 700,000 persons are employed directly by the lumber industry, and 800,000 indirectly.

Chalmers' Gelatine
UNITED POINT SHARING COUPONS
A WHOLESOME DESSERT

LINES TO AN OLD FRIEND.

(These lines, which form a touching tribute to our old church in Algiers which is about to be abandoned for a new one, are from the pen of Mrs. Robert M. Brown, the accomplished wife of the pastor. They were recently read at a public church gathering in Algiers. Editor of the Advocate.)

Dear little church on the corner
Of Delaronde Street and Lavergne!
You have won a sure place in our mem'ry,
And to you will our thoughts oft return.

Dear Methodist Church by the river!
How old you have grown and how gray;
Your threshold is smooth and is hollowed
By the footsteps long passing this way.

No stranger would think you a chapel,
No architect copy your style.
In fact, my old friend, you look funny,
I've seen passing folk stop and smile

At your lengthy, flat roof and your "hen loft,"
At your bald-faced appearance in front,
And say, "Were those carpenters crazy?
Or were they just trying a stunt?"

Never mind! We who know your life-story
Have only a fond smile and love,
For we know you have wrought for God's glory
And have pointed to mansions above.

And so, little house, when we leave you
For a larger and handsomer one,
Don't think we are hard and ungrateful
For all of the good you have done.

As a family growing in numbers
Must leave the old home for the new,
And, departing, will often turn backward
For a lingering and sorrowful view,

So we, too, will leave you with sadness,
Not forgetting the altar of old,
Where sinners oft knelt for repentance
And the story of God's love was told—

The altar where last rite was spoken
O'er the form sleeping, dreamless and still—
The altar where sweet babe was christened,
Where the bride whispered shyly, "I will."

Hats off to our dear old church mother!
A toast and three cheers! Then a prayer
That your influence pass down the ages
'Till your children are safe "over there."

Dr. Tichenor's Antiseptic
WELCOME RELIEF
Follows the use of Dr. Tichenor's Antiseptic on the face after shaving.
Mix with five parts water and bathe the face well each time—and your shaving troubles will all be over.
No more *Chafing, Stinging, Chapping* or *Soreness* if you will do this.
"It's soothing coolness is delightful."
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ASK ANY ONE WHO HAS EVER USED IT!

Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

A SPLENDID GIFT TO EMORY UNIVERSITY.

Under date of April 5, Bishop Candler writes as follows: "Mr. J. J. Gray, of Rockdale, Tenn., has written me a letter in which he says, 'I will contribute $25,000 toward Emory University—$12,500 payable on May 1, and the balance of $12,500 on the 25th of September.' This is a most encouraging gift."

Think of this from Tennessee! A large majority of the Methodists of the Old Volunteer State are standing loyally by the Church in her determination to own and control her institutions of learning. The Memphis Conference subscribed $6000 to Emory University at its session last fall.

WHAT DOES THE CHURCH SAY?

We are carrying on another page, under the caption, "Some of Its Outstanding Features," some extracts from an article which recently appeared in the New York Independent concerning the Panama Congress. These quotations show that Southern Methodists need to be careful as to the extent to which they shall permit themselves to be aligned with the movements that may spring out of this gathering. One question that they should consider is that of how far they are willing to co-operate with those teaching higher criticism and the so-called modern theology in mission work. Such schools as the University of Chicago and Union Theological Seminary—institutions that are veritable hotbeds of heresy—were strongly represented at the Panama meeting. Are we willing to unite with them in maintaining papers and theological schools in Central and South America? Are we ready to turn over to their representatives vast areas of territory in which they may teach their views concerning the inspiration of the Bible, and proclaim that Jesus was not virgin-born and that perhaps he did not rise from the dead, etc.?

The Church, in our opinion, needs also to be watchful concerning the matter of union and co-operation, upon which so much stress is being laid? Does she want her work in Brazil handled in a manner similar to that which has been brought into requisition in the case of our Mexican work? If not, it behooves her to be ready to stop any such movement that may start in its earliest incipiency.

The truth is, as we see it, we are squarely face to face with the proposition, whether as a Church we are going to do Methodist, or interdenominational missionary work? Our Board of Missions and Missionary Secretaries should deal perfectly openly with the two million Methodists of the South concerning this matter. If we are to have, so far as they can commit us to it, only interdenominational missionary work, let them say so. Or if we are to have two kinds of missionary work—Methodist and interdenominational—ought we not to have an assessment for each, that our people may know to what they are paying their money? We think that justice and fairness demand at least this much.

FROM LABOR TO REWARD.

It is with much regret that we publish the notice of the death of Rev. P. A. Swann, which appears on another page. Writing of him, his presiding elder, Rev. H. W. May, says: "He was a local elder and a good and faithful pastor."

A dispatch to the Times-Picayune from Forest Hill, La., on April 5, reads as follows: "The body of Rev. P. A. Swann was shipped to this place from Longville Thursday on the 2:30 p. m. train and was taken by a hearse to Elmer, La., for interment. The funeral took place yesterday in the family cemetery at that place. Mr. Swann filled several prominent positions in his life-time, having been a parish surveyor, a notary public, a school teacher, a ward school director, and a Christian minister for nearly thirty years. He leaves, besides his wife and four children, two brothers and one sister."

We extend sympathy to these bereaved loved ones, and pray that the Heavenly Father may comfort and sustain them.

AS DR. MANN SEES IT.

In a recent issue of The Central Methodist (Lexington, Ky.), Dr. E. G. B. Mann, its able Editor-in-Chief, than whom there is no sounder, truer leader in Southern Methodism, expressed himself as follows:

"Our friend, Dr. Meek, editor of the New Orleans Christian Advocate, who is always on the watch tower, and who generally knows whereof he speaks, says that some men are seeking still to stir up trouble over the way the Educational Commission settled the Vanderbilt University matter.

"We do not doubt that Dr. Meek is correct in the statement, nor do we doubt for a moment that the sober good sense of the Church will repudiate such an effort. The question of the relation of Vanderbilt University to the Methodist Episcopal Church, South, is as firmly and unalterably settled as African slavery, or the theory that the earth is round.

"No man, or set of men, can interest the great body of our people or a General Conference again in that question. The men who are responsible for taking that institution away from our Church may be dissatisfied to rest under the censure and odium that has been justly put upon them, but it is too late now to undo their acts. They had as well "try to unscramble scrambled eggs," as to undo now what they have done."

We sincerely hope that Dr. Mann is correct in his estimate of the strength of the pro-Vanderbilt element in our Connection, and we fully concur in the view that if the Church as a whole is watchful and prepares for any attempt that may be made to reopen this issue, it will be successfully defeated. But it will not do for our loyal leaders and people to be negligent and let matters drift along, assuming that they will take the right course. We should learn a valuable lesson from what happened two and a half years ago. By a practically unanimous vote the action of the College of Bishops in vetoing the Carnegie gift of a million dollars, which they affirmed to be dishonoring to our Church, along with their general course in the contest, was endorsed by the Annual Conferences of Southern Methodism; yet, because the issue was somewhat altered when the General Conference met, we witnessed the amazing spectacle of nearly half the delegates voting to hold on to Vanderbilt University and enter into educational work with the agnostic iron-monger. And not even Dr. Mann's eloquent voice, as he reminded them of this remarkable referendum and their obligations to the constituencies at home, could swing the recalcitrants back into line. It is one thing to carry an issue when it is before the whole Church and quite another thing to manipulate a General Conference of three hundred men, many of whom have been elected without knowing for what they stand. This is a time when the two million Methodists of the South need to be alert and to invest with power and responsibility only men who they know can be trusted. IT WILL NOT DO TO TAKE ANYTHING FOR GRANTED.

OUR HONOR ROLL.

This roll is to be made up of charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neelen, pastor.
2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.
3. Hosanna Circuit, North Miss., Rev. D. R. McDougal, pastor.
4. Oak Grove Circuit, Louisiana Conference, Rev. W. T. Woodward, pastor.
5. Shongalak Circuit, North Miss. Conf., Rev. A. S. Reger, pastor.
6. Flora Ct., Mississippi Conference, Rev. M. F. Adams, pastor.
7. Trenton Ct., Mississippi Conf., Rev. T. B. Winstead, pastor.
8. Brookhaven Ct., North Miss. Conf., Rev. J. J. Baird, pastor.

PERSONAL AND OTHER NOTES.

The Mississippi Legislature has adjourned.

The Candler School of Theology was lately favored by a visit from Bishop Mouzon. He gave the theologues there some stimulating messages.

The Baltimore Southern Methodist speaks enthusiastically of Bishop Mouzon's work in the chair and in the pulpit at the recent session of the Baltimore Conference.

Rev. R. I. Collins, of Courtland, Miss., has our thanks for a club of 5 subscriptions. He speaks in terms of high appreciation of the work of his presiding elder, Rev. J. H. Holder.

Dr. R. H. Wynn, President of Centenary College, is booked to spend Easter Sunday in New Orleans, where, by special invitation, he will fill prominent pulpits both in the morning and evening.

Rev. J. M. Carpenter, pastor of Central Church, Columbus, Miss., sends us a club of six subscriptions. Speaking of his work, this choice young minister says: "All things are going on smoothly in my charge."

Rev. T. H. Lipscomb reports that Bishop W. B. Murrah and Rev. J. R. Countiss spoke to his congregation at Starkville, Miss., on Sunday, April 2, and took up a collection amounting to $550 for Grenada College.

The National Missionary Congress, under the direction of the Layman's Missionary Movement, will convene in Washington City on April 26. President Woodrow Wilson is expected to be present at the opening session.

Rev. J. S. Rutledge, of Bush, La., reports that his work is making encouraging progress. He appreciates the importance of placing the Advocate in the homes of his people, and is endeavoring to do this in his pastoral rounds.

The North Mississippi Epworth League Conference will be held at Water Valley, Miss., June 5-8. We trust that this meeting will be largely attended by our young people and that the occasion will be a profitable one in every respect.

Mr. B. T. Tatum, chairman of the Board of Stewards of our Church at Rayville, La., is, we regret to state, seriously ill at the Touro Infirmary in this city. Let the brethren remember him and his anxious family at the throne of grace.

Rev. W. M. Sullivan, our capable pastor at Yazoo City, Miss., gives us a club of 6 subscriptions to the Advocate, for which we extend him our thanks. He is serving with a notable degree of success one of the choicest charges in the Mississippi Conference.

The Rayne Memorial Church, which is being overhauled and refurnished, has presented the excellent pews which formerly served its congregation to Epworth Church of this city. This was a generous and much appreciated gift upon the part of Dr. Felix R. Hill, Jr., and his flock.

We make grateful acknowledgement to Dr. J. M. Brown, of Haughton, La., for a fine club of 3 new subscriptions and 9 renewals. Dr. Brown is one of the strong men of the Louisiana Conference, and no interest of the Church suffers in his hands. He is serving a good people.

In some respects the present gubernatorial campaign in Louisiana has degenerated to a plane quite as low as any that we have ever observed.

This is much to be deplored. We are sometimes disposed to think that about the last thing on earth to be made decent will be politics.

Dr. T. C. Wier, of Starkville, Miss., sends the Conference organ a club of 12 renewal subscriptions, accompanied hy a check to correspond and an expression of bis good wishes. There is no choicer spirit in Southern Methodism than this noble veteran of the North Mississippi Conferenee.

Rev. W. M. Langley, of Pickens, Miss., brought us under obligations to him last week for a club of 2 new and 4 renewal subscriptions to the Advocate. It goes without saying that Brother Langley's work is moving on well. We know of no worker anywhere who is truer or more faithful than is he.

Mr. "Cot" George, the second son of the late United States Senator J. Z. George, of Mississippi, died on Runnymede plantation, near Greenwood, Miss., on April 7. Mr. George was a gentleman of many commendable tralts, and we greatly regret to learn of his decease. We extend sympathy to the hereaved.

In a business letter to our office, Rev. J. F. McClellan, of De Kalh, Miss., says: We had a great meeting here in January under the leadership of Brother Dan Kelly. A very interesting and helpful Sunday School Institute closed here last Monday night, under the leadership of Rev. J. L. Neill and his wife."

As is stated elsewhere in this issue of the Advocate, Rev. C. V. Breithaupt, of Houma, La., has been appointed to succeed Rev. W. H. Coleman as Sunday School Field Secretary of the Louisiana Conference. This is an admirahle choice. The vacancy thus left in our French Mission work at Houma has not yet been filled.

Rev. J. M. Bradley, of Aberdeen, Miss., writes us that provision has been made to wipe out the $16,000 debt on our handsome new church at that place. Of the funds raised for that purpose, $9700 is in good interest-bearing notes, and the remainder was in cash. This is a notahle achievement, upon which Brother Bradley is to be heartily congratulated.

Mr. J. D. Barhee, of Greenville, Miss., who visited Clarksdale last week on business, writes that Rev. R. O. Brown, our pastor there, is much appreciated by his people, and that he has the movement for a new church in that progressive Delta city well under way. According to Brother Barbee, the plans for the new structure are "beautiful and commodious."

The following friends, whose kindness has not been mentioned elsewhere, have our thanks for two or more subscriptions, sent in within the past few days: Rev. J. T. Lewis, Greenville, Miss., 8; Rev. L. L. Roberts, Vicksburg, Miss., 8; Rev. John C. Chambers, Sumrall, Miss., 3; Rev. M. W. Porter, Harrisville, Miss., 2; Rev. W. S. Selman, Mt. Pleasant, Miss., 3; Rev. M. M. Black, Canton, Miss., 5.

Rev. W. L. Blackwell, of Vancleave, Miss., writes as follows: "We are getting along very well in this charge. Our congregations are good and seem to he attentive. Our Sunday schools are making good headway. We feel greatly encouraged over tho outlook." Brother Blackwell is looking after the interests of the Advocate in his field, and bis communication brought us 3 subscriptions.

Dr. R. H. Wynn, President of Centenary College, at Shreveport, La., writes: "Rev. W. J. Young, D.D., of Emory University, will preach our Commencement sermon and deliver the address before the College Y. M. C. A. on Sunday, June 4. The Alumni Address will be delivered by Mr. Robert O. Randle, of Monroe, and the Annual Baccalaureate Address will be given hy Hon. H. H. White, of Alexandria."

Through the courtesy of the pastor, Rev. L. L. Roberts, we have in hand a copy of a neatly printed Directory of tho Gibson Memorial Church of Vickshurg, Miss. It contains an excellent picture of the splendid new house of worship lately erected by this congregation and much interesting information concerning the various organizations and membership embraced in the make-up of this promising charge.

The Committee having in charge the Mississippi campaign in the interest of Emory University was scheduled to meet in Jackson, Miss., Wednesday of this week. This Committee is composed of Dr. I. W. Cooper and Rev. J. T. Leggett, of the Mississippi Conference, and Rev. J. C. Park and Rev. W. W. Woollard, of the North Mississippi Conference. Of course, Commissioner Selby was expected to meet with them.

Rev. J. J. Baird, our gifted young pastor at Brooksville, Miss., writes as follows: "As we enter upon our fourth year here, the indications aro most encouraging. Indeed, we hope to make this the best year of our quadrennium." Brother Baird's good letter brought us 12 subscriptions, 8 of which were new. He expected to have with him in the interest of Grenada College Friday night of last week Bishop Murrah and Brother Jaco.

We have received a notice from Rev. J. R. Jones, the presiding elder, concerning the Seashoro District Conference, which reached us too late for insertion in this week's Advocate, but which will appear next week. The date of this district conference is May 3-5. The brethren are requested to send the names of all delegaes to Rev. H. F. Tolle, Biloxi, Miss., the conference host, and to Rev. J. R. Jones, Gulfport, in order that he may make out in advance the conference roll.

A correspondent residing in the Port Gibson District, and who knows whereof he speaks, sends us the following item of interest: "Dr. T. B. Holloman, pastor of the Crawford Street Church of Vicksburg, who easily ranks as ono of the best pastors in any Conferenee, made during the past quarter 317 visits. Hardly a day passes that he does not visit the sick and bereaved. He has conducted within the past three months 14 funerals. It is worthy of note that both his Sunday school and congregations are growing."

The meeting at Epworth Church, this city, in which the pastor, Rev. C. M. Morris, was assisted by Rev. A. I. Townsley, closed last Wednesday night. There were several additions to the Church. By special invitation, Brother Townsley agreed to remain through Thursday and conduct a love feast at Second Church in the afternoon and preach there at night. It will be remembered that he served this congregation for a full quadrennium a few years ago, and he is greatly beloved by those composing its membership.

We regret to learn that Rev. W. D. Wendel, our pastor at Como, Miss., is not in the best of health, but we are pleased to know that his physicians think that by rest and proper care his physical condition will soon be much improved. Brothers Roberts and Gladney have lately been lending him a helping hand in his work—a service which he highly appreciates. Brother Wendel has many kind things to say concerning his attentive flock, and writes of his presiding elder, Rev. J. H. Holder, in most complimentary terms.

Rev. C. H. Strait, of Carpenter, Miss., writes as follows: "I had the pleasure of hearing Bishop Candler's address on Christian Education in Jackson on March 17. This was indeed a treat. From Jackson I went to Brookhaven, and from there five miles out into the country to my father's home. My brother, George Strait, and Miss Lillian Rutledge were married at 7 p. m., with this writer officiating. On Sunday it was my pleasure to hear Rev. D. E. Kelly preach in Brookhaven. I had a great trip." Brother Strait's good letter brought us 7 subscriptions to the Advocate, 5 of them being new.

Rev. James Porter, of Oakland, Miss., sends us several subscriptions from his charge, and adds the following note: "On March 8 Rev. J. A. Bowen began a meeting with us here, which continued for 10 days. Brother Bowen is a man of great faith and much prayer. He lives close to the Lord and preaches a gospel of love and power. The Church was helped and given much strength. Our parsonage was recently re-papered and repainted and touched up in other ways. We now have a very attractive and comfortable house to live in. The people are very kind, and they are sure of a great reward."

Rev. W. T. Woodward, of Oak Grove, La., sends us a postal card which reads as follows: "We have just closed a meeting here in which the preaching was done by Rev. J. H. Bell, of Columbus, Miss. We had many obstacles to overcome, such as card parties, dances, etc., but we closed last night, April 2, with things at high tide. Seventy joined our Church, and about 15 went to the Baptist Church. An Epworth League was also organized. Pray for us." We are delighted to hear of this fine revival at Oak Grove. We wish that every charge in the Advocate's territory could have a like spiritual awakening. Let the brethren keep Brother Bell busy.

The Dallas (Texas) Morning News of April 6 contained an interesting account of the presentation to Rev. W. J. Johnson, pastor of Grace Church in the city of Dallas, of a handsome seven-passenger automobile by about 40 members of his congregation. The speech conveying the gift was made by Judge J. E. Cockrell, one of the leading lawyers of Dallas. Mr. Johnson is a son of the late Colonel J. M. Johnson of Holmes County and a grandson of the late Rev. Stephen Johnson of Carroll County. He is making a great record as a pastor in the Lone Star State, having last fall closed a four years' pastorate at First Church, Beaumont, and prior to that having served a full quadrennium with a marked degree of success at Galveston. During the three and a half months that he has been in charge of Grace Church he has received 122 members.

SUGGESTIVE.

Earl Venable, secretary to Senator Borah, of Idaho, used to run a little weekly newspaper out in that State. One afternoon as the week's issue was about to go to press a man rushed in with a column and a half obituary notice. Besides the obituary he also had about a column of obituary poetry.

Venable told him it was too late, he feared, to get it into the paper, whereupon the man nearly wept. He said the obituary was that of a man whose sorrowing widow greatly wished to have the stuff printed. Any editor who wouldn't grant a request for a grief-stricken widow seemed to the man hard-hearted indeed.

Venable was touched by the widow's plea, and said he would do his best to print the long obituary notice, but it would be absolutely impossible to find space for the poetry, even if there were typesetters to set it up in time.

The friend of the family went out to carry this word to the inconsolable widow.

In a few minutes he came back, panting.

"Say, yon'll simply have to get that poetry in, somehow," he told Venable. "That woman'll never get over it if you don't. You see it's the same poetry she had printed when her first husband died, and if it isn't used now she's afraid it might look like playing favorites."—Commercial Appeal.

THE GRENADA EFFICIENCY CONFERENCE.

The Committee charged with arranging for the Efficiency Conference to be held at Grenada, May 30 to June 2, has about completed its arrangements for the speakers, and for the entertainment of the guests who are to be there. In a short time we will have printed and sent through the mails to each preacher a finished program. For the present we want to make announcement through the Advocate of what we will have for the Conference.

The College Commencement will close on Tuesday, May 30, at twelve o'clock. Brother Countiss has arranged to retain his servants for the time of the Efficiency Conference, so that all of us may be entertained in the College building. He indicated to the Committee that he would be able to give the entertainment at the nominal cost of $2.25 for the four days. This includes rooms and board. He has room for as many as 125. Should more than this come, entertainment will be arranged for them in town. However, we do not anticipate a larger number at any one time than this.

We are trying to arrange with the various examination committees for some special work for the classes of the undergraduates of the Conference, with the hope that some special help may be given them in their studies.

The following brethren have give us their engagement for the Conference: Bishop Atkins gives us two addresses on Bible themes; Dr. W. J. Young, of the Candler School of Theology, gives four addresses on the work of the preacher; George Stuart, four addresses on the preacher in evangelistic work; Dr. E. B. Chappell, our Sunday school editor, three addresses on religious education. Dr. W. F. McMurry, our Church Extension Secretary, will tell us in three addresses of Church architecture, Church building, and Church debt paying. Dr. W. W. Pinson, of the Board of Missions, in three addresses will present the vital interest of Missions. Now, is not this a most inviting list of speakers? In addition to these, as time will allow, we hope to have some of our own Conference men discuss some of the questions that we have to deal with in our pastorates. Then we will have an "Open Forum" for any question any brother may wish to bring to the attention of the Conference.

It is the purpose of this Conference to give all of us clearer visions of real efficiency, a kind of post-graduate course. We will be glad to have as many of our lay workers come as can do so.

There are many features about this Conference in mid-year which will appeal to our brethren. It is confidently expected that there will be a large attendance, and that we will all get out of it that which will the better prepare us for a larger ministry and service.

Signed in behalf of the Committee,
Columbus, Miss. W. W. WOOLLARD.

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Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

"MOTHERS' DAY" is the title of the beautiful service written for Mothers' Day (2d Sunday in May) by Chas. H. Gabriel and E. E. Hewitt. In round and shaped notes. 5c copy, 55c doz., $4.35 100, postpaid. Sample free. Arranged for 10-piece orchestra; complete score $1.50. Send 15c for our fine new book of Children's Day Recitations. Ask for FREE samples of new Children's Day Services.
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Obituaries.

Obituaries not over 300 words in length will be published free of charge. All over 300 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 300 words.

On March 26, 1916, the messenger of death came to the home of Brother Wm. Banks, at Bland, La., and caught away the spirit of little MARVIN, who was one of earth's jewels. He was exceptionally bright. While lingering with pneumonia for two weeks, seemingly conscious that the end was near, and though a child of only 6 years, 4 months, and 5 days, he exhorted those who visited him to live right, and called on them to pray in a manner so earnest that some who had never led in prayer were constrained to do so. We laid the remains away at the new church at Fitzgerald in the first grave ever dug there, and it was hidden beneath flowers when the large audience turned from the mound where the body of dear little Marvin was left to sleep, while his spirit always beholds his Father's face. God bless the bereaved ones! J. S. RUTLEDGE.

Our Church and town suffered a great loss in the death of Mrs. SALLIE FAIL, who passed away, leaving this earth for heaven on April 2, 1916, at 8:30 o'clock a. m. Sister Fail was one of the best women of this entire country. She was loved by every one who knew her. As long as she was able she was always in her place at church, but for a year or more her health was so bad that she could not attend services much. She leaves a husband, one daughter, five brothers, four sisters, some stepchildren, and a host of friends to mourn their loss. She came to the end as only one who trusted in the Lord could come, having no fear of death. Sister Fail joined the Church in childhood and lived a consistent Christian life till the end came at fifty-six years of age. We buried her in the Bay Springs Cemetery at five o'clock on April 2, 1916.

J. B. KING.

Bay Springs, Miss.

Brother HARELY DEAR was born near Mountain Creek, Miss., in 1856, and died on Jan. 31, 1916, near Star, Miss. He was married to Miss Anna Clark on Dec. 25, 1876. Of this union were born ten children, nine of whom are yet living to mourn their great loss. One was awaiting the arrival of the father at the beautiful gate. Brother Dear joined the Baptist Church at the age of 18 years, but, not being satisfied in that Church, he left it and joined the M. E. Church, South, shortly after his marriage, and remained a consistent member until God said, "It is enough; come up higher." Brother Dear was an exhorter in our Church. He was always ready to do what he could in that rank. For several years he was afflicted with that dread disease called consumption; but through all his suffering, instead of murmuring or complaining, he followed close to Him who had suffered all things for his sake. It was the writer's privilege to know this man of God but a short time, visiting him only twice before his death. He was not able to talk to me either time, but managed to tell me that "all was well with his soul." May God bless the family!

His pastor, M. W. PORTER.

Mrs. SUSIE BARLOW was born at Harrisville, Miss., on Feb. 22, 1887, and died on March 5, 1916. She was the daughter of Mr. and Mrs. T. H. Harris, of this place. She was married to Mr. N. R. Barlow ten years ago; of this union were born two children, one of whom still lives to mourn her departure. While in her teens, she was happily converted and joined the M. E. Church, South, of which she continued to be a faithful member until God called her to live with Him. She was an obedient child, a devoted wife, and a loving mother. Sister Barlow will be greatly missed in the home, in the church, and in the community. She will never stand again in the doorway to welcome her husband, sweet little Gladys, and her friends, but at the beautiful gate she awaits their home-coming. On the afternoon of March 6 her body was laid to rest in the Harrisville Cemetery, to await the resurrection morn. May the Lord's promise, "I will not leave you comfortless," sustain the broken-hearted loved ones. We do not grieve for Sister Susie as those who have no hope, but if we are faithful to the end, as she was, we will receive the crown of life that fadeth not away.

Her pastor, M. W. PORTER.

Dr. ROBERT EDWARD BIRDSONG, son of Emma H. and G. Edward Birdsong, was born in California on May 21, 1879, and died on Nov. 25, 1915, at Sonlater, Miss., where he had practiced medicine for some ten or twelve years. Dr. Birdsong was a warm personal friend of the writer, who was his pastor for four years. His association with him was pleasant and the splendid sentiments he heard him express at times in heart-to-heart talks and his knowledge of subjects high and lofty were strong and impressive. He was a brilliant man, and while he had many struggles to win over self in life, he was always ready to acknowledge his weakness, though not in a boastful way, and he always appreciated sympathy and kind words. In our conversations often he would demonstrate the fact that he had many splendid traits, especially those of sympathy and kindness. He was very liberal toward any good cause and gave his money freely. He ranked with the best in his profession, taking a place second to no one that I know. His affection for his splendid wife, his children, and his mother was especially noticeable. What he would not do for them was not in his power. He also leaves three children and two brothers to mourn his going away. Many friends and relatives gathered at McNutt Cemetery that day to pay their last respects to this brilliant man and loving friend. May God continue to comfort these broken and lonely hearts!

WALTER M. CAMPBELL.

Shelby, Miss.

Mrs. SALLIE SLATE PRICE was born in Brunswick County, Virginia, on Nov. 14, 1844, and died in Oxford, Miss., on Sept. 18, 1915. Her parents, Peterson J. Slate and Henriette De Cbridge Slate, moved to Lafayette County, Miss., when she was only one year old. This was before the first railroad in this county was built and the long trip was made by wagon. During her married life she lived about eight miles in the country from Oxford. It was there in this happy home, about 35 years ago, when he was presiding elder of the Grenada District, that this writer first knew her. He always found a hearty welcome and congenial companionship in that Christian home, where unbounded hospitality was dispensed. There an attachment was formed for the family that has lasted through all these years. Sister Price was a devoted member of the Methodist Church, and a cheerful and generous contributor to all its institutions. She was not loudly demonstrative, but always exhibited a firm trust in her Savior. With simple sincerity, she lived her life and followed her duty as she saw it, and the path led her straight to the throne of God. "Her spiritual house," like her material one, was in order. The quiet, helpful influence of her life extended to all who knew and loved her. During the last few months of her life she endured much physical suffering, but was patient and resigned, never questioning God's providence. Her friends instinctively felt the spiritual power that uplifted her life and bore it above all trials and limitations. She leaves three daughters, two sons, and a number of grandchildren, besides many relatives and friends, to mourn their loss. My deepest sympathy goes out to them, and I pray that some day we all may meet her in the land "that is fairer than day."

Jackson, Miss. S. M. THAMES.

POTATO PLANTS
Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, [illegible] for $1.35; [illegible] for $2.50; postpaid and insured. By express [illegible] for $1.00; 5,000 for $1.75; 10,000 at $3.00; 20,000 at $5.50 per 1000. Plants ready April 1. Prompt delivery [illegible] and strong plants guaranteed. Write for descriptive price list.
PIEDMONT PLANT CO.
Albany, Ga., and Greenville, S. C.

PEAS AND BEANS.
Field Peas, all varieties. Yellow Mammoth Soy Beans. Early Speckled Velvet Beans. Early Amber and Early Orange Sorghum Seed.
Write for prices stating varieties and quantity wanted. Will gladly submit samples if requested.
KIRBY SEED COMPANY,
GAFFNEY, S. C.

A safe and palatable laxative for children
Mrs. Winslow's Soothing Syrup
Absolutely Non-narcotic
Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.

When it Rains—
Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.
Its use means the avoidance of discomfort and inconvenience.
NOW is the time to arrange for Bell telephone service in your home.
CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

JACKSON DISTRICT CONFERENCE.

Raymond, May 8-11.

The pastors will please send the names of delegates, charge lay leaders, and others entitled to membership to our host, Rev. W. J. Dawson, Bolton, Miss. You will also please furnish me with names of delegates so that the roll of members can be completed before the conference opens.

The following examining committees have been appointed: License to Preach—R. P. Fikes, A. S. Oliver, H. P. Lewis, Jr.; Admission on Trial and Readmission—W. G. Henry, M. S. Adams, G. P. McKeown; Local Elder's Orders—W. H. Lewis, A. S. Byrd, and J. C. Ellis; Local Deacon's Orders—W. M. Sullivan, R. H. Kleiser, and J. S. Duke.

PAUL D. HARDIN, P. E.

A PROFITABLE OCCASION.

Mr. Editor: I know that you will likely receive reports of the Missionary Institute held in Newton, March 29 and 30, but it was such a treat to a poor, handicapped preacher's widow, I hope you will pardon me for sending you a few lines concerning it. The preaching was most excellent, and the discussions were very interesting.

On the last day, our presiding elder, Rev. W. L. Linfield, and his noble wife entertained all the preachers at an elegant luncheon in their own home. It was a most enjoyable and highly appreciated attention. I feel sure that the year will be one of success and great harmony, as the preachers will find their leader truly brotherly and sympathetic in his bearing toward them in all their efforts to advance the work of the Lord in this district. That God may bless the dear old Advocate, is the sincere wish of your friend.

Mrs. S. G. WEEMS.

Newton, Miss., April 30, 1916.

CHURCH FIRES DUE TO CARELESSNESS.

A man who has made an inspection of a number of churches for the National Mutual Church Insurance Co., which operates under the direction of the General Conference of the Methodist Episcopal Church, reports that the majority of church fires are due to the carelessness of the janitors. He found the floors of furnace rooms littered with trash and shavings; stoves setting on carpets or bare floors with no protection under them, stove pipe joints almost disconnected. This company, which insures only Methodist Churches and homes of Methodist ministers and sustaining members, has issued a bulletin on fire prevention which should be read by every member of the Methodist Church. Copies will be sent free upon application to Henry P. Magill, Secretary-Manager. The National Mutual Church Insurance Co., 1509 Insurance Exchange, Chicago, Ill.

UGH! A Dose of Nasty Calomel

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Winona Dist.—Second Round.

Lambert Ct., at Lambert, April 15, 16.
Suntlower Ct., at Blaine, April 22, 23.
Ruleville, at Doddsville, April 23, 24.
Drew, at Sandy Bayou, April 29, 30.
Dublin, at Rome, April 30; May 1.
Schlater, at ————, May 6, 7.
Valley Mission, at ————, May 13, 14.
Minter City, at ————, May 20, 21.
Webb, at Sumner, May 27, 28.
Tutwiler, at Glendora, May 28, 29.

District Conference at Moorhead April 25, 26, 27. Ample printed programs will be furnished all pastors two or three weeks beforehand.

LEE M. LIPSCOMB, P. E.

Corinth Dist.—Second Round.

Mantachie, at Hebron, April 15, 16.
Marietta, at Siloam, April 18.
Moreville, at Oak Hill, April 22, 23.
New Albany Sta., April 24.
Corinth Ct., at Gaine's Chapel, April 29, 30.
Belmont, at Old Bethel, May 6, 7.
Chalybeate, at Mt. Pleasant, May 10.
Wheeler's, at Mt. Zion, May 13, 14.
Guntown and Baldwin, at Baldwin, May 15.
Iuka Ct., at Bethel, May 20, 21.
Iuka Sta., May 22.
New Albany Ct., at Mt. Olivet, May 24.
Ripley and Blue Mountain, at B. M., May 25.
Dumas, at Paul's Chapel, May 27, 28.
Hickory Flat, at Bethel, June 3, 4.
Myrtle, at Friendship, June 6.
Kossuth, at Wesley Chapel, June 8.
Rienzi, at Pisgah, June 10, 11.
Booneville Ct., at Black Land, June 17, 18.

T. H. DORSEY, P. E.

Columbus Dist.—Second Round.

Crawford, at Schafer's, April 7, 9.
Cochrane, at Dancy, April 14, 16.
Mayhew, at Kilgore's, April 21, 23.
Macon Ct., at Soule's, a. m., April 28, 30.
Macon Station, p. m., April 30, May 1.
Shuqualak, at Ridgeway, May 5, 7.
Cedar Bluff, at Pheba, May 12, 14.
Columbus Ct., at Flint Hill, May 19, 21.
Sturgis, at Bethel, May 26, 28.
Longview, at Steels, June 2, 4.
Mashulaville, at Mt. Hebron, June 10, 12.

The Columbus District Conference will meet in First Church, Columbus, Tuesday evening, May 9, and continue through the 10th and 11th following. The opening sermon will be preached by Rev. E. Nash Broyles, Tuesday evening.

W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Longtown, at See's Shapel, Apr. 12, 13.
Olive Branch, at O. B., Apr. 14-16.
Eudora, at Poplar Corner, Apr. 16, 17.
Como, Apr. 23, 24.
Sardis, Apr. 24.
Crenshaw, at Mastodon, Apr. 25-27.
Tyro, at Tyro, Apr. 29, 30.
Courtland, at Center Hill, May 2-4.
Eureka, at Chapel Hill, May 5-7.
Batesville, May 7, 8.
Charleston, May 10, 17.
Sunday School Conferences:
Hernando, May 19, 20.
Senatobia, May 21, 22.
Batesville, May 23, 24.
Pleasant Hill, at Baker's Chapel, May 25, 26.
Wall Hill, at Bethel, May 27, 28.

There are 75 churches and a number of schoolhouse appointments in the district. The presiding elder purposes to preach in every one of these this round if possible.

The District Conference will be held at Coldwater July 10-14. It is very much hoped that no preacher will set a meeting for this date. We desire to make this a real revival time for all. We want to meet and preach, pray and plan for the work of the Kingdom.

J. H. HOLDER, P. E.

Sardis, Miss.

Durant Dist.—Second Round

Vaiden, at Bowling Green, Apr. 14, 15, 16.
Lexington, Apr. 16, 17.
High Point, at Macedonia, Apr. 21, 22, 23.
Noxapater, at Stallo, Apr. 23, 24.
Louisville, Apr. 24, 25.
Poplar Creek, at Friendship, Apr. 28, 29, 30.
Kilmichael, at Stewart, Apr. 30, May 1.
Koseiusko Ct., at Springdale, May 5, 6, 7.
Chester, at Chester, May 12, 13, 14.
Mathiston Ct., at Lagrange, May 14, 15.
Hesterville, at Hesterville, May 19, 20, 21.
Lexington, at Bethany, May 26, 27, 28.
Pickens, at Ebenezer, May 28, 29.
Black Hawk, at Black Hawk, June 2, 3, 4.
Acona, June 4, 5.
Slate Springs, at New Hope, June 9, 10, 11.
Bellefontaine, at Walthall, June 11, 12.
Eupora and Maben, at Eupora, June 12, 13.

District conference is to be held at Durant June 14 to 18. Opening sermon will be preached by Rev. Chas. D. McGehee. Remaining part of program will be given later. Let all the preachers send at once to Rev. W. L. Duren all moneys collected to date for Home missions. It is urgent.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Second Round.

Amory and Nettleton, Amory, April 16, 17.
Algoma, Ebenezer, April 22, 23.
Pontotoc, April 23, 24.
Houston Mission, Atlanta, April 29, 30.
Vardaman, Derma, April 30, May 1.
Montpeller, Palestine, May 6, 7.
Prairie, Prairie, May 14, 15.
Buena Vista, Egypt, May 20, 21.
Greenwood Springs, Pl. Grove, Friday, May 26.
Nettleton, Evergreen, May 27, 28.
Fulton, Harden's Chapel, Monday, May 29.
Tremont, Mt. Pleasant, Tues., May 30.
Houlka, Houlka, June 3, 4.
Smithville, Paine Memorial, Weds., June 7.
Okolona Ct., Thompson's Memorial, Thursday, June 8.

JNO. W. BELL, P. E.

March 10, 1916.

Greenville Dist.—Second Round.

Glen Allan, at Avon, April 16, 17.
Friar's Point, at Sherard, April 22, 23.
Lulu and Dubbs, at Dubbs, April 23, 24.
Gunnison, at Malvina, April 29, 30.
Benoit and Beulah, at Benoit, April 30. May 1.
Boyle, at Shipman's Chapel, May 6, 7.
Coahoma and Lyon, at Lyon, May 7, 8.
Rosedale and Hillhouse, at Hillhouse, May 14, 15.
Cleveland, May 21, 22.
Jonestown and Belen, at Belen, May 28, 29.

The District Conference will be held at Benoit, May 1, 2, and 3. The opening sermon will be preached Monday night, May 1, by Rev. D. R. Wasson.

H. S. SPRAGINS.

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufacutred by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

WANTED

Five hundred of the best prepared and experienced teachers for Louisiana and other Southern Schools. Write for particulars. **A. C. WHITEHEAD, 1233 Healey Building, Atlanta, Georgia.**

RHEUMATISM EASILY RELIEVED

Yes, but how? A natural question. The answer is to cleanse your blood by stimulating it to healthy, vigorous action, so that it will throw off the germs and impurities that cause Rheumatism. The action of the wonderful blood purifier S. S. S. is to practically renew the life blood, give it vigor, stimulate the flow, making it throw out the germs and the poison impurities. Take the blood bath—Nature's blood tonic, S. S. S. Get it at any druggist's but insist upon S. S. S. Send for booklet on blood diseases. If yours is a peculiar case, write to Swift Specific Co., Dept. Z, Atlanta, Ga.

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS, Clinton, S. C.

Napoleon Lost Because of Liver

History credits Napoleon with a bad case of indigestion caused by eating too heartily of stuffed shoulder of mutton, on the eve of the battle of Waterloo. His stomach failed him at his crisis.

Jacobs' Liver Salt

is your best weapon in the battle of life which we are fighting daily. If your liver lags you are lost. Jacob's Liver Salt stimulates a weary stomach, stopping fermentation, neutralizing acidity, and in consequence of its action on the liver causes complete digestion. For the life of you, try it. For sale by all druggists 25c or sent direct by

JACOBS' PHARMACY
Atlanta, Ga.

Take Lime for Tuberculosis

In the Journal of the American Medical Association (July 27, 1912, Page 308), Dr. C. F. Disen, of Minneapolis, holds that a "deficiency of calcium" (lime) is responsible for the physical conditions which lead to tuberculosis, "and the therapy he advocates rests on this basis."

One of the reasons for the wide-spread success of Eckman's Alterative in the treatment of tuberculosis is its ability to supply this deficiency. It contains a lime salt in such combination with other valuable ingredients as to be easily assimilated by the average person. Many cases seem to have yielded to it.

We make no exaggerated claims for it, but prefer that it be tried on the same basis as any other prescription, and since it contains no opiates, narcotics or habit forming drugs, it is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle. Periodicals, School Books

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

Sunday School

THE GOOD WORK GOES ON.

Rev. John W. Shackford, Superintendent of Teacher-training work for our Church, reports the following classes enrolled from the Gulf Division during the month of March:

Alabama Conference—one, at Castleberry, with 10 students; North Alabama Conference—two, at Athens and Albertville, with 19 students; Louisiana Conference—five, at First Church (New Orleans), Eros, First Church (Mansfield), Harrisonburg, and Merryville, with 48 students; Little Rock Conference—three, at Texarkana, Hope, and Mt. Prospect (Stephens), with 38 students; Mississippi Conference—five, at South Side (Meridian), Andrews Chapel, New Chapel (Latimer), Washington, and Fayette, with 72 students; North Mississippi Conference—two, at First Church (Tupelo), and Ackerman, with 22 students. Total for the Division—18 classes, 209 students. The total Church-wide enrollment for the month was 77 classes, 1007 students (including eight individual students).

The latest announcement from Brother Shackford is to the effect that all Methodism in America will probably be using the same Teacher-training course shortly, with identical text books. All pastors should secure a copy of the first text book in the course—"The Pupil, The Teacher and The School," by Barclay—examine it, and, as fast as possible, have classes organized in all their Sunday schools. There is no doubt at all about the beneficial effect it will have on the future work of the Church.

A. L. DIETRICH.

OUR NEW SUNDAY SCHOOL FIELD SECRETARY.

At a meeting of the Sunday School Board held Tuesday, April 4, in Shreveport, Bishop Atkins was asked to appoint Rev. C. V. Breithaupt to fill the vacancy caused by the recent appointment of Rev. W. H. Coleman to the pastorate of First Church, Alexandria. Brother Breithaupt will immediately enter the work of Field Secretary, and, living in Alexandria, he will have the benefit of the advice of our retiring Secretary.

The Board solicits for Brother Breithaupt the earnest co-operation of all our people in this field of work. And we believe he will, with the aid of our pastors and superintendents, carry on to success the work so wisely planned by Brother W. H. Coleman.

We would suggest that our pastors and Sunday school superintendents determine as to the best time to hold Children's Day this year, but that they do so as early as practicable after Easter, giving time to prepare the program and to assure a good offering.

Let us all, as early as convenient, if we have not already done so, send to the Treasurer, Mr. W. A. McKennon, Shreveport, our Conference subscriptions, and urge an early payment of our 2 per cent assessment, to be followed by Children's Day offering. The Treasurer is in need of funds now.

Signed: H. N. Brown, President; J. A. Alford, Secretary, for the Board.

RHEUMATISM DISAPPEARS

We would not guarantee to refund the money if we were not confident that "RENWAR" would relieve every case of Rheumatism. No matter how many remedies you have taken or how many doctors you have consulted, if you are a sufferer from Rheumatism, get a fifty cent bottle of "RENWAR" and commence taking it right away. If you cannot get it at your drug store, do not take a substitute but send fifty cents for a full bottle postpaid to the Warner Drug Co., Nashville, Tenn., and remember you get your money back if it fails to prove satisfactory.

CENTENARY CHURCH, McCOMB, MISS.

Dear Dr. Meek: We closed Sunday night, April 2, the greatest meeting I have been in for seventeen years. Four hundred and fifty, or more, made a clear confession of faith in the Savior. Deep and profound was the conviction evidenced, and a great turning away from sin the result. Nearly two hundred gave their names for membership in the churches of our city on profession of faith in Christ. Into the membership of Centenary, McComb, 115 were received.

We are greatly rejoiced at the manifest outpouring of the Spirit of God in the midst of us, and are reaching forward to yet greater things. Look at these facts: A larger number of our people are praying in public; many family altars have been erected; about 225 were at prayer meeting last night; our Sunday school is steadily increasing (375 were present last Sunday). A hearty good-will and a warm-hearted sympathy are growing among our membership; and there is an increasing devotion to the work of the Church. A great gladness in service is evident, and our church as a whole is coming to a more definite assurance of faith.

Dr. Arch. C. Holder of Shreveport, La., is one of our best helpers in a revival that I have ever had. His preaching is strong, thoroughly Wesleyan, and powerfully persuasive. He is humorous, pathetic, and grave. I found him neither cranky nor selfish. He exalts the pastor, and leaves him in good favor with his people. Indeed, his whole effort is to build up the Church.

His singer, Brother J. D. Swagerty, of Shreveport, is unexcelled. He is a splendid personality; has a strong, sweet, mellow voice, which he has consecrated to God. He is an intelligent personal worker and an able assistant to Brother Holder. The young people and children literally swarm to him, while the older people delight in him equally as much.

My people on last evening, in a most delicate, generous way, remembered the physical needs of their pastor and family, for which we sincerely thank them.

McComb City will for a long time to come remember this truly great meeting, and will thank God for it. We know that there are many hard tasks before us, many a difficult hill to climb, but, with greater faith, we move on.—G. H. Galloway, P. C.

SEASHORE DISTRICT NOTES.

Brother Neill was with us during the month of March working in the interest of the Sunday school. He is tremendously in earnest about his task, and is certain to be successful. Already we hear of the work taking on new life where he has been. We hope to have him again during the year.

The district parsonge has a rather sketchy appearance just now, but it looks much better to us than it did in its old state of dilapidation. The work is moving a bit slowly, since that is the way the funds have been coming in; but our faith in the members of the Seashore District hasn't faltered, and we hope for a livelier interest. We have been rather anxiously afraid that Dr. Jones will take off his coat, necktie and collar and go in to help cover the house himself, but so far such heroic measures have been avoided. It has been intimated that he sometimes gets so lonely that he works a little in his garden, though none of the neighboring preachers have as yet caught him in the act.

There have been few ships in the Basin this year. Brother Griffin holds a service at the Bethel when he can get together a congregation. Other times he farms here and there about the country. Kiln and Summit being the chief beneficiaries.

At the second quarterly conference of the Biloxi Church, held one night this week, it was reported that $1500 had been raised and distributed during the year. Brother Tolle is evidently having a successful year. Brother Van Hook, we are told, was placed on the board of stewards. In view of the fact that he is only President of one of the liveliest schools in the Conference, teaches a number of classes, is organist at the First Church, and extra preacher along the coast, we are not surprised that it was thought necessary to give him something to do while he was resting.

The Mississippi Centennial, to be held at Gulfport in 1917, is now an assured fact. We think that it will mean much to have this on the coast. Plans are already on foot to have an evangelist, representing all the Protestant Churches present during the entire time.

Hub has made the largest contribution for the district parsonage, according to ability, of any of the churches so far reporting the third Sunday collection. Brother Claude Jones is to be congratulated. Doubtless he is looking forward to the time when, having developed into the married state, he will need repairs for a parsonage.

Brother Nolan B. Harmon, of Magnolia, has been in the bounds of our district for some time, it being necessary for him to be at Moss Point at the bedside of his son, Robert, who was sick with typhoid fever. This week they returned home by the way of New Orleans. E. C. GUNN.

LOUISIANA CONFERENCE.

New Orleans Dist.—Second Round.

Bogalusa, Apr. 22, 23.
Slidell, at Pearl River, Apr. 30.
Parker Memorial, May 7, a.m.
McDonoghville, May 7, p.m.
First Church, May 14, a.m.
Carrollton Ave., May 14, p.m.
Rayne Memorial, May 21, a.m.
Louisiana Ave., May 21, p.m.
Mary Werlein, May 25, p.m.
St. Tammany, at Fitzgerald, May 28, p.m.
St. Mark's, May 31, p.m.
Lower Coast, June (first week).
Plaquemine, June 11, 12.

District Conference will be held at Bogalusa April 25, 26—two nights and one day. W. W. HOLMES, P. E.

Ruston Dist.—Second Round.

Dubach, at Harmony, April 15, 16.
Bienville, at Bear Creek, April 20.
Ringgold, at Grand Bayou, April 21.
Winnfield, April 23.
Jonesboro, at Dodson, April 23, 24.
Bernice, at Alabama, April 25.
Simsboro, April 29, 30.
Sibley, at Pine Grove, May 6, 7.
Minden, May 7, 8.
Plain Dealing, at Concord, May 13, 14.
Gibbsland, at Bryceland, May 15, 16.
Haynesville, at New Salem, May 17.
Cotton Valley, at Sp. Hill, May 20, 21.
Arcadia, May 27, 28.
Ruston, May 29.

Sunday School Institutes, By Brother Coleman.
Ruston, April 12, 13.
Athens, April 14.
Minden, April 15, 16.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Sicily Island, at Pine Hill, April 15, 16.
Brooklyn, at Sardis, April 20, 21.
Eros, at Douglas, April 22, 23.
West Monroe, April 26, 27.
Tallulah, at Delhi, April 29, 30.
Oak Grove, at Floyd, May 2, 3.
Lake Providence, May 6, 7.
Mangham, at Union, May 13, 14.
Rayville, May 18, 19.
Waterproof, at St. Joseph, May 20, 21.
Farmerville, May 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Second Round.

Cedar Grove and Longstreet, at Longstreet, April 15, 16.

SPRING MEDICINE

Hood's Sarsaparilla, the Great Blood Purifier, is the Best.

Spring sickness comes in some degree to every man, woman and child in our climate.

It is that run-down condition of the system that results from impure, impoverished, devitalized blood.

It is marked by loss of appetite and that tired feeling, and in many cases by some form of eruption.

The best way to treat spring sickness is to take Hood's Sarsaparilla. This old reliable family medicine purifies, enriches and revitalizes the blood. It is an all-the-year-round alterative and tonic, and is absolutely the best Spring medicine.

Get your blood in good condition at once—now. Delay may be dangerous. Ask your druggist for Hood's Sarsaparilla, and insist on having it, for nothing else can take its place.

Greenwood, at Keatchie, p. m., April 17.
Logansport, a. m., April 17.
Mansfield, April 20.
South Mansfield, April 20.
Pelican, at Mitchel, April 22, 23.
Williams Chapel and Beulah, at Beaulah, April 29, 30.
Leesville, p. m., April 30.
Pleasant Hill, at Robeline, May 6, 7.
Vivian, at Teel's City, May 13, 14.
Lake End, at Powhatan, May 19.
Grand Cane, at Stonewall, May 20, 21.
Noble, at Bayou Scie, May 27, 28.
Zwolle, May 28, 29.

C. D. ATKINSON, P. E.

Lafayette Dist.—Second Round.

Jennings, April 15, 16.
Lake Arthur, April 16, 17.
Abbeville, at Perry, April 22, 23.
French Mission, April 29, 30.
Rayne, May 6, 7.
Lafourche Mission, at Griffin, May 13, 14.
Houma Mission, at Bourg, May 15, 16.
Evangeline Mission, at White's Chapel, May 20, 21.
Eunice, at Maxie, May 27, 28.

JAMES I. HOFFPAUIR, P. C.

Alexandria Dist.—Second Round.

Colfax, at Montgomery, 7:30 p. m., April 14.
Campti, at St. Maurice, April 15, 16.
Natchitoches, April 22, 23.
Provencal, 7:30, April 23, 24.
Bunkie, at Marksville, April 29, 30.
Melville, at Simsport, 11 a.m., April 30.
Bon Ami, 7:30, May 5.
Merryville, May 6, 7.
DeRidder and Mission, 7:30, May 7.
Harrisonburg, May 14.
Woodworth, ———,
Pollock, at Rochelle, May 21.
Trout and Good Pine, 7:30, May 21.
Rapides, at Zion, 7:30, May 24.
Elizabeth and Fullerton, at Fullerton, May 27, 28.
Longville, 7:30 p. m., May 28.
Indian Mission, 4 p. m., May 31.

Sunday School Institutes.
Colfax, Mar. 15.
Alexandria, Mar. 16.
Oakdale, Mar. 17.

Preachers and Superintendents will please take notice.

H. W. MAY, P. E.

Baton Rouge Dist.—Second Round.

Denham Springs, at Live Oak, April 15, 16.
Springfield, at Holden, April 16, 17.
Pride, at Oak Grove, April 22, 23.
Gonzales, at Meadows, April 29, 30.
Jackson and St. F., at Concord, May 6, 7.
Zachary, at Ethel, May 7, 8.
Tangipahoa, at Tangipahoa, May 13, 14.
Pine Grove, at Montpelier, May 20, 21.
Greensburg, at Pipkins, May 21, 22.
Baton Rouge, First Church, May 29.

Sunday Schools Institutes, under Brother Coleman, as follows:
Baton Rouge, Mar. 18, 19.
Slaughter, Mar. 20.
Hammond, Mar. 22.
Franklinton, Mar. 24.

H. W. BOWMAN, P. E.

Obituaries

Mrs. SUE STANFILL was born on Sept. 9, 1891, in Cheneyville, La. She joined the Methodist Episcopal Church, South, in early childhood and lived in perfect accord with its teaching up to her death, and we feel sure that she is now enjoying the fellowship of the Triumphant Church.

After graduating at the High School in 1907 she attended the State Normal and graduated from it on May 12, 1911. She was the singing and drawing teacher in the Coushatta (La.) High School during the years 1911 and 1912. Here she met Mr. Tom Stanfill and they were happily married on June 26, 1912, at her parents' home in Cheneyville, La. They came to Coushatta where they resided until November, and then moved out on a plantation and lived there for three years. Sister Stanfill had one daughter who was born to her on April 5, 1913. Little Sue Bess and her mother were both stricken with illness; and on Aug. 3 the former died, and her spirit returned to the Father from whence it came. The mother lived for four weeks longer; then the finger of death touched her and she went away from earth to heaven to receive her reward. Every one who knew her at home or out in society feels that her going took a blessing from them that can not be replaced. She possessed those gifts that make one most appreciated by one's friends, and she was always greatly missed if she did not appear at a gathering, and especially so if absent from church. She was as an angel come down from heaven when she began to sing those special solos just before or after the sermon on regular preaching days in Coushatta. T. J. HOLLADAY.

A. F. GREER, M. D., was born in Marshall County, Miss., on April 12, 1860, and died suddenly in Holly Springs, Miss., on Feb. 17, 1916, of heart failure. Dr. Greer was the son of Hon. Robt. S. and Mrs. Elizabeth Greer, both of whom were of famous families. Dr. Greer received his preliminary education in the common schools, and finished at the University of Mississippi. His technical training was obtained at the Memphis Medical College, where he received the degree of Doctor of Medicine in 1892. Since that time he had practiced his profession in both Lafayette and Marshall Counties, making his home at Abbeville. He professed faith in Christ, and joined the Methodist Church in young manhood. Since then he had been true to God, to his Church, and to his pastor. He was chairman of our board of stewards when he died. He was loved by all good people, and had not an enemy, save among those who felt the resentment of his righteous manhood agalnst their evil deeds. He always responded to the call of distress, giving his services to the poor, regardless of fee or other earthly reward. He lived not for himself, but for others, rearing and helping to rear three families of children, who loved him as if he were their own father, though in fact he was only an uncle. He leaves two brothers and two sisters, together with his many friends, to mourn their loss. A noble character has gone from us, but his memory will long be cherished in the hearts of all who knew him. The funeral service was conducted by the presiding elder, Rev. J. H. Felts, and his pastor, Rev. J. R. James, from the home of Mr. M. A. Green, his brother-in-law, in Holly Springs, on Feb. 18, and his remains were laid to rest in the cemetery in the same town with Masonic honors. May he evermore be at peace! J. R. JAMES.

Are you ever afraid to tell the Lord about your small things, as if they were not worth His attending to? Your great things are not any more worth His attending to. Cast all your care on Him.—Andrew A. Bonar.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Mayersville, at Mayersville, April 16, 17.
Rolling Fork, at Grace, April 23, 24.
Gloster, at Gloster, April 29, 30.
Port Gibson, May 7, 8.
Rocky Springs, at Hickory Ridge, May 10.
Utica, at Caguga, May 11.
Anguilla, at Delta City, May 14, 15.
Silver City, at Louise, May 16, 17.
Hermanville, at Patterson, May 20, 21.
Washington, May 27, 28.
Natchez, May 28, 29.
Woodville Ct., at Bethel, June 3, 4.
Woodville Station, June 4, 5.
Centerville, at Centerville, June 6.
Roxie, June 10, 11.
Nebo, at Cool Springs, June 12.

The District Conference will convene at Gloster on Thursday, April 27, at 8:45 a. m., and will hold over Saturday the 29th. While the business of the Conference will be completed Saturday, all of the members who can reasonably do so, are urged to stay over Sunday.

It is important that every member be present at the beginning of the session and that pastors prepare their reports carefully so as to give all the facts briefly.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Second Round.

Terry, at Spring Ridge, April 15, 16.
Jackson, Rankin Street, p m., April 16.
Lintonia, at Anding, April 21,
Benton, at Zeiglerville, April 22, 23.
Flora, at Bentonia, April 30, May 1.
Vaughan, at Union, May 6, 7.
District Conference, at Raymond, May 8, 11.
Harrisville, May 12.
Florence, at Monterey, May 13, 14.
Jackson, Capitol Street, p. m., May 14.
Madison, at Pocahontas, May 21, 22.
Jackson, Millsaps Memorial, p. m., May 21.
Camden, at Soule's Chapel, May 26.
Sharon, at Thornton's Chapel, May 27, 28.
Canton, p. m., May 28.

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Newton and Hickory, at Hickory, Apr. 16, 17.
Chunky and Mehan, at Mehan, April 19th.
McDonald, at Mount Zion, April 22, 23.
Philadelphia, at Deemer, April 30, May 1.
Decatur and Union, at Union, May 7, 8.
Bay Springs and Montrose, at Montrose, May 14, 15.
District Conference at Rose Hill, May 16.
Rose Hill, at Rose Hill, May 16.
Philadelphia Circuit, at Cook's Chapel, May 21, 22.
Raleigh, at Trinity, May 27, 28.
Shiloh, at Johns, June 4, 5.
Homewood, at Gasque Chapel, June 11, 12.
Trenton, at Polkville, June 12, 13.

W. L. LINFIELD, P. E.

Holly Springs Dist.—Second Round.

Coffeeville, at Goshen, April 15, 16.
Abbeville, at Mt. Zion, April 21, 23.
Ashland, at Shawnee, May 6, 7.
Potts Camp, at Winborn, May 13, 14.
Paris, at Paris, May 20, 21.
Taylor, at Pleasant Ridge, May 27, 28.
Toccopola, at ———, June 2, 3.
Randolph, at ———, June 4, 5.
Mt. Pleasant, at ———, June 10, 11.
Lamar, at ———, June 17, 18.
Byhalia, at Emory, at time of District Conference.

District Conference at Byhalia, April 27-30. Opening sermon, Wednesday evening, April 26.

Let all pastors fill out their "report blanks," and send same to the presiding elder March 1, and not later than March 10.

The second round is known as "the efficiency round." It is hoped that there may be reports from every department of the Church. "Plans and specifications" will be furnished in due season. JAMES H. FELTS, P. E.

Seashore Dist.—Second Round.

Vancleave, at Red Hill, April 14.
Mentorum, at Alexander Memorial, April 15, 16.
North Gulfport and Lyman, at Nugent, April 23, 24.
Saucier, at ———, p. m., April 26.
Poplarville, April 29, 30.
Carrier and Picayune, at Picayune, May 1.
District Conference, at Biloxi, May 3, 5.
Brooklyn and Bond, at Bond, May 6, 7.
Wiggins, May 13, 14.
Americus, at Rosedale, May 17.
Pascagoula and Ocean Springs, at——, May 21, 22.
Wolf River, at ———, May 27, 28.

J. R. JONES, P. E.

Meridian Dist.—Second Round.

Vimville, at Why Not, April 15, 16.
Meridian, 7th Avenue, April 16, 17.
Wayneshoro Circuit, at Big Rock, April 22.
Waynesboro Station, April 23, 24.
Lauderdale, at Bethel, April 29, 30.
Meridian, Poplar Springs, May 3.
Daleville, at Linwood, May 6, 7.
District Conference, at East End, Meridian, May 10.
DeSoto, at Hopewell, May 14.
Buckatunna, May 27, 28.
Clarke, at Oak Grove, June 3.
Meridian, Central, June 4, 5.
Meridian, South Side, June 4, 5.
Matherville, at Poplar Springs, June 10, 11.
Shubuta, June 11, 12.
Moscow, June 17.
DeKalb, at Pleasant Ridge, June 18.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Oloh, at Clyde, April 16.
Sumrall, April 16, 17.
Heidelberg, at Sandersville, April 22, 23.
Hattiesburg, Main Street, April 30.
Purvis, April 30, and May 1.
Williamshurg, at Oakvale, May 6, 7.
Mount Olive, at Kohay, Mon., May 8.
Taylorsville, at Hebron, Tues., May 9.
Seminary, at Lux, May 13, 14.
Richton, May 20, 21.
Blodgett, May 21, 22.
Silver Creek, at New Hebron, May 28, 29.

GEO. H. THOMPSON, P. E.

In ancient Athens there was a law that any man who had a lighted candle and refused to allow another to light his candle at it, should be put to death. A greater law exists in our souls, that quenches the happiness of him who fails to give.—The Christian Herald.

What we have we must leave at the threshold of the grave. What we are goes with us into the other world. Riches will drop from our dying hands into the grasp of others. Character passes with us into the presence of God.—Bishop Boyd Carpenter.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.25 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps, fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

EXCURSION RATES

LOUISIANA & ARKANSAS RY.

Offers EXCURSION RATE of ONE FARE AND A THIRD for the round trip to ALEXANDRIA, LA., account JUBILEE MEETING, COLORED BAPTISTS OF LOUISIANA, April 28 to 30th inclusive., 1916. Tickets will be on sale April 27, 28, 29, 30, and will be limited to reach original starting point prior to midnight of May 1st, 1916.

B. S. ATKINSON, Traffic Manager.
Texarkana, Ark.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The Aberdeen District meeting will convene at Nettleton, on Friday, May 5. We are going to make of this an all-day meeting, and hope that a goodly number, in addition to the delegates, will attend from each auxiliary in the district. We are especially anxious that each new society be well represented. Much emphasis will be placed upon the reports from the delegates. We urge that each Young People's and Junior division be represented. Plans will be made for conserving the newly organized societies and pushing farther into the unorganized territory. Let us rally our forces and make this occasion an inspiring and enthusiastic one. Names of delegates must be sent to Mrs. Will Wiggin.

Mrs. J. H. HAUGHTON,
District Secretary.

HERE AND THERE.

An interesting report comes in from the Sarah auxiliary in the Sardis District. They report six members in the auxiliary, with eight members in the mission study class.

From Poplar Springs, in the Durant District, comes a report of an auxiliary with only four members and a mission study class of four. A splendid beginning for a rural church!

A most encouraging letter comes from Mrs. E. S. Lewis, of Oxford, in which she states that the work there is going forward by leaps and bounds. They are very happy to have with them now Mrs. B. S. Guyton, who will be remembered as Miss Kate Smallwood, and who was in Soochow, China, for five years under the direction of our Board.

The many friends of Miss Ethel Golding will note with pleasure her marriage at Boyle, Miss., on the 11th of March, to Rev. T. H. Lipscomb, of Starkville. While we regret to lose her from our volunteer ranks, we rejoice with her in her new-found happiness and extend to her all good wishes.

Mrs. S. F. RILEY.

WOMAN'S MISSIONARY SOCIETY OF FIRST METHODIST CHURCH OF BATON ROUGE, LA.

Our Woman's Missionary Society reports 36 members at present and 30 subscribers to The Voice. Two monthly meetings have been held regularly, one of these using The Voice program, the other being a business and mission study meeting.

About 23 meetings have been held during the year; the attendance for 20 of these averaged 16¼. Our best attendance has been 60; our lowest 8.

Our society had the privilege of having Rev. Geo. D. Harker, of Brazil, address it last May, and Mrs. S. S. Harris, a returned missionary from China, gave us a splendid talk in November.

Our dear president, Mrs. B. E. Eskridge, moved from our midst in the spring. Our society, through two of its members, told her of its love and appreciation, presenting her as a gift a copy of our Church Hymnal.

During the year death took from our rolls three of our members: Mrs. E. V. Smith; gentle, sweet Mrs. J. R. Holmes, and Mrs. Alice G. Drake, our life member, whose noble worth is known over all Louisiana.

Some charity work has been done, visits made to strangers, flowers sent to the sick, and a substantial box sent to St. Mark's Hall, containing sheets, pillow cases, towels, infant clothes, and a large rug. The fact that there are two other women's societies in our church, each doing a fine local work, makes our report weaker than the reports of those churches where the women are united in one organization.

Once, instead of having the regular program, we had a review of the autobiography of John G. Paton, with an appropriate map study—this program was later given before the Sunday School and Epworth League, with the hope of inspiration for the young people.

We entertained the women of the church with a program, followed by a tea, when we spent a pleasant time in social intercourse.

We report with especial interest the occasion when we had charge of the Sunday evening service, with a large attendance. A program of the last Council at Little Rock was given, the addresses delivered upon that occasion being committed to memory and spoken by those taking part. Nineteen young women served as proxies for the class that were consecrated at Little Rock—those representing missionaries wearing white and those representing deaconesses being attired in typical deaconess costume; all wearing, printed in large letters across their breasts, the names of the young women whom they represented. It was especially impressive that the young women who gave the missionary and deaconess addresses of consecration, themselves expect to devote their lives to this work. Our friends will see that since Baton Rouge Methodism couldn't go to the Council, we brought a bit of the Council to Baton Rouge Methodism.

For thought of this plan and its execution, and for some nine years' devoted, unselfish service to our society, we owe a debt of gratitude to Mrs. H. S. Johns. No society in the Conference has a member who labors more unceasingly or intelligently than does she.

Mrs. C. A. BATTLE.

GOOD NEWS FROM UTICA, MISS.

Mrs. B. W. Lewis, Press Superintendent, writes: "We are glad to say that our work here is on the up-grade. Reports will show our membership doubled. Several of our members attended the conference at Vicksburg and came home with renewed inspiration and determination. We hope by the time we meet in Gulfport that we can report an auxiliary with every department in working order."

"I AM NOT GIVING WHAT I OUGHT."

In Chicago a mother whose drunken husband had deserted her and their six children said to me after I had given an address on missions: "I am not giving what I ought to send the Gospel to the heathen. But I can not give much more out of the money I earn as a wash-woman. I could sleep less though and spend more time at work."

She secured a position as a scrub-woman in a large office building where, after washing and ironing all day, she worked until ten o'clock at night scrubbing.

One day in my office, I received a letter containing some of this "scrub money." The letter was hard to decipher, but it said this: "I am not sending as much as I would like to this time, but it is all I have, and I have been thinking of late that maybe God doesn't look so much at what we give as he looks at what we have left after we get 'through giving'"—James M. Taylor, in Missionary News.

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the United States and his records show that only two in a hundred, on the average, report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his work and sign and mail the following letter:

Shivar Springs,
Box 17-H, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

RESOLUTIONS OF APPRECIATION

(Adopted by the Missionary Society, at Meadville, Miss.)

Whereas our Heavenly Father has, in his infinite wisdom, removed from our midst one of the oldest and most esteemed members of our Missionary Society, Sister M. A. Porter; and

Whereas in the long and intimate relation held with her in this society she was found faithful in the discharge of duty; therefore, be it resolved:

1. That the wisdom which she exercised in the aid of our Society by service, contributions, and counsel will be held in grateful remembrance.

2. That her sudden removal from among us leaves a vacancy that will mean a serious loss to our town and community and casts a shadow upon us that will be deeply felt by each member of our society.

3. That we express our deep sympathy for the bereaved family, and it is our hope that this great loss to us may be overruled for our good by Him who doeth all things well.

4. That a copy of these resolutions be spread upon the records of our Society, a copy sent to the New Orleans Christian Advocate for publication, and a copy given to the bereaved family.

Signed: Mrs. J. S. Costly, Mrs. F. H. Round, Mrs. J. P. Gaugh, Committee.

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA, CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

GIRL COULD NOT WORK

How She Was Relieved from Pain by Lydia E. Pinkham's Vegetable Compound.

Taunton, Mass.—"I had pains in both sides and when my periods came I had to stay at home from work and suffer a long time. One day a woman came to our house and asked my mother why I was suffering. Mother told her that I suffered every month and she said, 'Why don't you buy a bottle of Lydia E. Pinkham's Vegetable Compound?' My mother bought it and the next month I was so well that I worked all the month without staying at home a day. I am in good health now and have told lots of girls about it."—Miss CLARICE MORIN, 22 Russell Street, Taunton, Mass.

Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanish entirely.

Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system, Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers, of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

MILES MEDICAL CO., Elkhart, Ind.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

From the Field

Meadville Charge (Miss. Conf.)

Dear Dr. Meek: The Meadville Charge is in a splendid condition at present, and we hope to have the best year in the history of the work, as this is my fourth year, at this place. We had a fine meeting at Meadville and one at Bude, both of which were conducted by Rev. D. E. Kelly and Rev. S. E. Kirby. We are getting ready to build a church at Bude. Our people are, as a rule, interested in the work of the Church. We are praying that we may have an old-time revival throughout the charge this year.—J. W. Thompson, P. C.

McCool, Miss.

Dear Mr. Editor: Rev. W. W. Mitchell, presiding elder of the Durant District, has just held the second quarterly conference of the McCool charge. While here, Brother Mitchell preached four times, to the delight and profit of all who heard him. He has certainly endeared himself to this people by the impression which he made upon them. My board of stewards are looking after the pastor in a material way. This makes me hopeful, and in a general way there are signs of improvement along all lines. I have six Sunday schools on the charge doing good work, and by the help of the good Lord and the co-operation and faithful assistance of this good people, I hope to be able to bring a clear balance sheet to the next Annual Conference at Winona. I ask an interest in the prayers of all the brethren.—T. L. Oakes, P. C.

Shreveport, La.

Dear Doctor Meek: On last Monday evening, March 27, a number of the good people of our church met at the parsonage and gave the pastor a nice "pounding." It was the regular time for the meeting of the "Earnest Workers' Bible Class," which meets every Monday evening. There were many nice things brought in, which will make our grocery bill much lighter for some time. One of the best features was the good cheer and genial fellowship which characterized the entire occasion. After a short business session of the class had been held, refreshments were served, consisting of ice-cream and cake, which were apparently enjoyed by all. Our work is moving along reasonably well, and we are hoping for a glorious revival in the near future. Our second quarterly conference was held on March 29, and our presiding elder was with us and was at his best.—I. T. Reames, P. C.

Algiers (New Orleans).

Our Algiers congregation had a very interesting public gathering looking to the promotion of their new church enterprise on April 7. Writing of this occasion, Mrs. R. M. Brown says: "We had more present at our banquet than we could seat, and, after a delicious repast, we were entertained by local singers and readers. Subscriptions amounting to $1375 were taken, making the total amount secured thus far in cash and subscriptions $9207. Over half of this amount is in cash. The congregations are perhaps the largest we have had in the last four years. While all departments of the church have their good points, our Epworth League especially is above the average. The fact that nearly all its members are of approximately one age and are about equally divided between the sexes, makes the work harmonious. While they are modest, our Leaguers are not backward about speaking, praying or going out to do religious work. The average age of our boys and girls is about eighteen years, and they are fun-loving; but we have no problem with reference to dancing or card-playing. They find their pleasures in the different phases of Church life." (We are printing elsewhere in this issue of the Advocate a toast in verse to our old Algiers Church, which Mrs. Brown read at the banquet mentioned above.—Ed. of Advocate.)

Strongs, Miss.

Dear Dr. Meek: We appreciate the good parsonage at Strongs and the generous reception which we have had here and at Prairie, on the M. and O. Muldon also is an important part of this three-cornered station and entered the beginnings pleasantly. They do nice things out here and appear to think little of it. Thirty bales of hay, with corn and kitchen supplies, was simply an uncounted starter. Some choice additions to the parsonage furnishing also were in evidence. Even a Bishop could enjoy a thing like that. The "rock roads" in this big section add greatly to the convenience of going. My successor at Shannon gives it out that "they shouted" at one of his churches recently, but some other people might also shout if they got a new preacher. Shouting, however, is in order, for says the Word, "Rejoice in the Lord, oh, ye righteous, and praise is comely for the upright." My predecessor here writes poetry. They say also he can raise turnips. Once in a while, some kind of preachers can "raise cain," I have heard; but this author of poems could talk up the angels and cause people to think of heaven. The farmer prayed for a "trash-lifting" rain. At Strongs, we need a church-moving revival. The Strongs church is the original "Paine's chapel," where Bishop Paine came often to conduct revival meetings during his long residence at Aberdeen. This church has migrated several times, and even now is a short distance out from this I. C. railroad town, and is good to look upon; but to "behold the Lamb of God" to the best advantage from that pulpit, the church needs to be recast and located more convenient to the principal population. This people are fully able to do such things, when they have a mind in that direction.

Since the above notes, I was seemingly close down to the quiet waters of the beautiful "narrow stream" and could only say, "God's will be done." Later, the impression appeared to be spoken, "God's will shall be done." Mrs. Williams also was seriously ill and recovered slightly in advance of me. Little of sickness has come to us in recent years, and we were greatly favored in being so generously provided for, and to have had no few expressions of kindness and of solicitation. The physician was of great skill and one of God's men. We are grateful, and look to the future with hope and with recuperating strength.—A. H. Williams, P. C.

MARRIED.

At the home of the bride's mother, near Bland, La., on March 15, 1916, by Rev. J. S. Rutledge, Mr. CHARLES TAYLOR and Miss NETTIE FITZGERALD.

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THE WISNER DEDICATION.

The beautiful new Methodist Church at Wisner, La., in the Monroe District, was dedicated on Sunday, March 12, 1916, at the eleven o'clock service. The day was an ideal one and the congregation filled the house. The special music by the choir was exceptionally good. The dedicatory sermon was preached by the presiding elder, Albert S. Lutz, who presented the necessity of the emphasis being placed upon spiritual matters and how the church should keep abreast of the times in the advancement of God's Kingdom.

The building committee, composed of Dr. W. A. Mecom, T. B. Gilbert, E. A. Pennybaker, and Dave Roach, not only did well in seeing that the church was artistically finished, but turned it over free from debt. The trustees were present and through E. T. McKee turned the church building over to the Presiding Elder, who pronounced the words of dedication and offered the dedicatory prayer.

This was immediately followed by the administration of the Lord's Supper to a large number of communicants.

The pastor, Rev. J. R. Roy, has been diligent since Conference in seeing that the building was brought to completion and in consequence his financial report led the district for the first quarter. He also arranged with the Presiding Elder to preach for him twice a day for eight days; so the new church got started with a revival that resulted in twelve accessions. The future of the Church is bright with promise that in a short time there will be a very strong congregation at that place. There are large developments taking place in this section, and it is destined to become one of the greatest agricultural countries in the world.

X. X. X.

FOREIGN MISSIONS.

Foreign Missions literally means to send out of doors, or, in plainer words, it means to send beyond the lines or limits of one's own country. Any mission beyond one's own country is a foreign mission. The following are some unanswerable reasons for Foreign Missions:

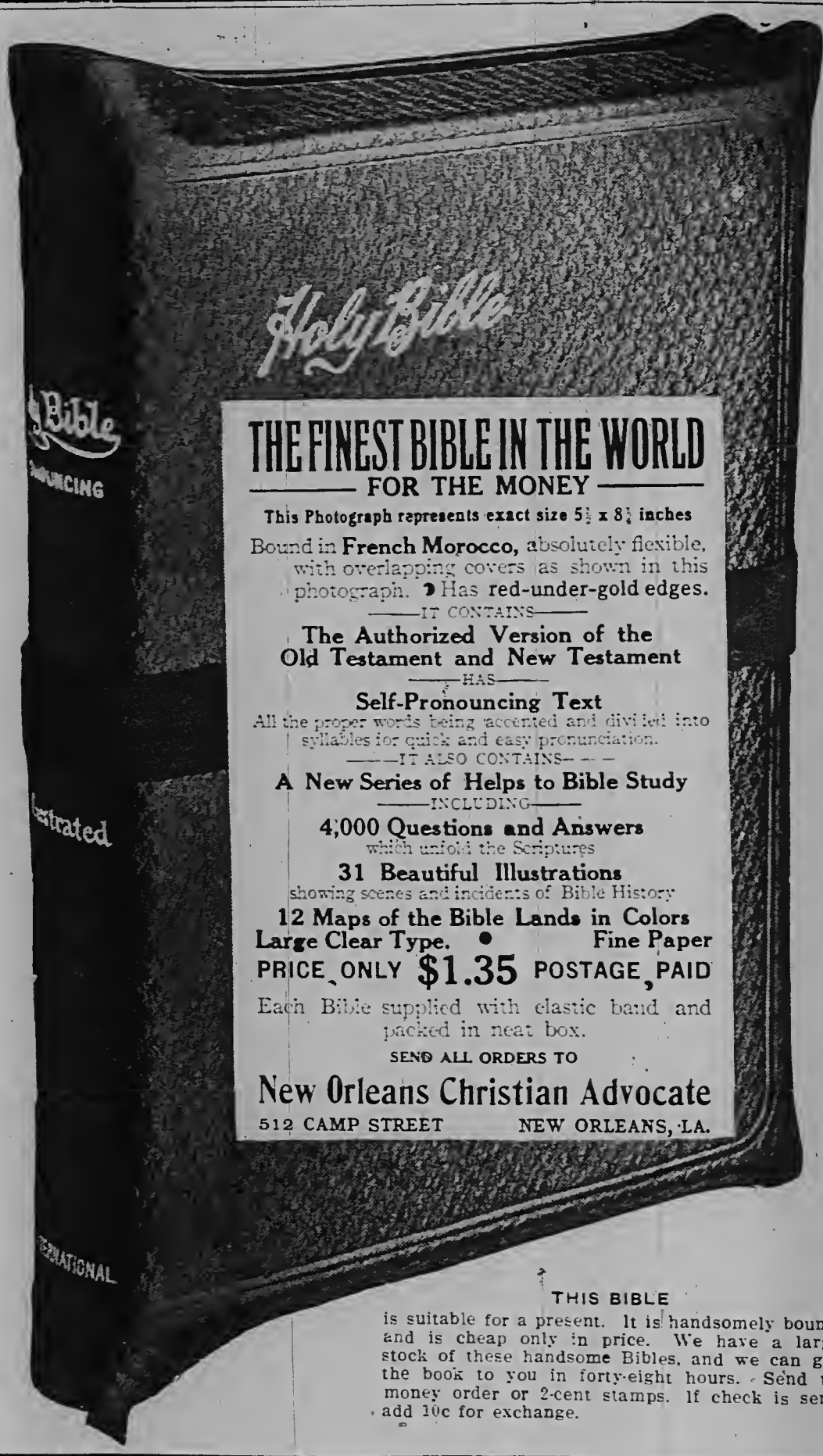
1. The common origin of all people. All came from the same mother and father. This is taught very clearly in the following Scriptures: "And Adam called his wife's name Eve, because she was the mother of all living." (Gen. 3:20.) Not the mother of birds, fowls, and beasts, etc., no; but of the living, in the sense of never dying or ceasing to exist. Paul said to the people of Athens in speaking of God: "And hath made of one blood all nations of men." (Acts 17:26.) True science teaches that all people have one origin and that all belong to a separate and distinct cycle of life from all living creatures that are not human, and therefore, that all human beings belong to the same family, and hence are under obligations to respond to the needs of the needy of the same. The heathens are our brothers and sisters, and therefore our obligation to give them the gospel follows.

2. The second reason for Foreign Missions is our relation to God and Christ. When born again we become God's children and Christ becomes our Advocate and also our Elder Brother. Being in true fellowship with God and Christ, we become like them. Paul said: "But we have the mind of Christ" (1 Cor. 2:16); and hence the question, "What is the mind of Christ?" naturally arises, and part of the answer to it is found in Christ's own words when he declared: "For the Son of Man is come to seek and to save that which was lost." (Luke 19:20.) Therefore since his mind is the salvation of the lost, our mind must be their salvation, too. We should be interested in the heathens like him.

3. The third reason why foreign missions are right is the commission of our Lord. That commission is, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) That settles the rightness of foreign missions definitely and forever. Our Lord commands us to go to foreign and all fields with the gospel. The United States could send it to all the world if it would cease spending money for unneeded things, for which it is now giving annually $3,980,000,000. Note the following figures: chewing gum, $25,000,000; confectionaries, $290,000,000; soda founts, $415,000,000; tobacco, $750,000,000; jewelry, $900,000,000; spirituous liquors, $1,600,000,000. One should observe that we did not include in the above estimate what is spent on theaters, theatoriums, etc. May God wake our people up to see their enslavement to what is hurtful to their bodies and ruinous to their souls—in other words, their waste of God's money. We are his stewards. Let us be good stewards and use our blessed Lord's money for his glory and the greatest good to our race.

ISAAC L. PEEBLES.

Wesson, Miss.



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JACKSON DISTRICT NOTES.

Capitol Street Church, Jackson, has been enjoying a fine series of evangelistic services conducted by Rev. B. F. Lewis of Hazelhurst.

The pastor of Galloway Memorial Church and his flock are planning an evangelistic campaign to begin on April 16. It will be a meeting conducted by the pastor, aided by his active members.

The Canton Sunday school has undertaken a $25 special for Japan this year, while the Madison Sunday school has undertaken to raise $30 for China.

Rev. A. S. Oliver, our energetic pastor at Eden, has wrought a much needed improvement on his charge by moving the parsonage to a much more desirable location and remodeling it.

R. E. Rutledge, at Vaughan, and J. F. Campbell, at Benton, have both made fine beginnings in their new fields of labor. The people of their charges have shown appreciation of their energies by practically paying in full the first quarter's assessments for ministerial support.

Rev. M. F. Adams, at Flora, is carrying the banner for the best work done in the district for the Advocate.

A partial report on the Advocate Campaign in our district makes the following showing:

Galloway Memorial has one subscriber to every 31 members.

Madison charge has one subscriber to every 19 members.

Bolton charge has one subscriber to every 16 members.

Brandon charge has one subscriber to every 13 members.

Flora charge has one subscriber to every 10 members.

Come on, brethren, with that Advocate Campaign. We can lead the Conference, if we will. Won't you be one to say, "And we will?" ISOM.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 20, 1916. CHAS. O. CHALMERS, Publisher.

THE DOORWAY OF LIFE.

In the dim, sweet woods, a few letters are deep cut in the bark of a spreading beech. The schoolboy who thus used his jackknife in carving the initials of his own name desired to be remembered. He had a kind of instinctive, but vague, longing for permanence. But the bark will heal in time, and well-nigh obliterate the wounds made by the boy's ambition. And at last the rippling waters below, that go on forever, will sing the requiem of the tree itself. And the achievements of the boy's mature years will be forgotten, and the stone on which other hands lovingly carved his name will crumble into dust.

Down in the cellar, a sickly, white potato shoot creeps across the floor toward the light. Over there an outcast weed pushes upward through a crevice. High up on yonder wall, in a little corner of masonry, where the flying dust accumulates, the rain has sprouted a seed, and a little tuft of grass is striving hard for life. But decay and death seem to belie all permanence, and to mock the ceaseless struggle for life.

Thus death seems the sum total of all our miseries. It is to many the tragic end of a tragic and transitory existence. But such is not the case, when the thought of the death we cannot escape directs our minds toward the great eternity.

Some one has said: "The picture of man before and after he knew death in the Legend of Jubal is as true to experience as to imagination. In the old, soft, sweet days before men knew death, when all that was known of it was the single black spot in the memory of Cain, his deseendants lived in gladsome idleness; they played, they sang, they loved, they danced, in a life that had no gravity and no greatness; but when the second death came, and men saw that there had come to one of their own race a sleep from which there was no awaking, a new meaning stole into life. The horizon which limited it defined it and made it great. Time took a new value; affection, by growing more serious, became nobler; men thought of themselves more worthily and of their deeds more truly when they saw that a night came when no man could work. Friends and families lived in a tenderer light when the sun was known to shine but for a season; earth became lovelier when they thought the place which knew them now would soon know them no more. The limit set to time drove their thoughts out toward eternity. The idea of the death which was to claim them bade them live in earnest, made them feel that there was something greater than play; for death had breathed into life the spirit out of which all tragic and all heroic things come. Death has thus added to the pomp and the fruitfulness, to the glory and the grandeur of life. Without it we should have had no struggle of the will against destiny; of the thought which wanders through eternity, and beats itself into strength and hope against the bars and barriers of time; without it man would have had no sense of his kinship with the Infinite, for the finite would have been enough for him."

This is true because death is only of the body. It frees the sont from the bondage of sense. The entrance to the tomb is the gateway of life. We do wrong to regard death as the sum of all our miseries. The Christian should regard it as the sum of all his joy, when with faith he looks for a land of permanence and of life.

In the beautiful Metairie Cemetery of New Orleans, there is indeed a silent and stately city of the dead. On its wide avennes are polished marble mansions of the departed. Love and wealth have been lavished to make their last resting places beautiful. But not one of these splendid mausoleums can compare with a sepulchre once cut in the solid rock. For that empty tomb forever tells men that the grave is not the end.

Shall we say that death is an unmixed evil, when it drives our thoughts out toward the great eternity and gives us a sense of kinship with the eternal God? It is, in reality, a great blessing to the righteous—it is the sum total of their joy, and the gateway of their beautitnde. It is only a transition from an earthly, sorrowing, and often tragic existence to the perfect life.

We must die to live. That is true of the sowing of seed. "That which thou sowest," said Paul, "is not quickened except it die." There is death around us that sometimes moves the sensitive soul to melancholy and to tears. In the autumn, the trees of the forest flaunt their million banners, yellow, glorious, golden. But after all, the splendid hues of the autumn leaves are only the ghastly colors of death—the gaudy, but pathetic death-mantle of the wood. Every brown and golden spot is but the blight and decay of death. The world seems wrapped in gloom as the brilliant autumn leaves fall to earth, and are covered with lee and snow, and the naked boughs rattle together in the wintry wind. The golden petals of the flower turn to a dull brown, and, with the stalk and blade, fall to earth and rot away. But with them falls a small seed, which abides through all the ice and cold of winter, and, with the recurring springtime, brings forth new and beautiful life. So in another glorious springtime, we shall not doubt that the tomb means life, not death—that it is but the doorway of life. R. H. H.

THE RESURRECTION OF CHRIST A NECESSITY.

The importance of Christ's resurrection can not be over-emphasized. The acceptance of the truths which he taught was staked upon it. A dead Christ would have meant a dead Christianity, for a living Christ is the soul of the religion which he founded. In rising from the dead Christ triumphed over death and fulfilled prophecies both in the Old and New Testaments.

This was the third of the three most joyful events that the world has ever seen, creation being the first, and the birth of Christ the second. These last two happy occurrences were marred by man, the one by his fall, and the other by the fact that Jesus came unto his own and his own received him not, but chose rather to put him to a cruel and shameful death. The [illegible]dness of the resurrection has no blight or stain upon it—it is for all time, and nothing can lessen its triumph or throw a damper over the joy which it brought to the world. Throughout the ages prior to it, there had been men who believed in immortality, but Christ proved beyond a doubt that there is a life beyond the tomb of a grander and more glorious nature than man had ever dreamed of.

The Savior had lived a sad life. He had been a man of sorrows and acquainted with grief. His followers had continually misunderstood him, and when he had needed their support and sympatny most they had deserted him. The sweet fellowship that he had had with the Father in prayer and his great love for mankind had enabled him to complete his stupendous task. His resurrection was a vindication of himself and his teachings to the world. The joy which filled his breast when he returned to his Father, after having performed his mission of love to sinful men, must have caused him to receive greater glory than that which he had laid down to come to earth in the form of man. He loved the Father, and the Father's approval must have meant much to him.

What does the resurrection mean to you? It is capable of meaning much, but just how much each individual must determine for himself.

ROBERT EDWIN MEEK.

THE DENOMINATIONAL COLLEGE.

The Central Christian Advocate made some time since the following impressive utterance:

"Never can the American people disparage the denominational college. There is, to be sure, just now almost a craze in behalf of State institutions, but it will act as a counter-irritant if we stop and recall that eight of the nine Justices of the Supreme Court of the United States are college men, and seven of the eight are from denominational colleges. Eighteen out of twenty-six Presidents of the United States were college men; sixteen of the eighteen were from denominational colleges. Eighteen of the twenty-six recognized masters in American letters are college-bred men; seventeen of the eighteen are from denominational colleges. Of the members of Congress of 1905 receiving college education who were prominent enough to be mentioned in 'Who's Who,' two-thirds were graduates from denominational colleges."

This is indeed a fine showing for the Church college—one which the American people would do well to lay to heart. We are not sure that our contemporary, however, is wise in his use of words when he says, "Never CAN the American people disparage the denominational college" OUGHT would, in our opinion, be a more fitting word. The "denominational college" has already been considerably discriminated against in the United States, and is having to struggle for its very existence. It would be a sad day, indeed, for our country if Christian higher institutions of learning should be pushed to the wall, or if they should be secularized and stripped of the Christian spirit which made them such a mighty power in the days agone.

WHAT EASTER MEANS TO ME.

Rev. B. C. Wentworth.

To me the Easter morning
Scatters all the fears of gloom.
The Sun of Righteousness Himself
Dark shadows from the tomb.

To me the Easter morning
Means the breaking of a day
That shall shine as a light supernal,
When all pains have passed away.

To me the Easter morning
Speaks of "the loved and lost awhile,"
Who have left us and our weeping,
We shall greet them with a smile.

To me the Easter morning
Whispers, "We shall see the King,
Who makes victors over the grave
And robs death of its sting."

—Zion's Herald.

AN EASTER MESSAGE.

By Rev. Hollis Hunt, D. D.

In Revelation 1:18 we find the words of our glorified Lord: "I am he that liveth, and was dead; and behold I am alive forevermore."

The first thought here that impresses us is that Christ "was dead." The prophets had predicted for centuries that he would die to atone for the sin of the world. He himself had plainly told the Disciples again and again that he was going to die. The millions of slain bullocks, goats, pigeons, lambs, and turtle-doves that had been sacrificed on Jewish altars for centuries, all prefigured that he was going to die. It was the only way to atone for the deadly sin that rested like an impenetrable pall over the face of the whole earth, shutting out hope of mercy and the possibility of salvation. He "was dead."

It is one of the saddest thoughts that ever brought sorrow to my heart that the Being who loved me more than all other beings combined had to die for me to deliver me from my sins; but, notwithstanding the fact that the contemplation has broken my heart and I have wept over it again and again, I do not know of anything that even Jesus Christ has ever done for me that has my gratitude as much as the fact that he did love me enough to give his life for me, and that he "was dead" for my sake.

That he was dead, is one of the best attested facts of history. The Jews that conspired against Him were satisfied that he was dead; and the Romans, by whose authority He was crucified and who had the crucifixion officially in charge, were satisfied that he was dead. The Roman soldier pierced his side with an iron spear, and out gushed the water and the blood, and he was laid away in the grave, where he remained until the third day. Over all the earth settled down the solemnity of death, horrible darkness terrified the guilty inhabitants, and throughout all the goodly land that God had set apart for his own people, heavy hearts were sunk in despair, having given up all hope of the blessings to which they had been looking forward through this marvelous Friend and mysterious Being about whom their hopes had begun to cling. He "was dead." No sane man can question that. But how thankful we are that he did not remain dead. My heart is filled with gratitude that while my sins afflicted the Son of God, while my sins broke his heart and nailed him to the cross and laid him in the tomb, there was not evil enough in my sins, not evil enough in all the world, not power enough in the universe to confine him in the grave beyond the divinely appointed time. In the text quoted, He says, "I am he that liveth." Thank God for that glorious resurrection.

While I am engaged with thoughts like these, there is a man not far away who poses as a minister of the gospel and to whom a considerable number flock at times, who advertises that he is going to preach in his pulpit on the Resurrection and prove that there never was any resurrection of the body of our Lord, but that the soul will be the resurrection and the life. He declares that the resurrection of the body is absurd on the face of it, and that such things are impossible. But brethren, there is no subject so clearly and unmistakably established than any other fact of history that the human body of Jesus Christ was removed from Joseph's tomb and that on that Sabbath morning hour, while angels stood at the tomb, he ascended to the right hand of God. He that was dead is living.

In the first place, the Roman soldiers who had been appointed to guard the tomb feared the resurrection. The Jews that had determined to put him in the grave and did everything to keep him there, were so overwhelmed with the evidence that they never questioned it. The only subterfuge to which anybody resorted was to bribe the Roman soldiers and pay them to tell a lie by saying that the disciples stole him away while the soldiers slept.

There were eleven distinct appearances of the body of our Lord to his disciples between the resurrection morning and the ascension day. There were perhaps others. The fact is, the Gospels indicate that there must have been a number of others, but eleven of these are recorded for us in these sacred pages. These appearances were to different individuals, and to different groups of men and women, individuals and groups of different character and different locality—under different conditions, so that it would have been impossible for all of them to have been mistaken or deluded.

In the first place, you remember, we are distinctly told that he appeared to Mary Magdalene, out of whom he had cast seven demons. I do not wonder that the risen Christ who went down into the grave with the sole purpose of redeeming sinners from their sins and delivering them from hell, made the first manifestation of his risen body to the woman that had fallen so low in sin and so powerfully under the domination of the evil spirits that tortured and strove to damn her soul.

We are told that He appeared unto those women that went with surprise and gladdened hearts, almost dazed by the gladness of the news, bearing the angel's message to the sorrowing and disheartened disciples. I do not wonder that Jesus appeared in the second instance to a few modest and holy women that had courage enough to face the perils of earth and hell and visit the grave of the most bitterly hated being that has walked this earth. Women who had thus dared to face the prejudices and the hostility of all earth and hell were going out with a message of love and of hope to hearts that were drooping, and spirits that were sinking, and souls that were despairing—to them he appeared.

Then, in the third place, we are told that he appeared the same day to Peter. There is a fitness in all these appearances that is wonderful. Peter had loved him so devotedly, had served him so courageously, yet his strong, manly heart had failed him in the crisis, when, above all times, he needed to be true. Peter had failed him when all others had failed him, and when it would have been more noble and heroic to stand by him than at any other time; Peter, who was more confident that he would never deny or forsake his Lord than any one else; Peter, who had failed his Lord more completely and denied him more profanely and wickedly than anybody else; Peter, who fell in the evil crisis and crash. It was to Peter that Jesus appeared to next.

Then, in the fourth place, in the evening of that same day were two disciples walking from Jerusalem out to the village of Emmaus, several miles away. Their hearts were sad and heavy. They were talking about this mysterious being who had been living in their midst, teaching them such wonderful messages, impressing them so by his comforting and sanctifying presence, bringing such light and such power and such joy into their midst. But now they suppose that he is dead; they know he has been dead, and think he is still in the grave, and that all is lost; but suddenly there appears a mysterious Being walking with those two discouraged hearts. While they do not know who he is or what his purposes are, somehow their hearts begin to warm up and burn within them. He begins to open to them, in a luminous fashion, the wonderful words of the prophets of old. They begin somehow to feel the impress of a wonderful spirit. By and by their eyes are opened, and lo, there is sitting with them at their own table, in their own home, the Son of God.

There was one other appearance that same day. These disciples at Emmaus could not rest content with the good news untold. I have never yet found a soul that had been mightily impressed by the Spirit of Jesus Christ but who found rising up from within a natural, spontaneous impulse to share the good news with others that needed it, and I tell you, my friends, whenever your noble forces that are striving for outlet in spreading these "glad tidings of joy," you are doing violence to your own soul, doing injury to your fallen fellows that need the encouragement, and you are grieving the Savior that went upon the cross and down into the grave to redeem you. They could not rest content after they had had a visitation from their Christ that their brethren had not enjoyed, so they hastened back to Jerusalem. They found ten of the Apostles assembled there in the upper room. Thomas was away, but these ten were sad of heart; they were lamenting the departure of their best friend; they were despairing of ever realizing the hopes that they had centered in him; they were behind closed doors, hid away up there in terror and in dread of the misfortune that might overtake them. Jesus entered, the doors being closed, as those ten Apostles and those two disciples from Emmaus were discussing the wonderful experience at Emmaus. The disciples were alarmed—they thought they saw a ghost in their midst; but the merciful and sympathizing Savior looked compassionately around and did everything he could to relieve their apprehensions, to comfort their hearts, and he breathed upon them, saying, "Peace be unto you; receive the Holy Ghost," and the Comforter came in.

Just one week from that event, you remember, the Apostles were assembled in the upper room again. Thomas was with them this time, and Jesus entered once more. Thomas had been debating this question in his mind all the week, declaring that he would not believe that Jesus had risen from the dead until he had thrust forth his finger into the wounds of the pierced side, and so Jesus stood before Thomas and exhibited his hands and said, "Thomas, reach forth thy finger and thrust it into My side," and, with evidence before him, Thomas cried out, as you have done after your periods of doubt many times, "My Lord, and my God."

I want to say right here that I have passed through many conflicts of faith; many disturbances of spirit; many times have the powers of darkness hovered about me and assailed my faith and hopes; there have been hours of prolonged struggle and awful conflict. But out of all these seasons of doubt and critical investigation into the foundations of my faith, I have emerged to loftier altitude and clearer light. Because of these temptations, my faith is infallibly grounded, and can never be removed.

Several days pass by and the scene changes. These Apostles were men of the Province of Galilee. It was natural, therefore, that after the Passover season they should make their way back into their native province. It was also in obedience to the divine command that they went into the Province of Galilee, for there the Savior had told them that he would meet with them. I think it was a natural thing also that some went a-fishing, for they were fishermen by trade. I have heard a great deal of abuse heaped upon these Apostles for going back to the old life, but I never had any patience with it. Jesus told them to go

there in Galilee, and wait for his coming. Why should they go over there and sit down in idleness and depend for support on others, while waiting for the coming of the Lord? I would have a great deal more respect for many men I know if they would devote more of their time to business than they do devote to it. There is nothing dishonorable in labor at secular employment if it be entered into in the spirit of the lowly Nazarene with the purpose of preventing burdens to others and accummulating means with which to carry out the definite directions of God. There, as they toiled in the vain endeavor to catch fish, suddenly there appeared this wonderful Being in their midst. Before, their labors had been ineffectual, because that occupation that they were engaged in at that time was a type of what they were to engage in for all the coming years of their lives. Jesus was away; not one fish was caught; but when the Savior came and told them where to cast their net, they cast it down on the right side of the ship, and, bless God! the nets began to break. Out there on the sea of Galilee where he had promised to meet them, seven of them looked upon his resurrected body.

Shortly afterward he appeared to the eleven Apostles on a mountain in Galilee, and then he appeared also, Paul tells us, to above five hundred brethren at one time; he appeared also to the solitary individual, James, and then he appeared before the assembled disciples, and led them out to the height of Mount Olivet, and there in the presence of them all, he rose up above the earth and ascended towards the heaven until the clouds received him out of their sight. He was gone; but the angels hovered over these gazing disciples and declared that he would come again.

But after the ascension, you remember he appeared to Saul of Tarsus on his way to Damascus, striking him down on the highway helpless, under his exercise of living power. Saul cried out, "Who art Thou, Lord?" The response was, "I am Jesus of Nazareth, whom thou persecutest." That manifestation changed, not only the entire character, but changed the whole course of that powerful, positive life; that manifestation convinced one of the most learned and logical and powerful minds that has ever existed and wrought on this earth. You remember that Paul tells us about being caught up into the third heaven, there having revelations that it was not lawful to utter.

We pass on, recalling the fact that the Spirit had been poured out before Saul's conversion, in fulfillment of the Savior's promise. One of the greatest evidences that the Savior did rise from the grave, was the marvelous outpouring of the Divine Spirit on the day of Pentecost. Every time there has been a movement of the mighty Spirit of God from that hour till now, has been added evidence that Jesus did rise from the grave —that He is alive.

The power that overthrew the Jewish nation a few years later, in fulfillment of the word of the Savior, stands out in history as another startling evidence of the fact that Jesus rose from the dead—that He is living.

Coming on down to the first chapter of Revelation, you remember that John, who had leaned his head upon the Savior's bosom at the last supper, was banished to the island of Patmos. There, alone, he was in the Spirit on the Lord's Day, and he had a marvelous vision, in which he saw one "like unto the Son of Man." He was not in the humiliation state, not the sin-bearer; but Jesus glorified—the All-powerful, All-conquering Redeemer; and this majestic Being assured John, "I am he that liveth, and was dead." Then he adds: "Behold, I am alive forevermore."

Everywhere we look at this Easter season we behold continued evidences that Jesus is alive today. The fact enters into the world's commerce, and may be seen in every storehouse and in every shop window. On every hand one sees the Easter garments, the Easter plumes, the Easter flowers; and amid all the beauty rise the anthems, the sermons, and the voices of praise and adoration, attesting his resurrection. Whether you enter the palaces of the rich and great or go into the cottages of the lowly, in all you find the marks of the Risen Lord.

But who can answer the character of those who trust in this Risen Christ? In every age there have been those who believed in his atoning death and in his glorious resurrection and endless Life. These have been the noblest spirits of all the centuries, and without them earth would be poor indeed. Their characters, their lives and their service and testimony as to their experience of faith, added to the other evidences, satisfy and thrill our hearts; and, as we accept their faith, there come to us in turn new powers in life and unspeakable triumphs in death. **He is 'alive forevermore."**

Hickory, Miss.

CHURCH EXTENSION LOAN FUND DAY.

By Rev. W. F. McMurry, D. D.

At the last Annual Meeting of the Board of Church Extension, held in St. Louis, Missouri, May 6-8, 1915, a Loan Fund Campaign Committee, consisting of Bishop John C. Kilgo, D. D., Bishop A. W. Wilson, D. D., Bishop James Atkins, D. D., Bishop W. R. Lambuth, D. D., Rev. R. H. Cooper, Rev. S. H. C. Burgin, D. D., Rev. James Thomas, D. D., and the Corresponding Secretary, was appointed, and by a unanimous vote. It was the mind of the Board that this Committee should lay plans, looking to the presentation of the work of the Board of Church Extension, and with particular reference to its Loan Funds, on the date of the dedication of the new office building, which date has been fixed for May 7, 1916.

This special Committee met in Dallas, Texas, on November 1, 1915, at the Methodist Publishing House, effected an organization, fixed May 7, 1916, as Loan Fund Day throughout the Church, and instructed the Corresponding Secretary to prepare a program, and call upon all our pastors to preach on the subject of Church Extension on that day, and to give our people an opportunity to contribute to the Loan Fund Capital of the Board.

It was the judgment of the Committee that a call should be made for contributions aggregating $100,000, but that no pressure should be placed upon any pastor or congregation beyond the earnest request that a message on the subject of Church Extension be delivered, and that opportunity be given every congregation in Southern Methodism to contribute in cash or in the form of subscriptions to the increase of the Loan Fund Capital of the Board.

This proposition has received the hearty and almost unanimous endorsement of the Conference Boards of Church Extension. The Bishops who are members of the Board of Church Extension have not only endorsed it as such, but also added their individual endorsement of the proposition.

The contributions made by the congregations, or by any individual members of same, may constitute a separate Loan Fund, or be added to the Conference Loan Fund, or to any other Loan Fund now in existence. If a separate Loan Fund is established by the congregation or individual, the donors or donor may have the privilege of naming such Loan Fund. If it is established by the congregation, the name of the congregation would be an appropriate one for the Loan Fund to bear. Or, the congregation might properly honor the name of some worthy brother or sister. The amount secured on Loan Fund Day, undirected by the donors, will be used to create Loan Funds in honor of our two retired Bishops, Joseph S. Key and A. W. Wilson.

After the message has been delivered, and the cause presented, and the people have made their contributions, the list of contributors, giving name and address of each, together with check covering all cash payments, is to be mailed to this office. Care should be taken to give the name and address of every contributor, as it is the desire of the Board to receipt each individual for the contribution made, thereby giving credit where it belongs. Subscriptions may be made payable in installments or all in one payment at a future date. This office will assume the responsibility of collection, and the duty of the pastor will have been discharged after preaching on the subject and giving his people a fair opportunity to make their contributions.

At the close of the thirty-third quadrennium of Church Extension history, during which time we have moved our home in hired homes, old residences, temporary quarters, all of which have been inadequate and inconvenient, we are moving into a first-class, up-to-date, modern, fireproof office building, a building the Church may well be proud of. The cost of this building has been provided for, and the gathering of the funds for the erection has not been child's play. Not one dollar of the cost has come from the receipts on Church Extension assessment, or from public collections in the congregations. The entire amount has been secured by personal solicitation on the part of the Corresponding Secretary.

That should be a glad day for the whole Church when, on May 7 we assemble to listen to the dedicatory address by Rev. Samuel A. Steel, D. D., of Columbia, South Carolina, following which the formal dedicatory services will be conducted by the Bishops. We feel sure the pastors will join with us in spirit in the dedication of this new Church Extension home by complying with the request of the Board of Church Extension to deliver a message on the subject of Church Extension, with due emphasis upon the Loan Fund feature, and by giving our people an opportunity to contribute to the increase of the Loan Fund Capital.

At the close of the last quadrennium, March 31, 1911, the Loan Fund Capital stood at $560,562.62. The General Conference made a call to increase it to $1,000,000. One-half of the quadrennium is gone, and we have reached $802,091.58, considerably more than one-half of the amount needed. The two remaining years must witness the addition of the balance to make up the $1,000,000, or $197,908.42. If the Church upon May 7, Loan Fund Day, will lay upon the altar the $200,000 called for, the task of gathering the balance will be very much lightened.

If for any reason any congregation cannot observe Loan Fund Day on May 7, they are requested to do so as soon thereafter as possible. It will also be well to give the Epworth Leagues and Sunday schools a chance. The amount contributed by the Sunday schools should be added to the Sunday School Loan Fund.

We are sending to every itinerant minister in the Church a pamphlet entitled "Church Extension Loan Funds," which gives the history of this Church Extension Loan Fund movement, describes the several kinds of Loan Funds, and goes somewhat into detail on the subject of Memorial and Annuity Loan Funds. It also contains illustrations and examples of the practical working of these funds. A booklet entitled "The Gospel of Church Extension," which sets forth the work of the Board in a more general sense and from a somewhat different angle, has also been sent. A card from any layman in the Church will bring to his door a copy of both of these publications, and other Church Extension literature as may be requested.

We are confident that the Board of Church Extension will have the co-operation of the preachers and laymen throughout our connection in the observance of Loan Fund Day.

WANTED.—By competent graduate, a position as Instructor of music in high school or college. Address Miss Lucile Bass, Midnight, Miss.

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

A BIRD'S-EYE VIEW OF THE CAMPUS OF EMORY UNIVERSITY, ATLANTA, GA.

The progress which has been made in establishing this institution is unparalleled in the history of education in the South. In less than two years its property holdings have come to amount to approximately $3,000,000; and a great campaign is under way in the section of the Church east of the Mississippi River to increase its resources. Scarcely a week passes that does not bring to it contributions, large and small, from various portions of the Church. Every Mississippi Methodist should claim the privilege of making a donation to aid the movement in the interest of Emory University which Rev. Robert Selby is now leading in the Magnolia State. Write Brother Selby concerning this great enterprise.

BEAUTIFUL FOR SITUATION.

The citizens of Atlanta have responded nobly to the call for a half-million dollars for Emory University, and one of the daily papers of that city says: "Emory University will be one of the great show places of Atlanta. Located on a magnificent campus of seventy-five acres in Druid Hills, which was chosen from all the tract as the most suitable site for the purpose, the University buildings will be constructed of concrete with a facing of white marble and will command a superb view of the surrounding country. Rising from the summit of an eminence in the center of the campus, the white buildings will stand against the sky line as Atlanta's everlasting monument to education, just as Atlanta's office buildings stand against the sky line as the city's monument to business enterprise and progress and prosperity. Under the direction of Henry Hornbostel, of New York, an architect both of buildings and grounds, who has laid out some of the great universities of the country, the campus and buildings of Emory will be treated together, as a whole, each corresponding and harmonizing with the other, the grounds setting off the buildings and the buildings beautifully adorning the grounds. Mr. Hornhostel, as consulting architect and builder, is associated with Arthur Tufts, of Atlanta. Work on the first building of the group is now in progress. It will house the Lamar School of Law, which is to be the Law Department of Emory, and the Candler School of Theology, which is the Theological Department of Emory. This building, like all the rest, will be a classic in architecture and will be equipped with every modern convenience for the students. A feature of the wing occupied by the law school will be a courtroom where law students will try cases before judge and jury, thus getting accustomed to actual courtroom work while their study of the law progresses. Taking a look into the near future, one sees a broad boulevard, which will probably be named "University Drive," that will sweep out Peachtree Road to Oglethorpe University, then to the east to Emory, on through Druid Hills and Decatur to Agnes Scott College, and thence through the parks and residence sections of the city. Visitors to Atlanta will be taken over this drive. Atlantians will make it their favorite drive. It will link together Atlanta's three great institutions of higher learning—the institutions that are destined to make Atlanta the educational center of the South."—Methodist News Bureau (Nashville).

SEASHORE DIVINITY SCHOOL.

The Eighth Session of the Seashore Divinity School will be held this year on the delightful Seashore Camp Ground, Biloxi, Miss., beginning at 8 p. m., Tuesday, June 27, and continuing till noon July 6.

The Program Committee is not yet ready with its final announcement, but we are assured that the speakers secured will be well able to maintain the splendid record of past sessions. There will be three great lectures daily for all, besides other attractions that may be scheduled for an hour in the afternoon. But the afternoon will generally be given to rest, association and recreation.

The four undergraduate classes will be provided for as usual, with one instructor from that examining committee of each Conference, and the examination will be given those who have studied the course before coming.

Provision will be made for the instruction of those persons intending to apply for admission on trial into the Annual Conferences.

The Bishops who are to preside at the next session of each of our four participating conferences will be invited guests of the school, and we hope to have them all present and sharing the work and fellowship.

It is also expected that two meetings which should mean much to this section of our Methodism will be held: one of the presiding elders, and the other of the Presidents of the colleges and schools of the four Conferences.

Our last session was delightful. Every lecturer captivated and inspired. Rev. O. W. Bradley, the brilliant young pastor at Tupelo, Miss., had this to say of it: "I am glad to have the pleasure of expressing myself in regard to what the Divinity School has meant to me. This is my third year in attendance, and I have always received untold blessings. I have always felt better fitted for my work after having attended the school. This session in particular has been very helpful to me. The social features have also been excellent, and I have been pressed closer to God, having caught a larger vision of truth. I shall go away with a greater zeal for the salvation of the lost." Many speak and write in like appreciation.

The Divinity School affords opportunities that no preacher of the four Conferences can afford to miss. Why not every presiding elder and pastor be present this year? Let us make this the greatest session the school has known.

Our laymen and charges should realize that the AIM of the School—"A Greater Man for a Greater Service"—is for their benefit, and they should see that their preachers are given the opportunity and means to attend. And none should forget the warning we fly: **"Rich and potent personality is not possible by cheap and shiftless methods."**

Hoping to greet you all on the Seashore Camp Ground during the coming session, June 27 to July 6, 1916, I am yours sincerely,

H. M. ELLIS, Pub. Agt.

LOAN FUND DAY.

By Bishop W. B. Murrah.

I have observed with deep interest the announcement that Sunday, May 7, has been designated as Loan Fund Day. This is eminently fitting and I trust that the day will be memorable in our history because of fruitful results.

The work of Church Extension has been so wisely directed by our General Board that it relates itself, in a way most vital and influential, to all of our interests.

Our new building will be dedicated on the day named, and it is to be hoped that the inspiration of that great occasion will be felt throughout our widely extended connection.

If our Loan Fund Capital could be largely increased it would stimulate every worthy cause, and put forward all of our church enterprises. Loan Fund Day will give opportunity for informing our people of the great and far-reaching work of our Board, and, if the day is properly observed, the resources for future beneficence will be largely augmented.

FAITHFULNESS NEVER UNREWARDED.

"Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil. You are working for eternity. If you can not see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty, and trust God to give the seed you sow 'a body as it hath pleased him.'"—Alexander Maclaren.

POSITION WANTED—A middle-aged lady of culture desires a position as matron in a church school, Methodist preferred; duties to begin with the fall term. Address Box 7, Minden, La.

EASTER POEM.

By Mrs. L. M. Lipscomb.

Another joyous Easter is here,
Bringing to all sweet comfort and cheer.
The earth which has slumbered in winter's embrace
Awakes and shows a smiling face;
Bedecked in robes so fair and bright,
Glowing in the warm sunlight.

Hark! the church bells all are ringing,
While glad voices join in singing,
"Christ the Lord is risen to-day,
Sons of men and angels say."
Let all the world this news proclaim
And praise the Savior's Holy name.

Hundreds of years have rolled away
Since that first glad Easter day,
But still the message sweet and clear
Drives away our doubt and fear.
Christ is risen. Oh, joyful thought
With what peace and comfort fraught!

Let us forget on this Easter day
That strife and bloodshed still hold sway;
May the thought of the risen Lord
Bring peace instead of gun and swords!
Let all lands his praises sing,
While in our hearts we crown him king.

Winona, Miss.

THE PROHIBITION OF THE LIQUOR TRAFFIC.

The warfare being so incessantly waged against the manufacture and sale of alcoholic drinks, encircling the globe as it now does, is from an ethical standpoint probably the greatest movement of modern times. The men so unselfishly engaged in the promotion of this worthy cause have already accomplished wonders, and national prohibition in the United States now seems certain to come within a few years. However, the growth of this great social reform is like that of all others, in that it has been gradual rather than phenomenal. There have been martyrs to the cause like the late Senator E. W. Carmack; but no man has ever, or will ever, lose his life in behalf of this or any other movement that tends to uplift humanity in vain. Senator Carmack was assassinated, many think, by agents of the liquor forces; but to-day Tennessee is numbered among the "dry" States and Ex-Governor Patterson has seen the error of his way, and has become one of the strongest advocates of prohibition in the country. Had he lived, Carmack would have accomplished much, but martyrdom may do for a cause what nothing else can. As one of the temperance speakers has expressed it, the liquor dealers now have their backs to the wall and are fighting for life itself. No wonder they fight national prohibition, for it would deprive them of an easy way to get hold of money which others have earned by hard toil. Of course, when prohibition becomes universal in this country the habitual drinker will suffer for a while, because he can not attempt to satisfy his unnatural and insatiable thirst; but his wife and children will not suffer for the necessities of life and because of the shame which his conduct has heaped upon them. It is better for one person in a family to suffer than for all the members of it to suffer.

Those who have been in the habit of drinking liquor will not suffer any more, if as much, when deprived of it, as have those other unfortunate people who have been in the habit of taking drugs regularly which can not now be obtained without presenting a doctor's prescription to the druggist. The law against the sale of habit-forming drugs is incomplete if it is not aided by the passage of a similar law respecting the sale and use of alcoholic beverages. States can become wet or dry when they please, but to obtain national prohibition it will be necessary to amend the Federal Constitution, and it is so difficult to secure an amendment to that Constitution that if it is once obtained it is never likely to be repealed. The liquor forces are fighting the prohibition movement with money, and they have a large quantity of this at their disposal. That is a powerful weapon in a civilized land, though not the most powerful. The temperance organizations are fighting for the cause which they believe to be right, by educating the people through the schools, by the use of that portion of the press not bribed by the gold of the liquor people, and from the pulpit and lecture platform, thus making them to know the ruin which must always follow the use of alcohol. Education is a most powerful weapon in the hands of a free people. Money can turn aside its thrusts for a short time only.

ROBERT EDWIN MEEK.

New Orleans, La.

REV. ROBERT SELBY,
Of Brookhaven, Miss., Commissioner for Emory University.

EASTER COLLECTION FOR THE LOUISIANA ORPHANAGE.

We again call the attention of the Methodists in Louisiana to the needs of our Orphanage at Ruston, and to the obligation which rests upon our churches and Sunday schools to take collections for this cause on Easter Sunday. We sincerely hope that every Methodist in the State will make a donation next Sunday. Certainly no pastor or Sunday school superintendent will fail to emphasize the importance of this matter, and give the people an opportunity to contribute to the support of this great work. By a united effort on the part of all, the funds that we now need can be secured. The continuance of our labor for the fatherless and motheless is absolutely dependent on the success of this collection. Faithfully,

ROBT. W. VAUGHAN, Supt.

Ruston, La.

CHURCH EXTENSION FUNDS.

By Bishop Collins Denny.

One of the greatest movements in the Church within our lifetime has been the organization and the work of the Board of Church Extension. We did not begin this work too soon. It is surprising that we did not begin it sooner, because the day has long since passed when we could do our work effectively without church buildings. This is a matter that ought to interest every member of the Church. Even a little help from each one will bring surprising results. It is cheering to think that each of us will have some part in all the success that will attend the work of the Church in every one of the buildings into which our gifts may go. We shall have an interest in every conversion that shall take place in each of these churches, and indeed in all other good work done in the Church. Only eternity can reveal how much our gifts to this cause will mean.

Very earnestly I hope that each of our people and preachers will give hearty co-operation to the effort to increase the funds to be placed at the disposal of the Board of Church Extension.

THE SALOON IS AN ECONOMIC CURSE.

The annual drink bill of the United States is $2,500,000,000. The Panama Canal cost $100,000,000. We spend annually for education $750,000,000. Our entire cotton crop annually, on the average, is $700,000,000. Our entire wheat crop annually, on the average, is $875,000,000. Compare these figures and see how enormous is the drain of the liquor traffic upon all constructive enterprises.

By the most conservative estimate, sixty-two out of every 100 persons who have been reduced to poverty were brought to their condition by drink. By the same kind of estimate, fifty out of every one hundred criminals were made criminals by liquor. The truth is that the percentage is more nearly eighty than fifty. The judge of one of Chicago's city courts says: "Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the county jails, a great portion of the Joliet State Prison, the long murder trials, the coroner's office, the morgue, the poorhouse, the madhouse go anywhere you please, and you will find almost invariably that whiskey is the root of the evil."—Epworth Era.

BY WAY OF SUGGESTION.

We take the following from a late issue of The Baptist Record (Jackson, Miss.):

"Editor Graham, of the Christian Index (Atlanta, Ga.), told the Georgia State Convention that the combined forces of the missionaries, evangelists and pastors whose salaries have been supplemented by the Board had sent in during the year less than ten subscribers to The Index. He told them, further, 'that by actual measurement, more than 8000 lineal column inches of space' were given to the objects within the State fostered by the Board. This space at a very conservative estimate was worth $1000."

This statement is well worth meditating upon. The principle involved is not by any means limited to The Christian Index, or the State of Georgia, or to the Baptist Church. We haven't a particle of doubt that Church papers render more gratuitous service than almost any other agency in the land. If the value of the space they devote to the various boards and interests of the Church and Kingdom were figured up at advertising rates, it would, we dare say, in almost every instance be an eye-opener to many people; and, in addition to this, every line of type set up costs money. Yet the majority of such organs are given no financial assistance by the Church, but are merely started and told to "sink or swim, live or die," as best they can.

Our Church papers are always glad to open their columns to any good cause to a reasonable extent, but it is not pleasant to be complained of because they cannot submit to an exhorbitant free employment of their pages by some special organization, institution, or movement. And sometimes those who make the most demands upon Conference organs and find the most fault with them for not acceding to all their wishes are those who are thoroughly organized to circulate other periodicals and who never lift a hand to help along the paper that they seek most to use.

We hope that some day the constituencies that they serve will have a higher appreciation of the regular weekly journals of the Church and give them a better support.

GOSPEL Singer and Evangelistic Chorus Director, open for engagement after May 1st. Write or wire Jack Brokaw, Nielsen Hotel, Bunkie, La.

Secular News

By R. E. Neely

There are over [illegible] Indians in the United States.

The British income tax has been increased by 5 per cent.

In the world there are at least five libraries which contain over a million volumes.

In Cuba new stamps are to be issued bearing the pictures of the most prominent political leaders of the Island.

It is stated that the city of Philadelphia is planning to spend ten million dollars in improving its facilities as a port.

In the place of absinthe, France gives her soldiers hot sweet milk before they enter a battle, and this is found to stimulate them greatly.

King George of England recently gave [illegible] pounds or about $[illegible], to the British Government as an expression of personal self-denial.

An order for [illegible] pounds of United States tobacco was recently filed for delivery to European Governments, principally France and Italy.

Last year, according to reports that were issued by the United States Revenue Department 2,351 illegal distilleries were seized by the Federal authorities.

Scientific investigation shows that the human foot is larger, broader, and stronger than the foot of any other animal in proportion to the size of the whole body.

The statue of Florence Nightingale, which was unveiled in London last year, was the first monument ever erected in that city in honor of a woman not of royal blood.

During March of the present year 2,160,072 bushels of wheat, [illegible] bushels of corn, 29,350 bushels of oats, and 3570 bushels of barley were exported from New Orleans to Europ[illegible] ports.

It has been officially learned by the United States Government that Felix Diaz has landed in Mexico and that he is at the head of a considerable force in South Mexico, having received aid through Guatemala.

An armored battleplane has been made in Boston, Mass., for the Allies which is twice the size of an ordinary biplane. This newly designed engine of war, which has two gun turrets and a torpedo body, is propelled by a 140 horse-power engine.

The national anthem of Italy is called the "Hymn of Mameli," and was composed by a young Italian lad named Goffredo Mameli two years before his death, which took place at the early age of 22 from the effects of a wound received in battle.

Within the last year or so marksmanship in our navy has improved 50 per cent. This is quite encouraging, as it plainly shows what our "Jackies" can do. Our navy has always given a good account of itself, and we do not doubt that it will continue to do so.

The Mormon Church is divided into two denominations, but they differ very little in what they believe, both being champions of polygamy. They are known as "The Church of Jesus Christ of the Latter-Day Saints," and the "Reorganized Church of Latter-Day Saints."

The New York Tribune, which is one of the greatest newspapers in the country, has excluded all liquor advertisements from its columns. The fact that this great paper deemed it wise to take such a step shows how strong the prohibition sentiment is becoming in the Nation.

The farm and cabin where Abraham Lincoln was born were recently presented to the United States Government, together with an endowment fund of $50,000 invested in Louisville (Ky.) bonds, and it is probable that the gift will be accepted by Congress on behalf of the Nation.

The Legislature of Mississippi has authorized Gov. Bilbo to appoint a Board of Pardons. This Board will be composed of five citizens and will partly relieve the [illegible] of examining applications for pardon and of the responsibility attached to the granting or denying of these requests.

Dr. Charles Hillman Brough, an evangelistic pilgrim and an honor graduate of Mississippi College, at Clinton, has established Gipsy Trail Academy. Dr. Brough is evidently a credit both to the Magnolia State and to his Alma Mater. It is not unusual, however, for Mississippi to be the [illegible] prominent preachers in other States.

The construction of St. Paul's Cathedral in London required 35 years. [illegible] are very necessary, but they are not the thing of chief importance. The early saints were far more faithful and devout than many of us are and they often communed with God in caves and other secret places in the earth with great fervor.

Before Cuba became an American possession the people were noted for their temperance, but since the control of the island fell to our hands the habit of drinking has become prevalent among the [illegible] composing the population and how to combat this evil is one of the most difficult problems which the Cubans will have to solve.

In great Britain and Ireland manufacturers of matches have decided to suspend sale and deliveries on account of the Government's tax upon matches, which went into effect on Wednesday, April 5, and which they claim makes the fixing of prices impracticable. Matches are sold by the box, but the Government taxes them so much per thousand.

The German Field Marshal, von Hindenburg, recently celebrated the fiftieth anniversary of his military career. The Kaiser gave him a portrait of himself which evidently his Majesty considers no small honor to bestow upon a subject however great he may be. He was eulogized in addresses by several members of the Reichstag, and throughout the Empire news agencies published accounts of his extraordinary career.

RELIGIOUS CONTROVERSY.

(This utterance of The Presbyterian Standard is well worth reading and thinking about. An editor who can sit on the tripod in such days as these and so write as to be really neither an earnest advocate nor opponent of anything definite is a remarkable development of the race. Yet there are some who come pretty near doing this.—Editor of the Advocate.)

Is doctrinal controversy an evil? If so, certainly not an unmixed evil. There is a certain pale, delicate, lavender-scented piety in our day which deprecates all strife among Christians, and pleads for such avoiding of dogmatism, and such mutual concessions as will insure unbroken peace among all who claim to worship the same God. Exponents of this type of piety are never so happy as when they can bring together on the same platform Trinitarian, Unitarian and Jew. They need to ponder the significance of the words: "The Son of Man came not to send peace but a sword." It is not by peace but by warfare, persistent and uncompromising, that the victories of the cross are to be won. Christ was born into this world that He might "bear witness unto the truth." He was a martyr to this witness-bearing. The Christian who has no convictions that he is willing to fight for is following the Master at a long distance, if at all. And if he is willing to fight for his convictions, he will find occasion. Peace at any price is even worse in religion than it is in politics. Christianity can accomplish its mission only by proclaiming the truth, and that not in any subdued, timid, apologetic tone, but in a tone of uncompromising hostility to all error. It is sure to incur the charge of bigotry, of intolerance, or narrowness. Better this than to shun the charge of paring down the truth, or by tactily agreeing to live on friendly terms with all forms of error.

BISHOP NEELY'S LATE BOOK.

By Bishop E. E. Hoss

When I got to San Francisco I went to the Methodist Book Concern and purchased Bishop Neely's "American Methodism," having been told that it also was a discussion of the question of union. Well, all I care to say about it now that I have gone through it, or gone over it, is that, to quote the language of the street, "It is the limit." In my time I have spent many thousand dollars in the purchase of books and have often made good bargains. But if I have ever before squandered a dollar and a half of good money so recklessly as that which went for this volume, I cannot now recall it. The gentlest criticism that can be passed upon it is to say that it is narrow, partisan, and should be entitled "Hark! From the Tombs." The good bishop has survived public opinion, but is not aware of the fact. If he had set out with the express purpose of trying to defeat any kind of closer union between the two great Methodisms of this country, he could not have contrived a more effective method than that which he has used. Such a sustained perversion and distortion of the facts of history I have not met with in all my reading. Dr. Charles Elliott's "The Great Secession" is fair and candid when compared with it. It was my intention to reply to it in detail, but I am getting old, and the doctors tell me that I must not unnecessarily excite myself. Some day, however, when I am thoroughly rested, I may venture to waste a good morning in pointing out the egregious blunders that Bishop Neely is seeking to pass off upon the world as sober truth. All that I choose to add now is, that if he has any considerable following in his Church, then it is good-by to union.

NOTICE.

Anyone desiring a personal worker, soloist, and chorus leader for evangelistic services, please write Geo. Avery, Jr., 416 Elmer St., Biloxi, Miss. For references write Rev. J. R. Jones, Gulfport, Miss., or Rev. J. L. Sells, Wiggins, Miss.

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The Home Circle

QUEER ARITHMETIC.

I've found a queer arithmetic.
When mother brings a treat,
If I divide my part with Bob
It tastes ten times as sweet.
And once when Brother Bob was ill
They gave me ice cream twice;
Though I had all and he had none,
It wasn't half as nice.
—Alice M. Watts.

CLEAN HANDS.

Mother's checked kitchen apron reached from Phoebe's chin to her toes, and she stood on a wooden stool as she washed the dishes. But even though she was such a little girl, her hands worked so quickly in the warm suds, and the dishes were so clean as she placed them in the rinsing pan that any one would have said, "Ah, this is not the first time that Phoebe has washed dishes for her mother. She has learned how by doing it very often." And as Phoebe worked she sang so merrily that any one would say: "Phoebe likes to help her mother, even though the work is dish-washing."

While she was still singing, the door opened and Mabel peeped in. Mabel was Aunt Mabel's little daughter and Phoebe's cousin.

"Oh, how can you sing when you wash that greasy pan? Ugh, the thought of how your hands feel makes me creep," and Mabel looked at her own pretty hands. "I will not wash dishes."

"But to-day is Saturday, and Nora cannot do more than the baking. It is mother's busy day, and she needs help." Phoebe polished till the pan shone.

"Well, I wouldn't do it," Mabel cried, and ran away.

When the dishes were all put away on the pantry shelf, the small hands did look a little red, but do you think Phoebe cared for that when mother called, "Thank you, Phoebe dear; you have made the whole morning easier?" She did not take the checked apron off, for she knew that mother was hurrying to find time to polish the silver. It was a slow, tedious task, but mother had said to Nora, "I must try to do it."

Phoebe knew why. Uncle Matthew was coming to spend a whole week with mother. Uncle Matthew was the brother mother loved so dearly and had not seen since he went away to a far country to be a missionary. Phoebe was such a tiny little girl that she could not remember the day at all, but mother often told her the story.

In a short time the silver knives and forks and spoons were spread on the kitchen table, and how they began to shine! First, a dab of powder on the soft chamois cloth, then round and round went Phoebe's fingers; not a dark stain escaped her notice.

Suddenly the door opened. "Look at your hands. They're as black as a piece of coal." Mabel had come in. As she spoke she rolled her own dimpled hands in her white apron.

"It'll all come off," laughed Phoebe.

"Well, I wouldn't do that for any one. I thought you'd be ready to come out to play by this time."

It did take a good deal of scouring to take the stains away from the fingers when the bright silver was laid away in its place, but do you think Phoebe cared after she heard mother say to Nora, "See what the child has done! She is a little treasure!"

The clock on the kitchen mantel warned Nora that dinner time was coming, and she cried, "What shall I do? The vegetables are not ready. The baking and the extra work have made me late."

"I'll peel the potatoes, Nora. Let me." It was little Phoebe who spoke.

"You, child! They'll stain your hands again."

"Oh, the stain will all come off." Soon Phoebe was seated on the low kitchen stool, with a pan in her lap almost as big as herself, peeling potatoes, so that father's dinner should be ready on time.

Again Mabel popped her head through the kitchen doorway. "Well, you're the queerest girl!" she called.

"Queer girl, indeed!" snorted Nora. "Never a wee bit of help have ye given your mother and she as busy as Phoebe's. Ye ought to be full of shame when you look at your lazy, white hands."

Uncle Matthew came, and Phoebe soon found him to be as dear an uncle as mother had said. He had the strangest way of looking at one. Phoebe said to herself, "I believe he can almost see what I think." Of course this was not quite true, but certainly Uncle Matthew was very wise. He was so wise that it was not long before he understood just why Phoebe's mother was so gay and happy and rested, and why Mabel's mother sometimes seemed almost too tired to smile.

Both little cousins wondered when, the day before he went away, he caught their small hands in his big one; side by side they rested: Mabel's soft, dimpled, white ones, and Phoebe's roughened and red, with here and there a stain. Slowly he said:

"Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through."

"It's a big mistake to think that loving work makes them ugly, my dears!"

The next day, when Uncle Matthew kissed Phoebe good-by, he pinned a beautiful gold and pearl pin under her chin as he whispered, "A badge of honor for the little maiden whose hands and heart are pure and clean and good and beautiful, because they are ready to give loving service."—The Canadian Baptist.

WHEN HE WAS THANKFUL.

"I can't think what you can find to sing about," said a blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird; "I can sing as well as any one when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the garden, and where I am to get my breakfast from I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some food, if I were you," said the blackbird.

"I've never gone without yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."—Jewels.

THE CHURCH'S GREATEST NEED.

By E. B. Partin, M. D.

The Church's greatest need is not an educated ministry, although an educated ministry has its place of importance. It is not the need of young men in the pulpit, although young manhood, consecrated to the service of God, also has its place of importance. Neither is it the popular preacher who is a "good mixer" with the people; a preacher may mix so much with the people that he will become, like them, worldly-minded, and so lose his power to do them good. "Like people, like priest."

The greatest need of the Church to-day is an endowment of power from on high (Luke 24:49)—the power to preach the gospel with the Holy Ghost sent down from heaven. This was the source of strength and success for which the apostles and disciples had to wait at Jerusalem, according to the instruction of the great Head of the Church. And it was absolutely necessary for them to obey this injunction before undertaking the great work to which the Lord had called them. Nothing else but this supernatural endowment, which was not of earth or of an earthly nature, but which came down from heaven, as the fulfillment of the promise of the Father, and in answer to united prayer, could qualify them and make them sufficient for the great work which the Master had left for them to do. It was a great undertaking, the setting up of the kingdom of Christ here in the world, but they had a great God to help them. One who could [illegible] in heaven and in earth. This was the secret of their wonderful and glorious success. And [illegible] source of strength and prosperity [illegible] greatest need of the Church on the [illegible] and enlightenment upon it was when Christ [illegible] up his kingdom here in the world. "Go teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things that ever I have commanded you, and lo! I am with you always, even unto the end of the world." (Matt. 28:19-20.)

"Oh God! our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

Chunky, Miss.

ANOTHER POINT OF VIEW.

Dear Dr. Meek: I have before me the Advocate of April 6. I see a letter from Brother James H. Felts of the North Mississippi Conference in which he quotes a letter from a member of the Class of the Second Year, who has completed five of the six books required by the Course of Study. In order to complete these books the brother had to pass forty-three examinations and read over two thousand pages of Bible history, theology, sermons, etc. The work was accomplished in one month. Now if I rightly understand the purpose of the Course of Study, and the aim of the Correspondence School, then the brother in question has defeated both; and Brother Felts by commending him and setting him before his classmates as an example is also doing an injury to him and any others who may be influenced to follow his example. I am a member of the Class of the Third Year of the Louisiana Conference, and, having finished the Second Year's work last November, I am thoroughly familiar with the Course and the studies required. I do not understand how any one could derive much benefit or profit from that amount of work in twenty-six days. If the work can be properly accomplished in one month, why is it called a "Year" Course?

I enrolled in the Correspondence School the first of this Conference year and I have completed three of the six books. I will finish one other before the summer revivals begin and this fall I will take up the other two. In this way, I have some time all along through the year that I can devote to my other work, and at the close of the year I have finished the entire course and have been greatly benefited. I usually study in the morning and take care of my other work in the afternoon. I would be glad to hear from Brother Felts or any one else on the subject, and if I have the wrong idea I shall be glad to be enlightened.

T. L. BRYSON, P. C.

Evangeline Mission, La. Conf.

PUTTING ON IMMORTALITY.

The Apostle Paul uses a significant phrase when he says, "Our citizenship is in heaven." We belong to a larger city than the town or village where we do our work and have our residence. We are citizens of the heavenly Jerusalem. We belong to a greater republic even than America. We are citizens of the republic of God. The perfect social order of which we dream, with its justice and brotherhood, is not [illegible] realized, but now it is our part to make it real so far as possible in our own lives. Men who have lived in this spirit of immortality [illegible] in their own experience the prayer our Lord Himself taught us, that God's will may be done on earth, as it is done in heaven.—Zion's Herald.

WANTED.—By college student (young lady), position as companion or governess. Can furnish references. Address Miss Susie Wood, care I. I. and C., Columbus, Miss.

Christian Advocate.

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Editorial

OUR HONOR ROLL.

This roll is to be made up of charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.
2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams pastor.
3. Kossuth Circuit, North Miss., Rev. D. R. McDougal, pastor.
4. Oak Grove Circuit, Louisiana Conference, Rev. W. T. Woodward, pastor.
5. Shuqualak Circuit, North Miss. Conf., Rev. A. S. Raper, pastor.
6. Flora Ct., Mississippi Conference, Rev. M. F. Adams, pastor.
7. Trenton Ct., Mississippi Conf., Rev. T. B. Winstead, pastor.
8. Brooksville Ct., North Miss. Conf., Rev. J. J. Baird, pastor.
9. Sumrall, Mississippi Conference, Rev. J. C. Chambers, pastor.

A UNIQUE CIRCULAR LETTER.

The General Conference of the Methodist Episcopal Church will meet at Saratoga, New York, early in May. During the past year, while the election of delegates was in progress, a good deal was said in the Northern Methodist press about political methods being invoked by some persons in their efforts to secure seats in this great legislative assembly. This led us some time ago, while stating that we scarcely dared to advocate the introduction of politics into the Church, to declare that it is to be regretted that there is not some legitimate way to ascertain definitely beforehand how the men likely to be sent to a General Conference stand with reference to the leading issues that are before the Church, thus opening the way for the real sentiment of the membership of a denomination to express itself in the enactment of its legislation. Noting our comment upon this need of more of the representative principle in our Church affairs, our esteemed friend, Rev. M. L. Burton, a prominent member of the Mississippi Conference, sent us the following circular letter which he had had in hand for some years (we have, of course, eliminated the name of the colored brother who wrote it):

"Letter to the Lay Delegates of the M. E. Church.

"———, December 21, 1903.

"Dear Brother or Sister: On Friday, January 15, 1904, the Lay Conference meets in Hattiesburg, Miss., the site of the Annual Conference, to elect two laymen to the General Conference, which will be held at Los Angeles, Calif., next May, 1904. I am a candidate to go to said Conference. I have been a member of the M. E. Church for 25 years, and have held all the offices of the Church in the gift of my circuit for 25 years. I refer you to my present presiding elder, Rev. A. ———, or to any of his predecessors in office; also to Rev. J. H. ———, my pastor, or to any of my former pastors, as to my loyalty to the Church.

"I am a farmer. I own 940 acres of land, and raised 1,000 bales of cotton this year. If elected I will do all in my power to secure the election of a Negro Bishop in the next General Conference.

"I have been reading the Southwestern Christian Advocate for 20 years and am a lover of my Church and race. Yours, ———."

"P. S. I hope to secure your vote."

What do you think of this communication? It is easy to laugh at it and reprobate it as smacking of the nature of secular politics, but is not its candor and straightforwardness somewhat refreshing? We do not recommend it as a model for others to imitate, but the fact that the writer was open in his methods and was obviously willing for his fellow Church members to know how he stood on what he conceived to be the most important issue likely to come up is somewhat suggestive. We rather think that his course was preferable to that of the man who keeps quiet on all the leading issues before the Church of which he is a member until he takes his seat in a General Conference and then proceeds to act entirely for himself, caring little or nothing for the views of those whom he is supposed to represent. If, for instance, a member of an Annual Conference is for the retention of the time limit, is opposed to union with another Church, is against the uprooting of Southern Methodism in mission fields in which we have been establishing it for decades, and believes in specifically warning the people against dancing, card-playing, theater-going, and other prevailing evils, or if he is on the other side of all these questions, why should he have to vote in the dark and perhaps by his ballot send as representatives to the great legislative assembly of his denomination persons who would misrepresent him in almost every respect? Ought there not to be some UNOBJECTIONABLE way to set the representative principle to working to a greater extent in the Church? Who can suggest such a plan?

In our opinion, no man ought to want to represent constituents in either the State or Church with a majority of whom he is out of accord in his views—unless he is at least willing to subordinate his will to theirs when he knows what their sentiment is; and, even in that event, he would scarcely be capacitated to render them the best form of service. It seems to us that in a religious organization, if nowhere else, brethren ought to be perfectly frank and honest with one another, having no concealments whatever about what they conceive to be for the best interests of Zion and of the Kingdom. There should be no place for "pussy-footing" in the Church of God, with selfish or sinister ends in view.

THE SOCIOLOGICAL CONGRESS.

The Southern Sociological Congress which was held in New Orleans last week was largely attended and awakened considerable interest among the people of the Crescent City. The body met in several sections and many addresses were delivered by men of distinction. Some of the utterances made were, we think, wholesome and calculated to do good; while others were, in our opinion, unwise and misleading. Particularly do we object to the scheme which this, and most other like organizations, seem to have of laying hold of the Christian Church as an agency through which to effect purely secular reforms. This is a tendency which we are convinced the disciples of Jesus should vigorously resist.

The Conference for Education and Industry, which meets annually in connection with the Sociological Congress, is in session here at this writing. Much of the time yesterday was devoted to the consideration of the needs of the country church.

EASTER SUNDAY AND THE LOUISIANA ORPHANAGE.

Let all our Sunday schools and churches remember that they are expected on the next Sabbath, which is Easter Sunday, to take an offering for the Louisiana Orphanage at Ruston. The Annual Conference has ordered that this be done, and it is a matter of much importance that its instructions in this respect be carried out by every congregation in the State. The Orphanage now has no assessment levied in its behalf and is chiefly dependent for its financial income upon the offerings made on Easter Sunday and Thanksgiving Day. So, by every token, it behooves us to do something creditable next Sunday for this splendid institution, which is serving the Methodism of Louisiana so efficiently. Let all the money secured be forwarded at once to Rev. R. W. Vaughan, Ruston, La.

A MATTER OF MUCH IMPORTANCE.

In spite of our repeated statements, that the forms for the first half of our paper are closed on Saturday, and those for the second half on Tuesday at noon, and that we must give our time Tuesday morning to making corrections of copy already in type and the setting up of brief "personals," we are still deluged with matter which reaches us on Tuesday, accompanied with the urgent request, "Please get this in this week's paper." We should like to oblige you, brethren, but it is impossible. We can not incur the expense of delaying a whole office force to get in belated articles. A weekly paper is nearly a whole week in the process of being made, and when matter has been selected and put in type, it can not be discarded for other matter, and the work of getting the paper out held up until it is set up and made ready for publication. Why not send your copy in on time? In most cases, doubtless, this could be done.

WORTH NOTING.

Dr. H. A. Boaz, President of the Polytechnic College at Fort Worth, Texas, who is at present doing some postgraduate work at Columbia University (New York), had a very interesting communication in the Texas Christian Advocate last week that closed with the following statement, which is well worth noting:

"The more I see of the situation in the East the more earnest I am in the conviction that we must build our own great schools in the South to preserve our own ideals and maintain the faith handed down to us by the fathers. We are hearing daily doctrines that stir the hearts of orthodox Texans. But Whaling and I are immune. Our heads are too thick, or we are too old, to be infected."

DR. J. A. PARKER DEAD.

Just as we are about to close our forms (on Tuesday), we are in receipt of the following telegram from Rev. William Schuhle, of Lafayette, La.: "Rev. J. A. Parker died last night. Burial in Lafayette to-day."

This announcement will touch with sadness many hearts in Louisiana. Dr. Parker became a member of the Louisiana Conference in 1876 and was one of its best known ministers. He was a man of studious habits, scholarly acquirements, and of far more than ordinary preaching ability. He lived close to the Master and wrought faithfully to extend his kingdom. He was on the honor roll of the Conference and had been in declining health for several months; so his death was not unexpected. We extend sympathy to the bereaved and pray that the Heavenly Father may comfort and sustain them. We hope that some one in a position to do so will furnish the Advocate with a fitting memoir of the deceased at an early date.

PERSONAL AND OTHER NOTES.

Rev. J. G. Johnson, of Black Hawk, Miss., has lately returned from Oklahoma, where he went to assist in a revival meeting.

From Bogue Chitto, Miss., Rev. Waldo W. Moore sends us a club of 10 subscriptions, for which we make grateful acknowledgment to him. He says that his charge must go on the Honor Roll.

Dr. R. E. Blackwell, President of Randolph-Macon College, at Ashland, Virginia, favored our office with a call last Monday.

Dr. I. W. Cooper is winning golden opinions as a presiding elder. A remarkably versatile man is this distinguished College President.

The Commencement sermon of the Mississippi Industrial Institute and College, at Columbus, Miss., will this year be preached by Bishop James Atkins.

In a personal note to the Editor, Mrs. John M. Allen, of Tupelo, Miss., says: "We are all in love with Brother and Sister Bradley. Brother Bradley is doing a fine work."

At this writing Dr. A. F. Watkins, President of Millsaps College, in the Crescent City. He is taking a leading part in the Southern Conference for Education and Industry.

The Editor was out of the city from Thursday of last week to Monday morning. This will explain why some of his correspondence and other work has not been attended to more promptly.

Writing on April 11, Rev. L. P. Wasson, of West Point, Miss., says: "Everything goes well with us here. I go to-morrow to assist Rev. W. M. Campbell, of Shelby, Miss., in a few days' meeting."

Rev. George D. Purcell sends us the following notice: "Those desiring my services in revival meetings may address me at Plain Dealing, La. I shall be glad to make engagements for July and August."

A new volume of the Annual Conference Minutes is out in the usual form of that useful publication. Every pastor should have a copy. The price is 50 cents, net. Order of Smith & Lamar, Nashville, Tenn., or Dallas, Texas.

Dr. John M. Moore, Secretary of the Board of Missions for the Home Field, attended the recent Sociological Congress and Educational Conference in New Orleans. He brightened our sanctum with his presence for a brief season last Tuesday.

Dr. A. C. Millar, the accomplished Editor of The Arkansas Methodist, was in New Orleans last week to attend the Sociological Congress. He called at the Advocate office, but, much to his regret, the Editor was out and missed seeing him.

The New Orleans District Conference will convene at Bogalusa on Tuesday night, April 25, and will continue through Wednesday, and close Wednesday night. We are pleased to learn that the indications point to a large attendance and a good conference.

How about the Conference collections? This is a good time of the year to push them. The pastor who secures a good share of these assessments in the spring is certain to find it much easier to carry a clean balance sheet to the Annual Conference in the fall.

A program of the Vinita (Oklahoma) District Conference is on our table. Rev. J. W. Rogers, the stirring young presiding elder of that developing district, seems to have an admirable grasp of the work of the Church. The date of this gathering is April 26-30.

Writing under date of April 18, Bishop W. A. Candler says: "I received $500 from a young physician from Emory University last Thursday, and another subscription of $500 yesterday. The people are responding all along the line." This is, indeed, good news.

From the Texas Christian Advocate of April 13 we learn that Rev. B. T. Crews and Mrs. Crews have lately visited their son, Mr. L. E. Crews, of Dallas, Texas. Brother Crews is stated to have been much impressed with the buildings and work of Southern Methodist University.

Rev. J. C. Chambers, our pastor at Sumrall, Miss., has our thanks for a club of 8 subscriptions, forwarded on April 15, three of them being new. This places Sumrall on our Honor Roll. Brother Chambers, as is usual with him, is doing an excellent work in his present field.

Mr. and Mrs. J. R. Abels, of Ponchatoula, La., were visitors to New Orleans one day last week. Brother Abels did us the kindness to call at the Advocate office and bring with him several subscriptions. The Louisiana Conference has no worthier layman than Brother Abels.

The Mendenhall charge, Mississippi Conference, is having a good year under the leadership of its highly esteemed pastor, Rev. W. B. Waldrop. Brother Waldrop's letter brought us a club of 15 subscriptions, some of them new. We appreciate this good work in behalf of the Advocate.

In a letter bearing date of April 14, Rev. R. H. B. Gladney, Sunday School Field Secretary of the North Mississippi Conference, says: "For the next two weeks I will be in the Winona District, after which time I will swing around to the several district conferences." Brother Gladney is an industrious worker.

Rev. W. O. White, pastor of the Iuka (Miss.) Circuit, sends us a club of 6 subscribers, and appends in his business letter the following note: "I am delighted with the work of the ministry. This is a pleasant charge to serve. The people are big-hearted and loyal to their pastor, and stand for high Christian living."

We are informed that our congregation at Greenwood, Miss., are much pleased with their new pastor, Rev. J. A. Hall, who is stated to have made a fine impression upon the entire citizenship of that progressive Delta city. Brother Hall is reported to be preaching to large audiences both in the morning and evening.

We have learned with much sorrow that Dr. H. G. Henderson, our popular pastor at Holly Springs, Miss., has been stricken with what is feared to be a stroke of paralysis, and that he is at this time confined to his bed. Let the brethren remember him and his loved ones at the throne of grace in this anxious hour.

Under date of April 13, Rev. W. T. Woodward, of Oak Grove, La., writes as follows: "Our church at Forest was finished yesterday." This congregation desires to secure some pews for their new house of worship at once. Any church having seats that it would like to dispose of would do well to write Brother Woodward.

Under date of April 10, Rev. A. C. McCorkle, of Tunica, Miss., wrote us as follows: "We had Bishop Atkins with us last Sunday. He dedicated two churches for us. We had a great time. We also had our second quarterly meeting. My people are ahead with me in the matter of salary. Our work generally is progressing well."

Rev. C. A. Northington, our efficient pastor on the New Albany (Miss.) Circuit, is making gratifying progress with his work. His charge has paid all the Conference assessments except those for Church Extension, Education, and the Conference Claimants. This is a strikingly good record for a pastorate composed of rural churches.

Prof. Dabney Lipscomb, the Lay Leader of the Columbus (Miss.) District, has issued an earnest call to his associate workers in that field to bestir themselves to increased activity. Prof. Lipscomb is an instructor in the Mississippi Industrial Institute and College, and is a recognized force among the educators of that commonwealth.

We have in hand a program of the Greenville (Miss.) District Conference which will convene at Benoit, Miss., on May 1 and continue through May 3. The accomplished presiding elder, Rev. H. S. Spragins, obviously knows how to plan for such a meeting. He is in his fourth year and has made a great record as the leader of our Methodist forces in the Mississippi Delta.

Through the courtesy of Rev. J. S. Purcell, President of the Mississippi Conference Training School at Montrose, Miss., we have received an invitation to the Commencement exercises of that institution, which will be held April 28 to May 1. The Commencement sermon and baccalaureate address will be delivered by Dr. I. W. Cooper. The graduating class of this school this year numbers nineteen.

Rev. A. H. Williams, of Strongs, Miss., calls our attention to the fact that in his communication which appeared in the Advocate last week there was a typographical error, in which the word "solicitation" was substituted for the word "solicitude." We regret this error, for which Prother Williams was in no wise to blame, except that his handwriting is sometimes difficult for a lynotypist to read.

Our Church at Tchula, Miss., is enjoying a good degree of prosperity under the capable leadership of its present pastor, Rev. C. P. Moss. This is the first year that this church has been a station appointment, and the preacher's salary has been met monthly, and there is at present a balance of $160 in the treasury. The parsonage which this active flock has lately erected is a beautiful bungalow that reflects much credit upon the town.

Rev. H. R. McKee, of Rose Hill, Miss., states that in condensing his notice of the district conference of which he is to be the host, last week, we did not make it clear that he desires each pastor to ascertain who will attend the district conference, and how many will come in their own conveyances through the country and how many by rail. He wants definite information, that he may be able to make all needed preparation. Let the brethren write Brother McKee.

Last Sunday's Bulletin of our First Church at Baton Rouge, La., of which Rev. C. A. Battle is the brilliant pastor, announced the close, on the preceding Tuesday night, of the Klein revival meeting in that city, which had continued for ten days. It was stated that the meeting had accomplished great good. The membership of the Church was spiritually revived, and 1 members were received by certificate, 6 by baptism, and 17 by vows, making a total of 27.

Rev. R. H. Clegg, of Porterville, Miss., has brought us under obligations to him for a fine club of 10 subscriptions—4 of them new. He has done a considerable amount of visiting among his people and is planning for aggressive work in several directions. His second quarterly conference has been held, and, though the finances were somewhat behind, they measured fully up to what was expected under the conditions existing. Brother Clegg is serving a good people.

Rev. J. D. Wroten, our capable young pastor at Benoit, Miss., who is to be the host of the approaching session of the Greenville District Conference, sends the Editor a pressing invitation to attend. As this is our own District Conference, it would greatly please us to be on hand, but a trip of 300 miles and back would take both more time and money than the Editor has at his disposal at present. We trust that the occasion will prove to be in every respect both a pleasant and profitable one.

We are pleased to be informed that Mrs. Vie T. Hoyle, of Tupelo, Miss., whose health has not been good for several months, is steadily improving, and that she hopes to regain fully her strength in the near future. Mrs. Hoyle is a woman of noble Christian character and unusual administrative ability. While she was President of the Woman's Missionary Society of the North Mississippi Conference it developed at a rapid rate, until it ranked second among the forty like organizations of the Church.

Mr. Embree Ross, who accompanied his distinguished father, Bishop Ross, on his recent trip to Australasia and China, Japan, and Korea, and who on his homeward voyage across the Pacific Ocean was stricken with appendicitis, for which he was operated on at Honolulu, reached the home of the family at Muskogee, Oklahoma, on April 15, feeling much better than he had for several months. We are delighted to have this pleasing information concerning this genial and highly esteemed young friend, for whom we have felt during the past few weeks not a little solicitude.

Rev. W. W. Perry, of Boyce, La., writes: "I have lately held a meeting at the Elen Bayou Church, which began on the night of the 10th inst, and continued through April 14. We had excellent congregations—the best, old people said, that have assembled there in many years. Though only night meetings were held, the interest grew steadily with each service. Seven persons were added to the membership of the Church—4 by baptism, 2 by vows, and 1 by certificate. A better day is coming for that church, as the community is fast being settled by industrious white people. All is going well with us on this charge."

A letter from Bishop Waterhouse, bearing date of April 12, states that his health continues to improve slowly, and that he expects to take some part in the work of the Episcopal College which is soon to be arranged for the following twelve months. The Bishop expects to go to Virginia in June, and, in order to avoid taking the long trip East from Los Angeles twice within the next few weeks, he will not attend the May connectional meetings soon to be held in Nashville, Tenn., and Louisville, Ky. We are much gratified to have this encouraging news from Bishop Waterhouse, whose safe leadership the Church cannot ill afford to be without even temporarily.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. T. H. Porter, Olive Branch, Miss., 8; Rev. W. M. Young, Pontotoc, Miss., 8; Rev. J. W. Thompson, Meadville, Miss., 9; Dr. J. M. Henry, Ruston, La., 2; Rev. J. V. Bennett, Monticello, Miss., 2; Rev. R. H. Bamburg, Eros, La., 4; Rev. A. S. Brisco, Lamar, Miss., 2; Rev. G. A. Baker, Eureka charge, N. Miss., 5; Rev. J. L. Carter, Wade, Miss., 7; Rev. V. C. Curtis, Lexington, Miss., 5; Rev. H. M. Cockrum, Chester, Miss., 6; Rev. A. W. Langley, Houlka, Miss., 5; Rev. J. M. Wyatt, Booneville, Miss., 3; Rev. S. D. Howard, Many, La., 6; Rev. A. H. Parker, Coushatta, La., 2; Rev. A. L. Harper, Sibley, La., 5.

HELP THE ORPHANS.

It has been a custom for a long time for the churches and Sunday schools and individuals in Mississippi to make a special contribution to the Orphanage on Easter Sunday. Just a word to call attention to the fact that we hope as many as can do so will make a special offering on the next Easter Sunday, April 23. Our needs are great, and, while quite a number are making regular contributions each month, our income is not sufficient to meet our necessary running expenses and the carrying on of much needed improvements.

The health in the Home is good at the present time, for which we are very thankful.

We appreciate very much the interest you have taken in our work and the publicity given through your valuable paper.

May this Eastertide bring renewed allegiance to the Risen One, and may this be manifested in the scriptural way, "Inasmuch as ye have done in unto one of the least of these, ye have done it unto me!"

J. B. RANDOLPH, Supt.

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Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is required to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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Every Animal Its Own Doctor
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Remember the managers will be obliged to cut down to 200 words.

The death angel has visited the home of Mr. Mitchell under the wife and mother, Mrs. [illegible]-Hall. Her name was Amanda Bester. She was born in March of 1851 and died in April of 1916. She married Mr. R. M. Mitchell in Oct. 11, 1887 and to them were born eight children, five girls and three boys. It is said of her that she was a devoted wife and mother. Her family is what a sainted home has need of in order to fill a mother's place, but God in his infinite wisdom knows best and surely he will comfort the bereaved. He never permits a cloud of sorrow except it with some purpose for the good and the good of his loved ones. To every sad heart he offers comfort. Jesus himself was a man of sorrows and acquainted with grief. May the husband and children not grieve and complain at trouble but look and by living so that they may meet their loved one some day. The deceased was a member of the M. E. Church, South at Greenwood, La. She was a kind friend and neighbor.

A FRIEND.

On Feby 4, 1916, Brother HENRY WICHER of Pulaski Scott County, Miss., was very suddenly called to his heavenly reward. Brother Wicher for several years had been a resident of the Good Gospel Chapel neighborhood. He was born in New Hanover N. C., about 1836, and afterwards moved to Mississippi. He served in the Civil War for four years and came out safe and sound. In early manhood at about the age of 21 he professed religion, and joined the Methodist Episcopal Church South at Trenton, Miss., in 1859. He was baptized by a minister of the Lutheran Church. Brother Wicher was a faithful member of the Church, being well clothed and well informed concerning its doctrine and teachings, and was a consecrated Christian. The funeral service took place at Gaspie Church on Saturday, Feb 5, 1916. It was conducted by the writer and Rev. A. M. Broadfoot of Meridian, Miss. Brother Wicher leaves to mourn his demise an aged wife, four sons and a host of friends and relatives. May God's richest blessings abide with those who are left behind to mourn his going. His pastor,

J. W. EVANS.

At an early hour on March 21, the spirit of Sister ELIZABETH LESLIE BELK quietly slipped away while the family were asleep and went home to God to enjoy the rich rewards of a long and faithful Christian life.

She was born in Pickens County, Alabama, in 1[illegible]. She joined the Church in early life. Soon after their marriage, she and her husband settled near Palestine Methodist Church in Clay County, Miss., of which they were both consistent members until they went to join the Church Triumphant.

On March 24, we carried her tired and wasted body out to the old church where she had worshiped so long, and amid the tears and flowers of a multitude of friends, we tenderly laid it to rest to await the resurrection morn.

One daughter, Mrs. W. H. Smith, of Jackson, and three sons, W. A. Belk of Holly Springs, H. A. Belk of Starkville, and J. W. Belk of West Point, with whom she lived after her husband's death, survive her.

To write her life,

"Make ink of tears, and molten gems
and sunbeams mixed together.
With holy hand and golden pen, go
write the name, Mother."

L. P. WASSON.

RESOLUTIONS OF RESPECT.

It is with a feeling of sadness that [illegible] Miss Lucy Sandy of [illegible] Church at Bogalusa [illegible] that the Methodist Church at Bogalusa [illegible] Miss Annie G. Sandy. Miss Annie was a prime help in every [illegible] a true worker always ready to help the needy and deep in the way of the Lord. By her [illegible] she has left behind a [illegible] character [illegible] to be followed.

Therefore, be it resolved:

That while we as a Missionary Society bow in submission to our Heavenly Father's will we realize that we have lost a great Miss and that our Society is poorer because of the sister's removal.

That in sympathy we tender our deepest sympathy to the bereaved family our love and sympathy.

That a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate for publication and that a copy be placed upon the minutes of the Society.

Signed: Mrs. S. E. Perkins, Mrs. [illegible]

WANT AD.

Dear Dr. Mark: On account of the serious illness of Brother C. D. Arbuckle's little son, he was unable to hold my second quarterly conference, so he sent Rev. A. G. Shackle, our pastor at Mansfield, in his place. Brother Shackle preached a splendid sermon and presided over the quarterly conference with ease and ability. He was the guest of this scribe while in Many, and we enjoyed his visit very much. Brother A. L. Lightsey was here also and held the Sunday School lessons in Rev. W. H. Whitman's place. We were highly pleased with his efficient work, and feel that he must be good. All things considered, some of these [illegible] made on the Many charge, and we are expecting more pastors and greater progress. The Lord bless you and the whole Advocate force. Pray for me.

S. D. HOWARD, P. C.

DON'T USE SOAP

on your hair. It is too strongly alkaline and will do a great deal of harm. The hair should be slightly acid to retain its soft and lustrous texture. Each individual hair is a delicate construction and requires careful, careful treatment. If your hair is harsh, dry, coarse and stringy, then you are not giving it proper treatment. The hair needs nourishment as much as the rest of your body, and in order to keep your scalp healthy and your hair plentiful and luxuriant you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful all the many years but the secret of themselves, but now you may enjoy their discovery by using 'La Creole' Hair Quina. Remember the same genuine which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price $1. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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DISTRICT CONFERENCE NOTICE.

To the Preachers in charge Jackson District, Mississippi Conference.

Dear Brethren: Please send me the names of your delegates to the district conference to be held at Raymond, May 10th. Those of you who [illegible] quarterly [illegible] conference, will be a favor if you will let me know just how you are coming. I expect to be glad if [illegible] quarterly conference [illegible] will let me [illegible] present. Trains [illegible] & S. [illegible] Y. & M. V. [illegible] Yazoo City, A. & V. [illegible] I. C. [illegible] make connection with the Y. & M. V. train [illegible] leaving Jackson at 4 p. m. Send all communications to me at Bolton. Come up to and including May [illegible] one [illegible] that we may have a great district conference.

W. [illegible] N, Pastor.

A safe and palatable laxative for children
Mrs. Winslow's Soothing Syrup
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Winona Dist.—Second Round.

Sunflower Ct., at Blaine, April 22, 23.
Ruleville, at Doddsville, April 23, 24.
Drew, at Sandy Bayon, April 29, 30.
Dublin, at Rome, April 30, May 1.
Schlater, at ————, May 6, 7.
Valley Mission, at ————, May 13, 14.
Minter City, at ————, May 20, 21.
Webb, at Sumner, May 27, 28.
Tutwiler, at Glendora, May 28, 29.

District Conference at Moorhead April 25, 26, 27. Ample printed programs will be furnished all pastors two or three weeks beforehand.

LEE M. LIPSCOMB, P. E.

Corinth Dist.—Second Round.

Moreville, at Oak Hill, April 22, 23.
New Albany Sta., April 24.
Corinth Ct., at Gaine's Chapel, April 29, 30.
Belmont, at Old Bethel, May 6, 7.
Chalybeate, at Mt. Pleasant, May 10.
Wheeler's, at Mt. Zion, May 13, 14.
Guntown and Baldwin, at Baldwin, May 15.
Iuka Ct., at Bethel, May 20, 21.
Iuka Sta., May 22.
New Albany Ct., at Mt. Olivet, May 24.
Ripley and Blue Mountain, at B. M., May 25.
Dumas, at Paul's Chapel, May 27, 28.
Hickory Flat, at Bethel, June 3, 4.
Myrtle, at Friendship, June 6.
Kossuth, at Wesley Chapel, June 8.
Rienzi, at Pisgah, June 10, 11.
Booneville Ct., at Black Land, June 17, 18.

T. H. DORSEY, P. E.

Columbus Dist.—Second Round.

Mayhew, at Kilgore's, April 21, 23.
Macon Ct., at Soule's, a. m., April 28, 30.
Macon Station, p. m., April 30, May 1.
Shuqualak, at Ridgeway, May 5, 7.
Cedar Bluff, at Pheba, May 12, 14.
Columbus Ct., at Flint Hill, May 19, 21.
Sturgis, at Bethel, May 26, 28.
Longview, at Steels, June 2, 4.
Mashulaville, at Mt. Hebron, June 10, 12.

The Columbus District Conference will meet in First Church, Columbus, Tuesday evening, May 9, and continue through the 10th and 11th following. The opening sermon will be preached by Rev. E. Nash Broyles, Tuesday evening. W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Como, Apr. 23, 24.
Sardis, Apr. 24.
Crenshaw, at Mastodon, Apr. 25-27.
Tyro, at Tyro, Apr. 29, 30.
Courtland, at Center Hill, May 2-4.
Eureka, at Chapel Hill, May 5-7.
Batesville, May 7, 8.
Charleston, May 10, 17.
Sunday School Conferences:
Hernando, May 19, 20.
Senatobia, May 21, 22.
Batesville, May 23, 24.
Pleasant Hill, at Baker's Chapel, May 25, 26.
Wall Hill, at Bethel, May 27, 28.

There are 75 churches and a number of schoolhouse appointments in the district. The presiding elder purposes to preach in every one of these this round if possible.

The District Conference will be held at Coldwater July 10-14. It is very much hoped that no preacher will set a meeting for this date. We desire to make this a real revival time for all. We want to meet and preach, pray and plan for the work of the Kingdom.

J. H. HOLDER, P. E.
Sardis, Miss.

Durant Dist.—Second Round

High Point, at Macedonia, Apr. 21, 22, 23.
Noxapater, at Stallo, Apr. 23, 24.
Louisville, Apr. 24, 25.
Poplar Creek, at Friendship, Apr. 28, 29, 30.
Kilmichael, at Stewart, Apr. 30, May 1.
Kosciusko Ct., at Springdale, May 5, 6, 7.
Chester, at Chester, May 12, 13, 14.
Mathiston Ct., at Lagrange, May 14, 15.
Hesterville, at Hesterville, May 19, 20, 21.
Lexington, at Bethany, May 26, 27, 28.
Pickens, at Ebenezer, May 28, 29.
Black Hawk, at Black Hawk, June 2, 3, 4.
Acona, June 4, 5.
Slate Springs, at New Hope, June 9, 10, 11.
Bellefontaine, at Walthall, June 11, 12.
Eupora and Maben, at Eupora, June 12, 13.

District conference is to be held at Durant June 11 to 18. Opening sermon will be preached by Rev. Chas. D. McGehee. Remaining part of program will be given later. Let all the preachers send at once to Rev. W. L. Duren all moneys collected to date for Home missions. It is urgent.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Second Round.

Algoma, Ebenezer, April 22, 23.
Pontotoc, April 23, 24.
Houston Mission, Atlanta, April 29, 30.
Vardaman, Derma, April 30, May 1.
Montpelier, Palestine, May 6, 7.
Prairie, Prairie, May 14, 15.
Buena Vista, Egypt, May 20, 21.
Greenwood Springs, Pl. Grove, Friday, May 26.
Nettleton, Evergreen, May 27, 28.
Fulton, Harden's Chapel, Monday, May 29.
Tremont, Mt. Pleasant, Tues., May 30.
Houlka, Houlka, June 3, 4.
Smithville, Antioch, Wed., June 7.
Okolona Ct., Grady's Chapel, Thursday, June 8.

JNO. W. BELL, P. E.

March 10, 1916.

Greenville Dist.—Second Round.

Friar's Point, at Sherard, April 22, 23.
Lulu and Dubbs, at Dubbs, April 23, 24.
Gunnison, at Malvina, April 29, 30.
Benoit and Beulah, at Benoit, April 30, May 1.
Boyle, at Shipman's Chapel, May 6, 7.
Coahoma and Lyon, at Lyon, May 7, 8.
Rosedale and Hillhouse, at Hillhouse, May 14, 15.
Cleveland, May 21, 22.
Jonestown and Belen, at Belen, May 28, 29.

The District Conference will be held at Benoit, May 1, 2, and 3. The opening sermon will be preached Monday night, May 1, by Rev. D. R. Wasson.

H. S. SPRAGINS.

LOUISIANA CONFERENCE.

New Orleans Dist.—Second Round.

Bogalusa, Apr. 22, 23.
Slidell, at Pearl River, Apr. 30.
Parker Memorial, May 7, a.m.
McDonoghville, May 7, p.m.
First Church, May 14, a.m.
Carrollton Ave., May 14, p.m.
Wayne Memorial, May 21, a.m.
Louisiana Ave., May 21, p.m.
Mary Werlein, May 25, p.m.
St. Tammany, at Fitzgerald, May 28, p.m.
St. Mark's, May 31, p.m.
Lower Coast, June (first week).
Plaquemine, June 11, 12.

District Conference will be held at Pogalusa April 25, 26—two nights and one day. W. W. HOLMES, P. E.

Ruston Dist.—Second Round.

Bienville, at Bear Creek, April 20.
Ringgold, at Grand Bayou, April 21.
Winnfield, April 23.
Jonesboro, at Dodson, April 23, 24.
Bernice, at Alabama, April 25.
Simsboro, April 29, 30.
Sibley, at Pine Grove, May 6, 7.
Minden, May 7, 8.
Plain Dealing, at Concord, May 13, 14.
Gibbsland, at Bryceland, May 15, 16.
Haynesville, at New Salem, May 17.
Cotton Valley, at Sp. Hill, May 20, 21.
Arcadia, May 27, 28.
Ruston, May 29.

Sunday School Institutes,
By Brother Coleman.

Ruston, April 12, 13.
Athens, April 11.
Minden, April 15, 16.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Brooklyn, at Sardis, April 20, 21.
Eros, at Douglas, April 22, 23.
West Monroe, April 26, 27.
Tallulah, at Delhi, April 29, 30.
Oak Grove, at Floyd, May 2, 3.
Lake Providence, May 6, 7.
Mangham, at Union, May 13, 14.
Rayville, May 18, 19.
Waterproof, at St. Joseph, May 20, 21.
Farmerville, May 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Second Round.

Mansfield, April 20.
South Manslield, April 20.
Pelican, at Mitchel, April 22, 23.
Williams Chapel and Beulah, at Beaulah, April 29, 30.
Leesville, p. m., April 30.
Pleasant Hill, at Robeline, May 6, 7.
Vivian, at Teel's City, May 13, 14.
Lake End, at Powhatan, May 19.
Grand Cane, at Stonewall, May 20, 21.
Noble, at Bayou Scie, May 27, 28.
Zwolle, May 28, 29.

C. D. ATKINSON, P. E.

Lafayette Dist.—Second Round.

Abbeville, at Perry, April 22, 23.
French Mission, April 29, 30.
Rayne, May 6, 7.
Lafourche Mission, at Griffin, May 13, 14.
Houma Mission, at Bourg, May 15, 16.
Evangeline Mission, at White's Chapel, May 20, 21.
Eunice, at Maxie, May 27, 28.

JAMES I. HOFFPAUIR, P. C.

Alexandria Dist.—Second Round.

Colfax, at Montgomery, 7:30 p. m., April 14.
Campti, at St. Maurice, April 15, 16.
Natchitoches, April 22, 23.
Provencal, 7:30, April 23, 24.
Bunkie, at Marksville, April 29, 30.
Melville, at Simsport, 11 a.m., April 30.
Bon Ami, 7:30, May 5.
Merryville, May 6, 7.
DeRidder and Mission, 7:30, May 7.
Harrisonburg, May 14.
Woodworth, ————,
Pollock, at Rochelle, May 21.
Trout and Good Pine, 7:30, May 21.
Rapides, at Zion, 7:30, May 24.
Elizabeth and Fullerton, at Fullerton, May 27, 28.
Longville, 7:30 p. m., May 28.
Indian Mission, 4 p. m., May 31.

Sunday School Institutes.

Colfax, Mar. 15.
Alexandria, Mar. 16.
Oakdale, Mar. 17.

Preachers and Superintendents will please take notice.

H. W. MAY, P. E.

Baton Rouge Dist.—Second Round.

Pride, at Oak Grove, April 22, 23.
Gonzales, at Meadows, April 29, 30.
Jackson and St. F., at Concord, May 6, 7.
Zachary, at Ethel, May 7, 8.
Tangipahoa, at Tangipahoa, May 13, 14.
Pine Grove, at Montpelier, May 20, 21.
Greensburg, at Pipkins, May 21, 22.
Baton Rouge, First Church, May 29.

Sunday Schools Institutes, under Brother Coleman, as follows:
Baton Rouge, Mar. 18, 19.
Slaughter, Mar. 20.
Hammond, Mar. 22.
Franklinton, Mar. 24.

H. W. BOWMAN, P. E.

YOU WOULDN'T BE SUFFERING

from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered 15 years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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ASTHMA MEDICINE
Gives Prompt and Positive Relief in Every Case. Sold by Druggists.
Price $1.00. Trial Package by Mail 10c
Williams Mfg. Co., Props., Cleveland, O.

Stop! Calomel Is Quicksilver.

It's mercury! Attacks the bones, salivates and makes you sick.

There is no reason why a person should take sickening, salivating calomel when 30 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

MANY FAILURES DUE TO HEADACHES.

A headache saps your energy and ambition. It kills your vigor and vitality.

Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous systems by headaches.

Dr. Miles' Anti-Pain Pills have for the past quarter of a century proved to be the popular relief for headaches and other forms of pain. They bring the desired relief surely and quickly. They contain no habit forming drugs and have no bad after-effects.

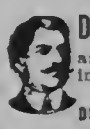
People who have used them are only too glad to testify to their merits so that others may also be free from pain.

The Rev. J. A. Riley, of Trout, La., has the following to say:

"For over 10 years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies and have always found them to do their work to perfection and never in a single instance have they had any bad after-effects. I heartily recommend them as a safe, pleasant and effective remedy."

Dr. Miles' Anti-Pain Pills are sold by all druggists at 25c for 25 doses. Your money will be refunded if they are not found to be satisfactory.

MILES MEDICAL CO., Elkhart, Ind.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free
DR. THOMAS E GREEN, Successor to
DR. H. H. GREENS SONS, Box H, Chatsworth, Ga.

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA, CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

From the Field

Crenshaw, Miss.

Dear Dr. Meek: We are in the midst of a great meeting under the leadership of Rev. J. H. Bell. We began on Sunday and never in my life have I seen greater results. Our Church and town are being stirred as never before. Brother Bell is preaching with great power. He is absolutely fearless in his fight against sin, and his preaching is bringing results in the conversion of sinners and the reclamation of backsliders. I do not know when we will close, as the end is not yet in sight.—W. R. Goodbody, P. C.

New Albany Circuit (North Mississippi Conference.

Dear Dr. Meek: I am very much encouraged over the progress my charge is making. I consider the New Albany Circuit one of the most promising fields in the North Mississippi Conference. We have the people and in connection with this we have a fine fruit country in the uplands. I have never eaten home raised fruit of a finer flavor in my life than that I had at the parsonage. With our drained bottom land we have corn to throw at the birds.

We are building good roads, consolidating churches, and buying automobiles. I have one consolidated church and it is the greatest country church I ever saw. We have every department in the Sunday school. I have a woman's missionary society with forty-five members. People come to this church from seven miles away.

I have received fourteen into the Church, and have made 114 pastoral visits, having held prayer in ninety-four of these homes since Conference. I have some 340 homes in my charge, over 200 of which I have visited. We have paid some in the parsonage fund. The ladies have installed a new suite at the parsonage.

This charge is made up of six churches and each one has a Sunday school. The people have made everything very pleasant for us since Conference. They know how to care for their pastor.

As a few of the brethren are making reports concerning their Conference collections, I feel I am true to my loyal and faithful flock this much. On February 11 I paid my home mission assessment in full. On March 13 I paid my foreign mission assessment in full. On March 13 I paid my assessment for Sunday School Field Agent in full. On April 11 I paid my assessment in full for Bishops' fund, and on this same date I paid in full the following assessments: American Bible Society, Ministers' Superannuate Endowment Fund, Delegates to General Conference. The end is not yet. No more faithful flock can be found in the North Mississippi Conference than the people who make up the New Albany Church. I am preaching to great congregations and I am happy in the work.

We are to observe our first Children's Day in the fifth Sunday in this month (April 30). Brother Pope has a grip on New Albany. He has over 100 to attend prayer meeting. Everything goes well here.—C. A. Northington.

Walnut Grove, Miss.

Dear Dr. Meek:

I believe I will ask you a little as to the best thing to do when one finds that a district is getting too small for a presiding elder. Our presiding elder comes around too often. He is working us boys in the Newton District too hard. I want to say to the brethren in other districts that if they want to take a "rest" they need not come to the Newton District; things are humming here—there is no question about it.

There are four churches on this charge, and we are trying to do as much as any other preacher in the Mississippi Conference could do on a like work. Our people are supporting me nicely.

The Preachers' Institute, which was held at Newton a few days ago, was indeed a most enjoyable occasion, and was rendered doubly so by that elegant repast at the district parsonage to which the presiding elder invited the preachers of his district. I think that all of the preachers in the district, except three attended the institute, and all must have gone away feeling better equipped for their work. The good people of Newton know how to entertain preachers and we shall want to go there again.

Brethren, our Master has a right to expect the very best service which it is possible for us to render. Can we afford to lag in this great work? Let us pray often for each other, to the end that the Lord may bless us in whatever we set our hands to do.

The Advocate is getting better all the time. May the Lord bless the management.—E. H. Cooley, P. C.

LETTERS THAT INSPIRE CONFIDENCE

I wish very much that every reader of the Christian Advocate could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 17J, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

RELIEF SURELY COMES.

The use of "RENWAR" surely brings immediate relief to sufferers from Rheumatism. The makers of this remarkable remedy have hundreds of letters testifying to this fact. Copies of these letters will be sent to any one on request. No matter how long you have been suffering from Rheumatism and how many remedies have failed to relieve you, try "RENWAR." It is guaranteed to give satisfactory results or money will be refunded. Get a fifty cent bottle from your druggist today. If he does not have it we will send a full size bottle prepaid upon receipt of price. Warner Drug Co., Nashville, Tenn.

DISTRICT CONFERENCE.

The Hattiesburg District Conference for the current year was held at Prentiss, Miss., April 5-6. The session was harmonious and profitable.

In the absence of a Bishop, the presiding elder, Rev. Geo. H. Thompson, presided with amability and dignity. Everybody was in a good humor, and seemed pleased with himself and with everybody else.

Rev. P. H. Howse served the Conference as secretary, and Rev. C. W. Crosier as assistant. They filled the bill.

Rev. J. L. Neil, Sunday School Field Secretary, was present on Wednesday, and gave special attention to the Sunday school work, and Rev. C. W. Crosier had charge of the Missionary matters. These brethren showed a peculiar fitness for leadership in their respective fields of work.

Prof. D. L. Harrell and Dr. J. M. Sullivan were present and represented Millsaps College. Prof. Harrell as Conference Lay Leader, was diligent in his efforts to promote the interests of the Lay Activities movement. Brother D. R. Campbell, the District Lay Leader, was active and wide-awake in everything that touched his line of work.

The laymen attended the Conference in unusually large numbers, but several pastors were absent. Thirty-three laymen voted in the election of delegates to the Annual Conference—that those gives the district a fine representation.

Jno. A. McLeod, H. V. Watts, James Hand, and H. C. Clark were chosen as the principals, and G. W. Holloway and Dr. G. C. Terrell as alternates.

The preaching was well done by Rev. H. McLeod, Rev. C. W. Crosier, and Rev. W. J. Ferguson. Dr. Sullivan preached on Christian Education Wednesday evening.

D. M. Ferguson was elected district trustee in place of Judge J. M. Stevens, resigned.

Rev. P. H. Howse, Rev. W. A. Terry, Rev. C. W. Crosier, and Rev. T. W. Adams were elected the Licensing Committee.

Only one applied for license to preach—a bright young man from Petal. The Conference gave him license to try his call at the business.

Purvis was selected as the place of holding the next session. The race was close between Purvis and Magee. It was manifest that the brethren found it hard for them to decide how to vote.

The hospitality of Prentiss was unsurpassed. The Conference was royally entertained. Rev. J. M. Lewis, the greatly loved pastor, spared no pains to make his guests happy. He is a devoted host. His father, Rev. Henry P. Lewis, acted much to the pleasure and profit of the occasion by his presence, prayers, and sweet Christian spirit. He was with us throughout the session.

This year will finish the quadrennium of Brother Thompson on the district. He is loved by all. The Conference unanimously adopted some very flattering resolutions, bearing testimony to his worth and efficiency in the great office he fills so well.

—C. W. A.

Hattiesburg, Miss., April 11.

IT IS A SAD SIGHT

to see the face of a pretty girl made ungainly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Determine quickly and permanently ends rough, scaly patches, pimples, eczema, tetter, ringworm, itch, etch, and all cutaneous affections. It is certain to result satisfactorily. 50c at druggists or by mail from Sanitone Co., Savannah, Ga.

The greatest object in the universe is a Christian struggling with adversity, yet there is still a greater—the one who comes to relieve it!—Goldsmith.

Dr. Doran's Queen Rose Cordial.

The World's Best Blood Remedy for Ladies and Young Girls. A delicate clear and invigorating TONIC. Simples. General Tonic Laxative. Write us a letter. Doran Drug Co., Bellevue, Ky., U. S. A.

THAT TIRED FEELING

Relieved by Hood's Sarsaparilla, Which Renovates the Blood.

That tired feeling that comes to you in the spring, year after year, is a sign that your blood lacks vitality. Just as pimples, boils, and other eruptions are signs that it is impure, and that you also a sign that your system is in a low or run-down condition, inviting disease. It is a warning, which it is well to heed.

Ask your druggist for Hood's Sarsaparilla. This old standard blood and true blood medicine relieves that tired feeling by clearing the blood, gives new life, new courage, strength and cheerfulness. It makes the rich red blood that will make you feel, look, eat and sleep better.

Be sure to get Hood's Sarsaparilla. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure.

DISTRICT CONFERENCE NOTICE.

The Meridian District Conference will convene in the East End Methodist Church, at Meridian, Miss., on Tuesday, May 9, at 8 o'clock p. m. Rev. O. S. Lewis will preach the opening sermon. The pastors of the district are requested to have their delegates elected, and to furnish me with their names not later than May 5. Local preachers of the district are requested to prepare written reports, as is required by paragraph 179 of the Book of Discipline.

The following committees have been appointed: License to Preach—O. S. Lewis, J. L. Decell, and J. F. McClellan; Admission and Readmission—H. B. Watkins, J. A. Moore, and C. C. Evans; Deacon's and Elder's Orders—H. A. Gatlin, J. T. Abney, and A. M. Broadfoot; Quarterly Conference Records—B. L. Sutherland, C. A. Schultz, and J. M. Corley.

J. T. HEDGEPETH, P. E.

Great Old Remedy For Skin Diseases

DRIVES POISON FROM THE SYSTEM.

Get it fixed in your mind that skin eruptions, Scrofula, Eczema, burning, itching skin, and all such diseases are due entirely to impure and infected blood. Agree with us, get a bottle, and if it does not do as we say, return it to us and we will take back the remedy that has relieved thousands of people in the last fifty years. Get it from any druggist. If you like to write us first, write our expert medical adviser, Dr. Swift Specific Co., Dept. Z, Atlanta, Ga.

Rightness expresses of actions what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight line.—Spencer.

How to Fight Tuberculosis

Dr. J. W. Carhart, of San Antonio, Texas, says, "Since lime salts constitute three-fourths of all the mineral substances of the human body, they must be supplied in the foods or supplemented in mineral preparations, or natural starvation ensues, with tuberculosis unchecked. The spread of tuberculosis and other preventable diseases is due largely to decalcified lime lacking conditions of multitudes throughout the civilized world."

Chief reasons of the ingredients of Eckman's Alterative which is so successful is due to its combination in such a way as to regulate all these troubles.

Eckman's Alterative has established remarkable results in cases of this character, and apparently has proved to be the best spring tonic to drive away the last of winter colds, bronchial troubles, etc. It will build up both the old and young, and can be had by leading druggists, or direct from the laboratory. Write us for booklet and free trial bottle of value to sufferers.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

LOUISIANA NOTES.

Rev. J. W. Lee, of Winnfield, has captured his people. Having served four years at Lake Providence, he has proven himself worthy and well qualified to build up this most inviting field. His is a lovely family. Winnfield is a fine railroad center, with a bright future. It has a most excellent public school, with Prof. J. L. Liggin, as superintendent, and Prof. Smith, as principal.

Rev. P. M. Brown is in his second year at Natchitoches. He and his good wife are educating their children for noble endeavor. Sunday was spent most pleasantly with them. They have preaching at 10 a. m., and Sunday school from 11 a. m. to 12 noon. They have an elegant concrete church. The great State Normal, with over 1000 students, is located here. They have about 40 teachers, Prof. V. L. Roy being the superintendent. This is indeed a fine school.

Rev. B. T. Crews preaches at Pleasant Hill, Victoria, and Martha, three nice railroad towns, with most excellent public schools. It was a pleasure to preach in each of these towns and to lecture at the schools. The kindness of the teachers and brethren will not be soon forgotten. Brother Crews is one of our truest and best preachers. A bright crown awaits him. He and his new wife have recently made a visit to Texas. They are held in high esteem by their brethren.

Rev. F. R. Power, of Pelican, is well named. He is a "power" for good. He has rebuilt the parsonage and will soon rebuild the church. He has a good wife and five bright children. Pelican has some fine people in the Joiners, Powells, Professor Phillips, and the noble band of teachers there. This is an important charge, with good prospects of success.

D. J. WEEMS.

A SICK MULE

Needs Dr. Tichenor's Antiseptic.

It relieves and cures COLIC and BOTS *promptly and permanently.*

At all Druggists.

25 and 50 Cents

Also in quart bottles.

Dr. Tichenor's Antiseptic

There is no end of the many little crosses, which, if quietly borne in a Christian way, will, by God's grace, do the work of affliction, and help to tame our proud wills little by little.—Keble.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Rolling Fork, at Grace, April 23, 24.
Gloster, at Gloster, April 29, 30.
Port Gibson, May 7, 8.
Rocky Springs, at Hickory Ridge, May 10.
Utica, at Caguga, May 11.
Anguilla, at Delta City, May 14, 15.
Silver City, at Louise, May 16, 17.
Hermanville, at Patterson, May 20, 21.
Washington, May 27, 28.
Natchez, May 28, 29.
Woodville Ct., at Bethel, June 3, 4.
Woodville Station, June 4, 5.
Centerville, at Centerville, June 6.
Roxie, June 10, 11.
Nebo, at Cool Springs, June 12.

The District Conference will convene at Gloster on Thursday, April 27, at 8:45 a. m., and will hold over Saturday the 29th. While the business of the Conference will be completed Saturday, all of the members who can reasonably do so, are urged to stay over Sunday.

It is important that every member be present at the beginning of the session and that pastors prepare their reports carefully so as to give all the facts briefly.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Second Round.

Lintonia, at Anding, April 21.
Benton, at Zelglerville, April 22, 23.
Flora, at Bentonia, April 30, May 1.
Vaughan, at Union, May 6, 7.
District Conference, at Raymond, May 8, 11.
Harrisville, May 12.
Florence, at Monterey, May 13, 14.
Jackson, Capitol Street, p. m., May 14.
Madison, at Pocahontas, May 21, 22.
Jackson, Millsaps Memorial, p. m., May 21.
Camden, at Soule's Chapel, May 26.
Sharon, at Thornton's Chapel, May 27, 28.
Canton, p. m., May 28.

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

McDonald, at Mount Zion, April 22, 23.
Philadelphia, at Deemer, April 30, May 1.
Decatur and Union, at Union, May 7, 8.
Bay Springs and Montrose, at Montrose, May 14, 15.
District Conference at Rose Hill, May 16.
Rose Hill, at Rose Hill, May 16.
Philadelphia Circuit, at Cook's Chapel, May 21, 22.
Raleigh, at Trinity, May 27, 28.
Shiloh, at Johns, June 4, 5.
Homewood, at Gasque Chapel, June 11, 12.
Trenton, at Polkville, June 12, 13.

W. L. LINFIELD, P. E.

Holly Springs Dist.—Second Round.

Abbeville, at Mt. Zion, April 21, 23.
Ashland, at Shawnee, May 6, 7.
Potts Camp, at Winborn, May 13, 14.
Paris, at Paris, May 20, 21.
Taylor, at Pleasant Ridge, May 27, 28.
Toccopola, at ———, June 2, 3.
Randolph, at ———, June 4, 5.
Mt. Pleasant, at ———, June 10, 11.
Lamar, at ———, June 17, 18.
Byhalia, at Emory, at time of District Conference.

JAMES H. FELTS, P. E.

Seashore Dist.—Second Round.

North Gulfport and Lyman, at Nugent, April 23, 24.
Saucier, at ———, p. m., April 26.
Poplarville, April 29, 30.
Carrier and Picayune, at Picayune, May 1.
District Conference, at Biloxi, May 3, 5.
Brooklyn and Bond, at Bond, May 6, 7.
Wiggins, May 13, 14.
Americus, at Rosedale, May 17.
Pascagoula and Ocean Springs, at——, May 21, 22.
Wolf River, at ———, May 27, 28.

J. R. JONES, P. E.

Meridian Dist.—Second Round.

Waynesboro Circuit, at Big Rock, April 22.
Waynesboro Station, April 23, 24.
Lauderdale, at Bethel, April 29, 30.
Meridian, Poplar Springs, May 3.
Daleville, at Linwood, May 6, 7.
District Conference, at East End, Meridian, May 10.
DeSoto, at Hopewell, May 14.
Buckatunna, May 27, 28.
Clarke, at Oak Grove, June 3.
Meridian, Central, June 4, 5.
Meridian, South Side, June 4, 5.
Matherville, at Poplar Springs, June 10, 11.
Shubuta, June 11, 12.
Moscow, June 17.
DeKalb, at Pleasant Ridge, June 18.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Heidelberg, at Sandersville, April 22, 23.
Hattiesburg, Main Street, April 30.
Purvis, April 30, and May 1.
Williamsburg, at Oakvale, May 6, 7.
Mount Olive, at Kohay, Mon., May 8.
Taylorsville, at Hebron, Tues., May 9.
Seminary, at Lux, May 13, 14.
Richton, May 20, 21.
Blodgett, May 21, 22.
Silver Creek, at New Hebron, May 28, 29.

GEO. H. THOMPSON, P. E.

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.25 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record, Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps, fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

EXCURSION RATES

LOUISIANA & ARKANSAS RY.

Offers EXCURSION RATE of ONE FARE AND A THIRD for the round trip to ALEXANDRIA, LA., account JUBILEE MEETING, COLORED BAPTISTS OF LOUISIANA, April 28 to 30th inclusive., 1916. Tickets will be on sale April 27, 28, 29, 30, and will be limited to reach original starting point prior to midnight of May 1st, 1916.

B. S. ATKINSON, Traffic Manager.
Texarkana, Ark.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

Woman's Missionary Work

Edited by..... Mrs. D. F. Hatch, Centre Hill, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. Will Leidinger, Lake Charles, La.
Mississippi ..... Mrs. [illegible], Poplarville, Miss.
North Mississippi ..... Mrs. S. F. [illegible], Pontotoc, Miss.

All communications for this department should be sent to the editor at the address given above.

JAPANESE IN THE UNITED STATES.

Latest figures of the Japanese in America, compiled for the Japanese-American Year Book, report a total of 99,867, of whom 71 per cent are men, about 15 per cent women, and 14 per cent children. Nearly all of the children were born in America, and are thus entitled to recognition as American citizens. Of the total Japanese in the United States, only 10 per cent are affiliated with Japanese-Buddhist organizations. There are 44 Buddhist temples and 45 Buddhist priests in California, Oregon, Washington and Utah. There are 41 Japanese Christian churches in the Pacific Coast States, most of them are connected with the Methodist, Congregational and Presbyterian denominations.

"After adding together the somewhat indefinite total claimed to be affiliated with Buddhist organizations in America and the membership of the Japanese Christian churches we find that there remain [illegible] Japanese in the [illegible] without any provision for instruction and religious [illegible] 15½ per cent of our population have any connection with religious institutions. Buddhist or Christian. This large body of aliens constitutes a missionary opportunity which American Christians should not be slow to recognize."—The Missionary Review of the World.

NOTICE.

The Aberdeen District meeting will convene at Nettleton on Friday, May 12, 1916. We are going to make this an all-day meeting and we hope to have a large attendance in addition to the delegates. Let each new auxiliary make a special effort to be represented. Young people and juniors are also urged to send representatives. We want to make this an inspiring and enthusiastic occasion.

Names of delegates must be sent to Mrs. Will Wiggins, Aberdeen, Miss.

Please note the change in date of the meeting from the 4th to the twelfth.

Mrs. J. H. HAUGHTON,
District Secretary.

HERE AND THERE AMONG THE LOUISIANA AUXILIARIES.

Naborton.

On Tuesday afternoon, March 7, the district secretary, Mrs. Ben Johnson, with five "helpers" from Mansfield, went to Naborton to organize a missionary society. The ladies of Naborton had been preparing for this visit for two weeks, so everything was ready for the organization to take place.

Results of this visit were an adult auxiliary with 15 members, and a Junior division with 11 members.

Grand Cane.

The Grand Cane Adult Auxiliary has 19 members enrolled and has pledged $50 for 1916. From the first of December to the 17th of March, $27.4[illegible] was raised for local work. Grand Cane has a young people's auxiliary with 5 members, and a junior division numbering 33 members. The juniors have pledged $15 and the young people $6.

Greenwood.

The Greenwood auxiliary had a good year in 1915, during which they raised nearly $300 for all purposes. They hope to show an increase along all lines this year. Membership is 34; average attendance about 25; monthly meetings are held at homes of members and are always interesting. They have a scholarship in Brazil, besides pledging $25 on missionary quilt.

There is a junior auxiliary with 15 members, and a young people's Kodak Club of 7. The latter has a very interesting leader, which accounts for increase in numbers as well as in real work.

Zwolle.

The Zwolle Missionary Society has just closed one of its most successful years. It has increased both in numbers and in interest, and in the week of prayer has promised to raise $50 for their new church in the near future. There are 37 members, 3 [illegible] 4 babies.

Mansfield.

The Missionary Society of Mansfield is one of the best in the Conference not because it has more members, but because those who belong to it have caught the vision of a world-wide need and are ever ready to work for the Master. Under the guidance of their faithful president, Mrs. Ben Johnson, who has the help of each member in that they never refuse to do the things requested of them, they are doing a splendid work.

They have 26 members with an average attendance of [illegible]. Their pledge for this year is $[illegible]. They will pay for the support of their dear friend, Miss Walker, at Houma, La., $[illegible], and to the Mary Virginia Nash school in China, $[illegible].

The Juniors are doing good work and have pledged $[illegible].

REPORT OF CONFERENCE TREASURER, YEAR ENDING DEC. 31, 1915, NORTH MISSISSIPPI CONFERENCE.

Dues: adult, $[illegible]; young people, $[illegible]; juniors, $[illegible]; baby enrollment, $[illegible].

Pledges: adult, $[illegible]; young people, $[illegible]; juniors, $[illegible].

Mite Boxes: adult, $[illegible]; juniors, $[illegible]; baby enrollment, $[illegible].

Week of Prayer: adult, $[illegible]; young people, $[illegible]; juniors, $[illegible].

Scholarships, $[illegible]; Bible women, $[illegible]; day school, $[illegible]; native teachers' salary, $[illegible]; miscellaneous specials, $[illegible].

Relief and retirement, $[illegible]; Specific Endowment, $[illegible]; Mary H. Stone Room at Scarritt, $[illegible]; Vashti, $[illegible]; City Missions, $[illegible]; Total sent to Council Treasurer, $[illegible].

Conference Expense Fund, $[illegible]; Episcopal, $[illegible]; local work, $[illegible]; Deaconess' salary, $[illegible]; Orphans' Home, $[illegible]; supplies, $[illegible].

Mrs. W. W. WILBURN,
Conference Treasurer.

THE IMMENSE FIELD IN INDIA.

If Christ had started on the day of his baptism to preach in the villages of India, and had continued up to the present, visiting the villages each day, healing the sick and proclaiming the gospel, he would still have left unvisited [illegible] villages in India. The villages of India contain nineteenths of the population of the land, or more than [illegible] people. It is among these villages that the great Mass movement is taking place.—Rev. A. B. Clancy in The Missionary Review of the World.

DO YOU?

It is said that the American people spend more money for pedicures than for books.

And they spend more for shoestrings than for missionary books.—From the Missionary Intelligencer.

A CHURCH EXTENSION LOAN FUND OF ONE MILLION DOLLARS

[illegible] W. L. Duncan.

[illegible] First Loan Fund [illegible] an [illegible] [illegible] [illegible]

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Field Sec'y, - Sardis, Miss.

The General Sunday School Board, through its Executive Committee, instructed the Divisional Field Secretaries to organize their districts auxiliary to the Annual Conference Boards, with the presiding elder's district as the unit.

The Annual Conference Boards of the Gulf Division, at the request of Mr. A. L. Dietrich, Field Secretary, have adopted the policy, and the President of the Conference Board, Judge J. G. McGowen, and the Field Secretary, R. H. B. Gladney, have been intrusted with the matter of putting the policy into effect in this Conference.

The Presiding Elder and the President of the Conference Board shall be ex-officio members of the district organization, and the Presiding Elder shall be chairman of the Executive Committee.

The presiding elders have nominated the officers for their respective districts. Most of those chosen have graciously accepted the trust committed to them and some of them have gone to work already.

The following are the nominations made by the presiding elders:

Aberdeen District—Mr. George Maynard, President, Tupelo; Mr. M. M. Miller, Secretary - Treasurer, Shannon; Mr. D. I. Yates, Superintendent Home Department, Sherman; Mrs. M. M. Miller, Superintendent Elementary Division, Shannon; Mrs. T. M. Clark, Superintendent Teacher-Training, Tupelo; Mr. W. C. Coggins, Superintendent Wesley Bible Class, Verona.

Columbus District—Hon. W. W. Magruder, President, Starkville; Mr. A. S. J. Glenn, Secretary-Treasurer, Brooksville; Mrs. M. Perry, Superintendent Elementary Division, Brooksville; Mrs. B. M. Howorth, Superintendent Elementary Division, West Point; Miss Mary Stokes, Superintendent Teacher-Training, Columbus; Mrs. W. W. Scales, Jr., Superintendent Wesley Bible Class, Starkville.

Corinth District—Dr. L. B. Price, President, Corinth; Mr. L. K. Carlton, Secretary-Treasurer, New Albany; Mrs. J. H. Blakemore, Superintendent Home Department, Corinth; Mrs. Jake Taylor, Superintendent Elementary Division, Booneville; Rev. S. L. Pope, Superintendent Teacher-Training, New Albany; Mr. Ellis Finger, Superintendent Wesley Bible Class, Ripley.

Durant District—Dr. R. C. Elmore, President, Durant; Miss Elie Willingham, Secretary-Treasurer, Enpora; Miss Tommie Foster, Superintendent Home Department, Tchula; Mrs. A. Y. Woodward, Superintendent Elementary Division, Louisville; Miss Lillian Rathel, Superintendent Teacher-Training, Lexington; Mrs. J. W. Conger, Superintendent Wesley Bible Class, Vaiden.

Greenville District—Mr. J. T. Mathis, President, Leland; Rev. E. H. Cunningham, Secretary-Treasurer, Leland; Mrs. E. R. Smoot, Superintendent Home Department, Cleveland; Miss Helen Dunn, Superintendent Elementary Division, Greenville; Prof. John A. Donnolson, Superintendent Teacher-Training, Shelby. No Wesley Bibles Class Superintendent.

Holly Springs District—Judge J. G. McGowen, President, Water Valley; Rev. J. W. Dorman, Secretary-Treasurer, Water Valley; Miss Lillie Hartwell, Superintendent Home Department, Water Valley; Mrs. L. G. Faut, Superintendent Elementary Division, Holly Springs; Mrs. F. B. Patton, Superintendent Teacher-Training, Oxford; Rev. R. A. Tucker, Superintendent Wesley Bible Class, Grenada.

Sardis District—Mr. M. E. Jarrett, President, Batesville; Miss Nina Pollard, Secretary-Treasurer, Batesville; Mr. Grady Johnston, Superintendent Home Department, Hernando; Mrs. P. C. Wall, Superintendent Elementary Division, Sardis; Mrs. Willie N. Scott, Superintendent Teacher - Training, Horn Lake; Mr. W. T. Marshall, Superintendent Wesley Bible Class, Chalcston.

Winona District—Mr. W. H. Stokes, President, Greenwood; Mr. J. B. Small, Secretary-Treasurer, Winona; Miss Mamie Buckley, Superintendent Home Department, Winona; Mrs. D. B. Turner, Superintendent Elementary Division, Winona; Mr. R. V. Pollard, Superintendent Teacher-Training, Greenwood; Mr. J. B. Small, Superintendent Wesley Bible Class, Winona.

It will take time to effect an organization of this splendid group of workers, but when it is done the entire Conference will feel the influence of their efforts. Believe me, there is plenty for us all to do.

SEASHORE DISTRICT CONFERENCE.

Biloxi, Miss., May 3-5.

The Rev. W. G. Forsyth will preach the opening sermon on Tuesday night, May 2, at 7:30 o'clock. At the conclusion of the sermon the sacrament of the Lord's Supper will be administered by Dr. W. H. LaPrade and Dr. B. F. Jones. Let all members of the Conference be present at this first service, if possible.

All committees will be provided for and announced on Wednesday morning, at the first session of the Conference. Pastors will please furnish Rev. H. F. Tolle, Biloxi, Miss., and me with a list of their delegates. It is necessary that I have a list of the delegates at the earliest date possible, in order that I may complete my official roll and make up the committees before the Conference convenes.

Brethren, let us come together for work, praying that the district conference may be a time of revival power. The officers of the Woman's Missionary Society are invited to be present and present their work.

I am sincerely,
J. R. JONES, P. E.

April 7, 1916.

BROOKHAVEN DISTRICT NOTES.

Dear Dr. Meek: I am sending you a few notes from the Brookhaven District. The recent revival meeting at Brookhaven was all that we could ask in many respects. The work done in the church was great. Brother Kelly preached for us three weeks with great effect. His presentation of the gospel could not have been surpassed. His satire against shams and sin was superb. We were delighted with our Conference evangelist. I think the greatest work wrought was among the church members, though we had many conversions, and some of the most hardened sinners in the town were brought into the Kingdom and joined the Church. Forty-two united with the Church as a result of the meeting.

Galloway, of McComb, has had a great meeting, and Bennett, of Monticello, has held a successful revival, being assisted by Brother Kelly, Lewis, of Hazelhurst, is making advancement along all lines of Sunday school efficiency, and also in the development of greater interest in the work of the Church generally. Saunders, of Fernwood, is pushing things in his charge. Where he moves victory comes.

We all sympathize with Brother N. B. Harmon, whose son has been quite sick with typhoid fever. Harmon is full of energy and religion, and his people love him devotedly.

We regret the loss of Brother Selby from the district, but we are all delighted with Dr. I. W. Cooper as his successor. He will fill the place with great acceptability. We have few men like him in the Church. He is kind and courteous to all. I have been his pastor for a year and a half and have never heard him criticise a brother preacher. He has helped me in many ways.

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He who receives a kindness should never forget it; he who does one should never remember it.—Charron.

If you would advance in true holiness, you must aim steadily at perfection in little things.—Abbe Gullore.

"ESTABLISH THOU THE WORK OF OUR HANDS."

By Bishop E. R. Hendrix.

A generation ago our Church proposed to celebrate the first hundred years of American Methodism by raising $2,000,000. At that time we had no Church Extension work, so that a considerable part of the two millions that were raised went to meet urgent local needs. The aim to secure at least $500,000 for Church Extension was kept in mind and that sum is now in the Loan Fund of the Church. It is expected that an additional $100,000 will be secured this year. It is earnestly desired to increase the amount to One Million Dollars during the quadrennium. Part of this will doubtless come on the annuity plan, whereby the donor pays the principal and receives interest during his lifetime and that of his wife. The wise management of the Loan Fund has inspired great confidence in those who would create a memorial for themselves or others and at the same time establish a fund that will be of untold help in building churches or parsonages.

The completion and dedication of the new Church Extension Building in Louisville seems an opportune time of calling attention to this work. That was a wise remark made by a noble philanthropist recently when making a gift that will yield $35,000 a year to Church Extension, Home Missions, and to the Superannuates, "The Church is the only thing that lasts."

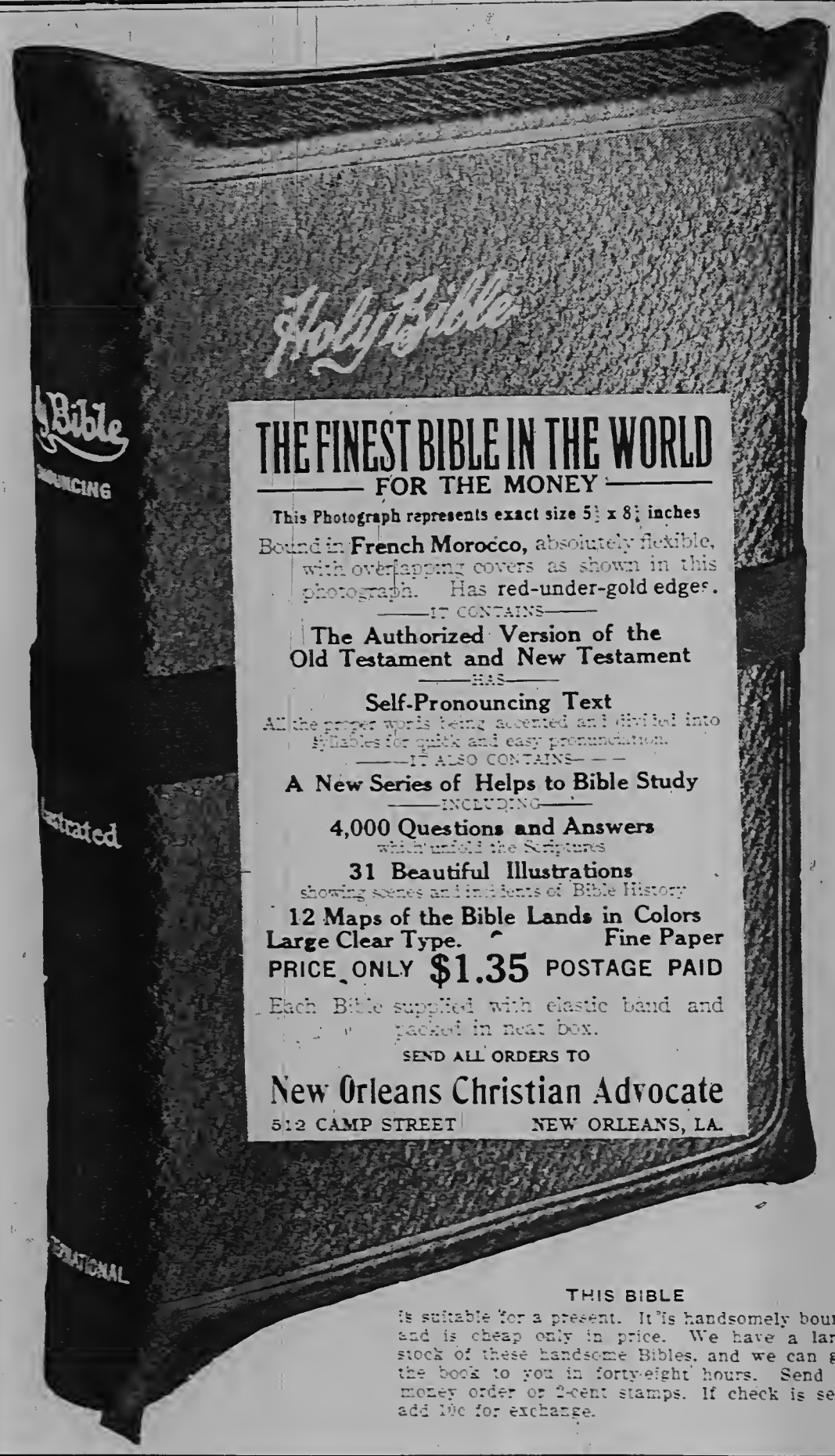
A GREAT REVIVAL AT MONTICELLO, MISS.

Dear Mr. Editor: For the second time in the space of two years have Monticello and its vicinity been shaken up and readjusted in the spiritual life under the preaching of Rev. D. E. Kelly, our beloved and inimitable Conference evangelist. His latter coming was two weeks ago, and the meeting just closed not only eclipsed the former one, but was one of the greatest revival seasons this people have known for many years. The good derived was not confined to the Methodists. Brother Kelly has a way of reaching the hearts and enlisting the support of the entire people, regardless of denominational connection or tendency, and all the community shared happily in the spiritual and intellectual uplift. Twenty-three were added to the Methodist Church, and one to the Baptist.

The way had been made clear for this great awakening by the careful and prayerful management of our esteemed pastor, Brother Bennett, who also had charge of the music. The Messrs. Greenway, young sons of the Methodist pastor at Silver Creek, Miss., were present with their saxophone and cornet, and gave valuable help in making what was generally conceded to be unusually good church music. Three local young men, Messrs. Bass, Roper, and Steen, also unselfishly gave great assistance with their violins. Any of these young men would be valuable help in any meeting where the importance of good music is recognized.

Brother Bennett is in his fourth year on this charge and his flocks will greatly regret the time he will have to leave. During his pastorate the membership of the Church has been more than doubled, and, what is better, a general improvement is apparent in all departments of the work—better organization, better attendance at Sunday school, prayer meeting, and preaching services being among the encouraging features that are noticeable. A more worthy and faithful pastor we have never had.

LUTHER E. GRICE.



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THE GLADDEST DAY.

By Bishop James Atkins.

May the seventh will be the gladdest day in the history of the Church Extension department of our Church. On that day will be dedicated the new office building in Louisville.

This great and ever-growing department of the Church has been without an adequate house from the beginning of its existence. Under Dr. McMurry's masterful hand the business has grown into such large proportions as to demand quarters of a convenient and permanent kind.

The house which has been built is the product of the business ability and taste of the General Secretary. He has built a house admirably adapted to the uses which called it into being, and as beautiful as a dream, without the waste of a dollar in gaudy ornamentation.

An element of gladness that will enter into the occasion will be the fact that this has been one of the best years in the history of the Board—in some respects the best by far.

It was eminently fit that this day of dedication should be fixed by the Board as the day for the proper celebration of the event throughout the Church. The form of the celebration is also the best. It is that in every pulpit in the communion a sermon on Church Extension shall be preached and a collection taken to increase the Loan Fund. We are needing a million dollars to lend on churches. We have about half that amount. Proper attention to this collection on May the 7th on the part of all the presiding elders and pastors of the connection ought to yield a large part of the other half million.

Let all the congregations conspire to make this occasion an illustrious success.

Chalmers' Gelatine

ALWAYS BEST—BECAUSE MADE BEST

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 63. No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3140.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 27, 1916. CHAS. O. CHALMERS, Publisher.

AN ADDRESS TO THE CHURCH IN MISSISSIPPI.

To the Methodists of Mississippi:

The cause of education is vital to every elevating influence in our civilization. To the Church and organized governments, whose object and purpose is the advancement of its people, the proper education of youth is absolutely essential.

Our Church has from the beginning founded and fostered institutions of learning. It believes it to be its duty to offer the youth of the country an education in institutions permeated by the principles and influence of the Christian religion.

From the foundaton of Vanderbilt University until recently, our Church had supported it and fondly believed that it was her property. The Supreme Court of Tennessee by decision stripped the Church of any control over this institution and its policies.

Following this decision, the General Conference of our Church held at Oklahoma City, Okla., created an Educational Commission, the chief duty of which was to establish two institutions of university grade, one east and the other west of the Mississippi River, to be owned and controlled by the Church beyond a doubt—these institutions to embody all that the Church stands for in the education of the people.

The Commission has selected Atlanta, Georgia, as the seat of the university for the eastern section of the Church. It has been named Emory University to "perpetuate and extend a noble foundation," and to preserve with pride a splendid history.

Emory College has, by a legal act, been incorporated into Emory University as its collegiate department and brings with it in property, equipment and endowment funds, holdings valued at approximately $700,000.

Mr. Asa G. Candler, Sr., has given to the endowment fund of the University $1,000,000, and this gift is made upon such conditions that it will be forever impossible for the University by legal interpretaton to be taken from the Church. The city of Atlanta has given $500,000. The Trustees of the Wesley Memorial Building have tendered the use of that magnificent building for the use of the School of Theology, and this School was opened in September, 1914. The Trustees of the Wesley Memorial Hospital have offered that institution for the use of the School of Medicine. Other munificent gifts have been made which indisputably show that the University is very close to the heart of the Church and its people.

The people of Georgia outside of the city of Atlanta have started a campaign to raise one million dollars for the University. The Methodists of South Carolina are now engaged in raising a fund to found and build the James H. Carlisle Teachers' College. The Trustees of the Atlanta Medical College presented to Emory University the property of the Atlanta Medical College, valued at $270,000.

To bring before the Methodists of Mississippi the great work already done for the University, and to endeavor to promote it, the Joint Committee now addressing you, drawn from the Mississippi and North Mississippi Conferences, was selected.

What will the Methodists of Mississippi do to show their support of this great institution and to evidence their love for the Church and their interest in coming generations?

It has been suggested, and the suggestion has been adopted, that the Methodists of Mississippi raise a fund of $50,000 with which to found and build a School of Law as a department of the University to be called the Lamar School of Law, in honor of the illustrious L. Q. C. Lamar, a Georgian by birth, a Mississippian by adoption, a graduate of Emory College, a member of President Cleveland's Cabinet, a Justice of the Supreme Court of the United States, a great lawyer, a United States Senator, a jurist and statesman, a devoted Methodist, and one in whose life and achievements every Mississippian has a pride.

To educate the lawyer, to instill in him those great principles of morality which thread our systems of law, is of importance to our Church, our country, and our civilization; for no one can deny the great influence of the legal profession upon our own Government and upon the people. The conservation of our rights rests with them—they are the guardians of them. To meet these obligations they must be trained and must have as a basis of character those great moral principles that can be derived from the Christian religion alone. In the establishing of such a school, as an expression of our love for our Church and country, we shall help to accomplish this great end concerning the legal profession, and at the same time promote the interests of the whole University and the influence of our Church, and erect a fitting memorial to a great Mississippian.

The campaign in the interest of this noble enterprise is already under way. We commend it to all our people, and urge them to give it their most earnest moral support and the most liberal possible financial assistance.

Rev. Robert Selby, of the Mississippi Conference, has been elected Commissioner for Emory University in Mississippi by the Executive Committee of the Educational Commission, which acton has been ratified by the Executive Committees of the Boards of Education of the Mississippi and North Mississippi Conferences, and he has been duly appointed to this work by Bishop James Atkins He is an honored brother, who is worthy of all confidence, and we bespeak for him a cordial reception at the hands of our pastors and people throughout the State.

Signed: W. W. WOOLLARD,
J. C. PARK,
Committee for the North Miss. Conference.
J. T. LEGGETT,
I. W. COOPER,
Committee for the Mississippi Conference.

THE WOMAN'S MISSIONARY COUNCIL.

The annual meeting of this influential body, which was recently held in Atlanta, Ga., as its sessions invariably do, attracted widespread attention. The address of Miss Belle Bennett, the capable president of the Council, was a most suggestive and noteworthy utterance. The reports of the various officers showed the work in all departments to be in a gratifying condition. A number of distinguished speakers participated in the exercises, delivering messages that were both informing and inspirational. Six young women were appointed to foreign missionary work, viz: Miss Etha Mills, of Apple Grove, Va., Miss Kathron Wilson, of Dallas, Texas, and Miss Etta Lee Wolsey, of Bay City, Texas, who were commissioned to go to Africa; Miss Nancy Lee Holt, of Norfolk, Va., and Miss Lela Putnam, of Lockhart, Texas, who were assigned to Brazil, and Miss Mary Blackwell, of St. Louis, Mo., who was appointed to China.

We were much pleased to note that the Council will hold its session of 1917 in New Orleans. Lexington, Ky., and St. Louis, Mo., were earnest and aggressive in their efforts to secure the next meeting, but the invitation of the Crescent City so appealed to the hearts of the earnest workers gathered in the Georgia metropolis that a majority of them stood for accepting it. Touching upon this matter, The Council Daily says:

"The vote resulted in the selection of New Orleans. The missionary spirit was the ruling spirit in this decision. To every one who had tasted the cordiality of St. Louis six years ago, and who knew what St. Louis Methodism, headed by St. John's Church, can do in the matter of wide-open doors and generous plans, it was a real pain to decline the invitation. Dear St. Louis friends, know that every heart responded to your beautiful hospitality, and longed to accept it, and that in going to New Orleans we but followed the call to the place of greatest need. The large foreign population, and the power of the Roman Catholic Church there have had a paralyzing effect on Protestantism, and have made the forces of evil strong and demoralizing. We will look to you to unite with us to make of the 1917 session one which shall reach out in influence and service to the great city of New Orleans, and mark a new epoch in its history."

Our sisters may feel assured that the city of New Orleans and the State of Louisiana will extend to them an enthusiastic welcome and count their visit a great honor.

We have long had plenty of talking down the line in Southern Methodism. What we now need is some talking up the line. The hope of the Church lies in the soundness and trustworthiness of the great body of Christian men and women belonging to it. Any governing body either in the State or Church that is far removed from the people is apt soon to lose its sense of responsibility to them. All the agencies of Methodism—boards, colleges, etc.—should be kept closely related to the representative assemblies of our denomination.

BROTHER, SPEAK TO ME!

By B. O. Nair.

I know the doors are open,
The church seats all are free,
But no one yet has spoken—
"My friend, you'll come with me?"

My roommate tells of meeting
A man with earnest plea,
Who warned that time was fleeting—
(O Christian, speak to me!)

He spoke of the belov'd Son
Upon a cruel tree,
Who said, "I die for ev'ryone
That looketh unto me."

Is this the Christ my mother
Oft prayed that I might see?
Then may you, oh, my brother,
Be quick to speak to me!

—Presbyterian of the South.

NO RESERVATIONS IN THIS WARFARE.

By Bishop John C. Kilgo.

There are still some who hold with the old-fashioned saints that a partial consecration is neither pleasing nor acceptable to the Lord. They interpret the terms of discipleship as stated by Jesus in their obvious meaning and to their full extent, and insist that if any man will be His disciple he must deny himself, take up his cross daily, and follow the Lord Jesus Christ. A partial denial, a temporary respite from cross-bearing, and an occasional following they hold to be out of harmony with the teachings of the Scriptures, their well tested experience, and the intuitive impulses of the regenerated heart. The constant cry of their heart is for an increase of faithfulness and a growth in the most intimate fellowship with the Holy Spirit. At the love-feast they, with monotonous regularity, conclude their experiences with, 'Brethren, pray for me that I may be faithful to the end." This may seem to be a simple request, but underneath it lies the holy fear lest they should loiter by the way, fall below the sovereign claims of the Lord, and endanger their salvation. In this faith I was carefully brought up, and to it I most steadfastly hold, having at the center of my religious experience a penitential grief for and a fear of every form of laxity.

But the old-fashioned saint has small esteem in some quarters in these latter days. New ways, which are called better ways, have been invented, and their heroes are well pleased with them. It is now the popular thing to volunteer for a definite campaign, some of them short and others lasting till Easter. Lenten fidelity is not a new type of fidelity—it is only new in its adoption among some Methodist folks. Asbury, whose daily fidelity we are celebrating with much eloquence—perhaps because he is now dead a hundred years—never planted in Methodist soil, by word or deed, this doctrine of partial consecration. He believed in no type of soldier except the one who unreservedly enlisted for the entire war. He was not leading a "special campaign," the only definite idea in which was the time it was to end. He was in the mightiest sense a Soldier of the Cross whose commission was to fight every day, every night, and in every place till death pursued him, and this he literally did.

I saw in a recent issue of The Missionary Voice the form of a religious contract with God's Church to give eight months' service to it. What disposition was to be made of the other four months was not stated. Perhaps they were left for Christmas and a summer outing. The last issue of The Texas Christian Advocate announced the Evangelistic Valedictory of Brother Shuler, who had been editing the Evangelistic News during "The Evangelistic Campaign." He did a high order of work, and the articles he sent out each week no doubt cheered and comforted the hearts of many saints. But the time was up, the campaign as arranged was over, and he retired. I note other campaigns are not given time limits but numerical boundaries. When I was a boy on the farm I would occasionally ask my father to give me a task, and he would generally say, "Well, work till noon, and then go back and work till sunset, and you may have the rest of the day." He put me on the farm as a part of my education, and I long since came to know that he avoided every method that would tend to make me have spells of industry.

The "one-to-win-one-campaign" is another form of limited consecration with which the old-fashioned disciple finds it difficult to agree. The old Methodist preacher told us in former times, and told it with imperial emphasis, "Every Christian will do all he can to save sinners." He didn't call it personal work, nor did he organize it into a campaign. He asserted it with tremendous force. Those who have risen for the defense of this form of special service quote the Scriptures with impressive assurance, but too often interpret only a section of the passage quoted, an error all too common in handling the Scriptures. The instances of Andrew finding Peter, and Philip finding Nathanael and bringing them to Jesus, clearly prove that Christian work is personal work, and as long as it is done by persons toward persons it can not be anything else. However, it should be noted in these instances that Andrew and Philip did not enter into an organized agreement to bring one; they did not join a campaign of a special duration, and they went of their own accord—the single fact which contains the heart and soul of religious service, namely, that every converted soul at once is moved to bring others to Jesus and does not need the pressure of a special movement. It is also true that the Master sent out His disciples two and two, but He did not send them out to expel demons from one person, and therefore limit their power for "a-one-to-save-one-journey." They went forth with an abundant endowment of power to save all they could save, and their reports to Him show they cast the devils out of very many. There is not in all the Scriptures a word which justifies a disciple of Christ to feel that he has discharged his task when he has brought one member in a year, or in a Lenten season, into the Church. The Lordship of Christ in His Church and over His people knows no breaks and grants no furloughs, and to this every revelation of the Holy Spirit in the hearts of the truly consecrated gives constant force. If arithmetic is to be applied to our devotion to Christ, dividing the year into seasons of work and seasons of rest, and fixing a task for each saint, why should not one who gains three in a single year get exemption for three years?

The work of saving sinners is an awful work. Into it has been put the blood of the Son of God, and the echo of His atoning agonies is never out of His gospel. Men going hourly down to doom is the appalling tragedy of earth and should not be regarded in the light of a commercial problem. The tricks of trade have no place in the redemption of sinners. So now that many of the special contracts of evangelism are over, or will be at Easter, the old-fashioned type of disciples will go steadily on with their burdened hearts, praying and working to save all the sinners they can save through the presence and power of the blessed Spirit. Specialism is a type of weakness, to say the least, that will eventually bring the Church into sore grief. The call of God is for men who will enlist for life in the war of the eternities, not for men who will volunteer for a short campaign, and there are those who have put all they have, and for all time, under the Lordship of Christ, and they will keep up the battle. They often grow tired, but they never ask for release, not even think of deserting. They drag their worn feet and tired bodies into the fighting line day by day and rejoice that they may follow Him to the end. The story of ritualism, days, seasons, and limited consecration, is the tragic aspect of Church history sufficiently plain to be a final warning to all times. To many devout and earnest people the present trend of Methodism toward ritualistic specialisms is not only amazing but sorely grievous. Shall we soon have High Church Methodism and Low Church Methodism? If so, record my name among the old-fashioned saints and call them by any name that pleases a sneering world.

Charlotte, N. C., April 15.

METHODIST UNITY.

By Rev. S. H. Werlein, D. D.

There can be no doubt that the time is approaching when the final step will be taken that will unite into one great organic body the various branches of the Methodist Church of America. There is no insurmountable difficulty to such a union. They were once one Church. The reasons which seemed to justify their separation no longer exist. The evolutions of history have brought about entirely different conditions. Those who were formerly disaffected now see eye to eye. Foes have become friends. Critics have become admirers. The separate branches of the Methodist Church are equally Methodistic, "joint heirs of the traditions and doctrinal standards of the fathers." The articles and doctrines and polity of the original body are substantially incorporated in each separate Methodist organization. That such a union is greatly desired by many of the representative men of these different Churches there is no doubt.

Bishop Alpheus W. Wilson said in one of the meetings of the Joint Commission: "Great as have been the achievements of the Twentieth Century, the greatest achievement of modern times will be the unification of Methodism." And Dr. Buckley wrote: "To see Methodism in this great nation substantially united would be worth living for and sacrificing for through long years." Bishop Hoss stated from the platform at the last General Conference: "During the past twenty years I have been on the Federation Committee. We have moved slowly, very slowly, so slowly, and at times I have been almost in despair of any practical results. I pray God that the day may come somehow and at some time, in which all the forces of Methodism may be organized into such a form as to constitute an organized, disciplined army for the spread of the Kingdom of God." Every one knows that our peerless Galloway advocated with trumpet note the organic union of American Methodism, and if among us to-day, his voice would be heard in cheering on this hoped-for event.

My graduation oration at Drew Theological Seminary was a plea for the union of the two great Methodisms of this country. The audience gave enthusiastic endorsement to it, and I believed then, and do to-day, that that audience represented the attitude of the vast majority of the membership of the Methodist Episcopal Church with reference to this question. Many of the leaders in that Church have been born South of the Mason and Dixon Line and have always spoken of us with kindness and affection.

It has been my privilege to attend a number of the International Epworth League Conventions. At Cincinnati, Indianapolis, Toronto, and Seattle, in speeches burning with eloquence I have heard the strongest expressions in advocacy of one great organic Methodism. Appeals of that kind have uniformly awakened the liveliest and most enthusiastic applause. When we reach the high places of experience and spiritual vision, the feasibility and desirability of union are clearly seen.

What has kept the Churches apart? Some of the leading men on both sides have allowed their prejudices to darken their counsel, and to excuse the use of terms which have aroused suspicion and distrust. For a strong man to bequeathe his dislikes to weaker men is a very serious offense in the sight of God. No one will say that these ante-bellum animosities have not been fostered and procreated by some of the great leaders of the Church. What right have they in the sight of God to poison the minds of others? What excuse can

they offer for using every opportunity to belch forth their uncharitable criticisms of their brethren, and in doing so widen the breach which from every angle of Christian ethics they should be eager to close? Partisanship and sectionalism may seem to be very plausible and may achieve the applause of unthinking and superficial hearers, but the great concerns of the Kingdom of God require largeness of heart and breadth of mental vision. Catchy ebullitions of provincial narrowness and local bigotry may be very musical in the ears of intellectual babes, but we have reached the time when we must march to the music of world-wide issues. Some years ago a leader employed the word "Absorption" when discussing the question of Methodist Union. Another leader on the other side threw it back, declaring that he and the Church he represented were not willing to be thus disposed of. This little digression set back the great issue a number of years. These worthy men have gone to their reward and have doubtless had ample opportunity to weigh the value of their personal opinions.

Bishop Earl Cranston of the M. E. Church, in a paper advocating one Methodism, says: "The only open way to unification is through such a reorganization of the separated communions as shall constitute them one great organic entity, so planned that every part can be loyal to the whole body, and the whole best serve its mission by protecting every part." This is exactly in accord with the action of the last General Conference of the Methodist Episcopal Church, South. A tentative plan was proposed as a basis of union, of course subject to such alterations as may be deemed wise before final action shall be taken. At the General Conference of the Methodist Protestant Church the basis of Union was adopted, and if the General Conference of the Methodist Episcopal Church which is to meet in May, 1916, shall be favorable, the organic union of these three bodies will be consummated.

Why should the Methodist Churches of America be united? Because it will be a step in consonance with the prayer of our Lord for the union of his followers. No such prayer would have been made by the Son of God if the union of all Christians did not contribute to the advancement of the Kingdom of God. Union just for the sake of union means nothing.

Business men on both sides of the line many years ago saw that sectional prejudice was a poor asset and suppressed it. Southern Methodism would be stronger in some parts of the South than it is, if Northern people in the South had been treated with greater hospitality. If prejudice does not pay in business, does it pay to give it a place in the Church of God? Is it to the glory of God? What is not for the glory of God is manifestly not good for the Church. Unity among the people is imperative for national greatness and prosperity. Oneness of purpose, good will, mutual confidence and co-operation contribute to our glory as a Nation. Church disunity is a handicap to the Church. The Church owes the world the example and encouragement of Christian unity. The Psalmist says: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The lack of it bodes no good to Church nor State. The crisis through which the Church is passing to-day is the logical result of divergent and conflicting opinions. Owing to the lack of harmony between the great Christian organizations the progress of the Kingdom of God has been hindered. The conflict between the Greek and Roman Catholic Churches, the Anglican, and the Non-conformist bodies has without doubt arrested the Gospel of Christ. All believers must get together if the Kingdom of God is to prevail. If Christian love cannot unite Christians, especially those of the same creed, the children of one common mother, how can it unite the conflicting bodies to which believers ally themselves? The Church must demonstrate the power of love.

That which separates human beings is not of God. The Apostle says: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." Any denial of this great truth springs from arrogance and bigotry and no one will affirm that these are of God. The cause of this great European war was the lack of love and confidence and consideration. Pride, self-esteem, prejudice, selfishness, are at the bottom of the war. And I cannot see but that the same principle has perpetuated the spirit of disunity among Christians. I do not say that denominationalism has accomplished no good, but I am persuaded that the spirit of real Christian unity would have been greatly more pleasing to God, and brought about much larger results. In mission fields the points of sectarian differences are not emphasized. It would be fatal to the cause to do so. Phillips Brooks took the position that missionaries are not to teach distinctive creeds and call attention to the things which differentiate one Church from another, but their supreme mission is to introduce their adherents to Jesus Christ and let them formulate their creeds and define their doctrinal position.

Who can doubt that the thing which would hinder the work of missions must of necessity hurt the cause of Christ at home? We should ask ourselves, "What is our responsibility in this matter?"

Patriotism demands Methodist union. The Civil War, which cost a million lives and brought grief and unspeakable loss to other millions, was largely inspired by the intolerance and sectional prejudice of many of the pulpits of this land. The political control of this great Republic has been to a large extent influenced by sectionalism. Party leaders, prominent candidates have been chosen with reference to their locality. Personal worth and pre-eminent fitness for official responsibility have been made subordinate to party affiliations and political control. We have heard of the solid South and the solid North, as though this country was not a unit, and as though the interests of one section were unimportant to the other section. Fire-eaters and sectional fanatics have kept up a constant and unhealthy agitation. We need a satesmanship not one-sided, not biased in favor of one section, but animated by the broadest patriotism. We need policies which are as broad and comprehensive as the Nation itself, which reach from the snow-capped mountains of Alaska to the silver-crested billows of the Gulf, from the fertile shores of the Atlantic to the radiant vistas of the Golden Gate. The great problems which confront this Nation cannot be solved by sectional dictation. Dispassionate and constructive statesmanship, infused with glowing patriotism and a spirit of complete unselfishness, is alone adequate to the needs of the hour. And if that is true of the State, what shall be said of the responsibilities which confront the Church?

Difficulties are in the way of the unity which we advocate. These we must respect. Some say the negro question is an insuperable obstacle. Let us be perfectly frank. There are millions of people in the South who believe that the M. E. Church inclines toward the social recognition of the negro. And there are many people in the North who are convinced that Southern people treat the negro in a most unchristian-like manner. The probability is that the North and South do not understand each other with reference to this question. I shall not discuss it. It would be absolutely unprofitable and unconvincing. Assume that both Churches appreciate their responsibility to the negro, and want to do him good. If it is settled that the white Churches should unite, the great question is what is best for the negro? What does he desire for himself? One thing is perfectly obvious. The negro has to work out his own salvation. He has to adjust himself to his environment. It cannot be accomplished by proxy. He must champion his own cause. He must demonstrate what he is capable of doing. He must win his own place. How far he is willing to be dominated by the mind of Christ and conform his conduct to the teaching of the Gospel is the question of supreme concern to the negro. On that depends what his future will be. It is manifestly the duty of the white Methodist to aid his brother in black. As the negro progresses, he must become more and more self-supporting and capable of self-government. The racial law embedded in him will naturally incline him toward his own color. He is infinitely more competent to-day to take care of himself than he was fifty years ago. If he wants to set up for himself, no obstacle should be placed in his way; if he wants to remain a part of the white Methodist Church, certainly he can do so under provisions which can be agreed to by all who are concerned. In adjusting a matter of this character sectional conditions must be recognized. The impossible of to-day may be the possible of to-morrow. Social customs, inherited tastes and convictions, prejudice and predelictions cannot be ignored. Wise leaders will seek divine guidance so as to steer these great interests without friction and controversy.

Can it be done? If this dream of union has been inspired by God and if the advocates of it have an eye single to the glory of God, who doubts the practicability of a plan which shall be acceptable to all parties interested? Some one objects: "Before further advance is made a number of questions must be satisfactorily settled. For instance, I speak from the Southerner's point of view, what about the Plan of Separation—has the Northern Church lived up to it? Has it not overstepped the agreement solemnly made at the Cape May meeting?" Let the past bury the past! Why give place to this sore old question. Why say we must be vindicated in our opinion and the other side must admit bad faith? Some have taken the position, if the Northern branch is so solicitous to unite with us, why do they not advise their people who live in the South to unite with the Southern Church? For the same reason that we do not encourage our membership in Illinois and California, Washington and Oregon to unite with the M. E. Church. A multitude of foolish questions can be suggested, but they do not conduce to union. Then as to the plan of union: that should be entirely flexible. No plan should be urged that indicates any lack of confidence on either side. There must be union indeed if there is union at all. The less South and the less North, the better. There should be a merging of all interests that have heretofore been separate and distinct. I want Northern Bishops to preside at Southern Conferences, and Southern Bishops to preside at Northern Conferences. Each section must bless and help the other. The intimate intermingling of all American Methodists alone can assure a large and co-operative organic existence. It will be a great day for American Methodism when Northern and Southern, Eastern and Western men shall have an interchange of pulpits, and when all our people shall see "eye to eye."

New Orleans, La.

NOTICE.

Anyone desiring a personal worker, soloist, and chorus leader for evangelistic services, please write Geo. Avery, Jr., 416 Elmer St., Biloxi, Miss. For reference write Rev. J. R. Jones, Gulfport, Miss., or Rev. J. L. Sells, Wiggins, Miss.

Our failure in faith and courage is because we put our circumstances between us and the Lord, instead of keeping the Lord between us and our circumstances.—D. W. Whittle.

WANTED.—By competent graduate, a position as instructor of music in high school or college. Address Miss Lucile Bass, Midnight, Miss.

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NEW ORLEANS, LA.

Church News

Ex-President Roosevelt is scheduled to deliver an address on "The Methodist Pioneers" at the banquet of the Methodist Social Union of New York City at the Biltmore Hotel on April 17.

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Governor N. E. Harris, Georgia's Chief Executive, delivered a fellicitous address before the Woman's Missionary Council of our Church, which met in Atlanta last week. Governor Harris is a widely known Methodist layman.

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The movement in the Methodist Episcopal Church to elect Negro Bishops has been defeated by the vote of the Annual Conferences of that denomination. A majority favored the proposal but not the necessary two-thirds.

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Dr. Bowie's successor, Overseer W. G. Voliva, of Zion City, Illinois, has offered a reward of $1000 to any one who can convince him that the earth is round. The Christian Guardian suggests that such an effort would likely prove to be vain, but not because of a lack of evidence.

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The Wesleyan Christian Advocate of April 14 was a "Woman's Missionary Council issue." The first editorial page contained an excellent picture of Miss Belle Bennett, the accomplished President of the Council. Dr. Lovett can usually be counted upon to do the right thing in a highly creditable manner.

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Referring to Billy Sunday's Baltimore Campaign, the Baltimore Southern Methodist says: "Billy Sunday's hymns have been substituted for card-playing in the homes of some of the smart set, and even some of the saloonists' families have been happily affected by the conversion of one or more members."

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Gipsy Smith, Jr., recently conducted a notably successful revival at Princeton, N. J., which was attended by a number of the professors and students of the famous university located there. This young evangelist is stated to be a remarkably forceful preacher and to have little of the sensational in his methods.

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At a recent stormy session, the Cincinnati Presbytery (Ohio) adopted a memorial to the General Assembly of the Presbyterian Church to cut off from membership the Presbytery of New York, "because of long continued disloyalty." This strong Presbytery is the one which has been given to licensing heretical graduates of Union Theological Seminary.

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The Bishops of the M. E. Church are holding their annual spring meeting at Linden Hall, the home of Mrs. Sarah B. Cockrin, near Dawson, Pennsylvania, nineteen of them being present. Six Bishops of this Church have died during the past four years, and as they have reached the age of 71 years, Bishops Cranston and Hamilton will, under the law, now be retired from active service.

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After a public statement by him which was probably responsible for its not being so, the venerable Dr. J. M. Buckley was not sent by the New York East Annual Conference as a delegate to the General Conference of the Methodist Episcopal Church, soon to meet in Saratoga Springs, N. Y. Dr. Buckley had served in that capacity eleven times. When he read his statement he was given a great ovation.

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Bishop W. A. Candler preached the annual sermon for the Woman's Missionary Council, lately in session at Atlanta, which is said to have been a most inspiring utterance. Referring to the Bishop, The Council Daily says: "Prophets may not have honor in their own countries, but evidently Bishops have. First Church was crowded on Sunday to hear Bishop Candler, and none of the speakers received a larger hearing than did this chief pastor of our Methodism."

GOOD FOR TUPELO.

Dear Brother Meek: Brothers Cummins and Jaco spent Sunday, April 16 with me, and presented the claims of Grenada College to two fine congregations. It was a great day. Brother Cummins' address made a great impression here. The collection amounted to $1080. We are sure of more later.

Things are moving along here in an encouraging way. I have received 51 into the Church since January—13 of them on profession of faith. We will have a union revival in June with the help of Rev. Jno. E. Brown of Siloam Springs, Ark.

April 20, 1916. O. W. BRADLEY.

Rev. B. P. Fullilove and the Late Mrs. Fullilove, of Flora, Miss.

Brother Fullilove was admitted to the North Mississippi Conference in 1906, and has made an excellent record in the ministry. His ministry has been a fruitful one and wherever he has wrought he has left behind a good name and a large circle of friends. His character is above reproach, and to know him is to respect and esteem him. His devoted and accomplished wife, who went from him to the heavenly home the latter part of last December, contributed her full share to the success which Brother Fullilove has achieved as a Methodist preacher. Their home was a Christian one in the highest and best sense, as is attested by the fact that they reared four daughters to a useful Christian womanhood: Mrs. Alma Richardson, of Ripley, Miss.; Miss Lily Jameson, of New Albany, Miss.; and Mrs. Beatrice Steele and Mrs. Ruth May Bynum, of Flora, Miss. Brother Fullilove belongs to that unaffected, devout, earnest type of ministers who made Methodism great in the past, and who must be largely looked to as the conservators of its imperiled faith and integrity in the future.

MEETING OF EMORY UNIVERSITY CAMPAIGN COMMITTEE.

Pursuant to the call of Rev. Robert Selby, the newly appointed Commissioner of Emory University, the Joint Campaign Committees of the North Mississippi and Mississippi Conferences met in the Edwards House, in Jackson, Miss., on April 12, 1916. The Committee organized by electing Rev. W. W. Woollard chairman and Rev. J. T. Leggett secretary. After a full discussion of the proposed campaign to raise $50,000 in the State of Mississippi for Emory University the Committee, together with the Commissioner outlined a general plan for a campaign which we hope will awaken sufficient interest among the Methodist people of the State to make possible not only the raising of the $50,000 proposed but to secure to this new educational institution the warmest sympathy and support of all our people. The success of the plan will not depend altogether upon the Commissioner, be he ever so astute, but also to a large extent upon the heroic co-operation of our faithful pastors and big-hearted laymen.

Brother Selby, our wide-awake and capable Commissioner, enters upon his work optimistically. We commend him and his work to the Methodists of Mississippi. Emory University is not the property of Atlanta, nor the State of Georgia. It is the property of the Methodist Episcopal Church, South. Let us rally to it and make it a potential factor in the future civilization of our Southland.

J. T. LEGGETT,
Secy Joint Campaign Com. of Mississippi.

LOAN FUND DAY.

By Bishop H. C. Morrison.

It was a happy, if not a providential, thought on the part of the Committee in arranging for a "Loan Fund Day" on the same day of the dedication of the new Church Extension Building.

This subject, so vital to the success of our Methodism, coming from the pulpit upon the minds and hearts of all our people, can but produce a result that will be memorable in the history of the Church. The money given on this Loan Fund Day, May the seventh, will work while the donors live, and continue its work when they are gone, and will not cease from its work until the Church militant is taken up into the Church triumphant.

This May 7—dedication day for the new Church Extension Building—and a Loan Fund offering from 1,000,000 of our people, will constitute a historic day in our Zion.

BISHOP MURRAH IN GRENADA COLLEGE CAMPAIGN.

Upon assuming the duties of my office as Commissioner for Grenada College, my mind very naturally turned to Bishop W. B. Murrah, as not only a great leader in our Church, but one who for many years was so successfully a leader in our educational work in this State, and one who naturally was in deep sympathy with this institution and its new advance movement. As soon as asked, he really consented to give us a week or more of his valuable time. He came to us first at West Point and went from there to Starkville on the same day. He spoke with great force at each of these points.

The itinerary took in Macon, Okolona, Brooksville, and Columbus, where he was heard by splendid audiences. This being the section where his first preaching and pastoral work were done, there was much sympathetic interest shown the cause he presented because of early associations, as well as the keen interest felt in the deliverances of the man because of his masterly treatment of the subject. The liberal hearing given him on these occasions meant much for the College especially, and Christian education in general. The school has never received a large patronage from this section, nor had the matter ever been forcefully presented there. The increased interest will secure for the institution a better support. The inquiries made about the school, and some pledges coming in since the canvass, indicate the good luck. The further working of this territory and improved commercial conditions will bring in yet larger financial returns. No part of our Conference will be satisfied with doing anything but the very best for Grenada College.

BEN P. JACO, Commissioner.
Grenada, Miss.

Dr. E. B. Chappell, the Editor of our Sunday School Literature, will be the fraternal messenger from our Church to the General Conference of the Methodist Episcopal Church.

Dr. J. W. Lee, presiding elder of the St. Louis Mo.) District, will be one of the speakers at the centennial celebration of the American Bible Society that is to be held in connection with the General Conference of the M. E. Church, which will convene at Saratoga Springs, N. Y., in May.

LOAN FUND DAY.

By Bisbop John C. Kilgo.

The Board of Church Extension at its next session to be held in Louisville, Kentucky, May 6-9, will dedicate the new handsome building whicb has been provided for the needs of the work of this Board. It is a striking coincidence tbat this achievement occurs during the one hundreth year since the death of Bishop Asbury, tho incomparable prophet of American bistory. He was in himself a church extension which turned back from these shores the tides of French infidelity and saved this nation to Protestant Christianity. It is eminently fitting that the Board of Church Extension should at this time do something to celebrate the faith and labors of this good man in a permanent way. It has been decided by tbe Board to observe May 7 as Loan Fund Day, when our preachers will present the great work of tbis Board and call upon our people to make a contribution to its Loan Funds. It is not the wish of the Board to urge the collection upon our people, but it is tho desire of the Board that all our people be given a chance to make a voluntary contribution to this most important work.

Our Church is a very busy Church. God has called us to very large tasks, and at no time in our history bave there been such pressing needs upon us. In all this we should greatly rejoice. It is an unmistakable sign that God is still with us and tbat He still appoints us to hard fields of work. In all the many lines of work we are carrying on at tbis time, none is larger and more pressing than the work of the Board of Church Extension. With more than two thousand congregations without houses of worship, tbe demands for larger houses of worship adapted to the larger work of the Church, and the needs of new congregations whicb are constantly being formed, this Board is burdened far beyond its resources. Dr. McMurry has achieved wonderful success in all the work of the Board of Church Extension, but in the matter of increasing tbe Loan Fund he has gone far beyond anything the most hopeful could have expected. Yet every year the pressure for larger available funds to care for the smallest needs of the Church increases and is far beyond present resources. It is desirable that all our people on the day set apart to this work will gladly make a contribution to this fund, both meeting a vital need and celebrating the memory of Bishop Asbury in a worthy and abiding manner.

REV. G. W. BACHMAN.

Dear Brother Meek: The sterling qualities of Brother Bachman, together with my long and intimate acquaintance with him, justify me in putting on record my testimony to his worth as a man and brother. He was to me a strong, personal friend. I esteemed him highly and loved him much.

I met him first at Aberdeen, Miss., in 1860, when he applied for admission into the Memphis Conference. For twelve years after that I met bim at our annual sessions. Then I went to Arkansas, where I remained eighteen years. During these years I saw him only once—that was at the session of the North Mississippi Conference beld in Grenada in 1881. Our acquaintance, renewed in 1890, ripened into a friendship that lasted until tbe close of his earthly life on January 25, 1916.

The time and place and personal appearance of Brother Bachman, the first time I saw bim, are distinctly remembered. Of his ability, promise of usefulness, etc., I could form no estimate. We were both young, and of course we were heard neither from the pulpit, nor on the Conference floor. But he was possessed of one gift that always attracts attention and counts in a man's favor: he could sing. He could lead or follow as occasion demanded. Generally, especially in his mature and later years, be led tbe Conference singing, a thing not every good singer can do, for the reason tbat most Conference singing is done without tbe use of an organ. Possibly an organ might bave been helpful to him, but I doubt it. He was, I dare say, the only man in our Conference that could sing "off band" all tbe old Methodist hymns to the old tunes. One of our brethren, a few years since, was in New York, where, in one of the churches he heard a beautiful tune, which he supposed was new as well as beautiful. On his return bome, meeting Brother Bachman, he related the experience and sang the hymn. It was an old hymn, sung to an old tune familiar to Brother Bachman in his boyhood.

Brotber Bachman entered the itinerancy on the eve of the great war, and adhered to the work throughout the struggle, and, as the minutes of the Conference show, brougbt up the course of study without halting, and in due time was ordained to the full work of the ministry, in which be labored, counting from the date of his license, nearly fifty-six years. The early years of his career as a preacher were not favorable for development except in grace and courage. The troubles incident to the war, and the days of anxiety and poverty that immediately followed, were all against tbe preacher. But Brother Bachman never faltered—this, too, notwithstanding he served some of the hardest circuits the Memphis Conference could boast. His convictions and sense of duty held bim to the work. He could not be turned from his calling. Many a man, in his position, would have been governed by his surroundings rather than bis convictions. He professed religion in bis boyhood and joined the Methodists. This was in opposition to his father's wisbes, who was a strong Baptist of the Primitive type—a sect commonly called "Hardshells." When he became a Methodist preacher, the breach between him and his father was complete. He remained true to his convictions. Not until ten years passed did the father's prejudices give way. In the meantime his mother joined our Church, and his father "took a great liking" to the son's wife. These two things doubtless tended to soften the old man's heart.

Brother Bacbman never ranked as a popular preacber. He never aimed to be such. His studies were not in tbat direction. He rather studied to show himself approved unto God, and to rightly divide tbe word of truth that be might not be ashamed before God or man. In this he succeeded. He mastered the theology of his Church, wbicb be believed to be founded on the Word of God, and gave his bearers sound gospel preaching that was not barren of fruit. But his most conspicuous work was as colporter—selling Bibles and good books, and circulating the religious papers of the Church. He was peculiarly fitted for this work, and was remarkably successful. He spent thirty years in this capacity. In his later years, perhaps as many as ten, he served both the Mississippi and North Mississippi Conferences. This required much travel, and long and frequent absences from home. So admirably did he shape his plans that, whether at District or Annual Conference, or camp-meeting, he was ready at the opening with his fine assortment of books. I never knew or heard of him being behind time. His business with our Publishing House amounted to many thousands of dollars. The House never had a better customer. He was always prompt in settling his accounts. In his intercourse with the brethren he was pleasant and ever ready to accommodate them, often extending long credit to young preachers rather than let them go without the books necessary to bring up their courses of study. This was a kindness duly appreciated.

Brother Bacbman was fortunate in his family relations. He and his good wife, who died in 1906, reared four sons and one daughter. Of the sons, tbe eldest was left by his first wife, who died young. These children are all living. They were trained in the nurture and admonition of the Lord, and to-day rise up and call their parents blessed. They loved and cared for their father in his old age, and comforted him in his dying bours.

Brother Bachman was religious. He had faith in Christ and knew God in the pardon of his sins. He lived daily in the enjoyment of his blessings and privileges as a Christian. He gave himself to tbe study of the Word and good books, and was well informed in Methodist literature, especially in Methodist history. He never gave up the habit of study. I believe no violence is done to the truth by saying that he was a better student, and made better use of his knowledge, after he passed middle life than before he reached it. At any rate, as he grew older he was more useful and better appreciated.

"All is well" with him. He rests in peace. Amen!

By his friend,

Nashville, Tenn. JNO. W. BOSWELL.

AMERICAN BIBLE SOCIETY'S CENTENNIAL.

Bishop Collins Denny sends out the following message to our pastors: "The American Bible Society on May 7 will celebrate its hundreth anniversary and has asked the Churches to observe that day as Centennial Universal Bible Sunday. As one of the representatives of the Methodist Episcopal Church, South, on the Co-operating Committee, I have been requested by the officers of the Society to call the attention of our preachers to this date and to urge them to bring to the attention of all our congregations the claims of the Society. The usefulness of the Society, its hearty co-operation with the Church, its great and growing work, and its needs are well known to all our preachers and people. It would be altogether appropriate, and indeed it could be made a spiritual uplift to all our people, if our preachers on that day would select some theme connected with the influence of the Bible on the lives of the people of our country and of the world—the Bible as the Word of the living God, the Book that reveals man to himself and God to man, and our blessed Lord as the only and sufficient hope of salvation for all who repent of their sins and believe on him. I am glad to bring tbis matter to the attention of my brethren, and I hope that the celebration will be general in our Churches. Any of our preachers proposing to observe this day will receive literature helpful for that purpose by writing to the Secretaries at the Bible House, Astor Place, New York City."

"HERNANDO DE SOTO,"

Judge Walter Malone's Great Epic Poem, Commended.

ALEXANDER HARVEY
in Reedy's Mirror

"Now this theme of De Soto is a treasure house. Othello himself did not bedazzle Desdemona with more golden terrors or with enchantments so fantastic. Tbe conuest of Peru, the crossing of the Mississippi, the war with the Chickasaws, the ambuscades in the swamps of Florida—these are a few among the episodes which form a connected tale of the life and adventures of the very greatest of all the conquistadors. The study of character is convincing. De Soto emerges sharply, well-defined, true to life. He is romantic in his boundless capacity for love. He improvises the most reckless expedients in crises threatening to overwhelm him. He is brought into hostile contact with nature in her most savage moods, yet in aspects so beautiful that the background of the story is a source of no less excitement than is its protagonist with his incredible retinue of adventures, Indian maidens, and conspiring braves. The effect of reality is imparted so vividly, too, that we seem to hear the 'trumpets of the frail convolvulus' and see the 'Inca throned upon his palanquin.'"

This volume may be had of E. H. Clark & Bro., or A. R. Taylor & Co., both South Main Street, Memphis, Tenn. The price is $3, net.

Your love has a broken wing if it cannot fly across the sea.—Maltbie D. Babcock

Secular News

By R. E. Meek.

The Spanish King speaks English, French, German, and Italian.

Daniel A. Hoan, a Social Democrat, has been elected Mayor of Milwaukee, Wis.

Of the 4200 species of plants used for commercial purposes, perfume is made out of 420.

Our torpedo boats have only two officers each, but it is claimed that they should have six.

The trial tests of the new French guns are attended personally by M. Poincaire, President of the French Republic.

The election returns show that Charles W. Bryan, a brother of William J. Bryan, failed to secure the Democratic nomination for Governor in Nebraska.

The grave diggers of New York have gone on a strike for higher wages, and it is said to be with the greatest difficulty that a dead person can be buried there.

The New York Tribune, one of the greatest Republican papers in the country, has declared for the nomination of Theodore Roosevelt for the Presidency by the Republican party.

Roller skates, equipped with specially constructed wheels of rubber that make almost no noise, are used by some great manufacturing companies to hasten the delivery of letters from one department to another.

On April 18 a State election was held in Louisiana. Col. Ruffin G. Pleasant, the Democratic nominee, defeated his opponent, Hon. Jno. M. Parker, the Progressive candidate, by a majority of about 30,000 votes.

Last year 6222 marriages took place in Maine, the oldest bridegroom being 83 and the oldest bride 73, while the youngest bridegroom was 16 and the youngest bride 13. Three of the men and two of the women were united in matrimony for the fifth time.

According to the Popular Mechanic's Magazine, a letter opener, operated by hand, which opens from 85 to 140 letters per minute, is proving to be a profitable time-saver for many business houses whose mail is not large enough to warrant the use of a power-operated opener.

It is expected that England, the banker of the Allies, will lend a helping hand to France in a financial way, as such aid is greatly needed, owing in part to the fact that the Teutons are occupying a large portion of the manufacturing and industrial regions of the country.

A shell exploded in the conflict at Verdun which destroyed the imperial motor car, killed several officers, and came near putting an end to Emperor William's life, though he escaped all injury except the unpleasantness of a nervous shock, from which he recovered at Potsdam.

The prices of Bibles, prayer books, hymnals, and other religious volumes have increased as a result of the very serious effect of the war upon the cost of printing materials, and is now nearly double what it was last year. A still further advance may be expected if the war continues.

The French Senate has taken upon itself the task of fixing by decrees the maximum selling price of the necessities of life, such as bread, meat, milk, butter, imitation butter, eggs, lard, potatoes, sugar, cheese, green vegetables, wine, cider, table beer, fertilizers, petroleum, and alcohol for burning purposes.

Paper suits are being manufactured for airmen which protect them from the cold they experience in lofty altitudes as well as if not better than cloth or fur, on account of the fact that paper is a good non-conductor. The lightness of these suits adds to their superiority.

The exportation of American breadstuffs, which loomed large during the first year of the war, breaking all previous records, is now on the decline. But on the other hand, the shipments of livestock, meat, dairy products, and mineral oil have increased steadily with the advance of the war.

The nail on one's middle finger grows faster than any other and that on the thumb slower. As a rule nails on the right hand grow faster than those on the left. The growth of the nails are affected by the state of one's health. An invalid's nails grow faster than those of a healthy person. The nails of a normal person grow about one-eighth of an inch a month, and from an inch to an inch and a half a year.

The United States Navy has nominally 37 battleships, but the trouble is a large portion of them can not be truthfully ranked as such. Many have become antiquated, while others are soon to follow them; so it will not be long before the American Navy contains only eight first-class battleships (and these not of the highest type), unless our Government gets to work in earnest at the task of upbuilding on its navy.

Patriotic Germans are expressing the hope that after the war they will hear no foreign music, which they characteristically consider vastly inferior to their own. The egotism of the Germans is hard for us to tolerate, and this is one of their most serious weaknesses; but we must confess that our English cousins are not lacking in this quality either, though if they were not so bull-headed they would have been relieved of some of it ere this. People can be patriotic without ramming themselves and their country in an unseemly manner, and thus making themselves very offensive to foreigners.

THE WITNESS OF THE SPIRIT.

By R. C. Elmore, M. D.

Herein is the Christian assurance that he is a child of God, the Spirit "bearing witness with our spirit" results in a joint testimony, the witness of God's Spirit preceding the witness of our own spirit.

Emotional experience is not necessarily a test, but the Christian graces which are the "fruit of the Spirit" afford substantial testimony in so far as they are manifest in our Christian character. A very gratifying assurance being, that we love the brethren. The "fruit of the Spirit" however, is not the DIRECT witness, but follows, rather is an immediate consequence of the direct testimony.

Loving obedience gives assurance of a strong testimony of His presence in the heart, for "Whoso keepeth His word in him verily is the love of God perfected: hereby know we that we are in Him." The victorious life has an abiding testimony.

A citizen of the commonwealth enjoys freedom and liberty in the consciousness that he has related to law; in a much higher degree, the regenerated soul freed from the bondage of sin, has not only an inward consciousness of spiritual fruits, but also KNOWS that the indwelling "Spirit of His Son, crying, Abba, Father," is "even now bearing direct witness that he is a child of God."

We cherish the reality of an earthly friendship, a relationship depending on personality, but far more glorious is the indwelling personality of the Holy Spirit, who, by His speaking in the written Word, by his leading, his assistance in resisting the flesh, imparting hope, likeness in the way of holiness, guiding into all truth, giving access to the Father, revealing the things of God, and otherwise, makes "that inward impression on the soul" of the Spirit-filled believer whereby the relationship of "one with Christ" is more real than any earthly tie.

Durant, Miss.

AN ENDOWMENT FOR THE LOUISIANA METHODIST ORPHANAGE.

We are glad to announce that Dr. Luther Sexton, a prominent physician of New Orleans and a well-known friend of homeless and destitute children, has given $5000 to the Louisiana Methodist Orphanage. This donation is given in the form of an endowment, and it is hoped by Dr. Sexton and the Management of the Orphanage that this is the beginning of many such donations toward the establishment of an adequate and permanent endowment fund. This gift is in stock of the Findlay-Dicks Drug Company, of the City of New Orleans, and the Orphanage has already realized the first dividend of 8 per cent on the stock, bringing $400 to the help of the work at a time of very great need.

We sincerely hope that this splendid gift will be the means of inspiring other friends of homeless children to add to this fund such sums as will increase this endowment to a sufficient amount to make possible the realization of a permanent income adequate to meet the ever-growing needs of the institution. ROBT. W. VAUGHAN, Supt.

TO THE POINT.

That was a very good reply that one man gave to another as reported in one of our exchanges last week. The first speaker said, "I do not believe in Christianity any more. After ninteen centuries of preaching peace, look at this world war!" "I do not believe in medicine any more," was the reply of his friend. "After fifty centuries of implicit faith in the god of medicine, Aesculapius, look at this national epidemic of la grippe!" There was surely just as much point to the one putting of the case as to the other.—Christian Guardian.

POSITION WANTED—A middle-aged lady of culture desires a position as matron in a church school, Methodist preferred; duties to begin with the fall term. Address Box 7, Minden, La.

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The Home Circle

THE LITTLE BROWN HEN.

Susan Hubbard Martin.

The little brown hen couldn't do very much,
But she laid an egg each day;
Deep in her nest we found it there—
In the soft and sweet-scented hay.

The little brown hen could no plumage boast,
Or sing any roundelay;
But happy and busy she laid her egg
In her sweet-scented nest of hay.

The little brown hen in the old barn-yard
Knew that only a chicken was she;
That no matter how high or how far she might fly,
That she but a chicken would be.

So deep in her nest in the big red barn,
In the yielding, fragrant hay;
She did her best to brighten the world,
By laying an egg each day.

—Pittsburgh Christian Advocate.

THE LITTLE LEAVEN.

Mrs. B. H. Friend.

Ed was an awkward boy of fourteen, the only child of well-to-do parents. He possessed good qualities of nature, but years of uncontrolled stubbornness and self-will had made him the dread of teachers and parents in the rural community in which he lived. His father was a godless, domineering man, unrefined even to roughness. His mother was gentle, but of that weak type who resent nothing and accept everything as right. Ed had grown up thus without fear or love for God or man. He swore as if by nature, and when he condemned a teacher, so did his parents. One girl teacher rejoiced when Ed's father thought she was not a suitable teacher for the boy and took him to a city school. She resigned in the spring and went elsewhere to teach. Then Mary Slater, a slip of a girl not yet twenty, applied and was elected teacher of the school, in "Ed's neighborhood." Mary was reared in a home of refinement and love. She was more sweet and pretty than beautiful; more charming than handsome. She was tender and clinging, but God's love and grace made her strong and brave for the duties that lay before her. The magnet of Christ's love had drawn her heart while she was a child at school. She went voluntarily to Sabbath school, and her heart, being empty of sin and wrong, was soon filled with the knowledge of God and his love. Her teaching was with His help; nevertheless her heart sank when she heard that Ed had been sent home from the city school and was to enter the rural school where she had taught only a little while. Though she was depressed. God heard her extra prayers for help; her trust grew stronger and she felt brave to do "all things;" so she said over and over: "Line upon line, precept upon precept."

The first day Ed was defiant and tried to annoy her in every way possible. When she called him to her, he went as noisily and indifferently as he could, and stood beside her frowning and surly-looking.

Mary, smiling sweetly, said, "Would you like for me to call you Edward? It sounds more manly than Ed."

The frowns grew lighter as he replied, "Don't care."

"Well, you shall be Edward then," she said.

She took his book, assigned him lessons, and sent him to his seat. He rattled his desk, shuffled his feet, worried the girl near him, annoyed the boys around him, and did not once look in his books. Mary pondered as to what should she do. To correct or rebuke him, would make him worse; to let him continue, would demoralize the school. After thinking, as she thought, desperately hard, she called in her sweet, soft tones, "Edward, come with your lesson."

"I aint studied no lesson," he replied, in a tone and manner that seemed to add, and "I shall not study any."

"Well, come here," she said, and when he came she asked him to read some part of his lesson for her. She expected him to refuse, but her kind tones and gentle manner seemed to compel him against his will.

"You read quite well Edward," she said after he had read a paragraph. "Who taught you?"

"Nobody," he said.

"We shall get acquainted to-day," she said, "and I shall try to find what grade suits you best to-morrow."

Ed was surprised. This ignoring of his efforts to annoy her was new to him. Why did she not scold him, threaten him, and show she was worried. His looks still showed antagonism, but mentally he avowed, "She is a winner," as she sent him to his seat, and prepared to close school for the day, which had been to her one of strain, anxiety and some fear, for she knew not what to-morrow "would bring forth."

At roll-call, each child was expected to repeat a verse from the Bible. Mary asked Edward if he knew one; he answered, "No."

"I wish you would learn one for to-morrow," she said, and handed him one written on a slip of paper. He took it without a word and crumpled it into his pocket.

After school was dismissed, the children gathered round Mary, shaking her hand and twining arms and dirty little fingers about her waist to say good-bye. They loved her truly and were sorry that Ed had come to "treat her so." They did not speak this, to be sure, but she felt their sympathy and Ed felt their censure.

That night he thought never before had any one treated him like Mary had done. She was kind and gentle as if she thought he was worth while and as if she knew he would obey and act gentlemanly without telling him he **must.** Finally, he studied some, read over the verse she had given him, and was so quiet, that his father said, with an oath, he believed the boy was sick, whereupon Ed threw aside his books and went to bed. The next day there was a change in him; he had resolved to live up to the manly name of Edward; but this he could not do suddenly—too long he had been "hateful Ed;" but, day by day, the little leaven worked. He grew more and more studious, more obedient, and tried hard to gain and keep the respect of Mary. His parents were surprised and glad to note the change in their son. Their hearts began to glow with pride as the boy became popular, trusted, and respected in the school and in the community. The father found that he, too, must change. He saw Edward, as they now called him, shrink as he used the oaths he had been accustomed to hear from his babyhood days. The boy read the Bible Mary had given him nightly, and was always ready with a verse for school. Slowly but surely the leaven was working; refinement and love sprang up in Edward's home. The weary little mother grew light-hearted and happy in the sunshine of love and helping hands from father and son.

When the Board met in spring to elect a teacher for the fall term, they expected to hear Edward's father, as usual, in swearing terms, condemn the present teacher as unfit for the place, and propose to try another. What was their surprise, when in gentle tones, and smiling, he said: "Gentlemen, that little teacher is a wonder; I want to know her and find wherein her power lies. She is making a man of Ed, and it seems as if she will make heaven out of our home if she keeps on. I have never spoken to her; but see what she has done for my wife and me! Why, men, that boy won't let me swear in the house any more; it seems to hurt him somewhat and make him feel bad; so I quit, and I feel better, too. From the way Ed studies and is learning, I believe he will be a big man some day, and I swear to myself that he shall not ever again be ashamed of his father."

Of course, Mary was unanimously elected. Near the close of the term Mary's beautiful little sister of thirteen years came for a week-end visit. She spent one day at the school, and met the parents and children of the community at Sabbath school. The evening before her departure, the next morning, she said to Mary, "Sister, Edward Manning is the nicest boy in your school, he is so handsome and strong, and so thoughtful of you and me. I love him best of them all, don't you?"

Dear little Mary! Her heart seemed to stand still for a second, for very joy; then she lifted it to God in thankful praise for his power given through her. The little leaven had worked largely.

Greenville, Miss.

WHERE THE CRYSTAL RIVER FLOWS.

Tune: "Where the River Shannon Flows."

There's a happy place called Heaven,
Where crowns to those are given,
Who have trusted in the Savior
And have tried to do their best;
'Tis a place of joy and singing,
With happy voices ringing,
And our sheaves we will be bringing
To that land of peaceful rest.

Chorus—
Where the crystal river's flowing
Where the tree of life e'er grows,
To that land we'll soon be going,
Where there are no griefs nor woes,
And our loved ones there will greet us,
At the pearly gates they'll meet us
And with love and kindness treat us,
Where the crystal river flows.

Oh, this world is full of sadness,
But up there all is gladness,
Where eternal flowers are blooming
And the golden sunlight glows;
Of God's love it is a token,
For there no hearts are broken,
No sad farewells are spoken
Where the crystal river flows.

Winona, Miss. —Mrs. L. M. Lipscomb.

DOING THE WORK OF AN EVANGELIST.

Dear Brother Meek:

I remember your request to write you. After being with you in New Orleans, I spent two days resting at home, after which I went to Rev. W. T. Woodward of Oak Grove, La. In that meeting we had 125 conversions and 72 additions to the Church. Dancing and card-playing were, furthermore, broken up in the community.

From Oak Grove I came to Crenshaw to assist Rev. W. R. Goudelock. We closed our services to-night, April 18, with more than 100 conversions, and 27 persons were received into our Church and 15 united with the Baptist Church. This was the greatest meeting I was ever in. When I came to Crenshaw two weeks ago the people were, for the most part, cold and dead spiritually. Dancing and card-playing were practiced, more or less in nearly every home; only one woman would lead in public prayer. To-night 75 or more will pray in public. It was a beautiful sight to see so many at the altar. It was my privilege to preach for the negroes once since I have been here.

I am going home to-night to get a week's rest before going to Purvis, Miss. All my time is taken up until September. I am quite weary, but I am well.

J. H. BELL.

Crenshaw, Miss.

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Editorial

OUR HONOR ROLL.

This roll is to be made up of charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.
2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.
3. Kossuth Circuit, North Miss., Rev. D. R. McDougal, pastor.
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6. Flora Ct., Mississippi Conference, Rev. M. F. Adams, pastor.
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8. Brooksville Ct., North Miss. Conf., Rev. J. J. Baird, pastor.
9. Sumrall, Mississippi Conference, Rev. J. C. Chambers, pastor.
10. Hermanville, Mississippi Conference, Rev. J. W. Price, pastor.
11. Colfax, Louisiana Conference, Rev. H. B. Perritt, pastor.
12. Tchula, North Mississippi Conference, Rev. Chas. P. Moss, pastor.

DR. WERLEIN'S PLEA FOR METHODIST UNION.

We are printing this week an earnest plea for the union of the Methodist bodies of the United States from the pen of Dr. S. H. Werlein, the able pastor of the First Methodist Episcopal Church, South, of New Orleans. Of course, with much of his utterance we do not agree; but we think it is quite proper that he should have the privilege of expressing his convictions concerning this most important question in the organ of the Conference of which he is a member.

We will not now undertake to point out the particulars wherein we are at variance with Dr. Werlein's views—it has been our wish to refrain from anything like a full discussion of this great issue until after the Northern Methodist General Conference, which is to convene in May, has taken action concerning it—but there are one or two things in the Doctor's paper which we think some of our readers might possibly misunderstand and which we will briefly mention.

It should be noted that he uses the words that he employs to refer to a uniting of Methodism rather loosely. For instance, "organic union" is commonly understood to mean a complete merging of the two Churches, with practically no reservations of any kind; while "unification" is usually interpreted to mean a connection which, though it is in a sense organic, gives less of solidarity and safeguards to some extent the smaller bodies from complete dominance by the larger ones. These distinctions are not observed by Dr. Werlein in the presentation of his appeal.

Bishop Hoss does not favor the "organic union" of Methodism, viewed in the sense here described, which Dr. Werlein seems to advocate. In his extraordinarily luminous address before the Joint Commission which wrought out the plan that is now under consideration, Bishop Hoss said: "The Southern Methodists do not wish to absorb anybody, and they are not going to be absorbed. Many of us, at any rate, before submitting to that, would camp under God's kindly stars." This, according to our understanding, is also Bishop Wilson's attitude. And if Bishop Galloway, though he ardently favored the general principle of Methodist union, ever made an utterance, spoken or written, that committed him to "organic union" of the kind that we have described, we are not aware of it. We are certain that he cherished no dream of an early union of all the Christian Churches, for several times in his later years we heard him express the hope that the spiritual children of Wesley, instead of merging with other communities, would continue to preserve their identity in all lands.

As Dr. Werlein very properly says, the Negro question still exists to disturb the two great Episcopal Methodisms. Instead of four million Negroes, the number that existed at the close of the Civil War, there are now ten millions of them in the United States—mostly in the South. The "organic union" of Methodism, upon such a basis as would wholly wipe out the autonomy of the Church, South, would leave Southern Methodists in pretty much the same plight that the entire Southern people would be in if States' rights were completely swept away and the Southern commonwealths were governed wholly by the Federal Congress, as the District of Columbia now is. The latter arrangement would, we dare say, be regarded as nothing less than an unspeakable calamity by all loyal Southerners. And those who are cherishing the hope of any such form of union between the two Churches as that just mentioned, in our opinion, had as well dismiss it, for generations will pass before it is likely to come within the range of possibility, if indeed it ever does. We feel sure that the great body of our people would never, under the conditions now existing and which cannot be changed, could permit union to take place upon such terms. If union is to come in the near future, it must, in our judgment, be along some such lines as those laid down in the plan which was formulated by the Joint Commission, and which now holds the stage.

OUR ITINERANCY A SAFEGUARD.

In the recent Doctrinal Number of the Nashville Christian Advocate, one of the most suggestive articles was from the pen of Dr. F. N. Parker, of the Candler School of Theology, who wrote on "Methodism the Guardian of Arminianism." The following quotation from Dr. Parker's interesting discussion sets forth some claims for our itinerant system which we think deserve careful consideration—especially at this time when there are some among us who seem disposed to think that the days of its serviceableness have largely passed:

"One of the greatest factors in conserving the doctrinal integrity of our system has been the itinerant system. The system has done two things of immense importance: It has provided a regular process for inspecting the character and work of the ministry, and it has done something more important—it has provided a disciplinary administration which demands self-denial and detachment from worldly concerns. If ever the Methodist preachers cease to itinerate and settle down to self-chosen fields of work, there will be a decline in spiritual power. Other Churches may build up an organization around a man or a ritual or a prospective dogma, and they have their reward, but a Methodist church can never build itself into real strength except in the social consciousness of a company of believers profoundly aware of their acceptance with God. The Methodist preacher must let his personality be merged in the intensity of his mission. Methodism has been described as 'Arminianism on fire.' It is the business of the preacher to keep the fire burning. Let us look to our doctrine and to our discipline and to our ministry. Methodism demands great things of its preachers, but great is their reward. What more glorious earthly calling than to follow in the steps of Wesley, Asbury, McKendree, and the hosts who have made the declaration of an immediate, full, and free salvation their one business here below?"

HAVE YOU HEARD ANY SUCH?

Writing in Zion's Herald Bishop J. F. Berry, of the Methodist Episcopal Church, says:

"I heard a young preacher a while ago who did not quote during the whole sermon even one passage from the Bible. He quoted Emerson and Browning. At three places in the discourse he gave us a stanza from Longfellow. The stanzas were all right. Indeed, they were beautiful. But I found myself longing for some of the very words of the Word. How wonderfully a sermon may be buttressed and enriched by well-chosen quotations from the Scriptures! Indeed, a sermon is scarcely a sermon without it."

Have you ever heard ministers belonging to the type pictured above preach? We have frequently done so, and always with a deep sense of disappointment and regret. The parading of culture in the pulpit, to the neglect of real preaching which has the single aim to help and strengthen souls, is far too common in this day. It is well for a Christian minister to have learning, but it ought to be subordinated and made wholly contributory to the one supreme work to which God has called him. Who could think of the Apostle Paul or John Wesley or Charles H. Spurgeon spending a half hour in an effort at oratorical or philosophical display, with a congregation of needy and hungry hearts before him? Ambassadors of Christ are commissioned to preach the GOSPEL, and there is nothing else that the burdened, struggling, suffering children of men, who are fast being borne to death and the grave and what may lie beyond, desire so much to hear.

ADHERE TO THE HIGHEST.

The human body was made to wear out and go to destruction in the course of a few years; but not so the human soul. The latter was made for unending growth—for illimitable expansion. But violence may be done to it by disregarding the laws of its well-being and its faculties may become impaired and set to working in a disordered and ruinous manner. He who has begun to debate with his conscience and to fall below its highest dictates as to right and duty has started upon the path that leads to the wreck of one's moral nature. A man must be true to the best that is in him if he would become better still.

AN IMPORTANT SUGGESTION.

There are some important temperance measures that will be pressed before the approaching session of the Louisiana Legislature by the prohibitionists of this State, namely: a bill to prohibit the sale of near beer in dry territory; an enactment to restrict further the shipment of liquors into prohibition parishes, and a bill to prevent the sale of intoxicants within five miles of the State University, at Baton Rouge. It would be well for our pastors and laymen to get into touch with the members of the House and State Senate in their parishes and urge them to support these wholesome measures. Rev. A. W. Turner, the Superintendent of the Louisiana Anti-Saloon League, suggests that this be done without delay.

A COMMENDABLE BENEFACTION.

Elsewhere in this issue of the Advocate we are carrying an announcement of a gift of $5000 by Dr. Luther Sexton, of New Orleans, as the beginning of an endowment for the Louisiana Methodist Orphanage at Ruston. Dr. Sexton also gave some years ago $10,000 for the construction of a building on the grounds of the Mississippi Methodist Orphans' Home at Jackson. He was born and reared in Mississippi, where most of his life was spent; but for a number of years he has been a prominent physician in this city. Money thus

applied cannot but exert a wide and lasting influence for good, and the wonder is that more people of means do not give generously to such causes.

A NEW PUBLICATION.

The Presbyterian Journal, a new weekly that is to be issued in New Orleans, is on our table. The initial number is highly creditable in every respect. This publication has been established by the Synod of Louisiana, but it is expected to serve other Synods in near-by States. The Editor-In-Chief is Dr. George Summey, who is a religious journalist of experience and recognized ability. We wish for our good-looking, new contemporary a large and ever-widening sphere of usefulness.

PERSONAL AND OTHER NOTES.

Bishop J. H. McCoy will preach the Commencement sermon of Clemson College, South Carolina.

We cannot consider for publication copy written with a lead pencil. We have made this statement in our columns a number of times before, but not a little such matter continues to come to our office.

Our Felicity Street congregation worshiped in the main auditorium of their restored church last Sunday. It is needless to say that Dr. Felix R. Hill gave his parishioners a stimulating Easter message.

Rev. T. M. Bradley, of Durant, Miss., writes as follows: "Our new church will be completed by June 1. Our presiding elder, Rev. W. W. Mitchell, has made a fine impression all over the Durant District."

Dr. J. M. Henry, our pastor at Ruston, La., is making a fine record in that delightful charge. We make grateful acknowledgment to him for some good work which he has recently done in behalf of the Advocate.

Rev. R. F. Harrell, of Centerville, Miss., cheered the Advocate office a few days since with a club of 8 subscriptions, with a check to correspond. He continues to make full proof of his ministry in his present developing field.

Rev. C. F. Emery, our genial pastor at Natchez, Miss., remembered us with a club of 5 subscriptions last week. We always count upon the interests of the Advocate being well looked after in the field under Brother Emery's supervision.

The services at the Louisiana Avenue Church, New Orleans, were especially interesting and impressive last Sunday. The pastor, Rev. A. J. Gearheard, was at his best in the pulpit, and there were 26 additions to the Church—all but one on profession of faith.

Rev. A. D. Martin, of Raceland, La., writes interestingly of the Lafourche Mission in a communication which reached us too late for this issue of the Advocate, but which we hope to publish next week. Brother Martin has the burning heart of a true missionary.

Dr. I. W. Cooper, President of Whitworth College, left his home at Brookhaven, Miss., for Nashville, Tenn., Monday of this week to attend the meeting of the General Board of Education, of which he is a member. The sessions of the Board began Wednesday morning.

Rev. H. B. Perritt, of Colfax, La., calls our attention to the fact that he is entitled to a place on our Honor Roll, which we have failed to give him and his worthy charge. Our failure to do this was an oversight, for which we apologize to Brother Perritt and his flock.

Mrs. J. D. Barbee and Miss Phillips, of Greenville, Miss., spent several days in New Orleans last week, being guests of the Grunewald Hotel. Mrs. Barbee, prior to her arrival in the Crescent City, visited the home, in Mobile, Miss., of Mr. D. R. Barbee, the brilliant Managing Editor of the Mobile Register.

Rev. R. O. Brown, our popular pastor at Clarksdale, Miss., has our thanks for a club of 1 new and 10 renewal subscriptions, forwarded on April 21. Methodism has long been the foremost Church in Clarksdale, and is continuing to enjoy a goodly degree of prosperity there under the capable leadership of Brother Brown.

Rev. W. W. Perry, of Boyce, La., gives us an additional list of 4 subscriptions, which advances his record since Conference to 41 new subscribers and 6 renewals. Brother Perry states that his work is progressing to his liking. This will not be surprising information to those who know this faithful and effective pastor.

Rev. C. W. Crisler, of Hattiesburg, Miss., was in New Orleans last week and paid the Advocate office an appreciated call; but the Editor was not in, and hence was disappointed in not getting to see him. Brother Crisler is one of the most successful pastors in the Mississippi Conference and his work at Hattiesburg has been of a high order.

In a note to the Advocate Mrs. A. Y. Wilbourn, of Crenshaw, Miss., speaks in glowing terms of the revival recently conducted at that place by Rev. J. H. Bell, of Columbus, Miss. She states that the influence of the meeting was deep and widespread, and that a marked change was wrought in the spiritual status of the entire town.

As is indicated by Rev. B. P. Jaco's communication in this issue of the Advocate, Bishop Murrah's recent tour through East Mississippi in the interest of the Grenada College campaign made a profound impression. When Bishop Murrah talks on the subject of Christian Education, he may be depended upon to reach and maintain a high level.

Mr. W. D. Hawkins, of Meridian, Miss., states that the Annual Meeting of the Epworth Leagues of the Mississippi Conference will be held in Biloxi, Miss., June 8-11. A number of distinguished speakers have been secured and the occasion promises to be one of much interest. A fuller notice concerning this gathering will appear next week.

Rev. Robert Selby, Commissioner for Emory University in Mississippi, has taken up his work actively and is hopeful of accomplishing successfully the important task which has been committed to his hands. Let the brethren respond promptly to his communications and assist him in every other possible way. The undertaking to which he is addressing himself is theirs as well as his.

Last Sunday was a great day with our Carrollton congregation, of which Rev. N. E. Joyner is pastor. The accomplished choir rendered a choice musical program, and the sermons delivered greatly pleased the large audiences in attendance. The sum of $856 was raised on the indebtedness of the Church, and the Sunday school took a collection of $33 for the Orphanage at Ruston.

Rev. E. L. Shettles, of Navasoate, Texas, spent last Thursday in New Orleans and brightened our sanctum for a brief time with his presence. He was en route to Nashville, Tenn., and Louisville, Ky., to attend the annual meetings of some of the Boards. Brother Shettles is an ex-Mississippian, having formerly resided at Pontotoc, one of the historic old towns of that commonwealth.

In the assignment of deaconesses at the late meeting of the Woman's Missionary Council at Atlanta, Miss Martha Nutt, who for some time has wrought so efficiently at St. Mark's Hall, this city, was transferred to San Antonio, Texas, where, it is stated, she will be given work among the Spanish-speaking people. Miss Gibson, of Missouri, will take Miss Nutt's former place at St. Mark's Hall.

It is with sincere pleasure that we publish the article on "The Witness of the Spirit," from the pen of Dr. R. C. Elmore, which appears on another page. This article won complimentary mention in the recent prize contest conducted by the Nashville Christian Advocate. Dr. Elmore, who is one of the most capable laymen in the North Mississippi Conference, is an active worker in our church at Durant, Miss.

In a business letter to our office, Rev. A. R. McPhearson, of Patterson, La., says: "I appreciate your fearless stand in giving your views of the things vital to our Methodism. Let the good work continue." Thank you, Brother McPhearson. A word of encouragement to the Editor is scarcely amiss, since there are those who fain would brand him as "a troubler of Israel" and constrain him to silence, except on local issues.

Mr. Clark Herd, of Miguel, Texas, writes: "I should like very much to find my father and mother and two brothers and two sisters. My mother's name is Lucy Herd and my father's name William Herd. My brothers' names are Wiley and Alfred, and those of my sisters Rosena and Annie. We were lost from one another in 1867, and at that time they were in Baton Rouge, La. Any information concerning them will be gratefully received."

Rev. J. A. Poe, of Sidon, Miss., sends us some subscriptions from his charge, and appends in his letter the following note: "We have just closed a fine revival meeting at Cruger. Rev. J. A. Bowen conducted it and did very efficient work. He is good help, being deeply spiritual and much in earnest. We had 16 additions to the Church, and organized a fine Men's Bible Class in the Sunday school. Cruger is a fine small town. It is beautifully located and its citizenship is made up of a very fine class of people."

The Lamar School of Law of Emory University will open with one of the best law libraries in the South. Already Methodist lawyers have given the Supreme Court Reports of Alabama, Tennessee, and Georgia; and a few days ago Hon. W. A. Trawick, of Cedartown, Ga., gave a complete set of "American Decisions," consisting of one hundred handsomely bound volumes. The Georgians are manifesting no little enthusiasm in the campaign for Emory University. Already some $25,000 has been secured from the Georgia Methodists outside of Atlanta, where over $500,000 was recently given. The campaign has scarcely begun, but it starts most hopefully.

We give, with grateful acknowledgment, the names of the following brethren who have sent us two or more subscriptions within the past few days: Rev. W. J. Dawson, Bolton, Miss., 1; Rev. G. W. McLain, Sunflower, Miss., 2; Rev. C. R. A. Brantley, Okolona Ct., N. Miss., 3; Rev. J. W. Price, Hermanville, Miss., 3; Rev. H. B. Thomason, Winnsboro, La., 4; Rev. J. H. Ingram, Ruleville, Miss., 7; Rev. W. R. Goudelock, Crenshaw, Miss., 3; Rev. C. P. Moss., Tchula, Miss., 7; Brother F. A. Howell, Durant, Miss., 1; Rev. J. C. Chambers, Sumrall, Miss., 3; Rev. T. L. Oakes, McCool, Miss., 6; Rev. T. E. Gregory, Caledonia, Miss., 2; Rev. J. J. Garner, Kilmichael, Miss., 7; Rev. W. M. Williams, Collins, Miss., 2.

The prize recently offered by the Nashville Christian Advocate for the best brief article on "Regeneration" was won by Rev. Robert Randle, of the Louisiana Conference. This was the only prize article on any suggested theme that was written by a contributor in Louisiana or Mississippi, though the following brethren were given special mention for the excellence of their papers on different subjects: Rev. J. H. Felts, Holly Springs, Miss.; Rev. T. H. Porter, Olive Branch, Miss.; Rev. T. H. Lipscomb, Starkville, Miss.; Dr. R. C. Elmore, Durant, Miss.; Rev. J. L. Greenway, Silver Creek, Miss.—an unusually large number compared with those receiving such mention in other Conferences. The prize for the best article on "Sanctification" went to Rev. John Paul, formerly of the Mississippi Conference, but who is now stationed in South Carolina.

Rev. G. W. McLain, of Sunflower, Miss., writes: "Our work in this charge is progressing well. We have four churches and six Sunday schools. Half of my time is given to Sunflower, where we have built a bungalow to furnish Sunday school rooms. Our Sunday school has an enrollment of 250, being twice as large as our Church membership. We will start to building a parsonage in a few days. Our second quarterly conference was held on April 15. Every church was represented, and the pastor and presiding elder were paid up to date. We hope to make a full report at Conference this fall. I take this opportunity to request the prayers of the brethren of the North Mississippi Conference for my wife, who is to undergo an operation at Winona on the 25th of this month." We sympathize with Brother and Sister McLain in this time of anxiety, and pray that they may have with them the conscious presence of the Holy Spirit.

LOUISIANA NOTES.

Rev. A. G. Shankle, pastor of First Church, Mansfield, and his excellent wife are highly spoken of by their people and are worthy and well qualified to serve their cultured congregation. They have a superior brick church, a large membership, and a fine Sunday school, of which Brother Thatcher is the live superintendent. Mansfield has an extra fine public school, of which Prof. B. C. Fair is the superintendent, and Prof. A. M. Culpepper is the principal. The faculty also embraces a choice corps of lady teachers. A $50,000 brick schoolhouse is to be built this summer.

Rev. S. S. Holladay is the pastor of the South Mansfield Church. He and his good wife are much loved. They have trained some nice children and are happy in their work. Some day they will hear their Savior say: "Well done, good and faithful servants." Brother L. M. Harris is the Sunday school superintendent. He is a good one.

Rev. T. D. Lipscomb and his cultured wife are in charge of Zwolle Station. A finer and better equipped couple would be hard to find. They have both had special training for Church work and will succeed. They are highly appreciated. Brother S. H. Porter is the efficient Sunday school superintendent. He is a consecrated business man. Prof. S. A. Chenault and six well equipped ladies have charge of the public school. Zwolle is a really nice town. A new brick church is needed and will no doubt soon be built.

Rev. John L. Williams, stationed at Leesville, is one of the best educated and most earnest preachers in the Louisiana Conference. He has received 70 members since Conference, and is planning to hold a revival meeting soon, with Rev. D. L. Coale to do the preaching. He is capable of filling our best appointments. Sister Williams takes a deep interest in the work of the Church. Brother E. M. Lewis is the worthy Sunday school superintendent. Prof. E. F. Dumenier is superintendent of the large public school, having 16 competent teachers associated with him in the work of instruction. Prof. A. A. Boyd is the Parish Superintendent. Leesville is an excellent business town, with a fine people.

D. J. WEEMS.

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Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, 300 for $1.25; 1000 for $2.50, postpaid and insured. By express 1000 for $2.75; 3000 to 10,000 at $2.50; 10,000 to 25,000 at $2.50 per 1000. Plants ready April 1. Prompt delivery and good strong plants guaranteed. Write for a descriptive price list.
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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On March 5, 1916, ELIZABETH CAROLINE DERDEN, wife of Dr. A. S. Campbell, deceased, took her departure from earth to heaven. Sister Campbell was the daughter of John W. and P. W. Derden. At the time of her death she was in her eighty-fifth year. She joined the Methodist Episcopal Church, South, at Long Branch when she was twelve or thirteen years old, and remained a consistent member for seventy-two or seventy-three years. Many of these years were spent in Water Valley, quietly serving God and her family. All who knew her well speak tenderly and appreciatingly of her useful, thoughtful, and beautiful Christian life. Such a name is worth living eighty-five years to obtain. Her husband and most of her children had gone on ahead, and her departure was to meet those she loved long ago. She left many relatives and friends to mourn her absence. The writer, assisted by the Rev. J. E. Hobson and other friends, laid her body to rest in Water Valley, Miss., on March 6, 1916.

J. W. DORMAN.

On July 5, 1915, the Master called home Brother A. W. TOWNSEND. Brother Townsend was born on Dec. 1, 1842. From his boyhood he had been a consistent member of the Church. He was a Confederate veteran and on many a well contested field he displayed that sublime heroism which invests with undying glory those heroes who fought so bravely and so well during the Civil War. Though brave and chivalrous as a knight, he was at heart as tender as a little child. He passed by unheeded the cry of no needy person. He loved everybody, and, so far as I know, everybody loved him. He was a delightful Christian character and his life made the world better. The earthly Church suffered a loss in the death of this Christian man who counted nothing too dear to be offered upon her sacred altars. He died sweetly. No star ever went down more gently. "Let me die the death of the righteous and let my last end be like his." We shall meet him where "the wicked cease from troubling and the weary are at rest."

E. H. COOLEY, P. C.
Walnut Grove, Miss.

IN MEMORIAM.

(Adopted by the Woman's Missionary Society of the M. E. Church, South, at Edwards, Miss.)

Whereas, on the 29th day of February, 1916, death summoned hence our beloved Brother D. M. Chichester, for many years an honorary member of this Society, and the mortal "putting on immortality," his spirit returned to God who gave it; therefore be it resolved:

1. That in the death of Brother Chichester this Society loses a valued and faithful co-worker, the Church a zealous and consecrated member, the community a citizen of spotless character and constant influence for good, and his children a faithful, tender and affectionate father.

2. That, while recalling his many virtues, in fancy hearing again his ever kindly greeting and remembering how his consistent Christian life was a comfort and encouragement to others, we cannot but mourn the loss of our brother, yet we are comforted by the consciousness that he "died in the Lord," that his "works do follow" him, and that in that "brighter world beyond the sunset's radiant glow" his inheritance is that "Crown of Life" vouchsafed to those who are "faithful unto death."

3. That we profoundly sympathize with his bereaved family, and our prayer is that "He who tempers the wind to the shorn lamb" will abide with and comfort them in their affliction.

"Sleep calmly on; thy noble life,
With care and love replete,
Has left on us its impress, rife
With memories fond and sweet."

That a page of our records be set apart and these resolutions be inscribed thereon as a testimonial to the memory of Brother Chichester.

Signed: Mrs. C. N. Harris, Mrs. G. P. McKeown, Committee.

A GREAT REVIVAL AT CRENSHAW, MISS.

Dear Brother Meek: We closed here last night a ten days' meeting, which is conceded by every one to have been the greatest revival ever held at Crenshaw. Rev. J. H. Bell, one of our Conference evangelists, came to us on April 9, and to say that he preached with wonderful effectiveness, is expressing it mildly. I have never seen the Holy Spirit manifest himself with greater power anywhere. Brother Bell laid bare sin in its various forms and the Holy Spirit rooted it out of many hearts. To make a long story short, dancing and card-playing Church members stood up and publicly confessed their sins and renounced these practices. Oh! it was glorious to be in these services. It was impossible to count all the conversions and reclamations, but I think it would be a conservative statement to say that there were at least a hundred. There were 37 additions to our Church and 11 united with the Baptist Church. Many old differences were settled, and some who had not spoken for a long while met in the church and in their homes and embraced each other. It was, furthermore, again demonstrated that religion has power to open the pocketbooks of the people. Before the services started I was reluctant to invite Brother Bell to come to us for fear that we could not pay him; but at the close of the meeting we met his expenses and handed him $150. And these good people remembered the pastor and his family, giving us the greatest "shower" that we have ever received. It included $42 in money and at least $25 worth of dry-goods. Then came Miss Marguerite Carothers and the schoolgirls (all in the party had been converted except one), and she gave her heart to Christ in my house) and profusely showered the pastor's little daughter. Space forbids me telling more. I could fill a page of the Advocate with the results of this meeting, but I must desist.

To all the brethren of the North Mississippi Conference, I would say you need not send away from home for an evangelist. I fully believe that Brother Bell is second to none. I say this, having heard many. If the pastors in our larger appointments would open the way for him, unbridle him, and stand by him, he would clean up their towns and cities.

W. R. GOUDELOCK, Pastor.

A safe and palatable laxative for children
Mrs. Winslow's Soothing Syrup
Absolutely Non-narcotic
Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.
Its use means the avoidance of discomfort and inconvenience.
NOW is the time to arrange for Bell telephone service in your home.
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HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hinson Chemical Works, Patchogue, N. Y.

No great deed is done by falterers who ask for certainty.—Eliot.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Winona Dist—Second Round.

Drew, at Sandy Bayou, April 29, 30.
Dublin, at Rome, April 30, May 1.
Schlater, at ————, May 6, 7.
Valley Mission, at ————, May 13, 14.
Minter City, at ————, May 20, 21.
Webb, at Sumner, May 27, 28.
Tutwiler, at Glendora, May 28, 29.

LEE M. LIPSCOMB, P. E.

Corinth Dist.—Second Round.

Corinth Ct., at Gaine's Chapel, April 29, 30.
Belmont, at Old Bethel, May 6, 7.
Chalybeate, at Mt. Pleasant, May 10.
Wheeler's, at Mt. Zion, May 13, 14.
Guntown and Baldwin, at Baldwin, May 15.
Iuka Ct., at Bethel, May 20, 21.
Iuka Sta., May 22.
New Albany Ct., at Mt. Olivet, May 24.
Ripley and Blue Mountain, at B. M., May 25.
Dumas, at Paul's Chapel, May 27, 28.
Hickory Flat, at Bethel, June 3, 4.
Myrtle, at Friendship, June 6.
Kossuth, at Wesley Chapel, June 8.
Rienzi, at Pisgah, June 10, 11.
Booneville Ct., at Black Land, June 17, 18.

T. H. DORSEY, P. E.

Columbus Dist.—Second Round.

Macon Ct., at Soule's, a. m., April 28, 30.
Macon Station, p. m., April 30, May 1.
Shuqualak, at Ridgeway, May 5, 7.
Cedar Bluff, at Pheba, May 12, 14.
Columbus Ct., at Flint Hill, May 19, 21.
Sturgis, at Bethel, May 26, 28.
Longview, at Steels, June 2, 4.
Mashulaville, at Mt. Hebron, June 10, 12.

The Columbus District Conference will meet in First Church, Columbus, Tuesday evening, May 9, and continue through the 10th and 11th following. The opening sermon will be preached by Rev. E. Nash Broyles, Tuesday evening. W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Tyro, at Tyro, Apr. 29, 30.
Courtland, at Center Hill, May 2-4.
Eureka, at Chapel Hill, May 5-7.
Batesville, May 7, 8.
Charleston, May 10, 17.
Sunday School Conferences:
Hernando, May 19, 20.
Senatobia, May 21, 22.
Batesville, May 23, 24.
Pleasant Hill, at Baker's Chapel, May 25, 26.
Wall Hill, at Bethel, May 27, 28.

There are 75 churches and a number of schoolhouse appointments in the district. The presiding elder purposes to preach in every one of these this round if possible.

The District Conference will be held at Coldwater July 10-14. It is very much hoped that no preacher will set a meeting for this date. We desire to make this a real revival time for all. We want to meet and preach, pray and plan for the work of the Kingdom.

J. H. HOLDER, P. E.
Sardis, Miss.

Durant Dist.—Second Round

Poplar Creek, at Friendship, Apr. 28, 29, 30.
Kilmichael, at Stewart, Apr. 30, May 1.
Kosciusko Ct., at Springdale, May 5, 6, 7.
Chester, at Chester, May 12, 13, 14.
Mathiston Ct., at Lagrange, May 14, 15.
Hesterville, at Hesterville, May 19, 20, 21.
Lexington, at Bethany, May 26, 27, 28.
Pickens, at Ebenezer, May 28, 29.
Black Hawk, at Black Hawk, June 2, 3, 4.
Acona, June 4, 5.
Slate Springs, at New Hope, June 9, 10, 11.
Bellefontaine, at Walthall, June 11, 12.
Eupora and Maben, at Eupora, June 12, 13.

District conference is to be held at Durant June 14 to 18. Opening sermon will be preached by Rev. Chas. D. McGehee. Remaining part of program will be given later. Let all the preachers send at once to Rev. W. L. Duren all moneys collected to date for Home missions. It is urgent.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Second Round.

Houston Mission, Atlanta, April 29, 30.
Vardaman, Derma, April 30, May 1.
Montpelier, Palestine, May 6, 7.
Prairie, Prairie, May 14, 15.
Buena Vista, Egypt, May 20, 21.
Greenwood Springs, Pl. Grove, Friday, May 26.
Nettleton, Evergreen, May 27, 28.
Fulton, Harden's Chapel, Monday, May 29.
Tremont, Mt. Pleasant, Tues., May 30.
Houlka, Houlka, June 3, 4.
Smithville, Antioch, Wed., June 7.
Okolona Ct., Grady's Chapel, Thursday, June 8.

JNO. W. BELL, P. E.
March 10, 1916.

Greenville Dist.—Second Round.

Gunnison, at Malvina, April 29, 30.
Benoit and Beulah, at Benoit, April 30. May 1.
Boyle, at Shipman's Chapel, May 6, 7.
Coahoma and Lyon, at Lyon, May 7, 8.
Rosedale and Hillhouse, at Hillhouse, May 14, 15.
Cleveland, May 21, 22.
Jonestown and Belen, at Belen, May 28, 29.

The District Conference will be held at Benoit, May 1, 2, and 3. The opening sermon will be preached Monday night, May 1, by Rev. D. R. Wasson.

H. S. SPRAGINS.

LOUISIANA CONFERENCE.

New Orleans Dist.—Second Round.

Parker Memorial, May 7, a.m.
McDonoghville, May 7, p.m.
First Church, May 14, a.m.
Carrollton Ave., May 14, p.m.
Rayne Memorial, May 21, a.m.
Louisiana Ave., May 21, p.m.
Mary Werlein, May 25, p.m.
St. Tammany, at Fitzgerald, May 28, p.m.
St. Mark's, May 31, p.m.
Lower Coast, June (first week).
Plaquemine, June 11, 12.

District Conference will be held at Bogalusa April 25, 26—two nights and one day. W. W. HOLMES, P. E.

Ruston Dist.—Second Round.

Sibley, at Pine Grove, May 6, 7.
Minden, May 7, 8.
Plain Dealing, at Concord, May 13, 14.
Gibbsland, at Bryceland, May 15, 16.
Haynesville, at New Salem, May 17.
Cotton Valley, at Sp. Hill, May 20, 21.
Arcadia, May 27, 28.
Ruston, May 29.

Sunday School Institutes, By Brother Coleman.

Ruston, April 12, 13.
Athens, April 14.
Minden, April 15, 16.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Tallulah, at Delhi, April 29, 30.
Oak Grove, at Floyd, May 2, 3.
Lake Providence, May 6, 7.
Mangham, at Union, May 13, 14.
Rayville, May 18, 19.
Waterproof, at St. Joseph, May 20, 21.
Farmerville, May 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Second Round.

Williams Chapel and Beulah, at Beaulah, April 29, 30.
Leesville, p. m., April 30.
Pleasant Hill, at Robeline, May 6, 7.
Vivian, at Teel's City, May 13, 14.
Lake End, at Powhatan, May 19.
Grand Cane, at Stonewall, May 20, 21.
Noble, at Bayou Scie, May 27, 28.
Zwolle, May 28, 29.

C. D. ATKINSON, P. E.

Lafayette Dist.—Second Round.

French Mission, April 29, 30.
Rayne, May 6, 7.
Lafourche Mission, at Griffin, May 13, 14.
Houma Mission, at Bourg, May 15, 16.
Evangeline Mission, at White's Chapel, May 20, 21.
Eunice, at Maxie, May 27, 28.

JAMES I. HOFFPAUIR, P. C.

Alexandria Dist.—Second Round.

Melville, at Simsport, 11 a.m., April 30.
Bon Ami, 7:30, May 5.
Merryville, May 6, 7.
DeRidder and Mission, 7:30, May 7.
Harrisonburg, May 14.
Woodworth, ————,
Pollock, at Rochelle, May 21.
Trout and Good Pine, 7:30, May 21.
Rapides, at Zion, 7:30, May 24.
Elizabeth and Fullerton, at Fullerton, May 27, 28.
Longville, 7:30 p. m., May 28.
Indian Mission, 4 p. m., May 31.

Sunday School Institutes.

Colfax, Mar. 15.
Alexandria, Mar. 16.
Oakdale, Mar. 17.

Preachers and Superintendents will please take notice.

H. W. MAY, P. E.

Baton Rouge Dist.—Second Round.

Gonzales, at Meadows, April 29, 30.
Jackson and St. F., at Concord, May 6, 7.
Zachary, at Ethel, May 7, 8.
Tangipahoa, at Tangipahoa, May 13, 14.
Pine Grove, at Montpelier, May 20, 21.
Greensburg, at Pipkins, May 21, 22.
Baton Rouge, First Church, May 29.

Sunday Schools Institutes, under Brother Coleman, as follows:

Baton Rouge, Mar. 18, 19.
Slaughter, Mar. 20.
Hammond, Mar. 22.
Franklinton, Mar. 24.

H. W. BOWMAN, P. E.

Calomel To-day, Sick To-morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.—Adv.

CHILLS

and fever, though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle Periodicals, School Books.

FLESH WOUNDS

Whether Cuts, Bruises or Burns *cannot* and *will not* inflame if treated promptly with

Dr. Tichenor's Antiseptic

The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in *each instance*.

A bottle in the house is your best *safeguard* against accidents.

All druggists 25 and 50 cts.

Dr. Tichenor's Antiseptic.
ASK ANY ONE WHO HAS EVER USED IT.

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For MALARIA CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

CONSTIPATION IS NO TRIFLE

We often Dismiss Constipation as a Trifle—something that will correct itself. Not so. Ask your Doctor.

Constipation clogs the body and poisons the blood stream with uric acid, resulting in rheumatism and other serious complications.

The condition which the doctor calls Auto-intoxication (self-poison) is reflected in a sallow complexion, mental dullness, bodily fatigue and loss of vigor.

Jacob's Liver Salt is a rational and accepted treatment of all congested and HEPATIC DISORDERS and is entirely free from Calomel and other drastic drugs. Cooling and soothing to the stomach and bowels. Taken a short time before breakfast, establishes regular movements of the stomach, producing a vigorous physical and mental condition. Price 25c and 50c at druggists or sent direct by the makers.

JACOBS' PHARMACY, Atlanta, Ga.

Lime Starvation Causes Tuberculosis

In the Medical Record (New York) of December 18, 1909, Dr. John F. Russell says: "The condition which is recognized as preceding the active development of tuberculosis in the adult may be considered as due to lime starvation. * Among inorganic substances lime salts appear to be of special physiological importance. * but if the salts are not in organic combination, it is difficult to suppose that the cells can appropriate them for food."

Years of widespread use confirm our belief that the success of Eckman's Alterative in tuberculosis is due largely to its content of lime, in such combination with other valuable ingredients as to be easily appropriated by the cells.

Doubtless this has had much to do with the results in many cases which appear to have yielded to it. As it contains no opiates, narcotics or habit-forming drugs, it is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

But what is your duty? What the day demands.—Goethe.

Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Field Secretary, Sardis, Miss.

Brother Bullard, pastor at Duck Hill, is at work in his charge, getting his collections, visiting the people, and giving full proof of his ministry. On Saturday we visited Gore's Springs, held two services, organized a Wesley Bible Class and a Teacher-training Class of four members. In the afternoon we held three services at Chapel Hill, organized a Wesley Bible Class and a Teacher-training Class of twelve members, and at night held services at Mars' Hill. Sunday we held services at Duck Hill, organized a Wesley Bible Class, and a Teacher-training Class of six members.

On Monday Brother W. J. Wood, pastor of the Winona Circuit, took me to Bethesda where we held three services in the morning and three in the afternoon. We organized a Wesley Bible Class and a Teacher-training Class with seven members. Tuesday we held three services at Bluff Springs in the forenoon and three in the afternoon, and organized a Cradle Roll, a Home Department, a Wesley Bible Class, and a Teacher-training Class. The officers and teachers agreed to give missionary instruction monthly, temperance instruction, observe "Decision Day" and hold a Workers' Council regularly. This was a great day.

On Wednesday Brother J. H. Smith met me at McCarley, where we held services in the morning and in the afternoon. We organized a Wesley Bible Class and a Teacher-training Class with five members. At night we held services at Carrollton, and on Thursday held services at North Carrollton, and organized a Wesley Bible Class and a Teacher-training Class with six members.

Tour Number Two.

In February Mr. Dietrich and I held twenty-three institutes in as many counties. Beginning on May 16 we expect to hold eight more, and some time in June we will hold ten. Then we shall have been in reach of every school in the Conference. These institutes are to be held for the preachers, superintendents, and teachers. The following is the list of our appointments: Water Valley, May 16; Oxford, May 17; Holly Springs, May 18; Ashland, May 19; Hernando, May 20; Senatobia, May 22; Batesville, May 23; Indianola, May 24.

FROM BLUFF SPRINGS, MISS.

We had Brother R. H. B. Gladney with us at the Bluff Springs Church on Tuesday, April 18, and we feel that we were greatly benefited by his forceful lecture on "The Sunday School as It Should Be." He showed in a clear way how to conduct different branches of the school, and we hope to put his teaching into practice and have a more active and efficient school than we have had in the past. On account of the farmers being so busy, there was only a small attendance, but those present were greatly impressed by the earnestness and power with which Brother Gladney presented his views and plans. He would have us surrender our lives wholly to Christ and let him work through us for the glory of God. We feel that any Sunday school that desires to do God's work in the fullest sense would be greatly helped and encouraged to have Brother Gladney come to their church and lecture. We hope that it will be our good fortune to have him with us again sometime.

HENRY HIGHTOWER.

Gail Borden EAGLE BRAND CONDENSED MILK

Better than the Gingerbread that Grandmother Used To Make

—that is the kind of gingerbread you can make with Gail Borden Eagle Brand Condensed Milk. You remember how you loved the delicious, crumbly, browndainty? You'll enjoy it even more if you make it with "Eagle Brand."

TO THE PASTORS AND LOCAL PREACHERS OF THE SEASHORE DISTRICT.

Dear Brethren: Let special effort be made to secure the attendance of all delegates at the district conference, which will meet in Biloxi, May 3-5. Let's break the record in attendance.

Local preachers are expected to make written reports to the Conference. See paragraph 175, of the Book of Discipline. Let the pastors see that their Quarterly Conference Record books are on hand for examination.

The following committees have been appointed: License to Preach—E. C. Gunn, L. F. Alford, and H. W. Van Hook; Admission and Readmission—W. H. Huntley, W. B. Jones, and J. L. Sells; Deacon's and Elder's Orders—G. S. Harmon, L. A. Darsey, and J. E. Gray; Quarterly Conference Records—B. E. Meigs, J. T. Weems, and W. L. Blackwell.

J. R. JONES, P. E.

FROM BATESVILLE, MISS.

Dear Dr. Meek: Please allow me a little space in your valuable paper in which to report a most remarkable and helpful revival which closed here Tuesday night, April 18. The preaching was done by that gifted man of God, Rev. J. L. Morrill, of the South Georgia Conference. The meeting was in progress sixteen days. Here are some of the results: 23 joined the Church. Eighteen joined our Church and there are more to follow. Most of these are adults who joined on profession of faith—only four by letter. Twenty-one family altars were erected. About twenty backsliders were reclaimed, who committed themselves again to God for service. We had a hard fight, which resulted in a glorious victory. The entire church and town were revived. Conviction, as the result of an uncompromising gospel, fearlessly preached, got hold of the people, causing them to confess and forsake their sins and seek God. The Holy Spirit was allowed to do his perfect work. The evangelist and pastor endeavored to be led by the Spirit throughout the entire meeting, using no man-devised method, nor clap-trap methods of any sort. With the evangelist it was not a question of whoever wanted salvation just hold up the hand or stand at the seat, but come to the altar, confessing and forsaking sins. It was an old-time Methodist revival. The altar, or mourner's bench, was used at every service. Time and time again the altar was filled and at the altar men and women were converted. We had a glorious time. Genuine work was done and I know the work will abide. Repentance was genuine because conviction was deep. Brother Morrill is clear-cut in his preaching—a John Wesley type of preacher. He is a great teacher, wonderfully gifted as an evangelist. Not only is Brother Morrill a great preacher, but he is a man who understands the Methodist doctrines. He is a Methodist out and out. He teaches and upholds the doctrine of the Methodist Church. He indoctrinates. Brother Morrill is now with Brother Collins at Courtland.

E. G. MOHLER, Jr., P. C.

MERIDIAN DISTRICT NOTES.

Rev. J. T. Abney, our faithful pastor at Buckatunna, is holding a revival meeting in Houston, Texas. He will be away for ten days. His work at Buckatunna is prospering.

Rev. C. C. Evans, the faithful pastor at Scooba, is in the mdist of a revival campaign. Rev. D. E. Kelly, our Conference evangelist, is doing the preaching. A great victory is expected.

Rev. and Mrs. J. L. Neill, did most excellent work at the three Institutes which were held within our district. These two young, consecrated workers are proving to be "efficient." Their messages are distinguished by a note of encouragement and hope instead of groans of despair.

Our capable presidng elder, Rev. J. T. Leggett, has recently had work outside of his "diocese." His wise conservatism and great execntive ability are rightly being ntilized by those who are charged with the responsibility of the important movements in the interest of the Lamar School of Law at Emory University, and the Tri-State Hospital at Memphis. He attended executive meetings in behalf of these enterprises last week at Jackson and Memphis.

The Border-line Methodist Preachers' Association was organized last week at Shubnta, during the Sunday School Institute, with the following officers: Rev. J. T. Abney, President; Rev. O. S. Lewis, Secretary. Besides these, Revs. H. E. Raley, W. E. Dickens, C. E. Downer, D. E. Vickers, A. J. Davis, and J. Loyd Decell are inclnded in the membership. They propose to make the "Alabama-line" fellowship to be genuine and profitable. The first meeting will be held at Waynesboro on Tuesday, May 2. All the members and their wives are expected to be present. Rev. D. E. Vickers will preach the sermon and a helpful program has been arranged.

NUNTIUS.

STRONGLY COMMENDED.

Dear Dr. Meek: I desire to recommend Mr. J. E. Brokaw to our ministers or to any one who may desire an excellent choir leader for revival services. He is the son of a Methodist preacher who is at present serving a church in Columbus, Ohio. The young man came to Bunkie, La., about six months ago and now holds a position in the Neilson Hotel. He, like many other young men, has had his season for sowing his "wild oats," but he has been reclaimed, and now desires to devote his life to gospel singing. We nsed him in a ten days' meeting at Marksville and the people were highly pleased with his singing. He is a fine soloist and a most excellent leader of a choir. He can play most any musical instrument, but his special instrument is the trombone. We recommend him to the brethren and trust that they will use him largely in their revivals dnring the summer.

Fraternally,

Bunkie, La. R. S. WALTON.

ENRICH THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished.

Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years,—that makes pure, rich, red blood—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure.

Ask your druggist for it today.

Kill All Flies! They Spread Disease

Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for

Daisy Fly Killer

Sold by dealers, or sent by express, prepaid, $1.00.

HAROLD SOMERS, 160 DeKalb Ave., Brooklyn, N. Y.

Holy Bible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.25 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps, fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

A NOTE FROM BROTHER GRIFFIN.

Dear Dr. Meek: Our people may be interested to know that we still have some shipping at Gulfport, there being now nine ships at anchor loading lumber. We nearly always have some work to do among the sailors, though it is nothing like normal. Testaments, tracts, and magazines are distributed, and a goodly number visit the Bethel every night where we try to care for them as our wards while they are ashore.

The Wesley House at Biloxi has in its Sunday school 40 on the Cradle Roll, from 75 to 90 scholars in attendance, and an enrollment of 175. There are over 60 in the kindergarten, between 22 and 28 in the day nursery, 63 in the sewing school, and 25 in the night school. The main Street Church, Biloxi, sends Miss Koonz to assist in the kindergarten work.

Brother Alsworth has won the hearts of the people by his genial companionship and will doubtless bring about many good results.

The District parsonage is assuming the shape of a comfortable home for the presiding elder.

At Kiln, a sawmill town on the Jordan River, we have taken up work one Sunday in each month and have found in this thriving place a number of Methodists. W. T. GRIFFIN.

April 22, 1916.

HATTIESBURG DISTRICT NOTES.

Quite a number of the members of the Mississippi Conference were in Hattiesburg during the State Sunday School Convention held here in the First Baptist Church on the 11th, 12th, and 13th of this month. They were Revs. B. A. Sutherland, H. A. Gatlin, and J. T. Leggett, of Meridian; Rev. C. E. Downer, of Eucutta; W. J. Ferguson, of Mt. Olive; Rev. L. F. Alford, of Saucier; Rev. W. H. Saunders, of Fernwood; Rev. W. E. Harrison, of Seminary; Rev. W. B. Waldrop, of Mendenhall; Rev. O. S. Lewis, of Shubuta; and the Rev. Mr. Carlisle, of the North Mississippi Conference, stationed at Guntown. Come again, brethren. We will always be glad to welcome you to the "Hub City."

It is a girl at the Sumrall parsonage. Congratulations to Brother and Sister Chambers. May God bless the baby!

The late meeting at Court Street Church was a delightful occasion. It was a time of refreshing and strengthening to the Church. A few members were added to the roll. Rev. W. B. Hogg did very fine preaching. Rev. J. S. Duke led the singing, and did it well.

Our presiding elder has grown to be very popular as a Commencement preacher. He is swinging around at a lively pace. Crystal Springs, Heidelburg, and Pelahatchie have laid commanding hands on him.

Norton, Ramsey, and Fikes had better look well after their jobs—Thompson's time is out.

Three of our Hattiesburg preachers were on the run this week—Thompson at Crystal Springs; Crisler, at the Sociological Conference, New Orleans, and Adams, at the Summit conference. Terry was delegated to hold the fort.

The pastor of Court Street Church had the pleasure of uniting in holy wedlock, in the parlor of the parsonage, on March 23, two of his best young people, Mr James Herbert Owens and Miss Bessie Donovan. They begin their home life by taking the New Orleans Christian Advocate.

T. W. A.

SUMMER SCHOOL OF THE SOUTH

University of Tennessee, Knoxville.

Fifteenth Session, June 20 to July 28, 1916. Largest, best and cheapest Summer School for Teachers in the South. Former features retained New Courses in Library Administration, Home Economics, Manual Arts, Agriculture, Country Life Problems. Latin-American History and Trade Conditions. Preparation for College. Credit toward Degrees. Reduced Railroad Rates. FINE MUSIC, LECTURES, VISATURES, EXCURSIONS. Write for Announcement. Address Business Manager.

PASTORS, MERIDIAN DISTRICT.

Dear Brethren: It will greatly facilitate the work of the District Conference Entertainment Committee if you will send me at once the names of your delegates who will attend the session of our approaching conference. In case of any delegate coming by private conveyance, let mention be made of that fact and of the time of arrival. Address me at 1612 15th Street, Meridian, Miss.

JOHN A. MOORE.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Gloster, at Gloster, April 29, 30.
Port Gibson, May 7, 8.
Rocky Springs, at Hickory Ridge, May 10.
Utica, at Caguga, May 11.
Anguilla, at Delta City, May 14, 15.
Silver City, at Louise, May 16, 17.
Hermanville, at Patterson, May 20, 21.
Washington. May 27, 28.
Natchez, May 28, 29.
Woodville Ct., at Bethel, June 3, 4.
Woodville Station, June 4, 5.
Centerville, at Centerville, June 6.
Roxie, June 10, 11.
Nebo, at Cool Springs, June 12.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Second Round.

Flora, at Bentonia, April 30, May 1.
Vaughan, at Union, May 6, 7.
District Conference, at Raymond, May 8, 11.
Harrisville, May 12.
Florence, at Monterey, May 13, 14.
Jackson, Capitol Street, p. m., May 14.
Madison, at Pocahontas, May 21, 22.
Jackson, Millsaps Memorial, p. m., May 21.
Camden, at Soule's Chapel, May 26.
Sharon, at Thornton's Chapel, May 27, 28.
Canton, p. m., May 28.

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Philadelphia, at Deemer, April 30, May 1.
Decatur and Union, at Union, May 7, 8.
Bay Springs and Montrose, at Montrose, May 14, 15.
District Conference at Rose Hill, May 16.
Rose Hill, at Rose Hill, May 16.
Philadelphia Circuit, at Cook's Chapel, May 21, 22.
Raleigh, at Trinity, May 27, 28.
Shiloh, at Johns, June 4, 5.
Homewood, at Gasque Chapel, June 11, 12.
Trenton, at Polkville, June 12, 13.

W. L. LINFIELD, P. E.

Holly Springs Dist.—Second Round.

Ashland, at Shawnee, May 6, 7.
Potts Camp, at Winborn, May 13, 14.
Paris, at Paris, May 20, 21.
Taylor, at Pleasant Ridge, May 27, 28.
Toccopola, at ———, June 2, 3.
Randolph, at ———, June 4, 5.
Mt. Pleasant, at ———, June 10, 11.
Lamar, at ———, June 17, 18.
Byhalia, at Emory, at time of District Conference.

JAMES H. FELTS, P. E.

Seashore Dist—Second Round.

Poplarville, April 29, 30.
Carrier and Picayune, at Picayune, May 1.
District Conference, at Biloxi, May 3, 5.
Brooklyn and Bond, at Bond, May 6, 7.
Wiggins, May 13, 14.
Americus, at Rosedale, May 17.
Pascagoula and Ocean Springs, at——, May 21, 22.
Wolf River, at ———, May 27, 28.

J. R. JONES, P. E.

Meridian Dist.—Second Round.

Lauderdale, at Bethel, April 29, 30.
Meridian, Poplar Springs, May 3.
Daleville, at Linwood, May 6, 7.
District Conference, at East End, Meridian, May 10.
DeSoto, at Hopewell, May 14.
Buckatunna, May 27, 28.
Clarke, at Oak Grove, June 3.
Meridian, Central, June 4, 5.
Meridian, South Side, June 4, 5.
Matherville, at Poplar Springs, June 10, 11.
Shubuta, June 11, 12.
Moscow, June 17.
DeKalb, at Pleasant Ridge, June 18.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

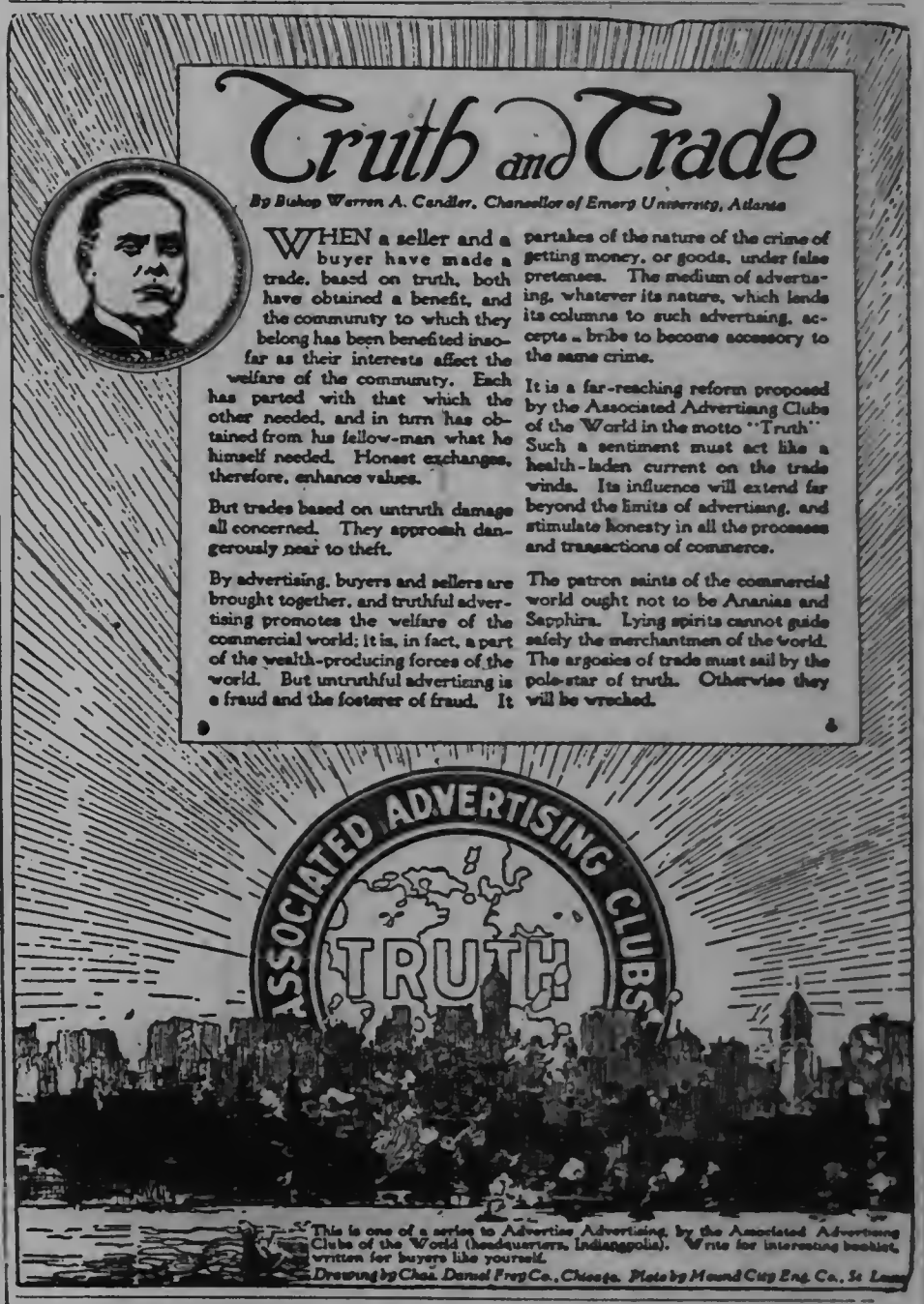
Hattiesburg, Main Street, April 30.
Purvis, April 30, and May 1.
Williamsburg, at Oakvale, May 6, 7.
Mount Olive, at Kobay, Mon., May 8.
Taylorsville, at Hebron, Tues., May 9.
Seminary, at Lux, May 13, 14.
Richton, May 20, 21.
Blodgett, May 21, 22.
Silver Creek, at New Hebron, May 28, 29.

GEO. H. THOMPSON, P. E.

CATARRH A BLOOD DISEASE

Because Catarrh affects the nose and throat, it has been common practice to treat it with salves, washes and sprays applied to these parts. This mode of treatment cannot give permanent relief, and if overdone may aggravate the trouble. Catarrh cannot be trifled with. It is caused by impure and diseased blood. The one treatment that has proven effective in the treatment of Catarrh is S. S. S., the greatest blood purifier and blood tonic known. It relieves the cause of Catarrh by giving new life to the red blood corpuscles and stimulating the flow so that it has the vitality to throw off the poison and germs from the system. Get S. S. S. at your druggist's. If you need special advice, write the S. S. S. Co., Dept. Z., Atlanta, Ga.

Chalmers' Gelatine
ALWAYS BEST BECAUSE MADE BEST


Truth and Trade
By Bishop Warren A. Candler, Chancellor of Emory University, Atlanta
WHEN a seller and a buyer have made a trade, based on truth, both have obtained a benefit, and the community to which they belong has been benefited inasfar as their interests affect the welfare of the community. Each has parted with that which the other needed, and in turn has obtained from his fellow-man what he himself needed. Honest exchanges, therefore, enhance values.
But trades based on untruth damage all concerned. They approach dangerously near to theft.
By advertising, buyers and sellers are brought together, and truthful advertising promotes the welfare of the commercial world; it is, in fact, a part of the wealth-producing forces of the world. But untruthful advertising is a fraud and the fosterer of fraud. It partakes of the nature of the crime of getting money, or goods, under false pretenses. The medium of advertising, whatever its nature, which lends its columns to such advertising, accepts a bribe to become accessory to the same crime.
It is a far-reaching reform proposed by the Associated Advertising Clubs of the World in the motto "Truth" Such a sentiment must act like a health-laden current on the trade winds. Its influence will extend far beyond the limits of advertising, and stimulate honesty in all the processes and transactions of commerce.
The patron saints of the commercial world ought not to be Ananias and Sapphira. Lying spirits cannot guide safely the merchantmen of the world. The argosies of trade must sail by the pole-star of truth. Otherwise they will be wrecked.
ASSOCIATED ADVERTISING CLUBS
TRUTH
This is one of a series to Advertise Advertising, by the Associated Advertising Clubs of the World (headquarters, Indianapolis). Write for interesting booklet, written for buyers like yourself.
Drawing by Chas. Daniel Frey Co., Chicago. Plate by Mound City Eng. Co., St. Louis

WANTED.

Five hundred of the best prepared and experienced teachers for Louisiana and other Southern Schools. Write for particulars. A. C. WHITEHEAD, 1233 Healey Building, Atlanta, Georgia.

EXCURSION RATES

LOUISIANA & ARKANSAS RY.

Offers EXCURSION RATE of ONE FARE AND A THIRD for the round trip to ALEXANDRIA, LA., account JUBILEE MEETING, COLORED BAPTISTS OF LOUISIANA, April 28 to 30th inclusive., 1916. Tickets will be on sale April 27, 28, 29, 30, and will be limited to reach original starting point prior to midnight of May 1st, 1916.

B. S. ATKINSON, Traffic Manager.
Texarkana, Ark.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

A STARTLING QUESTION.

If God were to guarantee you $1000 in cash for every soul won into the kingdom, would you work harder to win souls to him than you are working now? If so, why?—From "Missions."

AN URGENT APPEAL.

Through Mrs. A. P. Holt, Corresponding Secretary of the Louisiana Conference Missionary Society, we have before us a letter from Mrs. A. D. Martin, wife of the pastor of the Lafourche Mission, near Raceland. It is written in broken English and is a strong plea for help in building a church at said point. Mrs. Martin writes that they have raised a little more than half the amount needed from among the membership, and at the time of writing the women had taken "the charge to raise pledge somewhere else." They are so eager and anxious for a church and ask that any one interested in helping forward the kingdom of God in this darkened part of our Southland send contributions to Mr. Martin. The need is great and imperative, for Mrs. Martin writes: "People by thousands and thousands, and not a Protestant church on this bayou! Are we going to deny the lamp of light to souls benighted?"

NOTICE.

Another change has been made in the date of the meeting for the Aberdeen District, which will convene in Nettleton, Miss. Mrs. Haughton writes that she will be compelled to have a service on the night of May 11th and close on the afternoon of May 12th. Let all delegates make note of this change and make their plans accordingly. Do not let the change interfere with the sending of your delegate. A large representation from adult, young people, and junior auxiliaries is desired, and especially from the new auxiliaries.

Send names of delegates to Mrs. Will Wiggin.

REPORT OF LOUISIANA CONFERENCE TREASURER — FIRST QUARTER.

Our receipts for the Louisiana Conference Woman's Missionary Society, for the first quarter are $2861.09—eight hundred more than first quarter last year. The pledge this quarter is $1073.18, against $547.57 last year.

Mrs. J. J. HOLMES, Treas.

This is a splendid showing and one worthy of imitation. This is not the only example they are setting for us. They have been slow in coming forward (with items from their work), but now they are here, and we foresee from their plans that this is to be an unusually busy year. Knowing the women of this State as we do, we predict great achievements for them in their work this year. They seem to be on fire with missionary zeal and enthusiasm, and have started out in a thoroughly business-like manner since their annual meeting. Every officer seems to know what is her duty and is losing no time in carrying out same. We could say much more about them but refrain, for they are very modest and prefer to let their works speak for them. God will surely crown their consecrated efforts with abundant success.

WHIRLWIND CAMPAIGN IN LOUISIANA.

May 7-14.

When—Begin now with a day of prayer.

Help the District Secretary by having in each auxiliary a Campaign Committee consisting of the President as chairman, and the two Vice Presidents, or two others who will divide the entire membership of the auxiliary

Into teams of two, to visit uninterest- church members, and squads of one or more teams to visit unorganized churches.

Reason—There are 9000 women in the Louisiana Conference, and only 2226 members of missionary societies. There are 146 pastoral charges, and 351 preaching places, with only 95 adults, 26 young people, and 50 children's societies.

Look to your District Secretary for plans and supplies of literature and missionary periodicals.

Week in and week out have teams and squads meet to pray for those they are to visit.

Inform the churches to be visited of the time and purpose of your coming. If possible, send postals to all women in the unorganized church.

Notify all unenlisted women of the campaign and the day of visit, asking for a sympathetic hearing.

Do not forget that the "shut-ins" can be a mighty power for prayer while the visitors are at work.

Confer with your pastor and—

Ask him to preach on Woman's Work on Mother's Day, May 14.

Make use of the newspapers.

Push your plans, they will not work themselves.

Add to your missionary knowledge day by day. You cannot give to others a vision that is not your own.

Insist that all work shall be followed up so that results may be conserved.

Get members and with all thy getting use tact.

Notify your District and Conference Corresponding Secretary of all organizations and new members.

MRS. ABEL BLISS, President.
MRS. W. L. CUNNINGHAM,
First Vice President.
MRS. R. H. HARPER,
Second Vice President.
MRS. A. P. HOLT,
Corresponding Secretary.

EXERACTS FROM MISS BENNETT'S MESSAGE TO THE WOMAN'S MISSIONARY COUNCIL.

"At the last annual meeting of this Council, two splendid missionary organizations of devoted church women * * * became one, and to-day organic union has had its initial year of trial and is an accomplished fact.

"The year has closed with the unprecedented record of more than eleven hundred new auxiliaries, twenty-seven thousand new members, and a financial advance of $28,000 over the collection of the preceding year."

In speaking of the Church-wide campaign which was inaugurated late in the past year Miss Bennett says: "We still have a great unoccupied field of more than 11,000 churches. More than twelve hundred thousand women, girls, and young children who sit in the pews of these unreached churches and who help to make up the congregations of all other churches in our Methodism, and know but little of the awful need of the non-Christian world, or of the unreached millions in our own land.

"Will it not be possible during the eight months before us to gain an additional fifty thousand members and by an advance of $50,000 in dues and pledges, make our Conference offering for 1916 $500,000? Does this seem an impossible goal? I know we can make it if we will, and we must make it, if we meet our obligations for the work already projected."

The imperative need of the Scarritt Bible and Training School was also presented in Miss Bennett's message. We all know of the embezzlement and loss of the endowment fund and the twenty endowed scholarships. If immediate action is not taken at this time, the doors of this institution must close at the end of this scholastic year. Miss Bennett urges that the Council appropriate a sufficient amount from its annual collections to make possible the continuance of this school of learning and Christian training which for the past twenty-five years has been such an important factor in the efficient carrying on of our work at home and abroad. Miss Bennett shows her faith in the women of Southern Methodism when she says: "I cannot believe there is a woman in the Council or its Church-wide constituency who would fail to approve of a good and sufficient appropriation for its annual support."

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

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I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

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(Please write distinctly).

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We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated:

"Voluntarily and unsolicited I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills and the Liver Pills. In case of headache or pain of any kind they act like a charm. I have given many of them to the suffering and the results have always proven gratifying."

Dr. Miles' Anti-Pain Pills have no unpleasant after-effect. They are not constipating. They do not contain any of the dangerous habit-forming drugs. We do not claim that they remove the cause of the pain, but we do claim that they bring quick relief in a harmless manner.

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Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

Write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice—it will be confidential

I see no business in life but the work of Christ.—Henry Martyn.

From the Field

Ruleville, Miss.

Dear Brother Meek: It seems somewhat like old times for me to begin writing to you. Everything is going well with us up this way. We have over $7000 subscribed toward the erection of a new church at Ruleville. We are going to put up a brick building and we hope to start to work on it soon. We held services last Sunday in our new house of worship at Doddsville. Rev. L. M. Lipscomb, our presiding elder, preached two good sermons. We had a fine quarterly conference. I am sending you 7 subscriptions—3 of them renewals, and 4 of them new. We are going to get on the Honor Roll soon.—J. H. Ingram, P. C.

Marietta Ct., N. Miss. Conf.

Dear Dr. Meek: On April 18, Brother Dorsey came to us and held our second quarterly conference. We had an interesting session. Brother Dorsey preached a very fine sermon and all present expressed themselves as having been greatly benefited by hearing his message. Brother Dorsey is the right man in the right place, and the preachers, with the co-operation of the people throughout the district, are going to help him to make the Corinth District the greatest in the North Mississippi Conference.

Brethren, we can do it. Let us work and pray for the greatest number of conversions that has ever been known, throughout the district, so that when we go to Conference this fall our reports will be spiritual, and our finances in full.

My work is moving on nicely. We are placing new organs in our churches, and are making a good start toward building one new house of worship. We are expecting the Marietta Circuit to make the best report this fall it has ever made since it has been a circuit. Pray that we may succeed in this undertaking, and that it may finally be said of us, "Well done, thou good and faithful servants." And as we grow as a circuit, may our growth in the love of God be doubled. —M. E. Scatt, P. C.

Mentorium Charge (Miss. Conf.)

The Mentorium charge, which consists of five churches, is in fairly good shape. The church work seems to be on an upward trend along all lines. We have quite a number of very choice laymen, besides three local preachers in the persons of W. W. Broom, J. M. Alexander, and Joe Cain to hold up the pastor's hands and help to carry on the great work of the Church. We have three Sunday schools, one of which we organized this year. All of them are doing faithful work. We have one prayer meeting. It is a real inspiration to see so many driving a distance of several miles to attend these mid-week services. We have expended $40 on parsonage improvement, and have paid $50 on the $100 indebtedness on the parsonage. We had with us in our second quarterly conference, April 15 and 16, Rev. J.R.Jones, the presiding elder of the Seashore District. There were more than one hundred people present at the Conference on Saturday, and thirteen of the official members answered to roll-call. The stewards say it was the best conference this circuit has ever had. We had good reports along all lines. While here, Brother Jones preached four times to good congregations, besides administering the Sacrament twice. His sermons were full of thought and edifying to all who heard them. When we announce that Brother Jones is to preach, we can depend on having a fine congregation. He has certainly endeared himself to this people by the impression which he has made upon them. We are working and praying for a really good year. May God bless the Advocate and help us to get it into the homes of more of our people.—Paul H. Grice, P. C.

Patterson-Jeanerette (La. Conf.)

Dear Dr. Meek: We have just closed a revival in Patterson in which we had the services of Rev. Martin Hebert of New Iberia, La. Brother Hebert brought us, as he always does, some inspiring messages. The visible results of the week's campaign were twenty applications for membership, several reclamations, and many pledges to render more active service in the work of the church.

We have our work very well organized and the young people of our congregations are doing a most excellent work. Patterson and Jeanerette have each heretofore had a station preacher, and now, since they only have one between them, and a very small one, our young people, with the assistance of our lay leader, conduct services in the absence of the pastor, which enables us to have worship in both churches every Sunday. Eighteen of our people are taking teacher-training work, and out of that number we expect to select our teachers for another year. Our Sunday schools are meeting the requirements of efficiency necessary to be graded as standard schools. We have the Junior and Senior Leagues working and find them a source of great help to our worship; and they seem to give a spiritual momentum to the life of the Church. The philosopher said "preparation is the life of service," and we feel like writing after this truth, probatum est. We are, having our church at Jeanerette revarnished on the inside and have finished our Sunday school rooms. The parsonage has also been made to shine forth as though touched by the hand of Phidias. All this work is being done by the "Alders." Long live the "Aiders," provided they keep out of the way of the Bishop! Our membership is on the increase and we have reason to believe that the Lord is good and will still save men and women from their sins and admit them to the fellowship of the saints eternal.—W. R. McPhearson, P. C.

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SOME FINANCIAL POINTERS.

By Rev. W. W. Pinson, D. D.

The total income of the Board of Missions for 1915 was $1,308,382.33. This was divided as to departmeuts into: General income—Foreign $626,791.13, Home $155,433.19; Woman's Work— Foreign $292,341.20, Home $273,816.76. The increase over 1914 was in good part from irregular sources, such as hequests, annuity bonds, and emergency fund. This emphasizes the importance of putting emphasis on the assessments and hudget specials for 1916.

The gross deficit was $42,198.15 less in January, 1916, than at tbe same time in 1915. Bills payable showed a decrease of $41,000. This notwithstanding $17,000 paid on the deht in Brazil, which was not hitherto reckoned in our bills payable.

A reserve fund is being accumulated. More than $30,000 has been set aside for that purpose. Some have expressed a desire to contribute to such a fund. Bequests and annuities are to be so directed until $100,000, at least, is accumulated. One-third the amount the first year is a fine beginning.

A brother in South Carolina has offered to donate a farm valued at $15,000, the proceeds of which are to go to the perpetual support of a missionary. He has learned the luxury of supporting his own missionary and wants to provide for its perpetuity.

Interest in our annuity bonds is increasing. We bave received several of these "conditional donations," for which we have issued honds, since tbe first of January. A good sister, in taking an annuity bond, said, "I wanted to will my property to some good cause, but when I saw your plan, it seemed to be a wiser and safer way." When we consider the fact that a will has just come to light whose settlement has waited fourteen years, all unknown to tbe Board of Missions, which was the beneficiary; that in another case a lawsuit has for four years been pending involving a good sum of money for missions; in another a lawyer has just been employed; and in another there are questions in equity undecided, the annuity plan commends itself as direct, safe, and free from complications of any sort.

A gift of $1000 from a Cherokee Indian woman, Mrs. L. A. Clark, of Vinita, Oklahoma, has just come to the Board. It goes to swell the "Training School Fund" for the special training of missionaries. Sister Clark writes that she is happy to he able to help this good work of training missionaries.

We have just ordered the building of a $5000 church at Sungkiang, China —$4000 of this comes from our churches in Asheville, N. C., and $1000 from the native congregation and missionaries (one-half of the thousand dollars from a young Chinese woman, the first graduate and first convert of tbe Susan B. Wilson School).

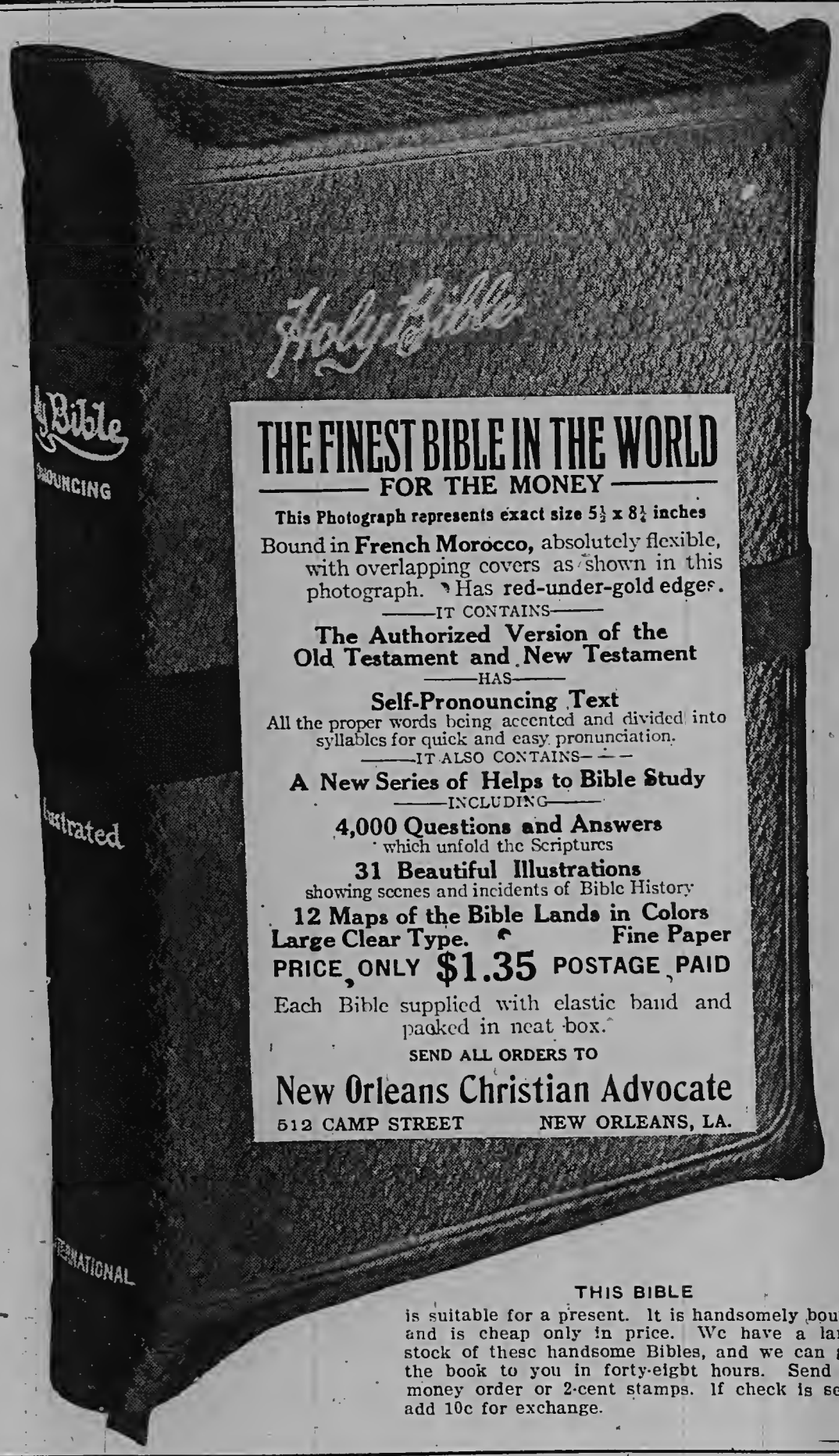
New specials assigned from the annual budget from January 1 to April 1, 1916, amount to $30,599.66. This is the largest amount for any three months of our history. We now carry 625 of these specials, and tbey are multiplying.

The Executive Committee bas authorized the erection of the building for the Primary School at Songdo, Korea. With furnishings and equipment it will cost $5000. The money bas been furnished by tbe Lynchhurg District of the Virginia Conference. What a relief and blessing to that over-crowded institution this additional building will be!

We recently received a $3000 annuity from a gentleman in Florida, and another of like amount from Kentucky, both because those interested in missions had called their attention to our annuity plan.

The Executive Committee recently ordered the building of a $15,000 church in Shanghai, to be located on the site of the old Trinity Church, our oldest church in China. We very much need another church in Hongkew, in Shanghai, to cost $10,000, which should not have to wait much longer.

We have had two of the hardest years financially that we have experienced in many years. The Board has found difficulty, hut has maintained its work without serious embarrassment or increase of deficit. This year, it now appears, is to bc one of the hest years financially we have known in many. There will be no excuse left us if we fail to greatly increase our missionary income. There is every reason why we should. It is clear that we can, and the unmistakable indications are that we will. But it will require a whole year's work by the whole Church on the lines of our whole missionary policy.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HOLLY SPRINGS DISTRICT.

Additional Appointments.

Taylor, at Pleasant Ridge, June 3-4.
Toccopola, at Liberty Hill, May 26-28.
Randolph, at Spring Hill, May 28-29.
Mt. Pleasant, at Union, June 10-11.
Lamar, at Sylvestre, June 17-18.

JAMES H. FELTS, P. E.

MARRIED.

At the home of the hride's parents, near Harleston, Miss., on March 16, 1916, hy Rev. J. C. Watts, Mr. ROBIN D. McLEOD and Miss MAGGIE FAIRLY.

At the home of Mr. and Mrs. Marshal Crawford, in Hurley, Miss., on April 4, 1916, by Rev. J. L. Carter, Mr. EMMET PARKER and Miss FIDELIA MASSEY.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3141.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 4, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

The man of faith is still the man of spiritual power.

* * *

That man is responsible for his belief is clearly the teaching of the Divine Revelation. The prevailing latitudinarianism cannot revoke this tremendous truth.

* * *

As a result of recent prohibition legislation, which went into effect on April 30, it is stated that the breweries in Georgia are dismantling and preparing to move elsewhere. Happy Georgia!

* * *

In the preface of his "Sunday Service Recommended to the Societies in America," John Wesley said: "Most of the holy days (so called) are omitted as at present answering no valuable end."

* * *

In the terrific fighting that has gone on about "the Dead Man's Hill" near Verdun, it would seem that this well known height has won many times over the right to the name by which it is called. That human lives should be thus ruthlessly sacrificed is most heart-rending. Let us hope that the end of this awful and unparalleled war is not far off.

* * *

When the Attorney-General of the United States threatened not long since to have the libel suit against Editor Tom Watson tried outside of Georgia, it looked very much like a political party dancing to the frown of the Vatican. There are few things that the politicians of the United States are more afraid of than they are of the Romish Church.

* * *

No preaching or teaching of the Word amounts to much which falls short of effecting obedience to it. The Master settled this question for all time in his great Sermon on the Mount when he said: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand," etc. Not how many hear the instruction that we seek to impart, but how many heed it, is the important thing. Here is the true measure of the value of the work of both the pastor and Sunday school teacher.

* * *

Geniuses are perhaps more or less conscious of the possession of great powers, and Shakespeare possibly may have believed that the passing centuries would add to the lustre of his fame; but, in view of the kind of life that he lived, we scarcely think that he ever cherished a dream that he would become the paraded hero of religious journals. We saw in a great Methodist weekly some months ago an extended article on "William Shakespeare, the Great Christian Teacher." There WAS A TIME when the Church held that it required a "new birth" and a moral life to constitute a Christian of any kind, and no exceptions were made in favor of the gifted and distinguished of the race.

OUR BISHOPS FOR THE NEXT YEAR.

At the meeting of the College of Bishops just held in Nashville, Tenn., the two Mississippi Conferences were assigned to Bishop W. B. Murrah, and the Louisiana Conference to Bishop E. E. Hoss.

This will be the first time that Bishop Murrah has had charge of the Conferences in his home State since his election to the episcopacy six years ago, and the Methodists of Mississippi will be delighted to know that he is to labor among them in the capacity of a general superintendent. Virile in intellect, splendidly poised, and a preacher of unusual gifts, he has made an excellent impression wherever he has gone in the discharge of his episcopal duties, and his administration in Mississippi may safely be counted upon to be wholesome in its influence and promotive of progress. It is peculiarly fitting that the North Mississippi Conference should meet this fall in Winona, where Bishop Murrah formerly served as pastor and where he is universally loved and honored, and that the Mississippi Conference should assemble in Jackson, which was the Bishop's home for so many years, and where his friends are numbered by the thousands. We predict that both of these occasions will be memorable in the annals of Mississippi Methodism.

Of Bishop Hoss, who will serve the Louisiana Conference, we do not need to speak. As a scholar, writer, preacher, and leader, he has no superior in any branch of world-wide Methodism. Great alike in head and heart, he is the peer of any chief pastor that Southern Methodism has ever had, and we predict, Providence permitting, that he will render the Church in this State a service far-reaching in its influence. This will be his first visit to this commonwealth in an official capacity as a Bishop, and we are glad that the Conference will be held at Baton Rouge, its Capital City, where all the surroundings will be favorable for a great session.

We pray that the present year in all three of our patronizing Conferences may be characterized by a larger degree of spiritual prosperity than they have ever known.

THINK METHODIST UNION IS FAR AWAY.

The Church News Association (New York) recently sent out the following statement concerning the question of union among the several Methodist bodies of the United States, which we think is of sufficient interest to be reproduced in the Advocate:

"Methodist leaders say, as their General Conference date at Saratoga approaches, that the likelihood of favorable action by the Methodists of the North on the subject of organic union with those of the South grows appreciably less. Half a dozen of them, interviewed within the last few days, agree that Methodist opinion is not ripe for such a step. All say union is coming, but most of them put the date for its coming twenty years in the future at least. They say another generation alone can bring it about.

"The plan proposed was for the merging of Methodists, North, South, and Protestant, except only the colored Methodists. These were to be left to be dealt with later. The merger effected, there has been proposed a division of the country into three general districts for administrative purposes. These districts are the North, South, and the region west of the Mississippi River. Various adjustments were also talked of in the way of general legislative and administrative bodies, but the general work of all, such as missions and education, are to be brought together.

"Now, Northern Methodists, those who know and help to make public opinion, say the new plan will result in greater division than now exists. They also say that the leaving of the Negro out of consideration, to be acted upon some time, will prove a door to trouble. In one sense the matter of unity is said to be up to the Northern Methodists at Saratoga, other Methodist bodies having acted. The opinion among Northern Methodists seems to be that the North stands ready to accept the responsibility for postponing union for the present."

SMASHING SOUTHERN IDEALS.

A friend sends us the following clipping from the Nashville (Tenn.) Banner of April 27, with the suggestion that we reproduce it to let the public see to what extent Vanderbilt University is at variance with the ideals of our Southern civilization:

"It is announced that Gov. Tom C. Rye will introduce Mrs. Emmeline Pankhurst when she comes to Nashville on May 1. She is to speak at the Ryman Auditorium under the auspices of the young ladies of Vanderbilt University. An admission of 25 and 50 cents will be charged, and 500 seats have been reserved at the latter price."

Mrs. Pankhurst, as most of our readers will doubtless remember, is the militant English suffragette who has won world-wide notoriety by her numerous acts of violence and lawlessness, and who has often been in jail. To have its young lady students to become sponsor for her appearance in the historic Capital City of the Volunteer State, with a view to securing money for its endowment fund, is "going some" even for the Carnegieized "new Harvard of the South."

A press dispatch stated a few days since that Dr. Joseph Kemp, pastor of Calvary Baptist Church of New York City, led in having 1331 names stricken from the membership roll of his congregation, which numbered 2300, because of indifference and non-attendance. Such a pastor is somewhat of a clerical anomaly in this day when a lust for numbers possesses so many preachers and all sorts of hasty and enticing methods are brought into use to secure additional members. We rather suspect, however, that a work of judicious excision would prove helpful to not a few churches.

THE NEW BATTLE HYMN OF THE REPUBLIC.

(We give below the new Battle Hymn of the Nation. It was written by a Mr. Ford, and, though it may not take high rank as poetry, its stanzas are quite stirring and suggestive.—The Editor.)

We've got them out of Georgia, Colorado and from Maine,
We've got them out of Tennessee, Alabama's dry again!
And on the liquor traffic we will place the mark of Cain.
Our country's going dry.

Chorus—
Glory, glory, hallelujah;
Glory, glory, hallelujah;
Glory, glory, hallelujah,
Our country's going dry.

They're out of West Virginia, and Virginia's won the day;
Carolina's on the wagon, north and south, and dry to stay.
Oregon and Washington, Idaho and Iowa.
Our country's going dry.

Arizona, Oklahoma, Arkansas and Kansas, too,
Mississippi, North Dakota, all have joined the temperance crew;
New York is on the programme, and now it's up to you.
Our country's going dry.

We're out for prohibition, clear across our native land,
The North and South united, both for prohibition stand;
Atlantic and Pacific are together heart and hand.
Our country's going dry.

THE DANGER SIGNAL.

Bishop J. T. Berry.

I rejoice in the new emphasis which is being put upon the spiritual culture of childhood. It is great. To preachers, teachers, and editors who are engaged in this propaganda I say, All hail!

But there is danger. Some of the leaders do not seem to see it. They do not intend to do so, hut they really make the impression that as the hasis of the spiritual development of children, regeneration is not essential. They teach spiritual evolution. They do not insist with sufficient clearness that every child who becomes a Christian must start with a definite and conscious acceptance of Jesus Christ as Savior and Lord. Rather, they want him to grow into goodness. Now, I do not ask that children shall he converted as older people are converted. I do not expect the same sorrow for sin, the same struggle with unbelief, the same emotions which manifest themselves in adult conversion. But I do insist that children shall be really converted.

The trend of modern evangelism is altogether in the direction of superficiality. You shake hands with the evangelist, or sign a card, or unite with the church—that makes you a full-fledged Christian. We are filling our churches with unconverted members. And I fear that much of the current teaching about the spiritual education of childhood will help to put into the Church multitudes of young people who are wholly destitute of a victorious heart experience.

THE YOUNG MOST IMPRESSIONABLE.

When Dr. (afterwards Bishop) C. H. Fowler left the pastorate to accept the Presidency of the Northwestern University, a gentleman said to him: "Well I hear you are going to stop teaching men, and you are going to teach boys." The Doctor paused, a moment, and asked, "If you wanted to write your name on a brick so it would stay, would you write it when the clay was plastic and impressible, or after it had become burned?" The gentleman saw the point, and replied, "Why, on the brick before it was hurned, of course." Dr. Fowler did not apply his illustration. That was unnecessary. The pastor and evangelist and reformer are trying to write truth upon burned and hardened bricks. How difficult and discouraging the task! But how great is the privilege of the parent and Sunday school teacher! He makes his impression upon the soft and receptive clay. The marks we make upon youthful hearts will last. Shall we not be most careful what we write?—Zion's Herald.

WELL SELECTED AND EQUIPPED BOARD OF CHARITIES AND CORRECTIONS.

By Rev. J. L. Sutton.

The Prison Reform Association (a voluntary association of men and women) of the State of Louisiana was organized for the purpose of securing the proper treatment and management of the derelict and defective classes of the population hy the State and its appointed officials, that the derelict may he reformed as far as possible and the defective made physically and mentally better, to the end that society may be protected and benefited as the result of such treatment and management.

The Association from its early organization appreciated that little could he accomplished without the direct support of the strong arm of the State itself, and, therefore, labored earnestly for the appointment of a Board of Charities and Corrections, to be vested with supervisory powers over all the institutions of the State, whether corrective or for the detention and care of the insane and defective.

It was eventually instrumental in having written into the Constitution of 1898 Article 295, creating a Board of Charities and Corrections with necessary supervisory powers over all State institutions, and requiring biennial reports to the sessions of the General Assembly, with recommedations.

A well selected Board was appointed in 1905, but no provision was made for the salary of a competent Secretary and his traveling expenses, and despite the earnest appeal of the Prison Reform Association it has heen impossihle to secure the necessary appropriation from succeeding Legislatures. The Board of Charities and Corrections has, therefore, been practically emasculated, and the State of Louisiana has lost the services of one of the strongest hranches of its administration.

Political economists concede that the handling of the derelict and defective classes is easily one of the most difficult prohlems of administrative government, and that a State needs all the assistance that modern Sociology can give it.

Sociologists assert that a properly selected and equipped Board of Charities and Corrections is one of the most helpful arms of a State administration reaching out in a supervisory capacity into all the corrective institutions of the State; recommending the abolition of evils and betterment of the management in all such institutions; supervising the haphazard methods of the constantly changing sheriffs; introducing a stable system of rules of classification, and segregation, and discipline, and employment. A Board of Charities and Corrections is the very hulwark of a State administration in one of its gravest and most responsihle duties, for the State owes to its people the proper handling of the derelict and defective classes, which means, according to the system thereof, either the increase or decrease of the criminal classes, the degrading of the great majority of those incarcerated by improper methods of prison and institutional management, or the elevation and reformation of that majority by proper and humane treatment and discipline. No State should be without a carefully selected Board of Charities and Corrections, provided with a competent Secretary qualified to make inspections and recommendations. The large majority of the jails and penal institutions are either in the hands, or under the political control, of the parish officials, who give little or no attention to the care or management of them, and many of them in this State are in a woeful conditlon—a disgrace to the State.

It is a deplorable fact that this State is without a legislatively enacted law for the government of its penitentiary and other penal institutions. The Board of Control of the Penitentiary has formulated rules for the management and discipline of the Penitentiary and farms, and the several police juries have made rules for the government of their parish jails, which naturally are not uniform. Hence, the State needs a Board of Charities and Corrections which would recommend, for enactment a model law for the government of the State Penitentiary and all other penal institutions, fashioned after the best laws in force in the States which are most advanced in the handling of the derelict classes.

States whose penitentiaries and penal institutions are controlled by reform, humane methods are under the supervision of well selected Boards of Charities and Correction. Notable among these are Indiana, Illinois, Kansas, Missouri, Ohio, and the majority of the Eastern States.

The Prison Reform Association has reason to hope that the incoming Governor and Legislature will appoint and provide for the proper organization of a Board of Charities and Correction which will be a credit to the State, and which will inaugurate and carry into effect the many reforms now needed in the prison and jail management of this State.

New Orleans, La.

ANSWER TO MEXICAN MISSIONARIES.

By Miss Martha Nutt.

Dear Doctor Meek: Answering a protest published by a small group of missionaries in your paper some weeks ago, I should like to quote from a reply to this, which has been made by our General Secretary of the Board of Missions, Dr. W. W. Pinson. (This reply has been put in circular form.) Space does not permit the answer concerning "Union College," "Protestant Paper," and other things of interest. This circular, which may be had at Nashville, is in part as follows:

A Protest Without A Proposition.

1. It is a protest without a proposition. The Protestants give us no hint of what they offer as a substitute for what they oppose. That against which they protest is a plan which has grown out of three years' discussion, from one body to another. It is a deliberate and systematic proposal to remedy acknowledged defects in our missionary situation in Mexico. It is the only remedy that has been proposed. It passed under the review of the executive officers of eleven hoards, a conference of our own missionaries, three sessions of our own Board, an interdenominational conference at Cincinnati, and in every case has been approved by a unanimous vote or an overwhelming majority. Now we have a protest with no suggestion of a better remedy for the acknowledged defects. Nobody has yet denied that a remedy is needed. I doubt if anyone will have the hardihood to defend the status quo.

Astray on the Facts.

2. In the second place, this protest is woefully astray on the facts. If the facts were as represented by the signers of the protest, I would protest, too. For instance, we are solemnly told again and again that we "give away," "relinquish," vast property values and "get nothing in return." Of course, no such thing was ever for a moment thought of. An equitable exchange of property or its purchase in all cases at a fair valuation is a fundamental part of the Cincinnati plan. For any property we might relinquish we would get either other property of equal value or its equivalent in cash.

Again, these protestants have sent out a map which represents a caricature of the proposed territorial arrangement. They represent our territory as being split entirely in two parts. They include the State of Michoacan, which is in the Methodist Episcopal territory, and leave out Guanajuato, which the plan allots to us. They did not take the trouble to inform themselves as to the recommendations. This is a blunder that has been persistently made by those who oppose the action of the Board.

The estimates given in the protest of properties we are to surrender do not correspond with the figures of the official report of our property agent. Our hospital at Monterey is valued at $35,000. In the report of our agent it stands at $20,000. Laurens Institute is put at $75,000. Official figures give $40,000. Seth Ward College is valued at $30,000 Mexican. The building cost the Board $1500 gold.

Referring to the property values involved in the readjustment, the protestants make some strange statements. On pages six and seven of their printed protest they list the properties we are to surrender, aggregating $645,296 Mexican. In this list they place the Saltillo properties, which they value at $55,000 Mexican, though this station was specifically left to our Church in the Cincinnati agreement, as the protestants themselves admit. (See protest, page 5.) We must assume that it was wholly by accident that they put it in the list of properties to be surrendered and left it out of those to be retained. Figuring out Saltillo, their valuation of properties to be surrendered aggregates $590,296 Mexican, which normally would be $295,148 United States currency. The properties to be retained they list at a total of $364,274 Mexican. Adding Saltillo at their valuation we get $419,274, or $209,637 gold.

Now, let us compare these valuations with the official manifest of our properties in Mexico, compiled by Brother J. B. Cox, the Board's property agent, (a signer of the protest, by the way), and filed with the Department of State as a basis for claims for any damages that might arise from revolutionary disturbances. Studying it item by item we find that the total value of the properties to be surrendered is placed at $200,775 American, and of those to be retained at $284,950. Putting these side by side for better comparisons, we get the following exhibit:

	Protestants' Valuation	Official Valuation
Properties to be surrendered.	$295,148	$200,775
Properties to be retained....	209,637	284,950

The official figures, it will be seen, practically reverse the proportion of values fixed by the protestants, showing that our Church, instead of surrendering three-fifths of its property in Mexico, is really to retain about three-fifths. It is certainly fair to assume that the official figures are correct.

Analyzing the two property lists shown by the protestants in comparision with the official figures, some interesting specific cases emerge. Note the following:

Values in United States currency.

Properties to be surrendered—

	Protestants' Valuation	Official Valuation
Laurens Institute	$75,000	$40,000
Monterey Hospital	35,000	20,000
Villadama	1,230	300
Monclova (some mistake surely)	4,400	375
C. P. Diaz	2,250	700
Palmore College	75,000	40,000
Torreon properties	30,000	22,500
McDonell Institute	46,050	30,000
Guaymas	3,773	2,500
Pitiquito	2,250	1,500

Properties to be retained—

Mexico City	$65,000	$75,000
Guadalajara	42,750	55,500
Tepic	Nothing	2,250

As noted above, the protestants put Saltillo, which we are to retain, in the list of surrendered property, while from the list of properties to be retained they have left out not only Saltillo, but sixteen others, the total aggregating $68,450, which the protestants either ignore utterly or put on the wrong side of the showing. There is little reason to suppose that the membership figures given by the protestants are any more accurate than their property valuations. If not, no great importance need be attached to them, certainly.

They make much of our hospital in Monterey, which, according to their representation, we are to "give away." They ignore the fact, which must have been well known to them, that it has never been proposed that we shall "give away" any of our properties, but that equitable exchange or sale at fair valuation is the only suggestion that has ever been made or considered. They either do not know or purposely ignore the fact that we have already had overtures looking to the purchase of the hospital. Neither do they mention that we are to get from the Methodist Episcopal Church a much better hospital at Guanajuato. These are mentioned merely as a few cases characteristic of the onesidedness and unfairness of the protestants' presentation of the case.

Much is made of our one hospital in Monterey that we are to "give away." Nothing whatever is said of the larger and more expensive hospital we are to get from the Methodist Episcopal Church in Guanajuato. The fact is overlooked that there are two sides to the transaction. Furthermore, they either do not know or do not tell us that the Northern Baptist Board has been anxious to purchase our hospital at a fair valuation.

Only One Denomination.

3. The third fatal defect of this protest is that it is framed entirely from the view-point of a single denomination. Are we to set our property interests, our "forty years' service and sacrifice," our traditions and prerogatives, our statistics and constituencies over against the combined interests of the Kingdom and the spiritual needs of the whole country? Has it come to this, that of all people Southern Methodists are content in the twentieth century to draw apart and consider the great question of Christian comity and co-operation from the standpoint of Methodist—Southern Methodist—interests alone? Are we the only people called on to make sacrifice? Is it nothing to us that the Northern Presbyterians are willing to limit themselves to the least promising and most difficult part of the country? Are we ready to count as a thing of naught that the Southern Presbyterians are willing to give up all their territory and begin in an entirely new territory? Have they not sacrificed and labored? Have they not suffered and toiled? Shall we meet the spirit of brotherhood and Christian co-operation with the clamor for our rights, and count our values and balance, our losses and gains, to the last penny? One can not read this protest thoughtfully and prayerfully without a sense of pain, not at its conclusions, but from the fact that the whole argument is based first, last, and all the time, on the single consideration of denominational interests as the primary concern, and that largely on the basis of property values, or other statistical quid pro quo. It savors too much of making sure of our last penny's worth of the seamless robe.

I do not underrate denominational loyalty. I do not put a low estimate on the worth and weight of Methodist leadership. I am jealous of Methodist history and of her freedom and opportunity to do her largest service. But I am not yet willing to subordinate everything to a temporary denominational advantage, nor to abrogate in the interest of an exaggerated loyalty the privilege and duty and glory of corporate sacrifice. There can never be any unity nor any co-operation until denominations, like individuals, are willing to "look also on the things of others." Mutual concessions for higher ends is the only possible basis for that unity which is slowly but surely coming. This note, which breathes in the last prayer of our Lord, so characteristic of the spirit of Methodism, so dominant in the Christian thinking of the twentieth century, is sadly lacking throughout this protest. Whether right or wrong in its contention, this is the chief weakness of this protest—that its facts and arguments are drawn from only one hemisphere of the subject.

Endorsed by Others.

During the Latin-American Conference at Panama, February last, a group of 68 out of the Conference representing Bishops, Secretaries of Mission Boards, missionaries who have been active in Mexico, and natives from the field, met in St. Luke's chapel, Ancon, Canal Zone, February 15. The following motion was made and adopted unanimously:

"First, that we unqualifiedly support the Cincinnati resolution in principle; second, that we express our strong conviction that the Missionary Boards should proceed as rapidly as possible to carry out the plans of the Cincinnati Conference; and third, that we endorse the proposal to have a National Convention held in Mexico at the earliest practicable moment."

In speaking to the motion, Dr. Earl Taylor, Jr., Secretary M. E. Mission Board, said: "We seem to be in agreement in supporting the Cincinnati resolutions in principle, and if we should here frame our belief it would be simply that much accomplished by common agreement. Some of the Boards accept the Cincinnati resolution not only in principle, but also in toto, and that there are Boards therefore ready to begin carrying out that plan, and that time is being lost until they begin." He said that after working 17 years among the churches, Sunday schools and Young People's societies in the Home Base, he knew of "nothing that has been done for Mexico or Latin-America that has so stirred the Church, that has so commanded the interest of the Church, as the action taken at Cincinnati." He ventured this statement: "I think you should find an almost unanimous vote among the laity in the homeland in favor of that proposition." In closing he said: "If you of Mexico, who have taken the lead in this thing, if you weaken now in the face of this opportunity you discourage every attempt in Latin America. There will come to you tremedous resources of prayer and interest and life and financial support if you lead out in a large way in some co-operative measure that will command the interest and support of the laity at home..... You cannot make a layman go through the thousand names of missionary societies and organizations as published in the Edinburgh report and make him believe that that is the final and ultimate alignment of forces. And you cannot take the little map of Porto Rico and make him believe that is the final adjustment of forces for Porto Rico. Nor can you make him believe that the hodge-podge of the forces in Mexico is the final adjustment there. The Board I here represent has gone through this thing with thoroughness and heart searching. Some think in going in for this thing we are giving up our sacred tenets of theology and all the rest. We have gone through all that, but we have come to believe that in the union of Protestant forces in cases like China and Korea there has been such increment of strength, not only to the forces on the field but to the forces on the home field, as to mean progress and victory."

Dr. Jno. R. Mott, speaking in favor of the Cincinnati Conference plan, said: "No step has been taken with reference to Foreign Missions in recent years which has so favorably impressed discerning laymen of large outlook and large financial possibilities. I honestly believe that the attitude and expressions of the workers right here in this room, from Mexico, from the Boards interested in Mexico, will have more to do in pointing the way to the solution of the most obstinate problems, in this and in other parts of Latin America, that are coming forward these days than any other single thing done on these grounds. We have had enough resolutions. We have seen the path indicated at Cincinnati, but Cincinnati went one step further than resolutions. They have said: 'We will take this matter right into the Board rooms and we will apply our principles.' it would seem, therefore, that if in a concerted, statesmanlike, courageous and sacrificial manner we would go forward on the lines that we cannot believe we were led into by selfish considerations, even though we might have been mistaken here and there in detail, that such action would prove contagious."

Bishop Oldham made a strong plea for the plan and gave an instance of interdenominational co-operation between Methodists and United Brethren in the Philippines, where there has been exchange of territory and realignment of congregations, and said that one of the Methodist congregations first declined to become United Brethren. The Methodist Board withdrew its aid and the people went in with the United Brethren, and in a few years it would have been as difficult to change them back as it was to change them in the first instance.

The time has come in the history of evangelism when we are concerned more about the coming of the Kingdom in the hearts of men than we are about whether they be Methodist, Baptist, Episcopal or Presbyterian. This plan suggested and known as The Cincinnati plan will surely mean an advancement and hasten the coming of THE KINGDOM.

April 28, 1916.

A MINISTER SHOULD BE HONEST.

Some years ago we heard a prominent Episcopal clergyman ridiculing the doctrine of election. We asked how he could do that when the seventeenth of the thirty-nine articles set forth that doctrine as plainly as did our Confession of Faith. He replied that he did not and never did believe it. We then asked him about what he did when he was consecrated a priest of the Episcopal Church. "Did you not then solemnly profess your belief in these articles of religion?" And his answer fairly took my breath away. "Yes, but I did it with a mental reservation." Now what are we to think of a man who will, in the most solemn moment of his life, on his knees, profess a belief in a doctrine which he does not believe, and promise to preach it when he has no idea of doing it?

Well, there are men in the ministry of the Presbyterian Church who think and preach against the doctrines of our Church. Now, when these men were ordained, they made a solemn declaration that they believed all the doctrines of our Confession of Faith, and vowed that they would preach these doctrines and defend them against all comers. Now, what do you think of a man who has made these declarations turning around and ridiculing the doctrines he professed to believe? We think he is not an honest man. A minister is bound, if he changes his mind about the doctrines of his Church, to first of all resign from the ministry of a Church whose doctrines he can no longer conscientiously defend, and go out into the world on his own responsibility to preach whatever he does believe.—Presbyterian of the South.

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A CHALLENGE.

By Rev. W. H. Saunders.

I have not the least desire to enter into a discussion of the Vanderbilt question, for I think that matter should be accepted as settled for all time to come. It was thought for a long time that the Church really owned Vanderbilt, but it turned out that Vanderbilt thought it owned the Church, and this caused the clash that has stirred the Church and brought about the separation of the University and the Church.

Now that this severance has been effected, let us leave it as it is. Nor do I have the slightest desire to dispute with Dr. H. S. Prichett, President of the Carnegie Foundation, who in a statement that he made at Atlanta in May, 1908, said: "The time has now come when you must control yourself, and with that control you will naturally assume your own support. The time can never come when you can be beyond my sympathy and cooperation and so much as possible, my aid. The bonds between us shall be as sympathetic, as friendly, as full of affection as you will allow them to be; but you have now come into freedom and into the full responsibilities of a man. I can help you best by giving you frankly that freedom and asking of you such allegiance as affection may suggest."

The only answer I care to make to that statement is, that the Church is much older than the universities, and at the same time is much younger. The Church of God is contemporary with the ages and is the only agency we have to keep the human race pure. It is true our great reformers came out of the universities, but they had to leave the schools that they might lead the reform movement, and at the same time they were repudiated by the schools.

Then, again, I have heard of sons whose conduct rendered it impossible for the father to co-operate with them, and a school might do the same thing. Dr. Prichett is carrying out the desire of the founder of the Foundation with which he is connected, and if that suits him, let him carry it out. If Mr. Carnegie thinks it best for the universities to throw off the Church and is trying to run the Church out of the educational business, and the Church is willing to sell out, let it go. I feel very sure that when all the schools, both small and great, are out of the business, the Church of the living God will he at the old stand telling the people that Jesus Christ died to save sinners, and that he was the greatest Teacher the world has ever had or will have.

For a good, easy time in old age, some preachers will sell out, but I am sure there are men—preachers and professors, too—who will live hard, work hard, and die hard, before they will sell out for an old-age pension.

Mr. Carnegie challenged the Church when he established this Foundation, and the Church has asserted her faith in refusing to accede to his requirements. Mr. Asa Candler, of Atlanta, has challenged the Church (of course, I mean the Southern Methodist Episcopal Church) in giving one million to found another University to be owned and controlled by the Church. That University has been founded in the best city in the South for a location, and named as it should have been. At the head of this University is the greatest preacher, Church leader, and educator of the South, and as great as you can find in any part of the Nation.

The city of Atlanta has challenged the Church by the very liberal donation it has made to Emory University. The State of Georgia is soon to launch a campaign to raise a million outside of the city of Atlanta, and this is a challenge to the Church, to show her faith by her works.

Surely the Church east of the Mississippi River has the greatest opportunity that it has ever had in its history to show that it does believe in higher education, and if this whole section does not respond liberally to these combined challenges, we had better turn the matter over to Dr. Prichett, and let him manage it. We cannot plead as an excuse for failure a lack of money in the section included in the territory allotted to Emory University. At the time Mr. Candler made a gift of a million, there was more money in circulation, more iron and steel being produced, more cotton being manufactured and sold, more stock grown, more lumber being cut and disposed of in the Southern States than in all the United States put together in 1880.

Since that time, I do not doubt but there has been a considerable increase in the wealth of the South. There is nothing that can keep Emory University from being, in the near future, one of the best equipped institutions of higher education but a failure on the part of Southern Methodists to appreciate the greatest opportunity ever given to any Church.

Nothing but ignorance and selfishness can prevent a mighty movement to make this institution what it should be. If we are to preserve the Southern traditions, ideals, and standards, and hand them on to the future generations, elevated, refined, and purified, we will have to do it through a university that we can build and guard against the encroachment of sentiment imported from the East and from Europe. Rome conquered Greece with the sword, but the Greek teacher conquered Rome at last. We want all the good we can import, but there are many things we do not want, and there are many things we cannot give up.

What about Mississippi?

A movement was launched at Jackson a few days ago by Bishop Candler and a joint committee representing both of the Annual Conferences in this State to raise the sum of $50,000 for the purpose of putting on the University Campus at Atlanta a building to be known as the Lamar Law School Building, and a Commissioner was placed in the field to lead in this undertaking.

It is a great honor to the Church in Mississippi to be given an opportunity to do this much for this great cause, and the management of the University has said to the Church in this State, "We have faith in you." Will we disappoint this very reasonable expectation?

Rev. Robt. Selby, the Commissioner, should be given a response by our people, and especially from the lawyers of this commonwealth, and should soon have the desired amount in hand. The Church and its friends in Mississippi in that State should give more than this amount.

Mr. Lamar was a great man, a great lawyer, a distinguished Christian, and an ideal Southerner. No greater thing could be done to honor and perpetuate his memory and hand his ideals down to coming generations than to link his name and fame with Emory University in the manner proposed. He was a great constructive statesman, and would have rather been right than held an office, even though it had been the highest office in the gift of the people. Let the State rally to Brother Selby and bring this enterprise to an early consummation.

Fernwood, Miss.

THE BUSINESS MEN'S BIBLE CLASS OF FIRST CHURCH, WATER VALLEY, MISS., SETS THE STANDARD.

The business Men's Bible Class of the Sunday School of First Church, Water Valley, Miss., has broken the record and set a new standard for contributions from Sunday schools for the METHODIST HOSPITAL. As soon as these big-hearted men heard of the great need for a Methodist Hospital, and learned that a contribution of $1000 secured the privilege of a Memorial Room, they at once set to work and raised in cash and subscriptions $1062, thus giving themselves a little margin over the necessary amount.

We sincerely thank these splendid men for their generous contribution, and heartily congratulate their faithful and efficient teacher, Mrs. S. N. Berryhill, on the Christly spirit they thus manifest. These are not rich men, but hard-working and self-sacrificing. The numbers, the wealth, the culture of a Sunday school class are matters of minor importance, but the spirit of Christly compassion and brotherly helpfulness are of vital concern.

I'd like to challenge those Sunday schools which have been competing in multitudes they could gather in and noses counted on one or two Sundays to enlist their enthusiasm in something that is really worth while, and that will count in blessings for all years to come. I dare any Sunday school class to beat the generosity of the splendid Business Men's Bible Class of our First Church in Water Valley, Miss., in helping forward this needed hospital for our Church.

H. M. ELLIS, Fin. Sec.

REV. M. B. MONROE.

Rev. Marion Baker Monroe, Local Evangelist, was the son of Hon. John T. Monroe, Mayor of New Orleans when Com. Farragut captured it. Born in 1859, he was 57 years of age. He died at his home on Wednesday, April 26, and was buried the following afternoon in the family tomb in the Firemen's Cemetery. The funeral services were conducted by Dr. John T. Sawyer, Rev. A. J. Gearheard assisting and making the prayer.

Brother Monroe did a great deal of successful street preaching; and, also, as opportunity offered, held revival meetings in the cities and towns of Mississippi, Louisiana, and other States.

He was the inventor of the Monroe ladder, and manufactured them steadily for years, at the same time doing what preaching he could. He was a good man and live Christian, and his end was peace. He leaves a good wife and nine living sons and daughters out of the fourteen born unto him. He did not spare himself in the service he rendered the Master; and, finishing his consecrated life in triumph, he rests well in the home of the blest.

S.

THE GRENADA EFFICIENCY CONFERENCE.

Dear Bro. Meek: Please let me add a word of exhortation to what has been said respecting the Conference to be held in Grenada May 30 to June 2, inclusive.

We have spared nothing to make the Conference both attractive and helpful to all who come. To be sure of this, you have but to note the following features of the program:

Bishop Atkins is to speak on "The Christologic Prophecies," and "Jesus the Teacher." Dr. W. J. Young of Atlanta will deliver four addresses on "The Prophet as Priest," "The Prophet as Preacher," "The Prophet as Pastor," and "The Prophet as Man of Affairs." Dr. George Stuart will deliver four addresses on "Lop-Sided Preachers," "How to Get an Audience," "How to Use an Illustration," and "The Use of Humor and Pathos in Preaching." Dr. McMurry will speak on "The Modern Church House," "Projecting the Enterprise," and "Paying Church Debts." Dr. Pinson will speak on "The Twentieth Century Neighborhood," "Big Brother Among the Nations," and "Methodism and Missions." Dr. Chappell will deliver three addresses on Sunday school work.

We think the helpfulness of this program must appear to any one who thoughtfully considers the problem of Christian work. But it is for you; and its helpfulness will depend upon your presence. Do not let anything cheat you out of hearing these leaders upon the vital questions now before the whole Church.

But this is not all. We are just in receipt of a telegram saying that we are to have the Wisdom sisters for the entire Conference. Brother G. A. Klein has kindly released them that we might enjoy the pleasure and profit of their contribution in the service of song. Let every preacher and worker come—especially the preacher.

W. L. DUREN,
For the Committee.

"The world has many religions; it has but one Gospel."

Our Advocate Campaign

The exhibit below shows the status of our Advocate campaign to secure 3500 new subscribers, as it stood at the close of April 30. This exhibit extends back to the time of the Annual Conferences, thus showing all that has been done. No renewals are given. It is difficult to avoid all errors in such a campaign, and possibly there may be a few mistakes in these figures, but they may accepted as substantially correct. We are deeply grateful to all who have aided us in this effort to increase the circulation of the Conference organ. The next exhibit will be made in our first issue in June.

Louisiana Conference.

Alexandria District—

W. W. Perry, Boyce	41
J. O. Bennett, Jena	9
R S Walton, Bunkie	1
H. B. Perritt, Colfax	3
Robert Randle, Harrisonburg	2
J. H. Montgomery, Melville	1
J. D. Harper, Opelousas	2
Total	59

Baton Rouge District—

T. M. Babington, Franklinton	5
J. B. Fulton, Baker	1
J. R. Ables, Ponchatoula	2
C. A. Battle, First Church Baton Rouge	5
P. S. Carpenter, Oaknolia	1
R. V. Fulton, Zachary	6
J. R. Murphy, Baton Rouge	4
Total	24

Lafayette District—

A. I. Townsley, Crowley	1
C. E. Fike, Rayne	1
Total	2

Monroe District—

J. F. Waltman, Farmerville	5
W. T. Woodward, Oak Grove	34
R. H. Bamburg, Eros	1
W. J. Porter, Sicily Island	1
George Fox, Waterproof	1
J. R. Roy, Gilbert	1
H. W. Ledbetter, West Monroe	1
H. B. Thomason, Winnsboro	15
Total	59

New Orleans District—

P. O. Lowrey, Donaldsonville	1
Total	1

Ruston District—

J. M. Brown, Haughton	3
A. L. Harper, Sibley	1
W. L. Doss, Dubach	2
F. E. Otts, Homer	1
T. J. Martin, Sr., Ringgold	2
C. B. Powell, Plain Dealing	5
J. F. Dring, Ringgold	12
J. M. Henry, Ruston	2
Total	28

Shreveport District—

A. H. Parker, Coushatta	6
S. D. Howard, Many	4
Rev. W. W. Drake, Minden	1
J. C. Price, Ida	3
R. W. Tucker, Shreveport, Noel Memorial	5
I. T. Reams, Queensborough	6
Total	25

By Districts—

Alexandria	59
Baton Rouge	24
Lafayette	2
Monroe	59
New Orleans	1
Ruston	28
Shreveport	25
Total	198

Mississippi Conference.

Brookhaven District—

W. H. Saunders, Fernwood	1
W. W. Moore, Bogue Chitto	5
J. W. Thompson, Meadville	1
R. H. Barr, Adams	1
B. F. Lewis, Hazlehurst	1
F. B. Ormond, McComb	1
I. L. Peebles, Wesson	14
Total	24

Hattiesburg District—

W. M. Williams, Collins	8
J. C. Chambers, Sumrall	8
T. W. Adams, Hattiesburg	8
J. W. Ramsey, Heidelberg	2
H. J. Moore, Lucedale	2
W. J. Ferguson, Mount Olive	1
J. M. Lewis, Prentiss	1
M. L. Burton, Richton	1
R. T. Nolen, Williamsburg	12
Total	43

Jackson District—

W. B. Waldrop, Mendenhall	9
A. S. Oliver, Eden	1
Mrs. S. T. King, Pelahatchie	3
J. F. Campbell, Benton	2
W. J. Dawson, Bolton	3
M. M. Black, Canton	5
G. P. McKeown, Edwards	1
M. F. Adams, Flora	13
M. W. Porter, Harrisville	2
H. P. Lewis, Jr., Madison	7
R. E. Rutledge, Vaughan	10
W. M. Sullivan, Yazoo City	5
T. J. Norsworthy, Yazoo City	1
Total	62

Meridian District—

A. M. Broadfoot, Meridian	16
J. L. Hunnicutt, Oak Grove	2
C. A. Schultz, Daleville	3
J. L. Decell, Waynesboro	22
Total	43

Newton District—

W. L. Linfield, Presiding Elder	1
C. M. Crossley, Forest	5
J. B. King, Montrose	7
J. G. Galloway, Philadelphia	1
W. W. Murray, Shiloh	2
Total	16

Port Gibson District—

R. F. Harrell, Centreville	3
C. F. Emery, Natchez	3
E. L. Alford, Anguilla	1
J. T. McVey, Lorman	3
J. W. Price, Hermanville	4
L. L. Roberts, Vicksburg	3
C. H. Strait, Rolling Fork	7
W. W. Hopper, Mayersville	1
B. W. Lewis, Utica	3
Total	28

Seashore District—

J. L. Carter, Wade	4
J. R. Jones, Gulfport	1
H. F. Tolle, Biloxi	2
H. J. Maddox, Biloxi	1
P. H. Grice, Mentorum	12
W. L. Blackwell, Vancleave	4
Total	24

By Districts—

Brookhaven	24
Hattiesburg	43
Jackson	62
Meridian	43
Newton	16
Port Gibson	28
Seashore	24
Total	240

North Mississippi Conference.

Aberdeen District—

W. L. Graves, Montpelier	2
C. R. A. Brantley, Aberdeen	1
A. H. Williams, Strongs	1
J. E. Thomas, Amory	1
R. M. Evans, Calhoun City	24
J. W. Raper, Houston	7
O. W. Bradley, Tupelo	10
W. N. Dodds, Verona Cir.	5
Total	51

Columbus District—

J. J. Baird, Brooksville	8
I. F. Holland, Macon Cir.	4
D. W. Babb, Crawford	8
T. J. Halfacre, Artesia	8
W. A. Bowlin, Cedar Bluff Cir.	3
J. W. Robertson, Cochrane	1
W. L. Duren, Columbus	6
T. E. Gregory, Columbus Cir.	5
A. S. Raper, Shuqualak	14
L. P. Wasson, West Point	3
Total	60

Corinth District—

J. M. Wyatt, Booneville	9
W. I. White, Iuka Cir.	6
W. C. Beasley, Hickory Flat	2
J. E. Cunningham, Corinth	5
W. C. Carlisle, Guntown	3
W. D. McCullough, Iuka	6
D. R. McDougal, Kossuth Cir.	27
A. J. Henry, Mantachie Cir.	4
M. E. Scatt, Marietta	8
Guy Ray, Mooreville Cir.	3
J. A. Goad, Myrtle Cir.	3
S. L. Pope, New Albany	1
C. A. Northington, New Albany Cir.	27
R. P. Neblett, Ripley	2
M. L. Ward, Ripley Cir.	3
B. P. Fullilove, Rienzi Cir.	3
W. B. Baker, Sherman Cir.	6
Total	118

Durant District—

W. M. Langley, Pickens	2
H. M. Cockrum, Chester Cir.	1
C. P. Moss, Tchula	4
Rev. J. A. Poe, Sidon	2
P. F. Luter, Acona	2
J. G. Johnson, Black Hawk Cir.	3
F. A. Howell, Durant	3
J. I. Almond, Durant	1
J. T. McCafferty, Eupora	2
J. J. Garner, Kilmichael Cir.	10
S. A. Brown, Kosciusko	17
V. C. Curtis, Lexington	10
W. J. O'Bryant, Lexington Cir.	3
T. L. Oakes, McCool Cir.	5
G. W. Gordon, Noxapater Cir.	3
W. F. Rogers, Sallis Cir.	3
H. M. Young, Vaiden	3
Total	74

Greenville District—

Mrs. G. S. Robinson, Friar's Point	5
A. T. McIlwain, Glen Allan	5
W. C. Lester, Arcola	2
J. D. Wroten, Benoit	2
E. M. Shaw, Boyle Cir.	15
R. O. Brown, Clarksdale	5
R. W. Evans, Gunnison	7
D. R. Wasson, Jonestown	5
W. W. Jones, Lula	9
W. M. Campbell, Shelby	5
Total	60

Holly Springs District—

J. W. Dorman, Water Valley	4
W. L. Storment, Coffeeville Cir.	2
R. A. Tucker, Granada	6
C. T. Floyd, Holcomb Cir.	12
A. S. Brisco, Lamar Cir.	7
W. S. Selman, Mt. Pleasant Cir.	1
E. S. Lewis, Oxford	2
D. H. Crowson, Paris Cir.	12
T. J. Hopper, Toccopola Cir.	5
Total	51

Sardis District—

Jas. Porter, Oakland Cir	1
W. R. Goudelock, Crenshaw	3
Mrs. F. M. Cribbs, Vance	2
T. H. Porter, Olive Branch	1
J. B. Conner, Arkabutla Cir.	6
Miss Nyna Pollard, Batesville	8
H. G. Roberts, Coldwater	4
J. A. Biffle, Eudora Cir.	3
A. M. Bennett, Longtown Cir.	3
J. A. Patterson, Tyro Cir.	1
F. H. McGee, Independence	3
Total	35

Winona District—

J. H. Ingram, Ruleville	4
J. H. Smith, Carrollton Cir.	1
W. S. Lagrone, Drew	12
B. F. M. Bullard, Duck Hill Cir.	4
J. H. Mitchell, Indianola	5
W. S. Shipman, Itta Bena	3
D. R. Rogers, Sumner	1
O. L. Savage, Webb Cir.	14
Total	44

By Districts—

Aberdeen District	51
Columbus	60
Corinth	118
Durant	74
Greenville	60
Holly Springs	51
Sardis	35
Winona	44
Total	493

GOSPEL Singer and Evangelistic Chorus Director, open for engagement after May 1st. Write or wire Jack Brokaw, Nielsen Hotel, Bunkie, La.

WANTED.—By college student (young lady), position as companion or governess. Can furnish references. Address Miss Susie Wood, care I. I. and C., Columbus, Miss.

Secular News

By R. E. Meek.

In the United States there are 9,000,000 unmarried women.

Coal sells in Italy for $40 a ton, and in Russia for still more.

The weight of gold equals nearly eight times its own bulk in water.

Portugal has expelled from her territory all Germans of military age.

The City of Jerusalem has neither postmen, policemen, nor newspapers.

A pair of army shoes requires one and one-half times as much leather as a pair of shoes made for (American) civilians.

Salt is one of the minor products of the Hawaiian Islands. In 1915 the output amounted to 2,400 tons, valued at $8 a ton.

Thirty daily newspapers printed in foreign languages are issued in New York City. They have an average circulation of 50,000 copies.

The number of the munition factories of Great Britain is estimated at about 1600, and over 1,000,000 persons are employed in them.

Man has 600 distinct muscles, varying in length from one-sixth of an inch to twenty-four inches, and in weight from a few grains to several pounds.

At Sing Sing, New York's famous prison, two papers are published—"The Star of Hope," formerly issued twice a month but now only once, and "The Bulletin," a weekly paper.

During the ten years of its existence, Gary, Indiana, has succeeded in acquiring a population of 50,000, and its public buildings and institutions are the equal to those of any city of its size in the United States.

Mental and nervous disorders resulting from the din and horrors of battlefields are prevalent to a considerable extent among the soldiers engaged in the European war. Illness in the army is greater than in any other vocation.

Hon. William J. Bryan has been defeated for delegate at large to the Democratic National Convention. The American people are fully aroused to the need of strengthening the national defense, and in advocating his peace propaganda Mr. Bryan seems to have greatly weakened himself politically.

In 1915 the increased value of all farm products in the United States over 1914 was $526,070,000, and of this gain $317,209,000, or a little over 60 per cent, was in the South. We believe that the South has a great financial future, but we know that she can not produce nobler men and women than she did during the Civil War period.

How scarce and costly paper is in certain parts of England can be understood by the following, which we quote from the Youth's Companion: "Butchers are asking their customers to bring platters on which to carry home their purchases; and in some parts of Prussia the authorities urge men to wear unstarched shirts, so that the potatoes from which starch is made may be used for food."

It is said that neither King George nor Queen Mary (of England) like to play cards. This is in keeping with what we have heard concerning the character of the King, it being stated that he reads his Bible daily, and it is not likely that such a man would tolerate a card-playing wife, though doubtless the Queen abstains from this very objectional form of amusement of her own accord.

The Christian Guardian, a Canadian religious journal, says that "the humanity of Germany is not dead, but sleeping." God alone can raise it from the grave in which it sleepeth. Germany needs a second Martin Luther to defy the Kaiser, as the first one did the Pope of Rome. God works his greatest wonders through such men, and all Christians should pray for one to rise up and cause the German Government to be for the people rather than for the Emperor.

There are 52 universities and colleges in the German Empire. During the summer of 1914 their total enrollment of (German) men in these institutions amounted to 56,000. It is said that in the first year of the war 54,000 of these students went to the front, and since then they have doubtless been followed by others. The effect of the war upon the educational institutions of Germany, and very likely also upon those of the other warring nations, seems to be very disastrous. However, we doubt whether the world would lose much, so far as religion and morals are concerned, if the German educational system were wiped out entirely.

Theodore Roosevelt announced in a statement issned on the night of April 23 from his home at Sagamore Hill, Oyster Bay, N. Y., that "in the event of a war involving the United States he and his sons and son-in-law would offer their services to the United States." And no one who knows anything about Mr. Roosevelt can doubt for one moment that he would do exactly what he says he would, should the occasion for doing it arise, for he has shown in the past that he can act bravely as well as talk boldly, and it is likely that if he had any cowards in his family he would disown them—at least this latter statement is our opinion of the man.

A PLAN SUGGESTED.

(The author of this article is the Managing Editor of The Mobile Register and The Mobile Item.)

Dear Dr. Meek: Last Sunday night I read with much interest your editorial on "A Unique Circular Letter." Your discussion started my mind on a train of thought that I sometimes get on, and I am, therefore, tempted to make a suggestion or two in answer to your question: "Who can suggest such a plan?"

The General Conference is a representative body, but it is not a democratic body. The constitution of our Church will not let it be democratic. The Church itself is democratic, but its itinerant system, which is its strongest arm, is a pure autocracy. Because of the absolute authority given the General Conference, it, too, is an autocratic body.

It is possible for a minority in the Church to control the General Conference and through legislation do much harm. This is historically true. It has been done.

To democratize the General Conference it will be necessary to amend the constitution and incorporate in it the initiative and the referendum. If every law enacted by the General Conference had to he referred to the several Annual Conferences for ratification, and it took two-thirds of the Annual Conferences to ratify, we would have direct legislation, and it would not he possible for such matters as the present status of the Vanderbilt case to vex and irritate the Church.

If it be argued that this is a cumbersome way to legislate, I reply that in Oregon they enact political statutes that way, and so successful has the referendum been that it is now being widely practiced. The Swiss Republic submits all of its general laws to all of the people and they ratify or reject them. Is our Church any more complex than the Swiss Republic?

I would have the Annual Conferences ratify the election of Bishops and connectional officers, and it would he promotive of much good if we had the recall of such officers in the hands of the Annual Conferences. This, however, is probably more radical than the Church could be led to accept.

By the same means that laws are ratified they could he proposed. The principle of the initiative is no longer an experiment. We have something like it now in the Church, for resolutions go up from the Annual Conferences and are later enacted into laws by the General Conference.

The circuit rider is the glory as well as the enduring legend of Methodism. He should have a more definite voice in the making of the laws and in the election of the officers of his Church. The way he can have this is to be given a direct vote on both, and not a delegated vote. I am yet to be persuaded that all the brains, all the wisdom and all the safety in the Church are to be found in the General Conference. Our strongest and wisest men are not always elected to that body, and in late years the boys in the trenches are not sent at all.

D. R. BARBEE.

Mobile, Ala., April 25, 1916.

WHAT SHALL BE TAUGHT?

Sooner or later and sooner rather than later the people of this country will have to determine what subjects may be taught and what subjects may not be taught in State supported public schools. The demands for the exclusion of certain subjects and the inclusion of other subjects are becoming increasingly emphatic. Little by little school boards are yielding to these demands of men of various races and differing religions. In many places in compliance with a demand the reading of the Bible has been discontinued, and now we find ourselves taunted with our "godless schools." "The Merchant of Venice" has been forced out of the lower schools of at least one town, lest it wound the sensibilities of a portion of our fellow citizens. Now comes a demand that no child shall be allowed to sing in a public school such time-honored Christmas hymns as "Holy Night" and "It Came upon the Midnight Clear." We are not to be allowed to sing in school "Nearer, My God, to Thee," "Rock of Ages," and "Abide with Me." On the other side of the account we find demands that this, that, and the other subject. Gaelic, Polish, Irish history, shall be included in the school curriculum.

Suppose we put to ourselves a blunt question or two. Is there any possibility, by a process of inclusion and exclusion, in response to demands, of framing a school system which will satisfy all the elements of our population? If it be found possible, would such a school system be worth maintaining? If it is not possible, which should we do—cut out or insert as each demand arises, or determine once for all that the schools shall be shaped and maintained in accord with the majority? It is a thorny question, but sooner or later it must be answered.—Zion's Herald.

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The Home Circle

THE BUTTERFLY.

By Helen M. Richardson.

From flower to flower I idly fly,
A happy, care-free butterfly.
I have been taught no other way
To pass a pleasant summer day.
But, though no work I find to do,
I make a charming sight for you.
My spotted wings in airy flight
Are both a pleasure and delight.
And, though I know not how to work,
I never have been called a shirk.
Since being happy in God's way
Is what I do from day to day,
That is my duty—just to be
The happy butterfly you see.

—Our Dumb Animals.

HOW CHARLIE'S FORTUNE WAS TOLD.

This happened a good many years ago, and I'm not going to tell you the real names of these two persons because I have not their permission, though they would probably be willing to give it.

Mr. Allen was a well-to-do but quite peculiar old merchant; and when he needed a boy one time, he found a very original way of trying him. The boys of the town who wanted a place in the store came at once when they saw the sign, "Boy Wanted," in Mr. Allen's window. There were six boys who applied, but none of them stayed more than a few days; for Mr. Allen's test found them all more or less lacking.

Such a queer test as it was! Up in the attic over the store was a big, long box full of nails and screws and rusty iron, good for almost nothing—unless to try the patience of a boy very severely. Each boy in turn had a trial over that box—not the first day or hour, perhaps, but some time when there seemed nothing else to do. For if the boys had realized that this work was a test, of course they would have persevered. But to each boy Mr. Allen had given the task of putting to rights that box of iron "trash," as they called it. Some of them had worked very well for a while, but sooner or later had given up in disgust, telling their employer that there was nothing worth saving there. And soon after that they were sent away.

By and by Charlie Dixon came. He had not applied before, because he was working for Jackson, the grocer. But Jimmy Jackson, the grocer's son, was to help his father as soon as his school term closed, and the grocer would not need Charlie, who must find another place, as he helped to support his widowed mother. As Charlie did not know the other boys, having been too busy to play and not being able to attend school because of helping his mother, he had not heard of that box. He did the errands given him for the first day like any errand boy. But the second morning, a rainy one, brought few customers, and there was less work to be done. So in leisure time Mr. Allen told him to go up into the attic and put in order the long box of iron. Dinner time came, but no Charlie. He was still working away.

"Have you got through?" Mr. Allen called up the stairs.

"No, sir," came down the answer; "not half, I think."

"Well, it's dinner time now. Go to your dinner, and then you can go back to the box," Mr. Allen told him.

After Charlie had eaten his dinner, he went back again to his task. And all that long, rainy afternoon he worked away at the "trash." At last, when it was almost dark and his hours for work were really up, and more than up, Charlie came down into the store.

"I've done the best I could, Mr. Allen," he said. "I've got it in order now. And I found this at the bottom of the box." And he handed a five-dollar gold piece to his employer.

"Queer place for gold," mused the merchant. And the darkness hid the twinkle in his eyes as he took the money Charlie held out to him. "Glad you found it. Well, good-night. You'll be on hand in the morning, of course?"

"Yes, sir," nodded Charlie, glad that the merchant seemed planning to keep him.

After Charlie had gone home, Mr. Allen took a lantern and went up into the attic. There was the big box in perfect order in spite of being the gathered rubbish of many years. Mr. Allen's eyes twinkled again as he looked at it. Charlie had been most thorough. He had made little compartments with some shingles, and each pile was labeled carefully, a shingle with the words marked plainly being laid on top of each: "Screws," "Fairly Good Nails," "Poor Nails," "Picture Hooks," "Keys," "Bent Keys," "Iron Scraps," and so on.

How Mr. Allen laughed to himself over his rubbish box! "I've found a boy, and I rather think he has found a fortune," he chuckled to himself alone in the attic.

Next morning the sign was gone from the window. Mr. Allen had found his boy. One day the old merchant brought a motto for Charlie, and told him to hang it at the foot of his bed. "It tells your fortune for you," he said.

Charlie unwrapped it and read: "He that is faithful in that which is least is faithful also in much." Charlie had told his own fortune in that rainy day's work on the old box. But it was not until a long time afterwards that he learned the secret of the old box of iron trash. Charlie owns the store now. Mr. Allen made him a partner years later, and, when he died, left it all to his one-time errand boy.—Normal Instructor and Teachers' World.

LIES TRAVEL IN LARGE COMPANIES.

Some one has well said: "The way down which the bad ship Wickedness slides to a shoreless ocean must be greased with lies."

This is a very true statement, for when one lie has been told, it is pretty sure to be followed by another and another, until the liar is really unable to tell how many lies he has told.

Seldom can a boy or a girl tell one lie and then stop at that. Dean Swift, the famous writer, once said: "He who tells a lie is not sensible how great a task he undertakes, for he must be forced to invent twenty more lies to maintain that one."

Let us beware of telling the first falsehood, for lies travel in large companies, and if we never tell a single falsehood, we shall not be tempted to tell other falsehoods in order to try to conceal the first one.—Central Christian Advocate.

THE BLIND GIRL'S GIFT.

The blind girl came to her pastor, and gave him a dollar for missions.

Astonished at the sum, the minister said: "You are a poor blind girl; is it possible you can spare so much for missions?"

"True," she said, "I am blind, but not so poor as you think; and I can prove that I can spare this money better than those who see."

The minister wanted to hear this proved.

"I am a basket maker," answered the girl, "and, as I am blind, I can make my baskets just as easily in the dark as in the light. Other girls have, during last winter, spent more than a dollar for light. I have no such expense, and so have brought this money for the poor heathen and the missionaries."—Methodist Recorder.

WEDDING ANNIVERSARIES.

At the end of the first year comes the cotton wedding, and those that follow are: Second year, paper wedding; third year, wooden wedding; sixth year, sugar wedding; seventh year, woolen wedding; eighth year, India rubber wedding; ninth year, willow wedding; tenth year, tin wedding; eleventh year, steel wedding; twelfth year, silk, and fine linen wedding; thirteenth year, lace wedding; fourteenth year, ivory wedding; fifteenth year, crystal wedding; twentieth year, china wedding; twenty-fifth year, silver wedding; thirtieth year, pearl wedding; fortieth year, ruby wedding; fiftieth year, golden wedding; and seventy-fifth year, diamond wedding.

THE EVANGELISTIC NOTE.

In former days this note had special prominence in the message which came from Methodist pulpits, and the response awakened in our churches by that note has been most comforting and inspiring. But of late years in not a few localities the response has not been what it was in former years, and the evangelistic note has, possibly in consequence of this, not been quite as prominent in our ministry as heretofore.

And there is another possible reason for the change which we cannot overlook. The truth is that to strike the evangelistic note correctly is one of the hardest tasks of the ministry. One famous preacher voiced his own experience as follows. He said: "The evangelistic note is the highest note that has ever been raised, and it is the most difficult to sustain. There is nothing that chokes out my soul like that. I could be a literary preacher on half the struggle. I think I could be the president of a college and not half try; but oh, the travail of soul in order to be just where the note will ring out clear, and every man shall hear it as a message from God!"

When we are dealing with the souls of men our own conscience demands absolute honesty, and to make the evangelisite note effective every atom of mental and physical and spiritual force within us must back it up. Many a preacher, when striving to deliver such a message, has suddenly waked up to the fact that he himself had become like Samson—the Lord had departed from him, and he had not realized it until he came face to face with the tremendous task of saving men. And in the days that are gone many a preacher has gone from his pulpit to his closet, humbled and ashamed, to get his own soul right before he dared again attempt to lead his people to higher ground.

But when the preacher gets right with God, when all his ecclesiastical ambitions and plans are laid upon the altar, his own petty interests thrust into the background, and his whole soul thrilled with the one desire to help and save his fellows, then the message from his lips will burn its way to the hearts of men. There is no easy method of evangelism. There is no padded pathway to the salvation of men. The old way and the only way is the way of the cross, the cross on which our Lord Jesus Christ hung, and the other cross on which the preacher's own self hangs, a voluntary offering for the salvation of his flock. We can save men to-day if we are willing to die for them. We do not mean that the preacher should die, but that self should die, so that the message should ring out clear and full and strong, and that men should hear it and live.

There is an idea that this evangelistic note should be sounded especially during the winter months, and there is wisdom undoubtedly in the custom of holding special meetings mainly during the winter; but so long as men sin and suffer and die during all the four seasons, so long will it be necessary for the pulpit to send out this message at all times, and so long will it prove a tragedy if the inner spiritual life of the preacher be allowed to sag or deteriorate during any period of the year. The preacher is the natural center of evangelistic activity in his church, and the tone of his own inner life has a most manifest effect upon the inner life of his people. There is no more responsible post than that of the Christian minister, and there is no harder task if he will be true to his trust, and for the sake of his God and his people live constantly upon the spiritual uplands.—Christian Guardian.

NATURE'S RESURRECTION.

"God makes a wardrobe we call spring
From many a burned or buried thing,
And brings a body from the hearse
And charnel of His universe.
Then, if there any dubious be,
Open your heart, your eyes, to see."

Christian Advocate.

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Editorial

OUR HONOR ROLL.

This roll is to be made up of charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.
2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.
3. Kossuth Circuit, North Miss., Rev. D. R. McDougal, pastor.
4. Oak Grove Circuit, Louisiana Conference, Rev. W. T. Woodward, pastor.
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8. Brooksville Ct., North Miss. Conf., Rev. J. J. Baird, pastor.
9. Sumrall, Mississippi Conference, Rev. J. C. Chambers, pastor.
10. Hermanville, Mississippi Conference, Rev. J. W. Price, pastor.
11. Colfax, Louisiana Conference, Rev. H. B. Perritt, pastor.
12. Tchula, North Mississippi Conference, Rev. Chas. P. Moss, pastor.

THE ANSWER TO MEXICAN MISSIONARIES.

We are publishing this week a somewhat extended reply to the "Protest" against the so-called readjustment of our mission work in Mexico that was printed in a recent issue of the Advocate, this answer consisting principally of the reproduction of a considerable part of a lengthy public statement lately made concerning this important matter by Dr. W. W. Pinson, our chief Missionary Secretary. It is but fair that both sides should be heard concerning this proposed rearrangement, and we have cheerfully given space for the view set forth in this issue of our paper. We trust that our readers who are interested will carefully consider together these two utterances. It may be, however, that some of them have not preserved the number of the Advocate in which the "Protest" of the Mexican missionaries appeared; so we will call attention to a few things that we think should be noted in this rebuttal statement, if such we may term it.

The missionaries signing the "Protest" were "a small group" compared with the missionaries of the numerous denominations which lately met at Panama, but they were a large percentage of our own missionaries to Mexico—in fact, the list of names appended to it embraced a majority of our male missionaries to that country.

It is suggested that the "Protest" was one "without a proposition." We suppose that what these Mexican missionaries would like to do would be to continue their work as heretofore, strengthening and extending it as fast as the conditions would permit. We take it that it would scarcely have been becoming in them to assume the authority to block out, without being solicited to do so, a complete line of administration for our Board of Missions and Bishops.

The "Protest" did not expressly state that our Church was to receive no equities for the properties surrendered—it was made to the Board of Missions, which perhaps the protestants thought would know all about the conditions. The publication of it, however, was calculated to mislead the public at this point, and it is well to have it corrected. Of course, we feel sure that there was not the slightest purpose upon the part of these workers in Mexico to give a wrong impression as to the facts. This also applies equally to the valuation of properties in Mexico, about which men might easily differ.

But, after all, money can hardly be said to be the equivalent of established churches and institutions. Prestige, constituencies, alumni, and patronage count for much. For instance, even if one had ample funds it would be a most difficult undertaking to establish an out-and-out new educational institution in the South, if everything else had to be built up. The Northern Churches operating in this section have certainly found this to be true.

We think the suggestion that the Cincinnati program has the unanimous support of our Board of Missions lacks much of being accurate. All of our Bishops are on the Board, and it is our understanding that a majority of them are opposed to it. We may at a later date have something to say concerning the complexion of our present Board of Missions and its general leanings. Nor would the Southern Methodist Church stand alone if it should decide to continue its work largely as heretofore in Mexico. The great Southern Baptist Church is pursuing this course. If these two denominations were to decide to adhere to this policy, it would commit to it a large majority of the Christian people of the South, where orthodoxy and religious conservatism still prevail. To be sure, this would probably bring upon us from some quarters the charge of being "narrow," but, for our part, we had rather incur that criticism than to have our Church associated in educational and missionary work with the "liberals" of the North, some of whom deny the virgin birth of our Lord and his resurrection and advocate the mutilation of the Holy Scriptures, to say nothing of sundry other things.

Most of those quoted as standing for the Cincinnati scheme in the paper which we are this week publishing are members of other Churches. That, as we see it, is one of the most serious objections to the present administration of our missionary interests—its policies seem to be too largely dictated by outsiders, who care little for Southern Methodism. There are plenty of leaders in our Church who in all the elements of strength are quite the equals of Dr. John R. Mott, and who are far better capacitated to direct the affairs of the Methodist Episcopal Church, South.

The issue that has arisen in our foreign missionary operations involves several questions that are vital in character, some of which are:

1. Are Southern Methodists in foreign lands to have no rights in the determination of their Church relations, and are they to be shifted about from one denomination to another at the will of a Mission Board thousands of miles away? Let Methodists in the homeland ask themselves how they would like to be informed that it had been decided to sell all the Methodist churches in a certain county or district to the Campbellites or Congregationalists, that the establishment of no others would be permitted, and that they must join one or the another of these denominations, or remain outside of any Church? **Should we subject Southern Methodists in other lands to a policy that we would not be willing to submit to ourselves?**

2. As we have before said, we are face to face with the question as to whether in the future we are going to do interdenominational or Methodist missionary work. And the interdenominational program that now seems to be in contemplation would mix us up with all sorts of communions with their higher criticism and unsound teaching. Is there nothing in Methodism, which has so blessed the people of our own happy land, that is worth passing on unimpaired to the peoples of other countries? It is not Mexico alone which is involved in this issue, but all our foreign missionary work (a committee is even now figuring on Cuba), and ultimately the very preservation of our beloved Church in the United States; for, if the teachings of these denominations are largely given our acquiescence abroad, they can not logically be combated at home.

AN EASTER OFFERING FOR EMORY UNIVERSITY.

A few days ago Bishop Candler received a contribution of fifty dollars from a superannuated preacher (not in Georgia) accompanied by this beautiful note:

"My Dear Bishop: I send an Easter offering for our Emory University. Record it—a gift from a superannuate and his Georgia wife. My salary now is but fifty dollars per annum, yet I am glad to help a bit in so good and great a work as you are engaged in."

This is one of the most beautiful and inspiring notes that any university has ever received, and the Bishop's heart was greatly touched by it. More and more our two new Universities are taking hold of the affections of the two million Methodists of the South.

PROHIBITION IS PROHIBITING.

According to reports, the efforts of the recent Legislature of Mississippi to suppress the illicit sale of intoxicating liquors in that State promises to prove effective. The Jackson (Miss.) Correspondent of The Times-Picayune sent to that journal on May 1 the following statement bearing on this important matter:

"The officials of every city and town in the State will no doubt agree with those of Jackson that the new prohibition law restricting liquor shipments to one quart every two weeks, has, or soon will, put the 'blind tigers' out of business, largely because the handling and sale of such a small quantity is unprofitable, and any attempt to handle more than one quart in fifteen days is very risky. Several old offenders have tried it on other towns, making a trip to some Louisiana town and returning with a trunk or satchel filled with 'booze.' In many instances they have been caught 'with the goods on' and sentenced to pay fines of not less than $100, or 30 days in jail, or on the county farm. One dose like that is guaranteed to cure the worst case. The express companies everywhere report a great falling off in the business. Where a year ago, or until the new law went into effect, many gallons were received every day by express, the shipments now amount to but a very few quarts, and the 'blind tigers' are not getting much of that."

PERSONAL AND OTHER NOTES.

Mrs. E. R. Morrison has done us the kindness to send us a program of the Easter service held in our Church at Covington, La. The musical features of it obviously were of a very high order.

Rev. J. A. Bowen, of Tupelo, Miss., has lately been holding some excellent meetings in North Mississippi. As an evangelist, Brother Bowen ranks with the best. The pastor who uses him may feel assured that solid and enduring work will be done.

Rev. J. D. Simpson, of Louisville, Miss., says: "Things are moving along very well in this charge. Rev. G. A. Klein and his workers are to be with us in a meeting in June. We are praying for large results in these services."

We are pleased to state that we have been informed that our gifted pastor at Holly Springs, Miss., Dr. H. G. Henderson, is steadily improving, and that it is thought that he will soon recover from his recent attack, which was not so serious as it was reported by some to be. This will be gratifying news to Dr. Henderson's many friends in Mississippi and elsewhere.

The General Conference of the Methodist Church began its session at Saratoga Springs, New York, this week.

Dr. S. H. Werlein is this week in Homer, La., where he is aiding Rev. J. G. Snelling in a revival campaign.

Rev. R. H. Harper left Tuesday night for Jonesboro, La., where he is assisting Rev. G. A. Morgan in a revival meeting.

The attendance at the Parker Memorial Church on Easter Sunday was 272, which is said to have broken the record. The Sab[illegible] school on that day was also largely attended.

Rev. A. J. Davis writes optimistically of the outlook on the Waynesboro (Miss.) Circuit, of which he is the popular pastor. His good letter brought us two names for our mailing files.

Remember that next Sunday is Church Extension Day throughout Southern Methodism. Every congregation should observe it and take an offering for this most meritorious cause.

Rev. C. T. Barton, of Ansted, West Va., in renewing his subscription to the Advocate, says: "Your paper is a pleasant visitor to our home. We enjoy it very much. On April 9 we raised a $255 debt on our church at Gauley Ridge."

Rev. A. J. Coburn, of Clinton, La., sends us an interesting report of his work, which reached us too late for this issue of the Advocate, but which will appear in our next issue. A considerable measure of success is crowning his labors in his present field.

Dr. R. H. Wynn, President of Centenary College, and Rev. C. A. Battle, of Baton Rouge, were in New Orleans Thursday of last week, and paid the Advocate office appreciated calls. Both of these esteemed brethren were looking well and seemed to be in fine spirits.

Rev. W. T. Woodward, of Oak Grove, La., continues to place the Bible and the Conference organ in the homes of his parishioners. This is an excellent work. Nearly all the Methodist preachers in the heroic days of Methodism in America counted it an honor to scatter good literature abroad among the people.

It is with sorrow that we learn of the death of Mrs. Henry Skipwith of Baton Rouge, La., who recently passed away at her home in that city. She was the mother of Mrs. R. H. Harper, of New Orleans, and a relative of Dr. H. M. DuBose, of Nashville, Tenn., her maiden name being DuBose. We extend sympathy to the bereaved.

Rev. C. W. Crisler, who recently succeeded in wiping out all indebtedness on our Main Street Church at Hattiesburg, Miss., announces the dedication of that splendid edifice on May 14 by Bishop J. H. McCoy. All former pastors are invited to be present as guests. We are grateful to Brother Crisler for a kindly invitation to attend the exercises on this interesting occasion.

A note from Rev. W. D. Bennett, our pastor on the Sardis (Miss.) Circuit, brings us several subscriptions to the Advocate, for which we thank him. We are sorry to learn that Sister Bennett is in a poor state of health, and we trust that her physical condition will soon be much improved. Let the readers of the Advocate remember her and her solicitous loved ones at the throne of grace.

We have in hand the Minutes of the Fifth Annual Meeting of the Woman's Missionary Society of the Mississippi Conference, which was held at the Crawford Street Church of Vicksburg, February 14-18. This publication is from the press of the New Orleans Christian Advocate, and presents a very attractive appearance. It is brimful of interesting matter, and reflects much credit on its editors.

Through the courtesy of those having its issuance in charge, we have received a bound file of The Council Daily—the attractive paper that was published during the recent meeting of the Woman's Missionary Council in Atlanta, Ga. We think that the daily issued by our sisters this year is superior to any that they have hitherto brought out, and we are pleased to have been thus remembered by them.

Rev. G. S. Harmon, our pastor at Poplarville, Miss., was in New Orleans Wednesday of last week and greatly refreshed us with a pleasant visit. He is pleased with his present field of work, in which good progress is being made. Brother Harmon is an able expositor of the Word, who lives close to the Master. It is heartening to come in contact with a man of his consecration and earnestness.

Rev. J. O. Bennett, of Jena, La., has been pressing the claims of the Advocate in his rounds, with gratifying results. He gave us on April 24 nine new subscriptions. Brother Bennett says: "I hope to have my charge on the Honor Roll in a short time. No one can be an intelligent Methodist and not read his Church paper. Those of us who read the New Orleans Advocate over this way are delighted with it."

We have on our table a copy of the Minutes of the Sixth Annual Meeting of the Woman's Missionary Society of the Louisiana Conference. It is a neat pamphlet of 85 pages, well arranged and edited, and contains much instructive information. It was printed and bound in the Advocate office. Our Louisiana women are resourceful and faithful in their work for the Master, and are making a great record.

We acknowledge the reception of a pamphlet, entitled "The Methodist Church and Sanctification, Its Greatest Doctrine," by D. S. Harmon, of Meridian, Miss. This publication is from the Tell Farmer press of Meridian, and embraces 30 closely printed pages. It shows what many Methodist authorities have said concerning this important and much-debated doctrine, and is well worth a careful reading. Send the author 10 cents and secure a copy.

Within the past few days, the following friends, to whose service we have not made reference elsewhere, have brought us under obligations for two or more subscriptions: Rev. J. T. Lewis, Greenville, Miss., 8; Rev. W. L. Graves, Montpelier, Miss., 2; Rev. S. A. Brown, Kosciusko, Miss., 4; Rev. R. S. Walton, Bunkie, La., 5; Rev. I. F. Holland, Macon Ct., N. Miss. Conf., 5; Rev. H. M. Young, Vaiden, Miss., 2; Mrs. S. F. King, Pelahatchie, Miss., 6; Rev. H. B. Thomason, Winnsboro, La., 7.

Under date of April 22, Rev. C. V. Breithaupt, the newly appointed Sunday School Field Secretary of the Louisiana Conference, writes as follows: "The last of the series of Sunday school institutes which was planned by Brother Coleman, and in the conducting of which he was assisted by Brother A. L. Dietrich and other workers in the State, was held at Mansfield this week. Great interest was manifested in these meetings, and doubtless they have resulted in the accomplishment of much good."

A note from Dr. I. W. Cooper states that at the late session of the General Board of Education in Nashville Whitworth College was placed in Class B. This will be pleasing news to the many friends of that historic institution. With an A-Grade Male College (Millsaps) and a B-Grade College for young men, Mississippi Methodism is educationally in an encouraging condition. Moreover, we are informed that it is pretty certain that Grenada College also will be in Class B before the opening of its next session.

Rev. A. T. McIlwain, our diligent young pastor at Glen Allan, Miss., sends us a club of 5 subscriptions from his charge and appends in his business letter the following note: "Our work is progressing nicely. The church at Glen Allan raised the pastor's salary $100 this year, making the assessment for his and the presiding elder's salaries $700. This, as you know, is good for the Glen Allan congregation, which is not large numerically. The Sunday school here has almost doubled within the past few months, and we are really bringing things to pass in it."

Rev. D. W. Babb, our faithful pastor at Crawford, Miss., has brought us under obligations to him for 7 new and 10 renewal subscriptions to the Advocate. His letter contained the following statement of interest: "We are ordering the material to rebuild our church at this place, which was destroyed by lightning last fall. We hope to be in it by the last of July. Everything is moving on harmoniously in our district. Brother Woollard, our presiding elder, is proving himself to be a workman that needeth not to be ashamed. He is making good in every respect."

Referring to the Brookhaven District Conference, lately held at Summit, Miss., Rev. W. H. Saunders, of Fernwood, Miss., says: "It was a very pleasant occasion. The presidency of Dr. Cooper, our new presiding elder, gave great satisfaction. Brother Selby was there in the interest of the cause committed to his hands. His address was a strong plea for Christian education, which indicated that he is going at the task he has before him in dead earnest. He recently spent a Sunday with us at Fernwood and made some headway toward securing the amount that he is expected to raise."

Rev. Algie Oliver, of Eden, Miss., says: "The work is going on encouragingly in this charge, in spite of the fact that it has been much hindered by the backwater from the Yazoo River. I am glad to state that I managed to get through the water, and that I have filled every appointment since Conference. We had on the occasion of my recent visit to Thornton, according to Dr. Pollard, a prominent resident in that community, the largest congregation that he has seen there." We make grateful acknowledgment to Brother Oliver for a club of 6 subscriptions, forwarded on April 24.

Rev. S. A. Brown, of Kosciusko, Miss., writes: "Prof. G. F. Boyd died here on April 15, after having been confined to his bed for about two years. He had taught school here for twenty years and was one of the foremost educators of the State. He was a steward in our Church at this place, and was for many years its faithful Sunday school superintendent. Rev. R. A. Tucker, a former pastor and one of his devoted friends, attended his funeral. A more extended memoir will be sent to the Advocate later." We regret to be informed of the death of this choice layman and capable educator, and we extend heartfelt sympathy to the bereaved loved ones.

Rev. G. W. Gordon, of Noxapater, Miss., writes: "Our second quarterly conference was held at Stallo last Monday. Bro. W. W. Mitchell, our faithful presiding elder, preached there Sunday night and on Monday at 11 a. m. After an excellent dinner, which was served on the ground, the business session of the conference was held. The financial report was considerably in advance of that of the first quarter. Everything points to a prosperous year along all lines. We had the pleasure of having with us Miss Elie Willingham, of Eupora, who represented the Sunday school work in a telling manner. We are preparing to observe Children's Day at each of our five appointments."

From Ratliff, Miss., Rev. A. J. Henry writes as follows: "The second quarterly conference of the Mantachie charge has been held and has passed into history. Rev. T. H. Dorsey, our presiding elder, preached four very able sermons, delivering the first one on Friday night. When the business session was over we found that the pastor had been well cared for. We have two more Sunday schools this quarter than we had last quarter. One of them especially is doing good work and is contributing to the Orphanage and to missions." Brother Henry's letter brought us three subscriptions, for which we extend him our thanks. He states that he hopes to place his charge on the Honor Roll.

The Commencement exercises of the seventy-third session of the Memphis Conference Female Institute are to occur May 6-10. There are nine candidates for diplomas in the literary department, three in piano, two in voice, two in expression, besides several who are to receive certificates in various departments. The Commencement sermon will be preached by Rev. Cleanth Brooks, of Mayfield, Ky., and the address to the graduating class will be given by Rev. J. H. Roberts of Memphis, Tenn. The attendance throughout the present session has been the largest that the school has had in quite a number of years. The trustees had a meeting April 26, and accepted a deed by which the interest which certain citizens of Jackson held in the property was passed over to the Memphis Conference.

The following is the schedule of exercises announced for the approaching Commencement of Port Gibson Female College: May 5, 8 p. m., W. C. T. U. contest, by Co-eds; May 7, 11 a. m., Baccalaureate Sermon by Rev. M. B. Sharbrough; 7:45 p. m., Sermon to Y. W. C. A. by Rev. M. B. Sharbrough; May 8, 10 a. m., Senior Class Day and Art Exhibit; 8 p. m., Girls' W. C. T. U. Contest; May 9, at 9 a. m., Meeting of Board of Trustees; 11 a. m., Baccalaureate Address, by Dr. H. W. Featherstun; 8 p. m., Grand Concert. President O'Neil says: "The present session, considering the financial stringency, has been a very good one, the enrollment being ten in advance of that of last year. The finishing class this year is unusual both in numbers and quality. Thirteen will graduate in the Literary Department, 6 in Art, Piano, 2 in Voice, and 2 in Expression."

A REVIVAL AT KOSCIUSKO.

Dear Brother Meek: Our meeting closed last night, April 28. Brother J. A. Bowen came to us on the 15th and preached three times daily. The interest in the meeting grew steadily throughout the services, the last congregation being the largest. I doubt if there is a member of any church in the town that failed to get a blessing. Many who were backsliders were reclaimed and the loyal membership got a new vision. "The Brotherhood" idea seems to have gripped the town. Twelve have given their names for membership in the churches and we expect more to join. Brother Bowen's methods are ideal. He preaches the Gospel with power sent down from heaven. I don't think there is a better way. I am especially delighted with the expressed determination of our faithful members to perpetuate the good work begun and advance every interest of the Church. S. A. BROWN.

"Happy is the man, who, in the midst of all the great changes going on in the world, realizes that there is One that changeth not, that He is the same yesterday and to-day and forever; and that He ruleth over all."

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Obituaries.

Obituaries not over 300 words in length will be published free of charge. All over 300 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 300 words.

On April 16, 1916, Mrs. LOUIE LOUIS OWEN received her summons to the home eternal. She was the daughter of Mr. T. E. and Mrs. Rosie Gassaway; was born on July 16, 1881, and was married to Mr. Sam Owen on Nov. 20, 1900. She leaves a husband, two children and a host of relatives to mourn her death. She was converted at the age of eleven years and joined the Methodist Episcopal Church, South, at old Mount Olivet Church. From the time of her conversion till the hour of her death, her faith did not waver. She was a woman of unusual traits. She was a dear lover of her Church and proved her faith by her walk in her every-day Christian life. Her influence was not only felt by the family, but she was looked upon in the community where she lived as a leader. Her influence was far-reaching. I commend them to God, who alone can comfort them in this hour of bereavement. Her remains were laid to rest in Mount Olivet Cemetery to await the morning of the resurrection.

C. A. NORTHINGTON.

WILMER BLUFORD WRIGHT, the subject of this sketch, was born near Caseyville, Mississippi, Nov. 19, 1895. He united with the Methodist Episcopal Church, South, at the tender age of seven years, and remained a consistent member of that Church till January 18, 1916, when he was transferred to the Church Triumphant. In the home, the community, and the school, the name of young Wright was the synonym of all that is pure, and good, and true. No one knew him but to love him, and no one spoke of him but to praise him. At the time Bluford contracted the fatal illness which took him from the earth he was a student in the Franklin County Agricultural High School at Meadville, Miss., and when he died almost the entire school accompanied the body to Roxie, Miss., where it was interred. In the church where the funeral ceremony was read, the principal of the school paid a very beautiful tribute to Bluford. Amidst a great concourse of friends and kinsmen, we laid the body to rest in the Roxie Cemetery. Earth is made poorer, but heaven is made richer by the going of this young man.

T. J. O'NEIL.

DEATH OF DR. J. L. BEAVERS.

On January 4, 1916, Dr. J. L. Beavers died in the Baptist Hospital at Jackson, Miss., after a serious operation. He was born in Covington County, Miss., on November 11, 1839, and when he departed this life he had passed the average life, and hence, by reason of strength, he had entered into his 77th year.

At an early age he united with the Methodist Church during a revival. After he had completed his education at Zion Seminary, he went to the University of Mississippi and had finished his Junor course in that instituton at the beginniug of the war between the States. Being very patriotic in his feeling, he enlisted with a company of infantry under the leadership of Capt. John T. Fairly. His company was ordered to Virginia, and while en route his train collided with another near New Orleans, La., and his leg was broken, which disqualified him for service in the Civil War. Subsequently he entered the Tulane Medical College at New Orleans, from which he graduated in medicine in 1866, and after that took a post-graduate course there also.

On March 22, 1866, he was married to Miss Sallie Fairly. Of this union three boys and six girls were born, all of whom survive him except two of the boys. He began the practice of medicine in Lawrence County, Miss., but did not remain there but one year, and then moved to Mount Carmel, where he remained until some period between 1890 and 1895, and then moved to Wesson, Miss., at which place he prosecuted his medical work until his decease. His son, Dr. John H. Beavers, is still practicing medicine at Wesson. May God greatly bless and comfort his wife and children, who survive him, and keep them ready for heaven at all times!

ISAAC L. PEEBLES.

Wesson, Miss.

WILLIAM JASPER SCOTT.

William Jasper Scott, son of William Jasper and Adeline Scott, was born in Franklin County, Mississippi, on the 13th day of April, 1846. At the age of 18 he united with the Baptist Church, and on Jan. 9, 1868, he was married to Miss Eugenia Merredith. Of this marriage there came three children, Ennette, Thomas, and one who died in infancy.

After the death of his first wife he was married on the 30th day of November, 1881 to Mrs. Falby Carter. His second wife had two children at the time of their marriage, Henry Carter, who lives at Laurel, Miss., and Rev. H. E. Carter, of the Mississippi Conference, pastor of the Methodist Episcopal Church, South, at McGee. Of the second marriage there were eight children born, Seth, Vince, Curtis, John, Mayhelle, and Stella. All of these live in the town of Fernwood, Miss., and, together with Thomas and Ennette, were with him when he died, as were also Brother Carter and his only sister, Mrs. M. E. Scott of Vicksburg, Miss. He joined the Methodist Church in 1885 at Muddy Springs; then he was a member at Pisgah, near Summitt, and for some years the family lived in the neighborhood of Pleasant Grove Church, east of Brookhaven, in Lincoln County.

He moved to Fernwood twenty-two years ago and entered the employ of the Fernwood Lumber Company, and remained so up to the time of his death. Though he was unable to do any work for more than a year before he died, his name remained on the pay roll of the company, his work being done by other members of the family.

Soon after he united with the Methodist Church he was made a steward, and remained one up to three months before his death, and most of this time he was recording steward. At the time he resigned, his youngest son, John, was made steward in his father's place. Brother Scott's life was an open book, known and read of men, and the kind of life he lived is shown by the fact that all the family are worthy and valued members of the Church.

It was my privilege to be associated with Brother Scott for more than two years, visiting him often and talking to him on the matter of his preparedness for the other life, and he was ready to go. A short while before he went, he stated to the pastor and the family that he was ready. "Not one cloud is between me and the Father," he said.

Brother Scott loved his family, his neighbors, and his Church, and he was prepared for the summons. On the 7th of March, at about 5 p. m., surrounded by all his family, the spirit of this good man went up to God, and the next day his funeral was held in his church at Fernwood, and we laid his body to rest in the cemetery at Magnolia to remain till the sound of the trumpet that shall call him to come forth.

His stepson, Brother Carter, pastor of our church at McGee, writes this to me about his stepfather: "He took the place of a father with me. He tried to bring up his children right, always giving the best advice possible. He helped me a great deal and made it possible for me to be where I am today, for which I shall never forget him. I had known him for 34 years, and for the past 15 or 16 years he has lived close to God. He wrote me some time ago that the time of his departure was near, that he was only awaiting the summons to come up higher, that the way was clear, that his soul was happy, and that he would soon be with Jesus. He loved to take part in all religious services, loved God, read his Bible, and was much in prayer."

This from Brother Carter's letter speaks for itself and means more than all I could say. The life of this good man will live still in the lives of his family. I am glad I knew him.

His pastor, W. H. SAUNDERS.

Fernwood, Miss.

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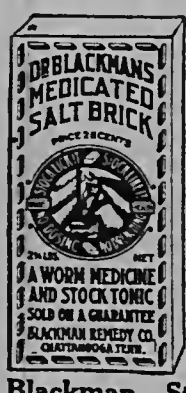

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Have you received "The Heart of the Gin Plant," our handsome booklet telling you about the latest improvements in Continental Gin stands? If not write immediately to nearest Continental Sales Office, and it will be sent you.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Holly Springs Dist.—Second Round.

Taylor, at Pleasant Ridge, June 3-4.
Toccopola, at Liberty Hill, May 26-28.
Randolph, at Spring Hill, May 28-29.
Mt. Pleasant, at Union, June 10-11.
Lamar, at Sylvestre, June 17-18.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Belmont, at Old Bethel, May 6, 7.
Chalybeate, at Mt. Pleasant, May 10.
Wheeler's, at Mt. Zion, May 13, 14.
Guntown and Baldwin, at Baldwin, May 15.
Iuka Ct., at Bethel, May 20, 21.
Iuka Sta., May 22.
New Albany Ct., at Mt. Olivet, May 24.
Ripley and Blue Mountain, at B. M., May 25.
Dumas, at Paul's Chapel, May 27, 28.
Hickory Flat, at Bethel, June 3, 4.
Myrtle, at Friendship, June 6.
Kossuth, at Wesley Chapel, June 8.
Rienzi, at Pisgah, June 10, 11.
Booneville Ct., at Black Land, June 17, 18.

T. H. DORSEY, P. E.

Columbus Dist.—Second Round.

Shuqualak, at Ridgeway, May 5, 7.
Cedar Bluff, at Pheba, May 12, 14.
Columbus Ct., at Flint Hill, May 19, 21.
Sturgis, at Bethel, May 26, 28.
Longview, at Steels, June 2, 4.
Mashulaville, at Mt. Hebron, June 10, 12.

The Columbus District Conference will meet in First Church, Columbus, Tuesday evening, May 9, and continue through the 10th and 11th following. The opening sermon will be preached by Rev. E. Nash Broyles, Tuesday evening. W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Eureka, at Chapel Hill, May 5-7.
Batesville, May 7, 8.
Charleston, May 10, 17.
Sunday School Conferences:
Hernando, May 19, 20.
Senatobia, May 21, 22.
Batesville, May 23, 24.
Pleasant Hill, at Baker's Chapel, May 25, 26.
Wall Hill, at Bethel, May 27, 28.

There are 75 churches and a number of schoolhouse appointments in the district. The presiding elder purposes to preach in every one of these this round if possible.

The District Conference will be held at Coldwater July 10-14. It is very much hoped that no preacher will set a meeting for this date. We desire to make this a real revival time for all. We want to meet and preach, pray and plan for the work of the Kingdom.

J. H. HOLDER, P. E.
Sardis, Miss.

Durant Dist.—Second Round

Kosciusko Ct., at Springdale, May 5, 6, 7.
Chester, at Chester, May 12, 13, 14.
Mathiston Ct., at Lagrange, May 14, 15.
Hesterville, at Hesterville, May 19, 20, 21.
Lexington, at Bethany, May 26, 27, 28.
Pickens, at Ebenezer, May 28, 29.
Black Hawk, at Black Hawk, June 2, 3, 4.
Acona, June 4, 5.
Slate Springs, at New Hope, June 9, 10, 11.
Bellefontaine, at Walthall, June 11, 12.
Eupora and Maben, at Eupora, June 12, 13.

District conference is to be held at Durant June 14 to 18. Opening sermon will he preached by Rev. Chas. D. McGehee. Remaining part of program will be given later. Let all the preachers send at once to Rev. W. L. Duren all moneys collected to date for Home missions. It is urgent.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Second Round.

Montpelier, Palestine, May 6, 7.
Prairie, Prairie, May 14, 15.
Buena Vista, Egypt, May 20, 21.
Greenwood Springs, Pl. Grove, Friday, May 26.
Nettleton, Evergreen, May 27, 28.
Fulton, Harden's Chapel, Monday, May 29.
Tremont, Mt. Pleasant, Tues., May 30.
Houlka, Houlka, June 3, 4.
Smithville, Antioch, Wed., June 7.
Okolona Ct., Grady's Chapel, Thursday, June 8.

JNO. W. BELL, P. E.
March 10, 1916.

Greenville Dist.—Second Round.

Boyle, at Shipman's Chapel, May 6, 7.
Coahoma and Lyon, at Lyon, May 7, 8.
Rosedale and Hillhouse, at Hillhouse, May 14, 15.
Cleveland, May 21, 22.
Jonestown and Belen, at Belen, May 28, 29.

H. S. SPRAGINS.

LOUISIANA CONFERENCE.

New Orleans Dist.—Second Round.

Parker Memorial, May 7, a.m.
McDonoghville, May 7, p.m.
First Church, May 14, a.m.
Carrollton Ave., May 14, p.m.
Rayne Memorial, May 21, a.m.
Louisiana Ave., May 21, p.m.
Mary Werlein, May 25, p.m.
St. Tammany, at Fitzgerald, May 28, p.m.
St. Mark's, May 31, p.m.
Lower Coast, June (first week).
Plaquemine, June 11, 12.

W. W. HOLMES, P. E.

Ruston Dist.—Second Round.

Sibley, at Pine Grove, May 6, 7.
Minden, May 7, 8.
Plain Dealing, at Concord, May 13, 14.
Gibbsland, at Bryceland, May 15, 16.
Haynesville, at New Salem, May 17.
Cotton Valley, at Sp. Hill, May 20, 21.
Arcadia, May 27, 28.
Ruston, May 29.

Sunday School Institutes,
By Brother Coleman.
Ruston, April 12, 13.
Athens, April 14.
Minden, April 15, 16.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Lake Providence, May 6, 7.
Mangham, at Union, May 13, 14.
Rayville, May 18, 19.
Waterproof, at St. Joseph, May 20, 21.
Farmerville, May 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Second Round.

Pleasant Hill, at Robeline, May 6, 7.
Vivian, at Teel's City, May 13, 14.
Lake End, at Powhatan, May 19.
Grand Cane, at Stonewall, May 20, 21.
Noble, at Bayou Scie, May 27, 28.
Zwolie, May 28, 29.

C. D. ATKINSON, P. E.

Lafayette Dist.—Second Round.

French Mission, April 29, 30.
Rayne, May 6, 7.
Lafourche Mission, at Griffin, May 13, 14.
Houma Mission, at Bourg, May 15, 16.
Evangeline Mission, at White's Chapel, May 20, 21.
Eunice, at Maxie, May 27, 28.

JAMES I. HOFFPAUIR, P. C.

Alexandria Dist.—Second Round.

Merryville, May 6, 7.
DeRidder and Mission, 7:30, May 7.
Harrisonburg, May 14.
Woodworth, ———,
Pollock, at Rochelle, May 21.
Trout and Good Pine, 7:30, May 21.
Rapides, at Zion, 7:30, May 24.
Elizabeth and Fullerton, at Fullerton, May 27, 28.
Longville, 7:30 p. m., May 28.
Indian Mission, 4 p. m., May 31.

Sunday School Institutes.
Colfax, Mar. 15.
Alexandria, Mar. 16.
Oakdale, Mar. 17.

Preachers and Superintendents will please take notice,

H. W. MAY, P. E.

Baton Rouge Dist.—Second Round.

Jackson and St. F., at Concord, May 6, 7.
Zachary, at Ethel, May 7, 8.
Tangipahoa, at Tangipahoa, May 13, 14.
Pine Grove, at Montpelier, May 20, 21.
Greenshurg, at Pipkins, May 21, 22.
Baton Rouge, First Church, May 29.

Sunday Schools Institutes, under Brother Coleman, as follows:
Baton Rouge, Mar. 18, 19.
Slaughter, Mar. 20.
Hammond, Mar. 22.
Franklinton, Mar. 24.

H. W. BOWMAN, P. E.

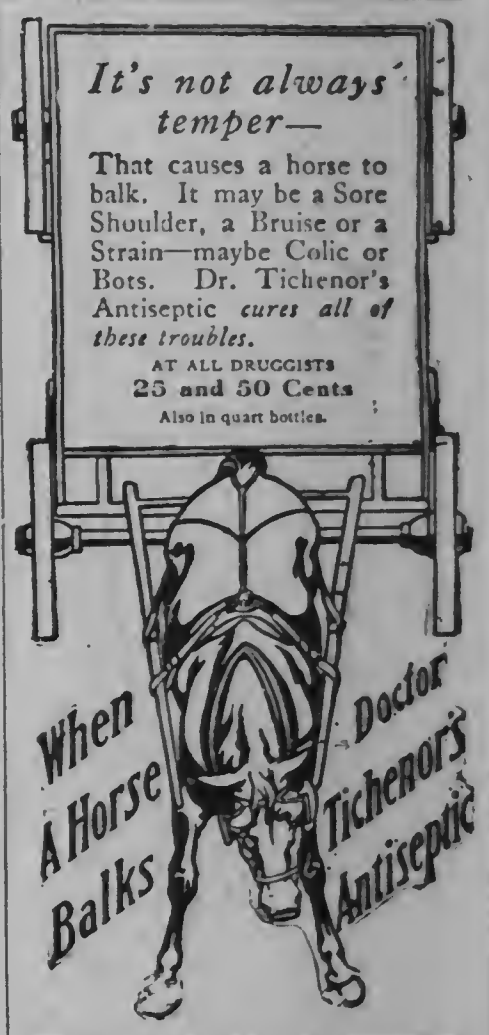
RECOLUTIONS OF APPRECIATION OF THE SERVICES OF REV. ROBT. SELBY, RETIRING PRESIDING ELDER OF THE BROOKHAVEN DISTRICT, MISSISSIPPI CONFERENCE.

Whereas, under the appointment of the supreme power of our Church, Rev. Robt. Selby has been appointed Educational Commissioner of our Church in the State to secure funds to carry out the plans looking to the erection of the Lamar School of Law building at Atlanta for Emory University; therefore, be it

Resolved, 1, That we hereby express our appreciation of his kind, courteous treatment of the pastors and people of the Brookhaven District and his faithful enforcement of the laws of our Church during his three and one-fourth years as presiding elder of the district.

Resolved, 2. That in his new field of labor, we pledge him our sympathy and support, and will do all we can to make his mission a success.

Signed: J. V. BENNETT,
and others.


It's not always temper—
That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.
AT ALL DRUGGISTS
25 and 50 Cents
Also in quart bottles.
When A Horse Balks
Doctor Tichenor's Antiseptic

AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to 118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Compound.

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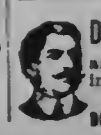
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DR. H. H. GREENS SONS, Box H, Chatsworth, Ga.

Sunday School

LOUISIANA NOTES.

By Rev. C. V. Breithaupt, Field Sec'y.

I am informed that Rev. W. W. Perry, of the Boyce Circuit, assisted by Mr. W. W. Williams of Alexandria, made addresses on the Sunday school work at Hemphill and Eden, two places on the work that were without Sunday schools, and it was planned to organize a Methodist Sunday school at Hemphill on Easter Sunday, Brother J. H. Morse of that place being appointed Superintendent. The organization of a school at Eden was discussed and it is hoped that very shortly a suitable man can be found who will agree to lead the work.

Rev. R. S. Walton, of Bunkie, 'phoned Alexandria and had Mr. Richard Coorpender to come down and make an address on the Sunday school work there.

Rev. J. W. Faulk, of Glenmora, has planned to make an address at Long Leaf on "The Efficient Sunday School" this week.

Rev. L. E. Crooks, of Pollock, is planning to make a trip out to Slash Bayou, near Holloway, La., and speak on Sunday school work.

The Sunday school at Boyce has been planning a splendid Easter service and is hopeful of having 150 people in attendance.

The Sunday school of First Church, Alexandria, is conducting a very efficient visitation campaign for the purpose of organizing a Home Department. The attendance at this school has increased largely during the present year, and, with Rev. Mr. Coleman in charge as pastor, even greater things are expected.

The Sunday school at Tioga, La., is said to be more efficient and has a larger attendance than in several years. Mr. J. B. Gillis has been doing splendid work with the Bible Class and the people seem delighted with the work of their pastor, Rev. H. B. Vandenburg. Some are planning to organize a mission school out some distance from Tioga.

The Sunday school sentiment seems to be greater in Louisiana at this time than ever before, and we feel that the Lord is graciously answering our prayers.

The Committee on Sunday schools at the New Orleans District Conference made the following report, for this year: New Sunday schools, 1; new pupils, 387; organized classes, 84; pledged for China mission, $620; 8 Sunday schools are giving to the China special; 3 will study missionary literature for China Special for one quarter; 5 of the schools are up to the standard of efficiency; 4 others grade 90 per cent; 4 new schools are recommended.

Rayne Memorial has adopted the duplex envelope system in the Sunday school and reports 100 per cent increase in finances as a result. Rev. A. J. Gearheard, of Louisiana Avenue reports that 90 per cent of his Sunday school remain for the preaching service. The New Orleans District Sunday School Union will meet at Carrollton Avenue Church on Tuesday, May 2.

Among the many good things resulting from the recent series of institutes held by Brothers Deitrich and Coleman, together with local workers throughout the district, 174 volumes of books on Sunday school work and methods were placed in the hands of our officers and teachers. The distribution of these books will inevitably bring good to our Church.

NORTH MSISISSIPPI NQTES.

R. H. B. Gladney, Field Secretary,
Sardis, Miss.

Are you getting ready to observe Children's Day in every church?

The Memphis Conference has no blanks in its reports—North Mississippi is well able to match this great Conference to the north of us.

The secret of this wonderful showing is, one man had determined in his heart that this thing shall be done. Multiplied thousands are made better because this work is done. God help us to do as well or even more!

Remember to forward, as the law of the Church directs, the entire amount of Children's Day offering to Rev. V. C. Curtis, Lexington, Miss.

Every dollar of this money is invested in the home field for the extension of Sunday school work and for the religious education of all our people.

Although our church building at Moorhead was destroyed by fire, the plucky pastor and people observed Children's Day with marked success, the liberal offering was forwarded to the Treasurer, and they are moving right along with other work.

The reports from the pastors of the Winona District show that Brother Lipscomb and all men are looking after the religious education of the people and everything else pertaining to the building of the Kingdom of our Lord.

Mr. Dietrich and I look to the preachers and superintendents of the elght counties where Sunday School Institutes are to be held during May to advertise these meetings and bring out a large number of officers and teachers to the place nearest them. The institutes held in February were successful, the weather is more favorable now, and the attendance ought to be much larger. The County Institute is the quickest and best way we know of to reach all our workers.

MERIDIAN DISTRICT NOTES.

Rev. H. S. Westbrook and family bave moved into their new parsonage at Seventh Avenue. Presiding Elder Leggett bas had the responsibility of bringing the enterprise to a successful completion. Brother Hilary has performed nine marriage ceremonies and has received 28 into the Church so far this year.

Revival fires are burning on our district altars. Rev. Dan Kelly is putting the host of sin to flight at Scooba; and the Fifth Street, Meridian, revival is growing in interest and power. Rev. Wiley J. Ferguson is giving the enemy no quarters. His sermons are clear, forceful, and fearless presentations of Gospel truth.

The Epworth League flying squadron, under the direction of W. D. Hawkins, and led by Mr. Tom Peebles and Rev. Earl Howell, visited Enterprise recently, and succeeded in organizing a most promising senior Epworth League. The pastor, Brother Corley, is planning and working preparatory to his revivals. His meeting at Enterprise will begin on May 12. Rev. J. Loyd Decell of Waynesboro is to assist him.

Mr. B. J. Nelson, a prominent citizen of Meridian, and the president of the official board of our Fifth Street Church, and Miss Viola Gilbert, a most highly esteemed lady who is the teacher of tbe "Delta Alta" class in the Sunday school of the same church, were united in marriage at the home of the bride's aunt last Monday evening. Their pastor, Rev. H. A. Gatlin, performed the ceremony. "Nuntius" wishes them great happiness in their new venture.

Under the auspices of the Y. M. C. A., witb Rev. H. P. Coor as secretary, Judge Richard F. Reed of Natchez, Miss., delivered a strong address in Meridian on the fourth Sunday in April. His theme was "Steadfastness." With the processes of a legally trained mind he proved to his audience that "steadfastness in religion" was the need of the hour. Rev. Andrew Sledd, D. D., of Emory University, Atlanta, Ga., is to deliver an address under the same auspices in the near future.

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AGENTS WANTED everywhere to sell a strictly high class commercial line, something needed in every home, easy to sell; live agents make big money. Write us to-day concerning our very attractive offer. **Imperial Specialty Co.,** Box 70, Durham, N. C.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

To the presiding elders, pastors, and Epworth Leaguers of the Mississippi Conference Epworth League:

The Mississippi Conference Epworth League will convene in Biloxi on the evening of June 8, and remain in session through June 11. We are very anxious to make this the best Conference we have had, and with this in view will ask for your active co-operation. We should like to have as many of our presiding elders and pastors present as possible, and would like to have every Epworth League in the Conference represented. As a pastor, if you have not an Epworth League, we would like for you to send one or more of your choicest young people from each church to the Conference, that they may receive inspiration and help that will be profitable to them.

Our program is now being arranged with the thought in mind to make it very helpful to all who attend.

The general theme for the meeting will be "Young People in Relation to the Kingdom of God."

We have asked the following out-of-State speakers to be with us: Dr. H. M. DuBose, Nashville, Tenn.; Bishop J. H. McCoy, Birmingham, Ala.; T. C. Chao, of China, and the Rev. Mr. Powell, of Cloverport, Ky.

Rev. J. L. Neill will have charge of the devotional period preceding each session, and we expect to have a sunrise prayer meeting each morning.

Biloxi not only agrees to provide free entertainment for all who go, but also to give us a boat ride on the Gulf and to royally entertain us. More definite information will be furnished later as to the program.

In conclusion, allow me to appeal to your interest in the young life of our Church, by asking you to see that your young people attend this meeting.

Faithfully yours in the work,
W. D. HAWKINS, President
Miss. Conf. Epworth League.

HAVE GOOD HEALTH

Take Hood's Sarsaparilla, the Old Reliable Spring Tonic.

Don't let the idea that you may feel better in a day or two prevent you from getting a bottle of Hood's Sarsaparilla today from any drug store and starting at once on the road to health and strength.

When your blood is impure and impoverished it lacks vitality, your digestion is imperfect, your appetite is poor, and all the functions of your body are impaired.

Hood's Sarsaparilla is a wonderful blood tonic. It will build you up quicker than any other medicine. It gives strength to do and power to endure. It is the old standard tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. Nothing else acts like it, for nothing else has the same formula or ingredients. Be sure to ask for Hood's; insist on having it.

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ASTHMA MEDICINE
Gives Prompt and Positive Relief in Every Case. Sold by Druggists. Price $1.00. Trial Package by Mail 10c.
Williams Mfg. Co., Props., Cleveland, O.

Dr. Osler on Tuberculosis

Sir William Osler, Regius Professor of Medicine at Oxford, says in his "Practice of Medicine" (1892), on page 249: "The healing of pulmonary tuberculosis is shown clinically by the recovery of patients in whose sputa elastic tissue and bacilli have been found. * In the granulation products and associated pneumonia a scar tissue is formed, while the smaller caseous areas become impregnated with lime salts. To such conditions alone should the term healing be applied."

The success of Eckman's Alterative in tuberculosis may be due partly to its content of a lime salt in such combination with other valuable ingredients as to be easily assimilated.

It is worth a trial, unless other treatment already is succeeding. We make no promises concerning it any more than do reputable physicians with their prescriptions, but since it contains no opiates, narcotics or habit-forming drugs, it is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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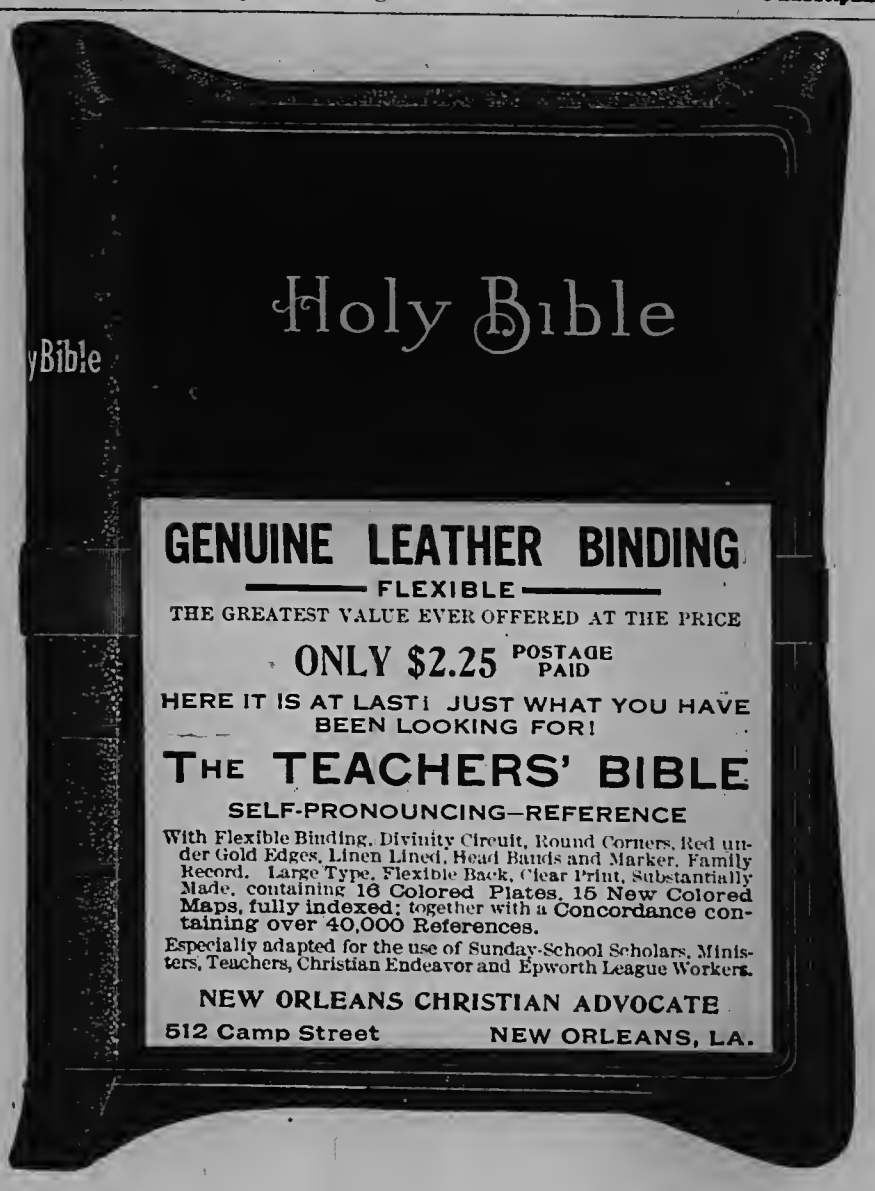
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Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

PLAN OF EPISCOPAL VISITATION FOR 1916.

Bishop J. H. McCoy, Texas Conference, Lufkin, Tex., November 1; North Texas, Greenville, November 29; Little Rock, Malvern, Arkansas, December 6.

Bishop W. R. Lambuth, Montana Conference, Bozeman, August 24; East Columbia, Walla Walla, Wash., August 3; Columbia, Cervallis, Ore., September 7; New Mexico, Clovia, October 4; Los Angeles, Phoenix, N. M., October 11; Pacific, Oakland, Cal., October 18; Congo, Mission, Wembokama, Africa.

Bishop W. B. Murrah, Louisville Conference, Franklin, Ky., September 27; Memphis, Union City, Tenn., November 15; North Mississippi, Winona, November 29; Mississippi, Jackson, December 13; Cuba Mission, Cienfuegos, February 13, 1917.

Bishop J. C. Kilgo, West Virginia Conference, Charleston, September 13; Western North Carolina, Gastonia, November 8; Virginia, Richmond, November 15; North Carolina, Durham, November 29.

Bishop Collins Denny, North Alabama Conference, Bessemer, Ala., November 1; Alabama, Selma, November 29; Florida, Ocala, Fla., December 8; Pacific Mission Conference, January 25, 1917; Mexican Border, Torreon, Old Mexico, February 8; Central Mexico, February 15.

Bishop James Atkins, Illinois Conference, Cairo, August 24; Kentucky, Nicholasville, September 20; Hoiston Conference, Bluefields, W. Va., October 4; Tennessee Conference, Mt. Pleasant, October 11; South Carolina Conference, Florence, November 29.

Bishop E. E. Hoss, Louisiana Conference, Baton Rouge, November 22; Baltimore Conference, Roanoke, Va., March 21, 1917; China Mission Conference, Huchow, September 22; Korea Mission Conference, Seoul, October 13; Japan Mission Conference, El Rima, Japan, November 17.

Bishop H. C. Morrison, German Mission Conference, East Bernard, Tex., October 11; Texas-Mexico Mission, October 18; West Oklahoma, Wynnewood, November 1.

Bishop W. A. Candler, North Georgia Conference, Griffin, November 8; upper South Carolina, Greenville, November 15; South Georgia, Thomasville, November 29.

Bishop E. E. Hendrix, Denver Conference, Mancos, Colo., August 17; Southwest Misouri, Kansas City, September 13; Missouri, Fayette, August 30; St. Louis Conference, Cape Girardeau, September 27.

Bishop E. D. Mouzon, West Texas Conference, Uvalde, Tex., October 18; Northwest Texas, Stamford, Tex., November 8; East Oklahoma, Muscogee, November 22; North Arkansas, Searcy, November 29; Brazil, July 13; Southern Brazil, July 27.

The fall meeting of the College of Bishops will be held in Atlanta, October 26-29. Owing to recent ill health, Bishop Waterhouse was relieved from active work for the present.

THINKS IT MAY BE DONE.

Dear Dr. Meek: In the Advocate of April 20, I notice an article by Brother T. L. Bryson, who does not agree with Brother J. H. Felts in commending the preacher who completed the Second Year Course with the Correspondence School in one month. It seems to be Brother Bryson's opinion that the work cannot be properly accomplished in so short a time: that to do so, defeats the purpose of the course and the aim of the Correspondence School, and that Brother Felts is doing an injury to the member of the class referred to, and to all who might be influenced by his example, by commending him.

Can the work be properly and profitably accomplished in one month? I submit that it depends largely upon the previous training and ability of the student. It goes without question that a man whose mind has been fortified and disciplined by many years of study in "theology, Bible history, and sermons" might, by studying and writing ten or more hours every day, not only read the six books of the course, but so digest their contents as to be able to write a creditable examination on every lesson.

Now, if the studeut has actually mastered the contents of the course and his papers show that his work has been thorough, why has he "defeated the purpose of the course and the aim of the Correspondence School?" Why should not that month of downright, hard, honest study be profitable?

I fail to see wherein he has "set a bad example;" nor do I understand why he should be required to take the work in thin, lingering slices just to make it last a year if he is able to devour it in large chunks and digest it all in four weeks. Intellectual indigestion, produced by excessive study, is not so common or so dangerous as mental starvation resulting from a want of study.

A majority may find it either impossible or impracticable to complete a year's course in one month; still I do not see why it should be considered a crime to do so if possible.

Wheeler, Miss. W. T. BAZZEL.

JUST ONE SURE WAY TO CONQUER RHEUMATISM.

If you have tried to get relief and failed take "RENWAR," the one sure remedy for Rheumatism, and be well. "RENWAR" is a scientific formula that goes directly to the root of the trouble and kills Rheumatism by neutralizing the uric acid in the blood, thereby removing the cause of the trouble. It is a non-effervescent salts, easy and pleasant to take and sure and quick in results. Guaranteed to give relief or your money back. Mr. W. P. Williams, Bank Cashier of Irving, Ky., writes: "'Renwar' is the best remedy for Rheumatism I have ever found." For sale by all druggists. 50c or sent postpaid on receipt of price. WARNER DRUG CO., Nashville, Tenn.

JACKSON DISTRICT NOTES.

Rev. J. F. Campbell, on the Benton charge, is raising money for some needed repairs on the parsonage. His charge is making an honorable record in ministerial support, having paid up to date at the second quarterly conference. Campbell also owns a Ford.

Rev. T. H. King, on the Terry charge, is enterprising some improvements on two of his churches.

Rankin Street, Jackson, under the leadership of Rev. J. S. Duke, has either paid or pledged all Conference collections for the year.

Pelahatchie Methodism has progressed towards the organization of an Epworth League.

Rev. A. S. Oliver, of the Eden charge, is the first preacher of the district to report collected and paid all the assessments for Conference claimants.

Some results of evangelistic services held recently at Galloway Memorial and Capitol Street are revived condition of the membership and about 24 additions to the Methodist Church.

Rev. M. M. Black and family, who had been living in a rented house since the burning of the parsonage at Canton last year, are now in the new parsonage.

Nine of the preachers in the Jackson District own cars, and find them wonderfully helpful in serving the Church. Rev. G. G. Yeager, of the Fannin charge, gets over his work on a motorcycle. Before Yeager learned how to control his conveyance, it ran away with him once, throwing him against a bank and bruising him up considerably.

Rev. M. F. Adams, of the Flora charge, is holding his revivals early in the year. He is now engaged in his second one at Bentonia, with J. V. Bennett helping.

Rev. W. M. Sullivan, at Yazoo City, will begin a revival season in his church May 14, with Brother J. A. Bowen to lead in preaching, and the Lewis Brothers' Quartet to conduct the singing. ISOM.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

THE BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference convened in annual session in the town of Summitt, Miss., on Tuesday, April 18, 1916, at 2:30 p. m., with Dr. I. W. Cooper, the newly appointed presiding elder, in the chair. Rev. B. F. Lewis was elected secretary, and Rev. J. L. Smith, assistant secretary. Seventy-eight members of the Conference answered to their names, or were present during the session. The Conference was delighted to have present Prof. J. M. Sullivan, representing Millsaps College; Prof. G. L. Harrell, Conference Lay Leader; Rev. J. L. Neill, Field Secretary of the Board of Missions and Sunday School Board; W. A. Chisolm, one of the field workers of the State Sunday School Association, and Rev. H. M. Ellis, Field Agent, Methodist Hospital in Memphis. Rev. T. W. Adams, pastor of Court Street Church, Hattiesburg, and Dr. H. W. Featherstun, of Port Gibson, were also with us, together with the pastors of the Baptist churches in and around Summit.

Reports for the various charges showed an improvement over last year. In some instances marked advancement has been made. Most of the committee reports showed that thought had been given the subjects discussed, and several valuable suggestions were made. Especially was this true when the Committee on Temperance submitted its report, which by the way was written by a layman and offered among others the following resolution, which was adopted:

"Resolved, 2. Since no preacher can enter the Conference who uses tobacco, that we pray for those who are in the ministry who do use the filthy stuff in any form, whether it be chewing, dipping, snuffing, drawing or puffing, that God may give them grace and strength to quit such a habit that is unworthy of imitation, and discreditable to the ministry."

The hospitality of Summit was unstinted. On Wednesday afternoon an "auto" ride was given the delegates "around the belt," a trip twelve or fourteen miles long, over some of the best graveled roads in the State.

A resolution of appreciation of the faithful administration of the retiring presiding eider, Rev. Robt. Selby, was ordered printed in the Advocate.

The next session of the Conference goes to Crystal Springs. Two young men were licensed to preach: Cato Younger Higginbotham, of Meadville, and William Herbert Saxon, of Bayou Chitto.

The following were elected delegates to the Annual Conference: W. D. Davis, P. H. Enochs, B. F. Goza, and J. S. Decell, with T. W. Sullivan and J. S. Sexton as alternates.

B. F. LEWIS, Secretary.

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"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

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GIRLS' SCHOOL IN RIO.

Miss Bennett, in her message to the Council, touched upon the possibility of the Rio school property being purchased in the near future. One morning, during the session of the Coun-

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to any subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

EASTER CELEBRATION.

Dear Dr. Meek: Did we? I should say we did. Did what? Why, Mr. Editor, Columbia's M. E. Church, South, had the grandest Easter celebration that her people have ever witnessed, or ever will. No, I take back "ever will," because it is to be hoped that the pleasure will be given us to assist on many such occasions.

Instead of the regular night service, we had the gospel sung to us. An Easter cantata was rendered by a choir of forty voices. It is significant that the choir, en rapport with the gospel sung, was "universal," as our Presbyterian friends had loaned us their best singers, which, with a Catholic young lady, two Baptists, noncommunicants, and Methodists, made up the choir; and even Mr. Elsman, one of our Jewish friends, a young merchant of our town, played a violin solo as the offertory.

The complete success, and it was a huge one, was due to the leadership of Mr. G. P. Evans, who was in charge of the choir, and who for the last two months had drilled the singers and brought them to such wonderful perfection. All of the choruses of the cantata were harmoniously sung, and the "pianissimo" and "forte" were rendered effectively.

Mr. Evans is a man of small stature, but his brains are indeed musically wired; therefore, he has power which he knows how to communicate to others. Any town might well be proud to possess such a music leader; besides, he is a vocalist of no mean merit. All the participants acquitted themselves in such a manner that everyone of them should be entitled to unstinted praise.

We had solos, trios, double quatuors; all were musical beauties, and were rendered by Mesdames Austin, Drummond, Ford, McCoy, Ratliff, Switzenberg, Trascher, White; Misses McKinley, Redding; and Messrs. Carpenter, Evans, Huntley (the Doctor, himself) Lenoir, Morgan. The accompanists were Miss Walton and Mrs. Colbert, both perfect, but Miss Walton is entitled to be classed as a virtuoso-accompanist.

Dr. W. H. Huntley, our pastor, opened the celebration with prayer and closed with the benediction. An immense congregation filled our vast edifice, and this occasion will be long remembered.

In closing, I wish to say, Mr. Editor, that we have immensely enjoyed your two editorials on "amusements," and are eager for some more. Get a sharp axe, attack the tree, and let the chips fall where they will.

Columbia, Miss. A METHODIST.

AS BROTHER GEARHEARD SEES IT.

Dear Dr. Meek: I am in a pickle, figuratively speaking. In the same mail came the New Orleans Christian Advocate containing an article from Bishop Hoss in which he says of Bishop Neely's new book, "American Methodism," that "it is the limit," and a circular from our Publishing House advertising the same book to be "a standard, authoritative book of reference on the subject which it treats." How can we poor Methodist preachers know what to buy? We young fellows who didn't "fit, bled and died" in the war, are face to face with the fact that there are two great Methodist Churches in America teaching the same doctrines. What do we care about their separation now? We can read histories just as well as Bishop Neely or any other man. None of these Bishops were there when the separation came about, and if they and others will just quit sweeping ancient book-shelf dust in the eyes of present day leaders, perhaps we can get where we belong—into one solid phalanx of united Methodism.

A. J. GEARHEARD.

April 21, 1916.

HELD TO BE CONSTITUTIONAL.

Judge H. C. Niles, of the United States Circuit Court, at his home in Kosciusko late yesterday, April 25, handed down an opinion upholding the constitutionality of the one quart every two weeks liquor law passed at the recent session of the Mississippi Legislature.

The court held that the Legislature had the right to regulate shipments of liquor into the State under the Webb-Kenyon act.

This law, known as the Weakley law, provides that shipments of liquor into the State cannot exceed one quart of whiskey every two weeks, or twenty-four pints of beer during the same length of time, but that the two shipments cannot go to the same party. The law went into effect on April 16 and immediately a liquor association got out a writ of injunction seeking to prevent railroad and express companies from refusing to accept shipments of larger quantities, claiming that it was an interference with the interstate commerce law. Judge Niles' decision denies that contention and upholds the right of the Legislature to place limitations upon the amount and frequency of shipments.—Jackson (Miss.) Daily News.

Cleanse the Blood

Thousands have been made well. People suffering from Rheumatism, to whom pain was constant. Who believed their vitality was sapped beyond repair. It was proven to them that the cause of their trouble was in the blood; that poisonous acids had gripped them. They gave up drugs and tried S. S. S. This compound of Nature's remedies of roots and herbs did what drugs failed to do. It washed the blood free from the poison. Get S. S. S. from your druggist. If yours is a long standing case, write for free advice to Swift Specific Co., Dept. Z, Atlanta, Ga.

SACRED TO THE MEMORY OF MRS. REBECCA ANDERSON.

There is a beautiful City whose Builder and Maker is God, and Jesus told us that He was going to prepare us a mansion not made with hands eternal in the heavens. This mother in Israel, whose Christian life was an inspiration to all who knew her, has put off mortality and clothed with immortality, gone to inherit the mansion prepared for the faithful. On July 27, 1915, the summons came and found her watching and waiting. She would have been 89 years old the first day of September, and had been a soul-winner for Jesus over 70 years. All who passed her way heard of a Savior who was mighty to save, and keep that which was laid upon the altar. If it were possible to blend two characters in one, she really and truly served like Martha and sat at Jesus feet like Mary, imbibing the spirituality of her Savior. Her home was in Claiborne Parish for more than 45 years, having moved from Alabama about 1868 to Louisiana, where she reared a family of six children, three of whom survive—Mr. W. W. Anderson, of Franklin, La., and Mr. J. M. Anderson and Mrs. John Algood, of Summerfield. She never turned a beggar away from her door; she nursed the sick, and her home was the preachers' home. She was a devout member of the Methodist Protestant Church, but her experience in the Christian faith was so rich, that there was no room for prejudice, and her heart was full of charity for all humanity. In early childhood she was our nearest neighbor, and because we felt under so many obligations to her, we could look back and see her noble, self-sacrificing life. I decided to make her a visit last year, just one year before her death. It was a kind Providence that permitted this wonderful privilege of having her take my hand and say, "I'm ready to go, my passport is sealed, my name is in the Lamb's book of life." She praised God that she had lived to see her children and grandchildren serving the Lord, but when we parted she said, "If we don't meet in this world any more, I'll meet you over there." So, when she died, the message came saying, "Ma is gone; she died as she had lived, full of faith; but we are so lonely without her." Earth seems nearer heaven since she went away, and we can feel the sweet assurance of that beautiful promise, "Blessed are the dead who die in the Lord."

Mrs. R. W. BEENE.

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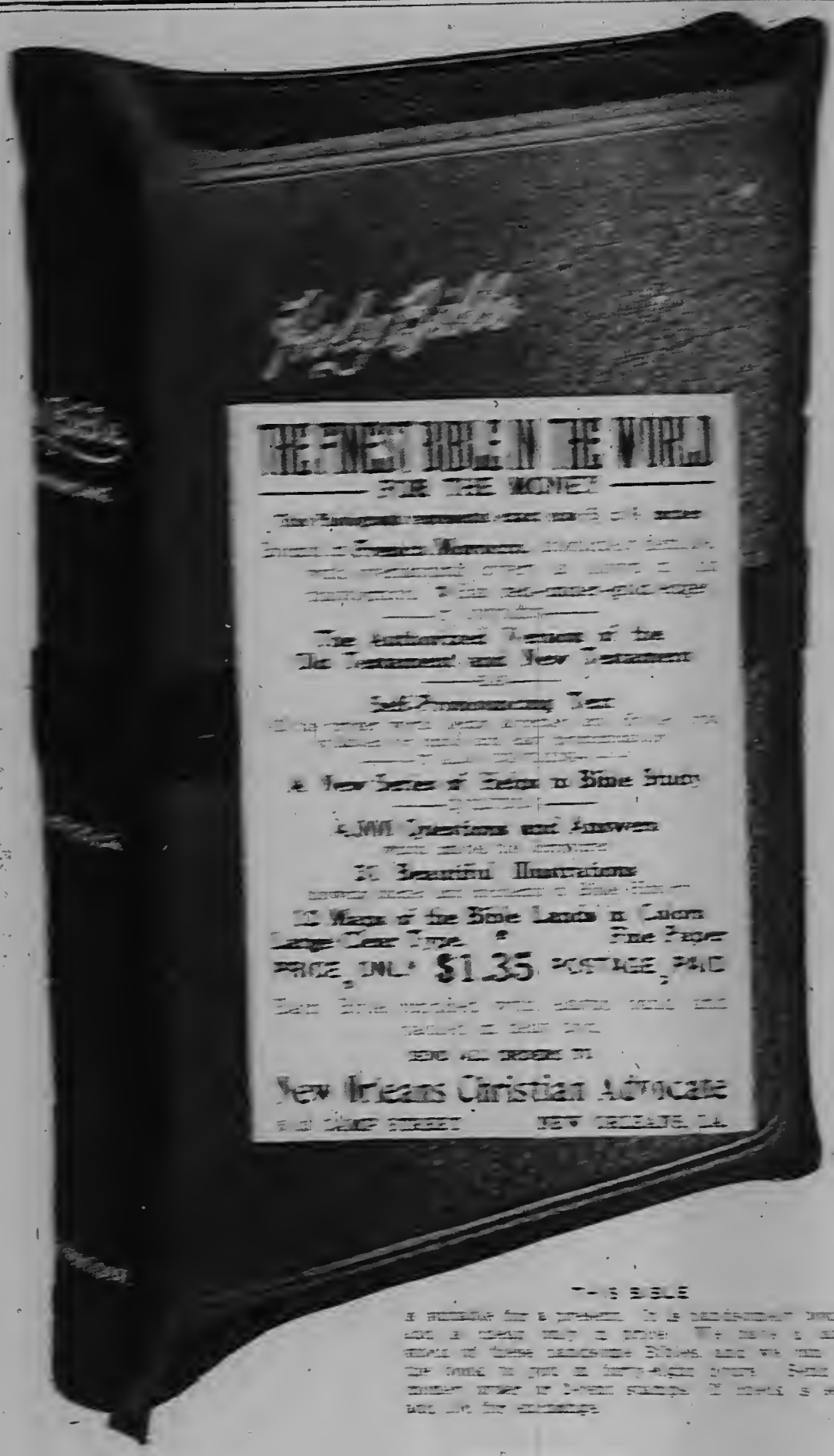

THE BIBLE

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NOTICE

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BIBLE SUNDAY—CHANGE OF DATE

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3142.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 11, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

HIGH PRAISE FOR METHODISM.

In his address to the General Conference of the Methodist Episcopal Church last week, Dr. H. B. Workman, Principal of Westminster College, London, the fraternal messenger from the British Wesleyan Church, said: "One of the greatest of all your scholars, not of the Methodist Church, a man whose father came over with the Mayflower, whose name is known throughout the English-speaking world, said to me the other day in New York, 'Methodism has done more for this continent than all the other Churches put together.'"

This is a large claim, and, coming from an outside source, is quite remarkable. Whether it is correct we will not undertake to say. But certain it is that Methodism has played a great part in the upbuilding of the mighty civilizaton that exists in this western world.

But what of the future? That, in our opinion, depends upon what Methodism shall stand for in the coming years. The Methodism that wrought such mighty achievements in the past was a simple Methodism, measurably free from empty form and ceremony, with an unshaken belief in the Holy Scriptures, and the power of God upon her. If she should undergo a change, don the habiliments of formalism, become weakened in faith, and grow to be less self-denying and prayerful, and get to be less in touch with God, will not her glory depart from her, and will she not stand, like Samson, stripped of her strength and impotent to cope with the evil forces with which she should grapple? Have not the conditions of spiritual power, in their essential elements, been the same in all the ages, and will they not forever so remain?

Mere outward methods may change somewhat, frequently no doubt for the better; but what can take the place of penitence, of self-renunciation, of simple faith in Christ, of the new birth, of fasting and prayer, of the baptism of the Divine Spirit, and of true holiness of heart and life? Are these things pertaining to human salvation and the Kingdom of our Lord waning or increasing among us? This is a question that we would do well to consider observantly and honestly before God.

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

AN ADMIRABLE ADDRESS.

We have read with much interest the address of Dr. E. B. Chappell, the fraternal messenger of our Church, before the General Conference of the Methodist Episcopal Church, now in session at Saratoga Springs, N. Y. Dr. Chappell spoke on "The Common Task of American Methodism," pointing out its several important phases, and stressing the thought that the obligation to contribute to its successful performance rests alike upon all the branches of Wesleyanism in the United States. After adverting to the direful condition of things in Europe in a very impressive manner, it was shown that the situation in our own country is such that it calls earnestly for apostolic fidelity and heroic action upon the part of the Christian Church. But, while frankly recognizing the gravity of the problems now confronting us, there was no note of pessimism in anything that was said.

As a remedy for our menacing ills, three things were specifically suggested:

1. Such a spiritual evangelism as will give men a conscious knowledge of personal salvation, thus awakening within them a faith that nothing can shake and making them witnessing disciples for Jesus. It was held that this was the work that Methodism performed in England in the eighteenth century—a work that overcame the prevailing skepticism, worldliness, and wickedness when all else had failed—and that "American Methodism in the twentieth century is called upon to repeat that marvelous miracle."

2. A larger and more effective expression of the Christian spirit in the reformation and betterment of society. We quote from the speaker's discussion of this obligation the following brief statement: "The Church must send her converts back to the world not only aflame with social passion, but also with an adequate appreciation of what social duty requires. She must send them forth definitely and enthusiastically committed to the purpose of working together for the abolition of the saloon, of city slums, of helpless ignorance, of hopeless poverty, of economic injustice, of political oppression, and of international suspicion and hatred, and for the bringing in of the reign of righteousness and peace and world-wide co-operation in the one great human task of making godlike men and women."

3. The right training of youth in Christian homes, in our Sunday schools, and in truly Christian educational institutions. The necessity of this was set forth in a most illuminating and convincing manner. The following paragraph is well worth noting: "You have perhaps heard that the Methodist Episcopal Church, South, during recent years has had some trouble about the right to control certain of her higher educational institutions. The report has been circulated that it was a conflict between medievalism and the spirit of the twentieth century. But those who understand the situation know how utterly false this representation is. Instead of a battle for the revival of medievalism, it has been a battle for modernism in one of its most vital forms. We do not want to control our schools in the interest of narrow sectarianism, but solely in the interest of vital catholic Christianity. We feel that we must have schools of religious leadership, and we do not mean to have our purposes thwarted by boards of trust who may yield to the temptation to sacrifice their spiritual birthright for the sake of larger endowments. We are determined that our schools shall not fall under the influence, much less under the dominance, of corporations which owe their foundation to some of the most sinister agencies in our modern life."

Dr. Chappell's reference to the union of Methodism was brief and in exceedingly good taste. He touched upon the benefits of co-operation, and stated that as the plan passed upon by the legislative assembly of our Church was in the hands of the Northern General Conference, it would be indelicate for him to discuss the question as to how the two great Episcopal Methodisms should be related to one another.

Altogether, it may be said that Dr. Chappell acquitted himself as our representative in a manner that was most creditable. There was in his speech no straining after effect, no "playing to the galleries;" but it was throughout a dignified, modest, scholarly utterance, expressed in choice and vigorous English, and evincing a clear insight into the status of things and a comprehensive grasp of the great issues that are now before the Church of Christ. As a fraternal message it must be accorded high rank.

Southern Methodism owes Dr. Chappell a debt of gratitude for the distinguished service which he has rendered with so much propriety and ability.

THE SUCCESSION THAT COUNTS.

Referring to Francis Asbury in his felicitous fraternal address to the General Conference of our Sister Church on Tuesday evening, May 2, Dr. Workman, of England, related the following pointed story, which forcibly illustrates an important truth:

"I do not know whether anecdotes are permitted in this august body, but may I be greatly daring and tell you one? It is a tale of one of my honored predecessors, Dr. Watkinson. When he was a young man he went down to Lancaster, and there was asked, along with a vicar, to speak at a Bible Society meeting. The vicar spoke on the advantages of having a Church of Apostolic descent to interpret the Holy Book. Dr. Watkinson followed. He said:

"'Mr. Chairman, my host at dinner gave me a fowl and said, Mr. Watkinson, do you see that fowl? It has come down in succession from the cock that crew when Peter denied his Lord. And I replied, What! You kill a fowl with a descent like that? Yes, he said, it didn't lay, and so we killed it.'

"The test of Apostolic descent is the power to produce children, men and women of God. And surely, tested by that, no man can be more truly said to have been in the Apostolic succession than Francis Asbury."

This is the only "succession" that any Christian minister needs to concern himself about being in.

We talk of men's reaching through nature up to nature's God. It is nothing to the way in which they reach through manhood up to manhood's God, and learn the Divine love by the human.—Phillips Brooks.

THE ACCEPTED TIME

I will not wait. I press
To grasp the hand
Of Him who long has stood outside the door
To lead me home.

I will not wait. I press
The call to hear
And make reply, while listening to the voice
Of Him my soul loves.

Lest wait a little while—
Time hastens on
And in my chamber I cannot delay
Till eve is gone.

—Anna Ward.

HE WILL KEEP THEE

He will keep thee in the night of the eye
He will keep thee in the day, and not thee only, but others through thee.
He will keep thee in the midst of the world.
He will keep thee from all evil.
He will keep thee from the evil one in the world.
He will keep thee from falling.
He will keep thee from the hour of temptation.
He will keep thee in all places whither thou goest.
He will keep thee in the way, and bring thee into the place which he has prepared.
He will keep that which thou hast committed to Him.—Annie Wittenmyer Address.

A FIVE-HUNDRED-DOLLAR EDITOR.

A Chinese boy in Singapore has attracted to be valedictorian of his graduating class at the university of Hong Kong. He is the first Chinese to win a scholarship at Hong Kong and the first to be graduated from the University. One of the conditions was "The winner must be a Christian." To a boy whose father's displeasure in case baptism was very great, he refused and there before the altar for baptism at the appointed time. A friend, a Confucianist, said next to him in the university, but was so impressed that he refused the scholarship saying, "I Confucianist is worth so much to my country, it can be worth so less to me. I will be a Christian." He also was baptized.—Christian Observer.

SABBATH REST IMPERATIVE.

The Republican Club of New York City recently discussed the question. Is one rest day in seven necessary for safeguarding the economic, moral, and spiritual welfare of the people? and the outcome was a unanimous agreement in the affirmative. Jacob Aaron H. Parker, formerly Democratic candidate for President, was invited on what stands to be present and the following statement: "Your patriotism demands of you that by prayer and example you do all you may to save that great institution, the American Sabbath. In performing that duty to your God and your fellow countrymen, you will insure also great good to yourself and your property because of the benefit you will physically derive from a decent observance of the day of rest."—Northwestern Christian Advocate.

THE SUNDAY NEWSPAPER.

A contemporary mentions some of the "things we learn in the Sunday paper" as follows: How to cure a rattlesnake. How to tell when death is approaching. How to take a sunbath. How to breed maggots. How to make your ears beautiful. How to wind a watch by electricity. How to make portiers from leather scraps. What to do when you smell gas. All very well, but what a comment on the kind of stuff that they are fed on whose mental culture and moral training are at the mercy of the average Sunday paper! A needless yet powerful foe of the Christian Sabbath, spiritual worship,

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THE MOVING PICTURE SHOW.

By Mr. James H. Walker.

For the last ten years I have often wondered where and what was the cause of our Church institutions having such a hard time to secure funds to carry on the work they are intended to do. After reading what William Milburn Dye, B. D., had to say about the Moving Picture Shows, I have about decided that it is one of the obstacles that are in the way. Whatever contributes to real science, art, literature, or morals, to the refinement and the piety of society, and the general betterment of the community, city, State, and Nation, should receive the encouragement of all good people, so far as their time, means, and influence will permit. On the other hand, whatever tends to destroy these chief elements in humanity's highest attainments, as above indicated, should be first corrected, and then, by the proper authorities, encouraged, governed and supported by all who have the highest interest of humanity at heart to the extent of their ability.

I have no disposition to indiscriminately antagonize the moving picture show because of its present day misuse. It, like many other great and useful inventions, has unfortunately fallen into many bad hands, but this is not a sufficient reason for discarding any morally legitimate business, and deprive the world of one among its greatest 20th century inventions, which has in it many great possibilities for usefulness.

It is stated, there are over ten thousand moving picture shows in the United States alone, but this is not merely an American craze—its extent is now world-wide. The capital invested in the business is said to be $60,000,000. There are more than 20,000 feet of new films made daily. Mr. Edison's royalty on this is said to be $116,000 per year, and the middle men or "exchanges" pay the manufacturers $9,000,000 annually for films, which these "exchanges" rent to the show men for about $18,000,000 annually. They, in turn, collected in the year 1909, in nickels and dimes, from these 10,000 shows $57,500,000. The daily attendance numbered more than two and a quarter millions of children and adults. It is stated that enough people attend the picture shows to make an army of 11 persons deep, standing two feet apart, to encircle the earth at the equator. As to the expenditures for attendance upon shows, let us note some of the things that this money would do. First, let us send 2000 missionaries and teachers to the countries which need the gospel at a salary of $1000 for ten years, using for this purpose $20,000,000. This would leave us $37,000,000. Suppose with some of the remainder, we should build 3000 churches at $10,000 each, to be used for public worship on the Sabbath, and for educational purposes during the week days. Subtracting this $30,000,000 used for church and educational buildings, we should have left $7,500,000. This we might invest as an endowment fund, at 6 per cent interest, and it would yield $450,000 annually. This would enable us to gather up 10,000 orphan children and give toward their board, clothes and instruction for ten years $45 each, thus aiding in turning them out equipped to some extent to assist in civilizing and evangelizing the world, and we could then collect 10,000 more waifs from the streets and alleys and slums of all countries of the world for another ten years; then turn them loose with the first company, and just keep repeating this until all the nations shall know of Jesus Christ, and we would still have the $7,500,000 endowment. All this could be done with the receipts of the moving picture show business for one year, contributed in nickels and dimes, largely by the poor people of the United States, the rich going mostly to the theaters. Is not this sum out of all due proportion to the good that is now being done by the "movies?"

But some one may retort, "Whose business is it?" The wisdom of the answer depends upon circumstances. Let me give you a concrete illustration, coming under my personal observation a few years past. A family lived near me, some of the bread-winners of which worked in a sawmill, getting $1.25 per day. There were four in the family, with house rent and doctor's bill to pay, and they made a practice of patronizing the picture show. The time came when death overtook the man of the home, and positively he did not have a change of clothes. Charity came forward and provided for his clothes and burial. This family said as others do: "It is nobody's business how we spend our money." Ah, is that so? We reply, "legally, yes, but morally, no." Was it "nobody's business" how this man spent one-fourth of his legitimate wages? Is it nobody's business to afflict a whole community with the injudicious squandering of one's means at the expense of the entire community, when it could be easily avoided? What do you think? We hold that every one who does such a thing as this, sins against society as well as against his own dependent posterity.

Let us look at the intellectual and moral influence of this institution as it appears to-day—not as it necessarily is, but as it positively now exists—and it would continue to grow worse were it not for the moral arm of the law, influenced by the awakened conscience of an offended people. There are said to be 700,000,000 persons, one-half of whom are children and youths, going annually to these exhibitions, and they are being more or less contaminated by the larger percentage of these shows. It is fair to say, that as a whole, they are not all bad; nor are they by any means all good.

Truant officers, juvenile judges, and societies for the prevention of cruelty to children give some appalling accounts of the influence of the moving picture shows. During the eleven months ending November 1, 1911, in New York City, there were 40 convictions, with 32 offenders sentenced to State prison for crimes traceable directly or indirectly to the moving picture shows. Juvenile Judge Nash of the city of Buffalo said in 1911 that if the laws of that city were enforced, 75 per cent of the picture shows would be put out of business.

Our plea is for their reformation, not their extermination. Moving pictures might be highly innocent, extremely interesting, and instructive and morally elevating to both children and adults. Suppose the pictures were all high-class scenes dealing with historical, scientific, artistic, religious matters—what might they not accomplish? They could be made contributory to the highest good of all humanity, instead of exercising an immoral and damning influence. Let every honorable and righteous effort possible be put forth to eliminate from this widespread agency the unwholesome things which are defiling childhood, defaming girlhood, demoralizing manhood, bereaving homes, and breaking the hearts of parents. Let us cry aloud, and spare not, until the last improper film shall ascend in the smoke of its own destruction. The devil has waylaid, held up, and robbed society of this rightful possession, and has so perverted the use of the moving picture business that Christians cannot witness most of its exhibits without doing violence to their consciences and offending their Christ. It is not only our privilege, but our Christian duty, to raise the voice of protest and put forth a determined effort to rescue this great agency from the domination of evil and turn it to account for good.

Pollock, La.

MRS. EMILY B. KITTLE.

Mrs. Emily B. Kittle, whose maiden name was Emily Broadnax Barton, was the daughter of Rev. W. P. Barton and was born in Woodville, Miss., on April 23, 1854. She was baptized in infancy by Rev. William Winans and professed religion and joined the Church when a small child at old Sweet Water Church, near Black Hawk, Miss.

She was the eldest of a family of nine and early in life assumed responsibilities in helping her mother and the younger brothers and sisters.

On November 2, 1876, she was married to L. H. Kittle at Durant, Miss. She was the mother of eight children, four sons and four daughters. In 1885 she came with her husband and family to Evansville, Miss., where she made her home. Her husband died on Jan. 16, 1893. With her wonderful tact and religious knowledge and zeal, she reared all her children to be noble and strong Christian men and women. Three of the girls are graduates of Grenada College and have taken high rank among educators, one of them being a teacher in the High School of Memphis for 12 or 15 years.

The first year of the writer's ministry was spent in her home. Truly, this home was a heaven on earth. There was never a discord. Love reigned supreme there. The country would indeed be better off if every one, as she did, possessed the genius for home-making. Her ideal of keeping a home for her children and her sacrifices to that end, her untiring energy, her ability to accomplish the results she planned and her keen ability to divine the absolute truth, her readiness to give herself, the very best of herself, whenever and wherever she felt she was needed, was truly remarkable. She always found time to read and talk and drill in manners and morals and constantly hold up before her children the ideals by which they were to shape their lives. This she did in a newly settled country, in which there were practically no standards, holding before them the highest standards and at the same time making home the most attractive place on earth.

Surely it was a great blessing to fall under such influence and into such hands as these the first year of one's itinerancy, having her to become really a mother to one just beginning in this great ministry. And truly it was a sad going when called to conduct the last service we could render to one so noble and gentle and great. Yet we all realized fully, in spite of our great sorrow, that she had just slipped away quietly and gone home to heaven; and one of the most consoling thoughts of all was of that reunion which took place on her arrival, and to know, too, of a certainty, that the others are moving in the same path to the same place.

It is a fact that many of the noblest of God's people see only the meager aspect of their circumstances, and that they live and die without having felt the intrinsic and the relative greatness of what they were and of what they did. We so often look chiefly at the social and material measure of an act which is the accident. Christ looks at that which is of the essence. How fitting, therefore, to have read at this time Matt. 25:40: "And the King shall answer and say unto them," etc. There are many men and women who do great deeds, speak great words, and suffer noble sorrows, the greater part of which will never be known till that hour when many that are great shall be small and many that are small great. The fierce light of the last day will reveal these hidden things and picture them in large characters on the great white throne. What patience it takes to play the small parts, and what strength to sustain them uncomplainingly! We perform nameless acts of kindness, forbearance and equity. These have a self-propagating power and go on reproducing themselves in an endless harvest.

Miss Mary Duval, in conversation regarding this splendid family, said: "You see, I knew her father, Rev. W. P. Barton, and to have known him as I did was in itself a liberal education. I did not know Mrs. Kittle personally, but knew her sister, Mrs. Freeman, and taught her daughter, Elizabeth, at Grenada, where I met also her brother, Dr. Barton; and she (Mrs. Kittle) was evidently in perfect accord with the traditions and practices of the Barton family. By all the memories of the past, by these lives of the children and grandchildren, by the solid, enduring, unobtrusive works he did, the noble Rev. W. P. Barton, being dead, yet speaketh."

We must say: "Truly to have known Mrs. Kittle was to love and appreciate her beyond what we can express in words. At that day, methinks we can hear the Master say, 'Well done, thou good and faithful servant.'"

After the funeral service conducted at the home

BY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

Church News

The Southern Baptist Convention will convene at Asheville, N. C., on May 17.

* * *

Out of 835 delegates in the Northern Methodist General Conference, only 30 are women.

* * *

Dr. H. M. DuBose has in hand the task of bringing McTyeire's History of Methodism down to date. This is a work which needs to be done, and Dr. DuBose will do it well.

* * *

Rev. V. A. Godbey, one of the best known members of the West Texas Conference, has been elected President of Coronal Institute, a popular school for young ladies, at San Marcos, Texas.

* * *

The chief speaker at the anniversary of the Board of Sunday Schools of the M. E. Church, to be held at Saratoga Springs, N. Y., the meeting-place of the Northern General Conference, Friday night of this week, will be Dr. Lyman Abbott, Editor of The Outlook.

* * *

It is stated that Dr. M. W. Swartz, President of the Alabama Woman's College, has succeeded in securing the money for a new dormitory for that excellent Institution. The Chamber of Commerce of Montgomery, where the school is located, has pledged $10,000 toward this enterprise.

* * *

According to the New York Christian Advocate, a religious census of the 5000 students in attendance upon the Imperial University at Tokyo, Japan, showed the following results: Shintoists, 500; Buddhists, 700; Confucianists, 100; Christians, 250; skeptics, 300; indifferent, 3000.

* * *

The publishers of The Daily Advocate to be issued during the present session of the General Conference of the Methodist Episcopal Church have announced that it will carry no illustrations, or literary or controversial articles, their purpose being to hold it strictly to the one function of giving correctly the proceedings of the Conference. We think that this decision is to be commended.

* * *

One of the most useful and courageous ministers in Southern Methodism is Dr. E. G. B. Mann, Editor of The Central Methodist, our Kentucky paper. Dr. Mann's utterances on the subject of worldliness always ring true. It is such men as he that the Church should put in places of large responsibility. This is no time for us to pin our faith to a negative type of preachers who never stand for anything.

* * *

Dr. George P. Mains, for 20 years one of the Publishing Agents of the New York Methodist Book Concern, has publicly announced that he does not aspire to continue in that relation. Dr. Mains, who has done considerable writing of the rationalistic order, had been defeated as a delegate to the General Conference, and his declared purpose to retire from his present position is construed by the orthodox wing of the Methodist Episcopal Church as a great triumph for the faith of the fathers.

* * *

The New York Tribune states that there is promise of a lively controversy over the question of the priority of Philip Embury and the old John Street Church of New York City and that of Strawbridge and the Sam's Creek Church in Maryland at the present session of the General Conference of the Methodist Episcopal Church. Even if the outcome should be favorable to the contention of the New Yorkers, it is not likely to weigh as much with the general Methodist public as the decision recently given out at Baltimore by the Commission composed of the representatives of three Methodist denominations: the Methodist Protestant, Methodist Episcopal, and the Methodist Episcopal Church, South.

OUR LIBRARY TABLE.

Francis Asbury: Pioneer Bishop of American Methodism. By Edwin D. Mouzon. Smith & Lamar, Publishers.

This is a paper-bound volume of 59 pages. It is dedicated "To The Noble Army of Itinerants Who Follow in His (Asbury's) Train." The introduction is from the gifted pen of Bishop Hoss. The titles of the chapters are as follows: I, Portraiture and Pen-picture; II, Asbury and the Organizing Conference of American Methodism; III, The Christian; IV, The Preacher; V, The Bishop; VI, Pioneer and Martyr. Bishop Mouzon has rendered Methodism a valuable service by bringing out this choice and instructive volume at this time, when the centenary of the Father of American Methodism is being celebrated. He is a painstaking student, who knows how to sift out the chaff in the investigation of a subject and give his readers the pure wheat. In the present discussion he grips the attention on the first page and does not permit it to slacken until the end is reached—all too soon. We heartily commend this timely publication to our pastors and people, wishing for it a wide circulation. It would be a capital book for Adult Sunday School Classes to use now, when all branches of Methodism in the United States are focusing attention upon the apostolic life and labors of the majectic man who did more than any other person to plant Methodism in this wide-reaching Western Republic, where it has won its mightiest triumphs. The price of a single copy is 25 cents; if several copies are taken, it may be had for less.

Vision and Power: A Study in the Ministry of Preaching. By John A. Kern. Fleming H. Revell Company, Publishers.

An admirable series of discussions bearing upon the minister's equipment and work, evolved from St. Peter's remarkable vision from the housetop in Caesarea and his ministry to Cornelius. Dr. Kern, who is the head of the Biblical Department of Randolph-Macon College, excels in this style of writing, and in this publication he has given us a volume which is a fitting companion-piece to his great work, entitled "The Ministry to the Congregation," that has been so serviceable to the preachers of Southern Methodism. It ought to have a place in the library of every forward-looking pastor who aspires to the largest effectiveness in his labors. One cannot read it without being stirred, strengthened, and incited to higher purposes. Particularly do we advise our younger itinerants to procure it and meditate upon its illuminating pages. The production of such a book by one of our communicants reflects credit upon our entire Church.

OUR VIEW OF THE MATTER.

(By the Editor)

We are printing in this issse of the Advocate a very striking communication from the pen of Dr. E. H. Randle, of Hernando, Miss., a well known educator and writer. With much of what he says in the course of his discussion, we are in the heartiest accord. That there is a large amount of worthless tinsel and superficial show in the work done by the over-rich and overgrown educational institutions in the Northern section of our own country and in other lands, we do not in the least doubt; and that not a few institutions with far less pretentious equipment are doing a work that is in reality more solid and thorough than the class of schools just mentioned, we firmly believe. Still the fact remains that the influence of these imposing universities is becoming increasingly dominant not only north of the Ohio River, but also in our sunny Southland. It is a fact that cannot be denied that the time has come among us when a professor applying for a chair either in our stronger State colleges in this section, or in those of any Church, has almost no chance of being chosen for the position to which he aspires unless he has a postgraduate degree from some large institution, to which has been accorded great prestige. We do not say that this should be so—we are inclined to think that it should not—we are merely calling attention to a state of things which must be reckoned with.

As a result of the present situation in this respect, our institutions of learning in the South are becoming increasingly "Northernized" in their sentiments and ideals, and in the course of time this stream of influence, flowing through them, must powerfully affect the views and standards of our population as a whole. As we see it, the Southern States, with their conservative political principles and sound Christian teaching, need few things more than they do to become to a large degree educationally independent. For far too long a time we have been toadying to other far-away States in this particular, securing in consequence not a few importations that we would be better off without. Surely the time has come when we need to endeavor to equip and train our educators and other professional men at home, thus keeping them loyal to our traditions and in accord with the genius and aspirations of our people.

And since, whether wisely so or not, attendance upon large universities is very generally accounted to be a necessity for such workers, how are we of the South to achieve this important end unless we establish among us some institutions of impressive proportions? The very preservation of our splendid Southern civilization would seem to demand that this be done.

As yet, however, there is no near prospect of securing anywhere on this side of Mason and Dixon's Line any educational plant of anything like the dimensions of those in the North concerning which Dr. Randle writes so interestingly. The total resources of Emory University, than which there is, taking everything into consideration, no more promising institution in the South, have not yet gone beyond the three million mark, and the present aim of those who are directing its interests is to try to increase its property holdings to $5,000,000, which, for a university, is certainly a very modest sum. In our judgment, no enterprise in Southern Methodism is more vitally related to the welfare of our Church and section than this, or is more deserving of immediate attention and support. Every Methodist east of the Mississippi River should count it a privilege to help to promote its progress with both his means and influence.

THE YEAR'S WORK.

There are those throughout the Church who may be interested in a condensed statement of the work of the Board of Church Extension for the fiscal year closing March 31, 1916, and for the benefit of such the following is given:

Receipts on Church Extension Assessment, $205,112.41, an increase over the preceding year of $17,096.72.

Receipts on Specials, $56,968.78, an increase over the preceding year of $41,011.62.

Increase in Loan Fund Capital, $133,192.89, an increase of $22,339.33 over the preceding year.

Principal repaid on loans, $155,022.51, an increase of $91,197.42 over the preceding year.

Receipts from miscellaneous sources, $17,382.35, an increase of $6,286.35 over the preceding year.

Donations refunded, $3,427.85, a decrease of $2,622.55 from the preceding year.

Total receipts	$571,107.79
Total receipts last year	395,798.90
Net increase for the year	$175,308.89

W. F. McMURRY,
Corresponding Secretary.

It is almost as presumptuous to think that you can do nothing as to think you can do everything. —Philips Brooks.

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A NEW BEGINNING.

"I haven't time, mother," replied Louise, impatiently, lifting her eyes from the volume she was reading, pencil in hand.

"What are you doing now, dear?" her mother inquired, patiently.

"Reading up for my essay, 'Beginnings of Literary Women.' Mr. Ray told Miss Green that he thought I was one of them myself. He said my story in The Independent showed large promise. Mother, aren't you glad and proud?" exclaimed the girl, impulsively.

Her mother looked grave, but neither glad nor proud. Louise did not notice that she looked very tired.

"I want you to make biscuits for supper and help with the mending."

"But, mother, I really haven't time."

Her mother made no reply; at least Louise, buried again in the "Life of Mrs. Somerville," heard not a word; but after a few moments she felt several words that her mother did not speak.

"Mother, I have no taste for housekeeping; literary women do not have, as a rule. You know, Harriet Martineau's brother told her to put up her sewing and write; other women could sew."

"Then she did know how?" replied her mother, quietly.

"Oh, yes; I suppose so," acknowledged the "promise" of the literary woman.

The next evening Louise settled herself in the "study corner" of the sitting-room, with her books and papers about her. Charlie had the toothache, and was nursing his face over the register; Clara was puzzling herself with mending a rent in her school dress; mother was washing the supper dishes in the kitchen.

"Louise, daughter," said her father from the lounge, where he had stretched himself with the headache, "put away your 'Beginnings' and come here a while. I want to tell you about a few literary women."

"Oh, thank you!" exclaimed Louise, delightedly. "I stayed two hours at the library after school, and couldn't find what I wanted."

"I fear I shall not tell you just what you want," he said, with a twinkle in his eye, as she nestled down on the rug before the lounge. "I have been 'reading up' literary women to find out if they ever did like to make biscuits and mend stockings."

"I don't believe they ever did, papa; the tastes conflict, you see. It isn't only lack of time," began the literary girl, decidedly.

"Well, we will see. You admire Miss Alcott. She was so fond of sewing at twelve that she set up for a doll's dressmaker and put up a beautiful dressed doll for a model in her window. In pinching times at home she was brave enough to go out to service for two months."

Louise exclaimed: "Out to service!"

"Which is rather harder than staying in to service with one's mother. Caroline Herschel prepared meals and waited at tables, besides undertaking needlework and knitting. Her education had to be taken in stolen half-hours. Harriet Martineau, who was the woman statesman, in her political economy series and her hundreds of leaders in the London Times, states that, as she grew up, she made all her clothing excepting 'stays and shoes;' and she plaited straw bonnets and knitted stockings. She said she was saved from being a literary lady who could not sew; and when in the height of her fame she was admired for not being helpless in regard to housework, she explained that she could make puddings and iron and mend, and, if need be, support herself by her needle, as it was once necessary for several months; and sometimes she felt herself a good housewife spoiled."

Louise silently picked at the fringe of the rug. Her mother was mixing bread at the kitchen table, and through the open door listening to the conversation that had become a monologue instead of a dialogue.

"George Eliot was a good housekeeper, and what could not Harriet Beecher Stowe do in the kitchen? In her 'Memoirs' is a comical account of a magazine story written at her dictation while she was teaching an inefficient servant to do the week's baking. Maria Edgeworth's ever busy fingers accomplished many a piece of fine needlework. She liked not to be idle while conversation was on."

"As I am this minute," laughed Louise, picking at the fringe with nervous fingers. Her mother must have told her father that she refused to make the beds before school this morning, and had left her last week's mending for her to do. "Oh, dear!" she sighed, with heated face.

"I will read you something Mary Howitt writes." He took the book from under the lounge pillow and sat upright: "'No more counting of threads and three hundred and sixty-eight stitches to the inch for me.' Here's an extract from a letter: 'It is very long since I wrote to thee. It is quite astonishing; and yet when I consider the vast quantity of needlework I have had to do, it is not so very astonishing, after all. Helping to do the upholstery work has quite filled up my time. When I began to look at our several wardrobes, the mending and making had accumulated to such a degree that I was like a hardworking seamstress sewing from morning till night.'"

Dropping the book, her father fell back on the lounge pillow. "You love Lucy Larcom's poems. She often did her own washing and ironing while she was teaching at fourteen dollars a month. Mary Lamb wrote to a friend about some cooking she was doing; and she wrote an article on needlework, of which she must have had special knowledge. You would not care for any higher appreciation than to be spoken of by Tennyson as next to Shakespeare; and Jane Austen, the woman rated so high, could do such excellent needlework that she almost put a sewing machine to shame."

"Don't, papa," laughed Louise, with eyes brimful of tears; "don't make me feel like that sewing machine."

She sprang up and went not to her "study corner," but to the kitchen table.

"Mamma, I've learned about the real 'Beginnings.' I don't want to be a sham literary woman; but (with a sigh) I don't love housekeeping."

"You will, if you keep on," said her mother, comfortingly. "A womanly woman is better than any other kind of a woman."—Methodist Recorder.

NOTICE.

To the Preachers of the Mississippi Conference:

Please take your collection for the superannuated preachers and their widows and orphans. They need the money. It will take $1500 more than we have to pay them in full for this quarter. Our report for the first quarter shows a deficit, and we can't pay these worthy claims unless you collect the money. Brethren, please raise your assessments for this cause and forward the money to S. A. Tomlinson, Gulfport, Miss.

J. M. MORSE,
President of Board.

TREASURER'S REPORT.

The following is the report of Mr. S. H. Tomlinson, Treasurer of the Joint Board of Finance of the Mississippi Conference:

Brookhaven District—	
Brookhaven	$100.00
Buford	3.00
Monticello	10.00
Barlow	10.00
Magnolia	158.00
Fernwood	125.00
Bayou Pierre	10.00
Crystal Springs	40.00
	$456.00
Jackson District—	
Canton	$ 20.00
Yazoo City	75.00
Galloway Memorial	78.25
Jackson, Capitol Street	136.65
Brandon	60.00
Eden	68.00
Flora	30.00
Madison	7.50
Fannin	14.35
	$189.75
Bishops	55.78
Meridian District—	
Scooba	$ 30.00
Porterville	5.70
Meridian, Central Church	200.00
Meridian, Seventh Street	35.00
Shubuta	14.00
Buckatuna	7.75
Clark Mission	4.40
	$296.85
Hattiesburg District—	
Hattiesburg, Central Street	$180.00
Hattiesburg, Main Street	143.00
Hattiesburg, Broad Street	38.50
Lucedale	20.55
Eucutta	10.00
Sumrall	12.20
Prentiss	5.00
Ellisville	11.50
Williamsburg	5.00
New Augusta	10.00
Collins	18.85
Magee	10.00
Purvis	80.50
Heidelberg	20.00
	$575.10
Port Gibson District—	
Centerville	$ 25.25
Silver City	45.00
Woodville	42.00
Washington Circuit	6.00
Natchez, Jefferson Street	50.00
Vicksburg, Crawford Street	60.00
Gibson Memorial	25.00
Harrison	20.00
Fayette	10.00
Port Gibson	20.00
Rolling Fork	30.00
	$333.25
Seashore District—	
Lumberton	$ 40.00
Moss Point	72.50
Vancleave	10.00
North Gulfport	15.00
	$137.50
Newton District—	
Homewood	$ 5.00
Forest and Morton	90.00
Shiloh	20.00
Raleigh	6.15
	$121.15
Bishops	41.72

Signed: S. A. TOMLINSON.

IT DIDN'T FIT.

(From "Francis Asbury, Pioneer Bishop of American Methodism," by Bishop Monzon.)

Concerning the matter of "forms of worship," there is an amusing story to be told. John Wesley, who lived and died a member of the Church of England, had prepared a liturgy little differing from that of the Church of England," and had directed it to be read in all the (American) churches. So the Methodist Church came into being with a Prayer Book. Jesse Lee had not been present at the Organizing Conference of Methodism. When Asbury was ordained he forthwith arrayed himself in the gowns and bands of a Presbyter of the Church of England, and started out, Prayer Book in hand, reading the service according to Wesley's direction. When he came to Salisbury he ran upon Jesse Lee. Imagine Francis Asbury decked out in canonicals and reading prayers! No wonder that Jesse Lee, a man of sense as well as humor, was amazed and amused. It is said that after leaving Lee, Asbury returned to his primitive simplicity, and never again arrayed himself in clerical paraphernalia. The Church owes a debt to Jesse Lee for this service. No, I will not say that; for we may be quite sure that the good sense of Francis Asbury would soon have asserted itself. The Prayer Book, of course, soon disappeared.

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Editorial

TO OUR FRIENDS.

We desire to express our grateful appreciation of the good work which has been done in behalf of the Advocate by many of our preachers and other friends. They have given us between 900 and 1000 new subscribers. This lacks a great deal of reaching the 3500 mark which we had as our goal; but, notwithstanding this fact, the paper has been helped appreciably hy the moderate success that has been achieved in placing it in this additional number of homes. We trust that the brethren and all others who may be interested will continue their efforts in this direction. Loaded as he is with the whole of the work in the office related to the editorial department, the Editor is so situated that he cannot press this campaign by correspondence, to say nothing of taking the field in its behalf. Our dependence in this important matter is wholly upon our friends.

We desire to state in this connection that we have in the various charges **hundreds of expired subscriptions, which must soon be discontinued unless they are renewed.** Nine hundred new subscriptions will not increase our circulation if we have to strike from our mailing files 900 old subscribers. Dear Brother Pastor, will you not kindly help us to secure the renewals in your charge? You can do this hy writing to the office and securing a list of those getting the paper, and calling their attention to the fact that they need to renew, or having some one else to do so. We shall highly appreciate any assistance that may be given us in this necessary and urgent work.

THE ETERNAL ISSUES NEED TO BE KEPT IN VIEW.

A few days ago a pathetic tragedy took place in the city of New Orleans. A young man, twenty-three years of age, who was afflicted with an incurable blood disease, and a girl of seventeen, who had tuberculosis in its incipient stage, became infatuated with each other and desired to marry. Being forbidden to do this, they resolved to commit suicide; so, after writing notes disclosing this purpose, they left the girl's home ostensibly to go to a picture show, but proceeded to the Mississippi River and plunged into it, locked in each other's arms. Their bodies were discovered, rescued, and huried several days later.

Considering the youthfulness of the girl, one cannot but feel deeply sorry for her. The young man, heing older and having hrought his affliction upon himself, is, we think, less deserving of sympathy. That he should have been willing to drag another who was little more than a child down to destruction with him certainly indicates that he possessed few of the worthy elements of manhood.

But what we wish to say is this: The increasing number of suicides among us is a matter that we may well concern ourselves about. Varlous reasons are assigned for this—but may it not, in some measure at least, he due to the earthy and easy-going religious teaching that is so widely prevalent in this day? The awful issues of eternity are not now stressed from the pulpit and in other places where Bible instruction is given as they once were. When preachers prate about "death being life's most heautiful adventure," why should troubled men hesitate to seek it?

We have little faith in the effectiveness of a "soothing-syrup theology" either to restrain people from evil-doing, or to incite them to high endeavor. When its horizon is limited to time and it is given no certain perspective beyond the grave, human life is dwarfed and impoverished in almost every conceivahle way. There is great potency in the doctrine of the accountability of every human being to God in the judgment, and that the deeds done in this life will place the deathless soul in heaven or in hell, according to whether they be good or bad.

IS IT WISE AND OPPORTUNE?

At the recent Educational Conference held in Birmingham, Ala., Dr. Stonewall Anderson, the Educational Secretary of the Methodist Episcopal Church, South, read a paper in which he stated that the estimated needs of the various colleges of the Church was $6,810,000, and suggested that $2,000,000 he added to this amount for Emory and the Southern Methodist University, and that a Church-wide campaign be inaugurated to secure this large sum—nearly $9,000,000. This proposal was also brought before the General Board of Education during its late session at Nashville, and that hody, without endorsing it, suggested that Dr. Anderson take the matter up with the various Conference Boards of Education.

This scheme, at the first blush, looks good and is quite an appealing one. That our colleges need this much money, and more, we have not the least doubt; and we trust that in the not-far future the Church, in whatever way promises the most, will find it practicable to set its hand vigorously to the task of strengthening their equipment and resources. But for the **immediate present** we helleve that the more advantageous course for the Church to pursue is to concentrate its energies chiefly upon the work of establishing our two projected universities upon a safe and creditable basis. By doing this for the next two years this undertaking ought by that time to he pretty well out of the way, so that when the next General Conference assembles it would he feasible to launch a connection-wide educational campaign for the benefit of all our other educational institutions, if tbat course of procedure should he adjudged the one that would he most effective.

Of course, there are some schools wbose financial needs are so pressing that they must be assisted without delay; but we think that the Conferences that own them, with such assistance as the General Board of Education through its ordinary methods can give them, may he trusted to see that they are not overtaken by disaster.

The thing of the most pressing importance to our educational interests at this extremely critical time is to get our two universities, with their theological schools, to working properly. To be sure, it is proposed in Dr. Anderson's $9,000,000 scheme to give them $1,000,000 each; but it would probably, at the best, take years to raise so large a sum, and they doubtless would receive only a small percentage of the money that would come in.

Georgia alone is proposing to raise a million dollars for Emory University, and the Educational Commission has put agents in the field and has already started campaigns in its behalf in several other States. Why hegin another movement at this crucial period that might confuse matters and interrupt the execution of these carefully matured plans?

We sincerely hope that our Conference Boards of Education and those directing our various colleges and secondard schools, in so far as it is possihle for tbem to do so, will unselfishly and magnanimously stand against interfering with the canvasses that are already under way to obtain funds for our universities. We feel sure that, in the long run, they would gain much more than they would lose by such a course. Au omnibus scheme of the kind which seems to be in contemplation would not, in our opinion, yield results anything like as satisfactory as would the plan of letting each institution make its own appeal to its friends and constituency. People would be likely to reject requests for contributions to a connectional fund on the ground that they prefer to give their money to schools in their own territory. The Twentieth Century Educational Campaign was in its essential features very much like the one that is now being proposed, and it was comparatively a failure and did no institution much good.

Neither Emory nor the Southern Methodist University yet has the buildings that are imperatively necessary to do its work. Their theological schools have not been provided with adequate loan funds to aid our young ministers, who are being offered generous assistance by Vanderbilt University from the funds that were given by Methodists for the education of our preachers. Whercin lies the wisdom of inaugurating **a general policy of scatteration** at this transitional juncture? For our part, we are unable to see it.

CLERICAL PLAGIARISTS.

The Presbyterian, of Philadelphia, says: "The widow of a minister recently deceased sent to a friend certain selected sermons from her husband's 'barrel,' that he might look them over and write a fitting introduction to the volume of them that she was about to publish. They were returned with a book of sermons already in print, showing that the introductory sermon of the series was made up bodily of stolen matter. Some years ago, the Aviator published an article upon a subject which had cost him ten years of research. Within ninety days he found his whole article printed in a college magazine under the name of a student for the ministry. What ought a minister to do in such a case?"

It is easy to state what the guilty person ought to do under such circumstances: he ought to repent and seek forgiveness for his sin, and make a public acknowledgment of his wrong-doing and a promise to amend. A more important question is, what the Church ought to do when it develops that a preacher in her service has been guilty of plagiarism. Surely such an offense should not be passed over, no matter how high may he the place the offender holds. Indeed, the more conspicuous his position the greater is the harm that is donc, and the more important it is for the Church to show that she will not tolerate so indefensible a practice.

THE ANTI-SALOON LEAGUE NATIONAL CONVENTION.

The National Convention of the Anti-Saloon League of America, which will be held at Indianapolis, Indiana, June 26-29, 1916, promises to be a great and memorable gathering. It is expected that every State in the Union will be represented, and many speakers of national prominence are booked to be on hand. We note that the National Daily (Westville, Ohio) of April 13 carried an excellent picture of Rev. A. W. Turner, the capable leader of our temperance forces in Louisiana, stating that he would have a place on the program. We trust that Louisiana and Mississippi will be well represented at this important council of the men and women who are waging war against the rum traffic, which is the greatest evil that inenaces the welfare of the American people.

PERSONAL AND OTHER NOTES.

We are informed that it is expected that our beautiful new church at Durant, Miss., will be cpened on Sunday, June 4.

Purvis, Miss., has lately enjoyed a gracious revival conducted by Evangelist J. H. Bell, of Columbus, Miss. The singing was led by Rev. J. M. Lewis, of Prentiss, Miss.

The General Conference of the Methodist Episcopal Church is now getting down to work in dead

earnest. The Daily Advocate which gives its proceedings makes very interesting reading.

The Commencement sermon of the High School at Booneville, Miss., will be preached on Sunday, May 21, by Rev. L. M. Lipscomb, of Winona, who on the following day will also deliver the baccalaureate address.

On account of advancing age and ill health, Dr. Levi Gilbert has announced that he does not desire to continue as editor of the Western Christian Advocate, Cincinnati. He had held that position for 16 years.

The papers report that at the recent session of the Seashore District Conference Rev. Robert Selby, our Mississippi Commissioner, took a collection of $600 for the Lamar Law School building at Emory University.

Rev. George S. Sexton, who is in charge of the First M. E. Church, South, of Shreveport, La., continues to have a fruitful pastorate in his great field. He possesses in a remarkable degree the elements of efficient leadership.

Dr. Josiah Strong, the distinguished Congregational minister and author, died on April 28. He wrote many books which were widely read, the best known of them probably being "Our Country" and "The Challenge of the City."

Rev. R. V. Fulton, of Zachary, La., writes as follows: "The three churches of this charge raised $65 for our Orphanage at Ruston on Easter Sunday. Two Epworth Leagues have been organized this quarter. Everything is progressing nicely with us."

The closing exercises of Grenada College will be held May 26-30. The sermons of the occasion will be preached by Rev. A. F. Watkins, D.D., President of Millsaps College, and the Annual Address will be delivered by the Hon. L. G. Fant, of Holly Springs.

On May 8, Rev. G. A. Morgan, of Jonesboro, La., wrote us as follows: "We are in the midst of a revival meeting at this place, with Rev. R. H. Harper, of New Orleans, leading the forces. He is a fine preacher, and great crowds are waiting upon his ministry."

Our church at Amite City, La., of which Rev. H. T. Young is the active pastor, has lately had a gracious season of spiritual refreshing. Following the revival services, an enjoyable reception was given in honor of the new Church members received, being held in the Sunday school rooms.

Rev. J. E. Stephens, of Coahoma, Miss., writes: "I have a delightful charge. The people are unusually good to us. For all purposes we have raised up to the present date $1500." Brother Stephens' letter brought us a club of 8 subscriptions, included in which was that of a colored Baptist minister.

On a postal card, just received, Rev. E. H. Cunningham, of Leland, Miss., says: "Great day here yesterday (Sunday, May 7). Children's Day was observed, the church being beautifully decorated for the occasion. An excellent program was rendered, which everybody enjoyed. All is going well with us at Leland."

We are in receipt of an attractive card which reads as follows: "Rev. and Mrs. Hugh C. Castles announce the arrival of Edythe Welmar in their home at Vimville, Miss., on May 4; weight 8 pounds. Came on her father's birthday." We congratulate the happy parents, and pray God's blessings on the little one.

Rev. T. H. Morris, pastor of the First M. E. Church, South, of Monroe, La., has made a most favorable impression upon the people of that prosperous city, and all the indications point to a good year for him and his flock. It is nothing new for Brother Morris' labors to be crowned with a large measure of success.

In company with Rev. W. E. Thomas, Mrs. Emily Walker Herr, the new missionary assigned to the Mary Werlein Mission of this city, called at the Advocate office one day last week; but unfortunately the Editor was out and missed the pleasure of meeting these earnest workers. He trusts that they will come again.

Rev. R. T. Nolen writes optimistically of his work on the Williamsburg charge, Mississippi Conference. He states that all is harmonious, and that the interest in all the activities of the Church is on the increase. He is looking after the interests of the Advocate in his rounds, for which service he has our thanks.

Rev. H. K. McKee, our hustling pastor on the Scotland (Miss.) charge, has our thanks for a fine club of 19 subscriptions, 11 of them new. We appreciate his efforts to circulate the Advocate among his parishioners, and we trust that it will prove a great blessing to the homes into which he has been instrumental in sending it.

The Board of Missions of our Church has resolved to adopt the week preceding Easter Sunday as a season for prayer and self-denial. We think it is well for the Board of Missions to have such a season, but we regret that this time was fixed upon, as we fear it will tend to aid in fastening upon our Church the observance of "Holy Week."

A letter from Col. J. G. Hamilton orders his Advocate changed from Pasadena, Calif., to Durant, Miss. Col. Hamilton has been spending the winter with relatives in the Far West, but we infer from this order that he expects to return to his home in Mississippi soon. He is one of the most highly esteemed laymen in the North Mississippi Conference.

It was with sorrow that we learned of the death of Mrs. J. J. Yeates, of Starkville, Miss., which occurred suddenly at her home in that city on April 26. Only a few days before her decease she had celebrated her 69th birthday. Her pastor, Rev. T. H. Lipscomb, says of her: "She was a gentle, generous-hearted, appreciative Christian woman." We extend sympathy to the bereaved.

The press dispatches have been announcing a great revival at New Albany, Miss., under the leadership of Evangelist W. M. McIntosh and the pastor, Rev. S. L. Pope. Brother McIntosh has lately conducted a meeting of much interest at Clarksville, Texas, in which there were scores of conversions. He knows how to reach the consciences of men and win them to Christ.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, is a very busy man these days, and will continue to have his hands full of work for some time in taking care of the prohibition interests before the State Legislature, which convened this week. He should have the hearty co-operation of all our pastors and people in the laborious and difficult duties which are before him.

The Macon (Miss.) Beacon thus refers to the address delivered at Macon on Confederate Memorial Day, Wednesday, April 26, by our gifted young pastor at that place, Rev. E. N. Broyles: "The principal address was made by Mr. Broyles, of the First Methodist Church. His speech was one of the most notable ever delivered in Noxubee County, and has been widely commented upon for its scholarship, breadth, and true sentiment."

Rev. A. M. Broadfoot, pastor of our South Side Church of Meridian, Miss., brought a smile to the face of the Publisher a few days since by sending to the Advocate office a club of 22 subscribers, 16 of which were new. Referring to his work, Brother Broadfoot says: "Our church is loyal to its pastor and shows appreciation of his services. Our meeting, which has just closed, had an uplifting effect upon our people. The situation with us is encouraging."

Rev. R. H. Clegg, of Porterville, Miss., has secured the quota of new subscribers that was expected from his charge in the Advocate's present campaign. In his communication, Brother Clegg says: "We had Dr. Beeson, the district lay leader, with us last Sunday (April 30), and he brought with him two of his students from a foreign country, who told us some things that were new to us. Everybody enjoyed the program, which we hope will be a blessing to us."

Rev. L. M. Lipscomb, presiding elder of the Winona District, says: "Sister McLain, the wife of Rev. G. W. McLain, our pastor at Sunflower, Miss., was operated on in Winona on April 20. She stood the ordeal well and is rapidly recovering. Dr. J. W. Price, our pastor at Lambert, Miss., has for some time been severely afflicted, but is somewhat improved now. The Winona District Conference, lately held at Itta Bena, according to all estimates, was a great occasion."

Not content to rest on his laurels, Rev. M. F. Adams, of Flora, Miss., gave us on the 6th inst. an additional club of 6 subscriptions, 3 of them being new. He also sent us an interesting report of some happenings in his charge, which will appear next week, and wound up by telling us in a tantalizing manner how well the fish were biting in the Big Black River. We scarcely need to say that we highly appreciate the good work of this worthy young friend in behalf of the Conference organ.

We have received, inclosed in a letter dated Coldwater, Miss., R. F. D. No. 2, an obituary written with a lead pencil and signed, "A Friend." Two of the rules of our office are thus violated: one requiring all copy to be written with ink, and the other not to publish communications of any kind from an unknown source. We do not require that the name of the writer shall appear in print, but, for our own protection, we must know who the writer is. We cannot dispose of this obituary until we have the name of the person who sent it to us.

Rev. J. A. Patterson, of Tyro, Miss., gives us a club of 6 subscriptions from his growing charge, and in his business letter appends the following note: "Our presiding elder, Rev. J. H. Holder, made his second visit to us on April 29 and 30, and gave us four great sermons, which edified and strengthened all who heard them. He is optimistic concerning the Sardis District, as though he had had a vision. He is progressive in spirit and is a fine organizer, and great advancement along all lines may be expected in our district this year under his leadership."

Called to Memphis by the serious illness of his sister-in-law, Mrs. J. F. H. Barbee, who, we are happy to state, is now better, Mr. J. D. Barbee was unable to be present at the late session of the Greenville District Conference, held at Benoit, Miss.; but, notwithstanding his absence, the brethren elected him a delegate to the Annual Conference. This attestation of appreciation was well merited. We have been closely associated with Brother Barbee for a number of years, and we have a very high estimate of both his capacity and his devotion to the Church.

Mr. W. S. Telson, of New Orleans, died on May 5, 1916, aged about 66 years. He passed away quietly, after a long illness. He was a worthy and honored official member of Felicity Street Church, and was well and favorably known in New Orleans and to the Methodists of Louisiana generally. His funeral services were conducted in Felicity Church on May 6 by his pastor, Dr. F. R. Hill. It is with regret that we chronicle the demise of this good man, and we pray that the Holy Spirit may comfort and sustain those who have been made lonely and sorrowful by his translation.

Brother H. L. Austin, of Philadelphia, Miss., sends us, under date of May 4, the following note: "Rev. W. M. Sullivan, of Yazoo City, Miss., conducted revival services for the pastor, Rev. J. G. Galloway, in the Methodist Church here from the second to the fourth Sunday in April. Brother Sullivan is a strong preacher who declares the whole counsel of God. He preached a series of most excellent sermons. The visible results were not what had been hoped for, only one person joining the Church; but we feel that many good resolutions were made, which we hope will be faithfully kept."

In an interesting letter, written on May 5, Bishop Waterhouse, of Los Angeles, Calif., expresses appreciation of the considerateness of his Episcopal colleagues in making it possible for him to safeguard his health by a further period of rest, but states that he cannot but feel a bit sad over receiving no specific assignment of work. The Bishop further adds: "My health continues to improve, and I am hoping to be of some service to the Church during the year." We are much pleased to have this cheering message from this beloved chief pastor, who we trust will continue to gain steadily in strength.

We are indebted to Rev. A. J. Gearheard, pastor of the Louisiana Avenue Church of this city, for the following information of interest concerning the work in the New Orleans District: "At the late District Conference the purchase of a district parsonage, not to cost over $4000, was authorized, and a committee was named to execute this order. The reports made to the conference showed splendid results in all the charges since the Annual Conference last fall: 331 members had been received into the churches, the net gain being 201. Most of the charges reported the finances to be in better shape than last year, and the fact that more than $28,000 had been spent on buildings within the last six months attested that considerable active work is being done."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. T. Abney, Bucatunna, Miss., 6; Brother F. A. Howell, Durant, Miss., 2; Rev. J. W. Dorman, Water Valley, Miss., 4; Rev. L. P. Wasson, West Point, Miss., 2; Rev. J. E. Cunningham, Corinth, Miss., 2; Rev. J. T. McVey, Lorman, Miss., 5; Rev. A. W. Langley, Houlka, Miss., 2; Rev. J. C. Ellis, Florence, Miss., 6; Rev. F. H. McGee, Independence, Miss., 3; Rev. T. B. Holloman, Vicksburg, Miss., 2; Rev. J. M. Brown, Haughton, La., 6; Rev. W. T. Woodward, Oak Grove, La., 2; Rev. T. E. Yancey, Verona, Miss., 5; Rev. S. B. Myers, Okolona, Miss., 5; Rev. T. W. Adams, Court St., Hattiesburg, Miss., 5.

Our pastor at Clarksdale, Miss., Rev. R. O. Brown, and his loyal congregation are getting busy in pushing their new church enterprise. Mr. Chas. O. Pfeil, a noted architect of Memphis, Tenn., has been engaged to draw the plans for the handsome new structure, which is expected, when complete in every respect, to cost between $40,000 and $50,000. A very interesting device will be used in raising funds to finance this splendid enterprise, in the shape of a large clock which will be set up in a public place, so that everybody can see exactly how the funds are coming in. We confidently expect to see this projected house of worship going up at an early date. When the people of Clarksdale make up their minds to accomplish a thing they usually do so upon a scale and with a dispatch that challenge admiration.

LAFAYETTE DISTRICT CONFERENCE.

The Lafayette (La.) District Conference will meet in Lake Charles, La., May 30-June 2. The opening sermon will be preached by Rev. Wm. Schuhle on Tuesday, May 30, at 7:15 p. m. All who expect to attend the conference will please notify Rev. K. W. Dodson, Lake Charles, La.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Dear Advocate: The springtime has come, but it has brought to us clouds of gloom along with the rays of sunshine. We have had an epidemic of pneumonia in this charge (St. Tammany). Some weeks ago I buried little MARVIN BARKER, son of Wm. and Mary Barker. In a few days his uncle, JOHN FUSELL, a Baptist minister about 41 years of age and a good man, passed away, leaving a wife and seven children to mourn their loss. A few days later he was followed to the grave by OLA FUSELL, his oldest daughter. So within a few days there were three deaths from the same disease, but they all died victoriously. This was true even of the child of a few years who was happy as the end approached, as was also the man who had preached Christ to many, and the young lady of sixteen who sang and praised God. As their bodies all repose in new-made mounds in a new cemetery at a new church, their spirits walk the streets of the new Jerusalem. May God bless the bereaved ones!

Bush, La. J. S. RUTLEDGE.

On March 28, 1916, Miss NANCY BOX fell asleep. She was 64 years, 6 months, and 15 days of age. Hers was a life lived amid adverse circumstances, but one of completeness. She possessed the qualities which go to make up a rounded character. She early in life made a profession of her faith in Christ and united with the M. E. Church, South, to which she clung tenaciously and loved dearly till the time of her departure. It was not her privilege to enjoy the fondness of a mother's love, except for a brief time, her mother having preceded her a number of years to the great beyond. Her father, with whom she lived until his death in 1908, was a veteran of the "lost cause." After his death, she chose to live by herself in the little cottage he left her approximately the remainder of her days. Miss Nancy leaves to mourn her departure a sister, Mrs. W. T. Moore, and a number of relatives and friends, with whom we profoundly sympathize, and we pray that "He who tempers the wind to the shorn lamb" may comfort these bereaved ones.

"Sleep calmly on! Thy noble life,
With care and love replete,
Has left on us its impress rife,
With memories fond and sweet."

Her pastor,
W. C. BEASLEY.

Hickory Flat, Miss.

FROM BROTHER WELLS.

Dear Dr. Meek: Allow me space to say to the members of the late Port Gibson District Conference, held at Gloster, Miss., that I sincerely appreciate that the said Conference learned "with deep regret the circumstances which prevented" my attendance, and also that the following words touched a tender chord: "We pray the blessings of the Heavenly Father upon you." Let each member of said conference turn to Numbers 6:24-26, and he will find my feelings toward him.

I am glad to say the prospects in Oak Ridge charge are encouraging. I am preaching, planning, praying for, and fully expecting a string of Pentecostal revivals all over the work.

J. A. WELLS.

A REPORT AND EXHORTATION.

As I have seen nothing from the Grady's Chapel (North Miss. Conf.) in some time, I will write you a note concerning our work. We have a good Sunday school which has been in operation for some years, but which seems to be growing better all the time. We also have a Woman's Missionary Society, which is doing fairly good work. Rev. C. R. A. Brantley is our pastor and we feel that he is going to be a great help and uplift to our community.

Let us to-day resolve that, God helping us, we will live more thoroughly in harmony with those noble principles which Christ re-enforced by his teaching and adorned by his example. In the family let us cultivate the graces of patience, forbearance, and self-sacrifice; in the social circle let us seek to manifest meekness and purity, and in our business pursuits let us show that we are actuated by justice and integrity. Life is not measured by the time we live; we should so live that we shall be remembered when we have gone hence. In going forth from our homes, we should always leave them with loving words, for they may be the last that we shall speak.

Mrs. T. E. GRIFFITH.

ELLISVILLE, MISS.

Dear Dr. Meek: A real revival meeting began here in the Methodist church on the third Sunday in April and closed last night, May 3. Rev. J. E. J. Ferguson, our pastor, was fortunate in securing the services of Brother W. B. Hogg, pastor of the First Methodist Church of Laurel. Brother Hogg is pre-eminently a practical preacher. His trumpet gave forth no uncertain sound. He is one of the most gifted speakers I have ever heard. Large congregations attended the services and gave him undivided attention from the beginning to the close of every sermon. If the Mississippi Conference ever needs another evangelist, in my judgment, no better man than he could be found for the place. Twenty-nine members will be received into the churches at Ellisville as a result of the meeting, a few of whom will go to the Baptist and Presbyterian Churches. While it was not professedly a union meeting, the pastors and members of other Churches attended and gave cordial and sympathetic co-operation in the good work. A free will offering, amounting to a handsome sum, was presented to Brother Hogg at the close of the meeting, and he went away carrying with him the love and good-will of a host of new-made friends.—L. Carley.

AN APPRECIATION.

Dear Dr. Meek: I have just read in last week's Advocate with great pleasure, and I trust with profit, Bishop Kilgo's great utterance on the subject, "No Reservations in This Warfare." In this day of great rush and hurry when the Church is taking on so many new things called by different names it seems to me we are in great danger. And when such men as our great Bishop Kilgo sound these notes of warning, it is time that we should take notice. I fear that we are drifting too far from the paths trodden out by our fathers and mothers, and that we are too much inclined to expect the salvation of the world to be accomplished in a kind of mechanical way, instead of viewing it as the great work of Christ and his Spirit, and considering ourselves only instruments in their hands through which they are to work.

Now, I have always appreciated very much the revival season as a time of great refreshing from the presence of the Lord. I have always loved the protracted meeting—it is such an opportune time for people to be loving and for the saved to get close to God—but I have often found that just after the revival, which was called great had been held, the church would fall far below the condition it was in during the meeting. And I often find this (the period following the revival) to be the hardest time of the year with the church. Congregations will often fall off and the Sunday school and prayer-meeting services will frequently decline in interest. Now, this should not be the case, and it does seem to me that our revivals are deficient in some way. I am sure, as we say, that we are to sow the seed and let God give the results, and that we cannot always judge of the work done. But, while this is true, it is also true that better conditions should follow a series of revival services than we often find.

I do not believe that we could give up our revival season without great hurt to our Church and people, yet I believe that if we could keep the fire on the altar all through the year our success would be much greater.

The great thought of the Bishop, that the work of salvation is not for special seasons alone, is both timely and Scriptural. His earnest message of love and faith should do great good.

J. D. SIMPSON.

Louisville, Miss.

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Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Kill All Flies! They Spread Disease
Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for

Daisy Fly Killer
Sold by dealers, or 6 sent by express, prepaid, $1.00.
HAROLD SOMERS, 160 DeKalb Ave., Brooklyn, N.Y.

PORT GIBSON DISTRICT CONFERENCE.

The Port Gibson District Conference met in the graceful little city of Gloster, Miss., on April 27, and was in session until the evening of the 29th ultimo.

Rev. M. B. Sharbrough sat (softly) in the chair, and directed its affairs with the charm and precision of a dignified prebendary. He is an active, wise, and efficient ecclesiastic, who grows in favor, as the people hear and know him. He is positivo in his rulings, and enforces his ideas with terseness and energy, while a magnificent spirit governs all he says and does.

If some preacher or layman forgets, or fails to do his duty, Brother Sharbrough will find it out, and with the knack of skill, dexterity of discrimination, and nicety of perfection, will let the brother know that he knows.

The pastors were all present except five, who were kept at home by sickness in the family, or by circumstances over which they had no control.

Several local preachers were present, and the absent ones sent reports. Each passed in character, or had his license renewed. The Conference took special notice of the work being done by L. L. Stokes, a local preacher, and conveyed to him an expression of appreciation of his work.

The attendance by the lay members was far below the number on the roll, but those who were present added greatly to the profit and success of the occasion. Mr. J. G. Parham and Mr. R. S. Myers, of Rolling Fork, set the lay members a good example by coming to Gloster all the way from the delta, a distance of about 150 miles. It is not often that those two gentlemen get to see the everlasting hills, and they always enjoy the sight. If, when they were boys, they failed to slide down a steep hill on a slick board, they missed a novel experience.

Several "lay leaders" were in attendance, and helped to make the gathering worth while. Men like M. M. Satterfield, J. D. Ireland, Guy Forman, and others, are always helpful and the Church could not get along without them. Oftentimes the preacher is conspicuous, while the layman sits quietly by furnishing inspiration, his prayers and sympathy, and the sinews of war. The layman has a great part in the Kingdom, and will in no wise lose his reward.

Revs. W. W. Simmons, W. W. Cammack, and Ira B. Robertson, superannuates, were present; men who are nearer the golden sunset than to the morn and liquid dew of youth; men to whom the Church owes debts of gratitude, and who should be made comfortable as they sit and reflect upon the incidents and labors of former days, and watch the indications of His coming.

The attendance of the town people was not large, yet a goodly number peeped in to see how a Methodist District Conference is operated, and to hear the gospel sermons.

The preaching by Roberts, Hollomah, Emery, Hopper, O'Neill, and Chapman, was helpful, and met the demands of the occasion. A fellow by the name of Ellis tried to preach, and did fairly well! Sharbrough, Chapman, McVey, and Foreman stayed over Sunday to preach, and it is likely that they preached Christ to the people.

The entire Conference was harmonious, and there was scarcely a dull moment throughout. The preachers were cheerful, and made very good reports. Every fellow who had a part in any program was prepared—and set a good example to the United States of America!

Prof. J. M. Sullivan, of Millsaps College, made a magnificent speech, urging upon Methodists the duty of loyalty to that institution, and asking enthusiastic support from the preachers. The Conference heard Prof. Sullivan with pleasure, and pledged its cooperation.

The address by Rev. J. B. Randolph, manager of the Orphans' Home, showed a thorough grasp of things, and that a good man is in the right place. Our Orphans' Home cannot get along without the systematic support of the Methodists of Mississippi, who should rally to the man who is doing a work second to none.

Prof. G. L. Harrell, Conference Lay Leader, delivered a helpful address on the Laymen's Missionary Movement. The Conference resolved to make greater use of our good laymen, and to put into operation the policy of the Church concerning lay activities.

Mrs. Mabel Brown addressed the Conference concerning the missionary work of the women of the district, and she won an expression of appreciation and the pledge of co-operation.

Mr. M. M. Satterfield, lay leader of the district, pleased all who heard his address. He can stir up interest and enthusiasm wherever he goes, and all the pastors should use him.

Rev. L. L. Roberts represented Emory University in the absence of Dr. Robert Selby, Commissioner of Mississippi. Roberts showed a familiarity with things, and represented the cause with the profundity of a college dignitary. Roberts is a worthy fellow, and will yet rise higher and higher.

Rev. J. L. Neill, Sunday School Field Agent of the Mississippi Conference, was on hand, overflowing with sparkling intelligence, helpful ideas, and useful methods in the work of the Church, all the way from the cradle roll on earth to the highest round of the ladder in the spiritual university in the skies. Neill knows something about everything, and can tell it in a pleasing way. The preacher who fails to have him in his charge will miss the help and inspiration of an expert Sunday school worker, and all other kinds of religious worker. Neill has unusual ability, and will "make good" anywhere a Bishop chooses to place him.

The Conference had words of praise for the Advocate: "The New Orleans Christian Advocate, so carefully and ably edited by Dr. R. A. Meek, should be in the home of every Methodist in Mississippi. This paper is our own Conference organ, contains tidings from the field, informs us of the happenings of the day, announces the triumphs and needs of the Church, keeps the reader in touch with his brethren, and tells what other Churches are doing. Indeed it is a repository and dispenser of all that is conducive to spiritual health and growth. We heartily commend the paper to our Methodist people, and insist that they subscribe for it, and read it, contending that no money is better invested, or will bring larger returns."

The Conference also said by resolution:

"Resolved, That we set apart the first Friday in each month, during the months of May, June, and July, as a day of fasting and prayer for the conversion of souls and the building up of the Church, and that we pledge ourselves sacredly to observe these seasons, and urge our people to do the same."

Lay delegates to the Annual Conference were elected as follows: J. G. Parkham, J. D. Ireland, M. M. Satterfield, and N. S. Loftus.

Alternates: C. W. Flowers, and Guy Forman.

Port Gibson was chosen as the place of meeting for the Conference in 1917.

The Conference expressed grateful appreciation to the people of Gloster for their splendid hospitality. Rev. J. E. Williams, the pastor, made a good host. Williams serves a station, a half-station, a circuit of four preaching places, and does missionary work. He preaches three times on the Sabbath, and holds prayer meetings and League meetings. He is building one church, repairing or repainting three others, and taking subscriptions on the Conference collections. He is clerk of the Woodmen of the World, and Secretary of the Masonic Lodge. He visits his membership, sermonizes, plays the violin occasionally, attends to domestic affairs and correspondence, reads the newspapers, and runs on errands. He owns a Ford automobile, is the father of eight children, and enjoys the consciousness of a present salvation.

It is a pleasure to visit Gloster and meet such spirits as Bill Webb, J. L. Rhogilio, E. J. Forman, W. J. Connerly, J. E. Brown, M. A. Randell, and others. 'Tis said that the fellow is yet to come along and find Bill Webb in a bad humor.

This scribe was entertained in the home of Mr. Clarence McLain, and the members of that family will often throng into memory.

Brother Sharbrough tried to keep all the preachers and delegates at Gloster over Sunday, but many of us wended our way homeward Saturday evening, after the Conference had completed its business.

JNO. D. ELLIS,
May 1, 1916. Secretary.

Don't Let a Cold Get a Good Start

The way to check a cold is to fight it from the first. Even the worst maladies often are easily conquered if attacked early enough. Colds may leads to asthma, bronchial troubles and pulmonary affections. In the treatment of these one of the first needs is to build up body resistance.

Eckman's Alterative often has assisted in such upbuilding. As a treatment for the troubles named, it has been used for more than twenty years. And in many instances it has effected lasting relief.

As with any other medicine, it should be regarded only as a first aid to right care and hygienic living—and a safe one. For it contains no narcotics, opiates or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

SIGNS OF BAD BLOOD

Pimples, scaly itching skin, rashes, burning sensations and Scrofula denote a debilitated, weakened and impure state of the blood. For purifying the system nothing is equal to S. S. S. The action of S. S. S. is to cleanse the blood. It soaks through the system direct to the seat of the trouble. It revitalizes the red blood corpuscles. The dull, sluggish feeling leaves you—the complexion clears up. Drugs and substitutes won't do. Get S. S. S. from your druggist. If yours is a special case and you want free expert advice, write to Swift Specific Co., Dept. Z., Atlanta, Ga.

There are times when I do well to be angry, but I have mistaken the times.—George Matheson.

When the Baby is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possibly further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

God gives to each one of us sufficient grace ever to know His holy will, and to do it fully.—St. Ignatius.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

Doctor Tichenor's Antiseptic
Accidents Will Happen
You cannot prevent that—they "come when least expected."
A bottle of
Dr. Tichenor's Antiseptic
kept near at hand is your best safeguard—the cheapest "Accident Insurance" in the world!
It affords immediate and permanent relief from Cuts, Bruises, Burns or Sprains.
Keep a bottle in the house—always.
All Druggists 25 and 50 cents.
ASK ANY ONE WHO HAS USED IT!

"I DON'T SUFFER ANY MORE"

"Feel Like a New Person," says Mrs. Hamilton.

New Castle, Ind.—"From the time I was eleven years old until I was seventeen I suffered each month so I had to be in bed. I had headache, backache and such pains I would cramp double every month. I did not know what it was to be easy a minute. My health was all run down and the doctors did not do me any good. A neighbor told my mother about Lydia E. Pinkham's Vegetable Compound and I took it, and now I feel like a new person. I don't suffer any more and I am regular every month."—Mrs. HAZEL HAMILTON, 822 South 15th St.

When a remedy has lived for forty years, steadily growing in popularity and influence, and thousands upon thousands of women declare they owe their health to it, is it not reasonable to believe that it is an article of great merit?

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

BOARD OF EDUCATION MEETING.

Our General Board of Education held its annual meeting in Nashville on April 26, the meeting of the committees of the Board being held on April 25, and much of the detail work having heen completed ln this preliminary meeting. The full Board was in session only one day. Bishop E. E. Hoss as Chairman of the Board presided, and Dr. Andrew Sledd was the Recording Secretary. Only one member of the Board was absent from the meetlng.

Dr. Stonewall Anderson, Corresponding Secretary, stated that the enrollment of students in our schools during the present sesslon is larger than in the previous year and that in amount paid on assessment for education there had heen a substantial advance over the 1914 record. In reporting the Educational Conference, recently held in Birmingham, the Corresponding Secretary called attention to the paper read hy him before that Conference. In this paper Dr. Anderson stated that the colleges of our Church, according to the statements of their own representatives, needed $6,810,000 to meet thelr immediate needs. He suggested that to this amount be added an amount sufficlent to care for the immediate needs of our two universities, and that a Church-wide campaign to secure the full amount be lnaugurated. The Board of Education requested Dr. Anderson to submit this paper, with his suggestions, to the various Conference Boards of Education; and whatever plans the Annual Conferences mlght adopt, the General Board pledged to them its support and cooperation.

Dr. Anderson's report contained the following statement concerning a matter of great interest to the Church: "The Sunday School Board recently appointed a committee consisting of three members to act with a like committee from this Board whose duty it shall he to outline certain courses of instruction in relligious education suitable to he offered as credit courses in our standard colleges. I recommend that you appolnt a committee to act with the committee from the Sunday School Board for the purpose mentioned above and that the results of the work of the joint committee be communicated hy thls Board to our colleges for their consideration, approval, and use."

The Board took action on this recommendation; and the commlttee appointed is Drs. Stonewall Anderson, James Canon, and Andrew Sledd.

Other matters discussed in the report of the Secretary were the progress of our new universities at Atlanta and Dallas and the recommendation that an assessment be levied providing sufficient funds to eare for the work of our two theological schools; the report concerning the work of Paine College, our school for negroes; the change of charter of the Board in compliance with the suggestion and request of the Commission on Charters; and various other matters relating to the general educational interests of the Church.

In the report of Dr. R. H. Bennett, Superintendent of the Department of Ministerial Supply and Training, it was stated that in the Correpondence School 929 students had enrolled during the year and that the number on the rolls April 1 was 1695, an increase of more than 200 over the number reported April 1, 1915. This school has done lts work on an appropriation of $4000 from the Board, in addition to its tuition lncome. The entire work of instruction in the school is done by the faculty of Candler School of Theology. The Board decided that funds were not sufficient at present to transfer to the Southern Methodist Unlversity, Dallas, a part of the work of the Correspondence Scheol.

To the Committee on Religious Education was referred the matter of religious training of Methodist students in State schools, and this committee was requested to formulate a definite plan to report to the Board at its next annual meetlng. It is stated in the report of this committee, presented to the Board last week, that in the State schools of our country twenty-three per cent of the students are Methodists and that in the State colleges of fifteen Southern States there are 5805 Methodist students as compared with 7000 in our own schools.

The appropriations to the various schools, white and colored, are as follows: Colored schools: Lane College, $2000; Paine College, $10,000 ($2400 of the $10,000 to Paine College to be used for scholarships for young ministers). Total, $12,000. Whlte schools: Cherokee Junior College, $750; Columbia Junior College, $1000; Downing Industrial School, $500; Ferrum Training School, $1000; Flat Rock High School, $1000; Hlwassee College, $1000; Mansfield College, $1000; Morris-Harvey College, $1500; Reinhardt College, $1000; Rutherford College, $500; Seashore Campground School, $250; Sloan-Hendrix Academy, $1000; Southern College, $1000; South Georgla College, $500; Sparks Collegiate Institute, $500; Weatherford College, $1000; Young Harris College, $1000; Textile Industrial Institute, $1500; Stamford College, $1000; Weaver College, $1500; Sandy Valley Seminary, $500 (on condition (1) that the Board of Missions appropriate an equal amount and (2) that title to property be perfected). Total, $15,000.

The Board made provision for deferring completion of the work of classifying all the schools of the Church for 1916 under the new law tlll September 15. The classification will not be made public till after the work is completed.

The Board by formal action commended the work of the Educational Commlssion and congratulated that Commission, our two new unlversities, and the entire Church on the progress that has been made at Dallas and at Atlanta during the past two years.—Methodist News Bureau.

ONE BOX CURES THREE.

Jessie W. Scott, Milledgeville, Ga., writes: "I suffered wlth an eruptlon for years and one box of Tetterine cured me and two of my friends. It is worth its welght in gold." Tetterine quickly relieves skln diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists, or by mail from Shuptrine Co., Savannah, Ga.

PLAN OF EPISCOPAL VISITATION FOR 1916.

Bishop J. H. McCoy, Texas Conference, Lufkin, Tex., November 1; North Texas, Greenville, November 29; Little Rock, Malvern, Arkansas, December 6.

Bishop W. R. Lambuth, Montana Conference, Bozeman, August 24; East Columbia, Walla Walla, Wash., August 3; Columbia, Cervallis, Ore., September 7; New Mexico, Clovia, October 4; Los Angeles, Phoenix, N. M., October 11; Pacific, Oakland, Cal., October 18; Congo, Mission, Wembokama, Africa.

Bishop W. B. Murrah, Louisville Conference, Franklin, Ky., September 27; Memphis, Union City, Tenn., November 15; North Mississippi, Wlnona, November 29; Mississippi, Jackson, December 13; Cuba Mission, Cienfuegos, February 13, 1917.

Bishop J. C. Kilgo, West Virginia Conference, Charleston, September 13; Western North Carolina, Gastonia, November 8; Virginia, Richmond, November 15; North Carolina, Durham, November 29.

Bishop Collins Denny, North Alabama Conference, Bessemer, Ala., November 1; Alabama, Selma, November 29; Florida, Ocala, Fla., December 8; Pacific Mission Conference, January 25, 1917; Mexican Border, Torreon, Old Mexlco, February 8; Central Mexico, February 15.

Bishop James Atkins, Illlnois Conference, Cairo, August 24; Kentucky, Nicholasville, September 20; Holston Conference, Bluefields, W. Va., October 4; Tennessee Conference, Mt. Pleasant, October 11; South Carolina Conference, Florence, November 29.

Bishop E. E. Hoss, Louisiana Conference, Baton Rouge, November 22; Baltimore Conference, Roanoke, Va., March 21, 1917; China Mission Conference, Huchow, September 22; Korea Mission Conference, Seoul, October 13; Japan Misslon Conference, El Rima, Japan, November 17.

Bishop H. C. Morrison, German Mlssion Conference, East Bernard, Tex., October 11; Texas-Mexico Mission, October 18; West Oklahoma, Wynnewood, November 1.

Bishop W. A. Candler, North Georgia Conference, Griffin, November 8; upper South Carolina, Greenville, November 15; South Georgia, Thomasville, November 29.

Bishop E. E. Hendrix, Denver Conference, Mancos, Colo., August 17; Southwest Misouri, Kansas City, September 13; Missouri, Fayette, August 30; St. Louis Conference, Cape Girardeau, September 27.

Bishop E. D. Mouzon, West Texas Conference, Uvalde, Tex., October 18; Northwest Texas, Stamford, Tex., November 8; East Oklahoma, Muscogee, November 22; North Arkansas, Searcy, November 29; Brazil, July 13; Southern Brazil, July 27.

The fall meeting of the College of Bishops will be held in Atlanta, October 26-29. Owing to recent ill health, Bishop Waterhouse was relleved from active work for the present.

Dr. Doran's Queen Root Cordial.

The World's Best Blood Remedy for Ladies and Young Girls. All advice free and confidential. FREE Samples. General Agent Wanted. Write us a letter. **Doran Drug Co.**, Paducah, Ky., U. S. A.

No one ever really believed anythlng without experiencing it.—Annie Payson Call.

With God is the source of all life and llght and joy, because He is the source of all love. With Him, therefore, and in the sharing of Hls great purposes and ends, alone ls life.—Henry C. King.

LOSS OF APPETITE

Most Successfully Treated by Taking Hood's Sarsaparilla.

Loss of appetite is accompanied by loss of vitality, whlch ls serious.

It is common in the spring because at this time the blood is impure and impoverished and fails to give the digestive organs what is absolutely necessary for the proper performance of their functions.

Hood's Sarsaparilla, the old reliable all-the-year-round medicine, is especially useful in the spring. Get it from your druggist today. By purifying and enriching the blood and giving vitality, vigor and tone, it ls wonderfully successful in the treatment of loss of appetite and the other ailments prevalent at this time. It is not simply a spring medicine—it is much more than that—but it is the best spring medicine.

Hood's Sarsaparilla makes the rich red blood the digestive organs need.

Religion is just one simple and sublime thing. It is eternal llfe in the midst of tlme.—Harnack.

GUARANTEE OF ADVERTISING.

All the advertlsements in this paper are, we believe, signed by trustworthy persons. To prove our faltb by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS, Clinton, S. C.

A CLEAR BRAIN and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

The responsibility of tolerance lles wlth those who have the wider vision. —George Eliot.

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GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.25 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record, Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps, fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

IN THE MORNING

If You Awake Feeling "All Gone" It Is Likely Due to Chronic Bowel Disorder, Constipation.

Physicians everywhere are recommending JACOBS' LIVER SALT as a safe and effective means of securing regular movements of the bowels when the patient is inclined to costiveness.

The treatment is successful because JACOBS' LIVER SALT is a liver stimulant, and contains Nature's sulphates and phosphates required in the digestive juices to digest food and regulate the stomach.

JACOBS' LIVER SALT is a pure, sparkling salt made after the formula of the waters from the famous springs of Europe. Price 25c and 50c at druggists, or direct from the makers, JACOBS' PHARMACY, Atlanta, Ga.

LOUISIANA NOTES.

Rev. W. S. Henry is in his third year at De Ridder. They have been busy years. A beautiful parsonage and an elegant brick church have been built, and there has been quite an increase in the membership. Brother Henry is highly esteemed by all and is regarded by all as an excellent preacher. Rev. R. W. Tucker was with this church in a ten days' meeting, which resulted in much good. Hon. J. H. Cain is the efficient superintendent of the live Sunday school. De Ridder is a city of 5000 or 6000 people and is a fine commercial center. The public school is a most excellent one, of which Prof. L. H. Denman is the principal.

Rev. T. I. Beck is serving for a second year the Bon Ami and Carson charge. These are fine mill towns which support their pastor liberally and pay well on the general collections, especially for the Orphanage at Ruston. Brother Beck is in fine favor with his people and is doing much good. Hon. J. H. Morrison, the mill superintendent at Carson, is a fine man, and has an excellent set of men associated with him. Prof. J. T. Holland is the principal of the public school.

Rev. J. W. Booth is in the third year of his pastorate at Merryville. The church would be glad to have him for another year. Several spoke of him in the highest terms. Merryville is a prosperous town near the Texas border. It has a large mill plant and a splendid school, of which Prof. J. H. McCollester is the principal, having associated with him an excellent faculty.

Elizabeth and Fullerton make an important charge. Both of these towns have unusually large mill plants and contain several thousand people. Rev. W. B. Perritt is the intelligent pastor. He is an A. B. graduate of Millsaps College, and also attended Vanderbilt University. Brother Perritt has the gifts and graces which are necessary for a successful ministry. His people speak of him with the highest praise. He has some very fine members at both churches. Brother W. W. Williams superintends the large Sunday school at Elizabeth. These towns have good public schools with faculties composed of cultured teachers. It was a pleasure to hold a service in each of them.

STIRRING REVIVAL AT PURVIS.

Dear Brother Meek: We are having a great revival of religion here at Purvis, Miss., in which Rev. J. H. Bell of Columbus, Miss., is doing the preaching. His style differs somewhat from that of most evangelists. He starts in feeling his way along until he finds what the Church and town need—perhaps not what they want, but what they ought to have—and then proceeds to give it to them. He reveals sin in all its horror—he opens the floodgates of memory, and the people are forced to see themselves as God sees them. He preaches with power in his quiet way and stands squarely up for the fundamental doctrines of the Bible as they are taught by Methodism. He is a safe man for any preacher in our Church to use.

The following appeared in a late issue of The Booster, a paper published in Purvis, every word of which I endorse:

"The revival at the Methodist Church conducted by Rev. J. H. Bell, assisted by our local pastor, Mr. Mellard, is producing a profound effect upon the community for good. Mr. Bell has the happy faculty of presenting his subjects to the audience in a plain, practical way that is at once reasonable and convincing. His style of preaching will do a twentieth century audience more good in a week than a year's hard work along the old style lines. Preaching, to be effective, has to keep abreast of the times, and keep pace with advanced learning along other lines. Mr. Bell's sermon Wednesday morning touching the all-important subject of sanitation and personal cleanliness was timely, and it is to be greatly regretted that all of us could not hear it. 'Certainly, this is a duty, not a sin—cleanliness is, indeed, next to godliness.' Let every one that can possibly do so regardless of creed attend these services and profit thereby."

Brother Mellard is doing a great work here and is much loved by the people. J. M. LEWIS.

Purvis, Miss., May 5, 1916.

IF YOU SUFFER FROM BACKACHE, LUMBAGO, KIDNEYS OR RHEMATISM, TAKE HOT WATER AND "ANURIC."

American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead, when your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night, when you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your druggist—"ANURIC." Because of uric acid in over-abundance in the system, backache, pains here and there, rheumatism, gout, gravel, neuralgia and sciatica result. It was Dr. Pearce who discovered a new agent, called "Anuric," which will throw out and eradicate this uric acid from the system. Dr. Pierce believes "Anuric" to be 37 times more potent than lithia, and consequently you need no longer fear muscular or articular rheumatism or gout, or many other diseases which are dependent on an accumulation of uric acid within the body. Send Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., 10c. for trial package or $1.00 for full treatment "Anuric."

Dr. Pierce's reputation is back of this medicine and you know that his "Pleasant Pellets" for the liver and his "Favorite Prescription" for the ills of women have had a splendid reputation for the past 50 years.—Adv.

BLESSED TO BE A BLESSING.

God blesses you that you may be a blessing to others. Then he blesses you a second time in being a blessing to others. It is the talent that is used that multiplies. Receiving, unless one gives in turn, makes one full and proud and selfish. Give out the best of your life in the Master's name for the good of others. Lend a hand to every one who needs. Be ready to serve at any cost those who require your service. Seek to be a blessing to every one who comes for but a moment under your influence. This is to be angel-like. It is to be God-like. It is to be Christ-like. We are in this world to be useful. God wants to pass his gifts and blessings through us to others. When we fail as his messengers we fail of our mission.—J. R. Miller, D. D.

GENUINE RELIGION.

John Wesley advised against going to extremes. Stay in the middle of the road would be a good definition for his meaning. The Church of God has been hurt greatly by extremes. One class have produced fanatics and the other class have been so afraid they would seem to be akin to fanaticism that they have produced skeptics, infidels, higher critics, etc.

The first question is, Do we know that we have salvation? and the second question is like unto this one, Do other people know we have it?

It is not enough to profess; we must possess. What the world wants to know to-day is, are we living up to our profession?—The Evangel.

A RELIGION TO BEWARE OF.

The world likes best a religion that has its claws cut and its teeth drawn; that is simply ornamental, and offends nobody. But if my religion is one that gets the praise of completely unsanctified men, because, as they say, it is so reasonable and sane and moderate, always "kept in its proper place," never making any protest against iniquity and wrong, I may surely ask myself, with serious concern, whether that is the kind of religion under the power of which my Master lived and died, or the kind of religion that should satisfy me as His disciple.—Rev. G. H. Knight.

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FRAUDULENT ADVERTISING
UNFAIR COMPETITION
"What Fools these Mortals Be"
An honest business family, consisting of manufacturers, jobbers and retailers, is driving through the forest of distribution to the market place. The woods are beset with hungry wolves, and the only safe route is along the well-marked road of intelligent advertising. The driver is a safe and experienced Advertising director and the members of the party are armed with cash resources, ability and experience, with which they may fight their common enemy, the wolves. They are all anxious to obtain the profits awaiting them at the market place and they show some impatience at the time the journey requires. Finally there is a dispute as to a shorter course to be followed. The manufacturer, the jobber, the retailer and the consumer, each insists on dictating the way. Suddenly they seize the reins and the frightened horses plunge off the established road. Then the men attack each other, each striving to control. Their weapons are turned against each other and immediately their common enemies, Fraudulent Advertising, Dishonest Merchandising, and Unfair Competition come closer to the sleigh. The wolves realize that their victims are being prepared for them. Their jaws snap eagerly in anticipation of the feast. It is evident that the entire party is doomed if the family conflict continues. One by one the members will be dragged down by the wolves. Their fate is inevitable—but harken! Hear those shouts at a distance! Another party is approaching at top speed! There is yet hope, for it is the Vigilance Patrol maintained by The Associated Advertising Clubs of the World. Business will be rescued! The guns of the truth-in-advertising forces will be turned on the marauders and the family will be conducted to the safety of public confidence.
This is one of a series to Advertise Advertising—by the Associated Advertising Clubs of the World (Headquarters Indianapolis). The illustration is used through the courtesy of the publishers of "Puck." The text was prepared by Morris Sidomer, chairman of the National Vigilance Committee of the Associated Advertising Clubs. Write for booklet, written for buyers like yourself. Every man or woman who buys any kind of commodities will find it profitable reading.
ASSOCIATED ADVERTISING CLUBS OF THE WORLD
TRUTH

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

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Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

OUR NEW FOREIGN MISSIONARIES.

Miss Mabel Head sends the following sketches of the lives of the missionaries recently appointed for service in the foreign field, and asks that we give space to same:

Within the next few months these consecrated women will sail for their respective fields, and we ask our women to remember them constantly in prayer. May these missionaries feel that a new and deeper power has come into their lives through the earnest supplication of those who are holding the ropes!

Miss Mary Agnes Blackford, St. Louis, Mo. She was born of Christian parents and reared in a Christian atmosphere. Miss Blackford joined the Church when she was nine years of age. After going through public schools, the Wendell Phillips High School in Chicago, the University of Arkansas, and a special course in the University of Chicago, she was brought to Scarritt Bible and Training School for further equipment. She was appointed to work in China.

Miss Lela M. Putnam, Lockhart, Texas. She was born in a Christian home and, being environed by such influences, it was but natural that she joined the Methodist Church at ten years of age. She has always been interested in the work of the Church. She has diplomas from Lockhart High School and the Southwest Texas Normal School. She graduates in the class of 1916 at Scarritt Bible and Training School. Miss Putnam was appointed to work in Brazil.

Miss Etta Lee Woolsey, Bay City, Texas. Miss Woolsey was trained from early childhood in the Church, her father being a Methodist minister in the Texas Conference. When she was nineteen she began active service, but did not answer the call to definite work until 1912. She completed the course in the Gonzales High School in Texas and had one term in the University of Texas at Austin. Miss Woolsey finished the course in Foreign Missions at the Scarritt Bible and Training School in 1915, and will go out to our new work in Africa this year.

Miss Nancy Rebecca Holt, Norfolk, Va. Miss Holt became greatly interested in Christian service in the college through the influence of the Y. W. C. A. Later she entered the Scarritt Bible and Training School to prepare herself for foreign missionary work. She will complete her Bible training at the Bible Teachers' College, New York, this year. Miss Holt was reared by Christian parents and gave her life to God at fourteen years of age. She will sail for Brazil during the summer to take up the work to which she was appointed.

Miss Kathron Wilson grew up in Dodd City, Texas, a small town. At an early age she lost the care of mother and father and she and her brother kept house together. The longing came to give herself to definite service for the Lord. Almost insurmountable difficulties were in the way, but through the providence of God she was able to have two years of training in Scarritt. Miss Wilson was accepted by the Woman's Board of Home Missions and appointed to Galveston, Texas. The need for a nurse to go out to Africa this year was so pressing that Miss Wilson was appealed to and gladly consented to go. A woman, strong, true, tender, faithful, she will enter work in the Belgium Congo in the fall.

Miss Etha Mills is from the Virginia Conference and a graduate of Blackstone Institute. She came to the Methodist Training School, where she took her first year of training. A very close friend of hers was under appointment to Africa, but on account of war conditions this friend went to Japan, and when the appeal was made for one to take the place in Africa, Miss Mills responded with joy. She has spent the past year in Peabody College, getting ready for this sacred work.

A MISSION STUDY SESSION OF THE NATCHITOCHES AUXILIARY.

The Woman's Missionary Society met in study session on Thursday afternoon at the Methodist Church, with a large attendance and several guests. After hymns and devotionals on "Bringing Men to Christ," the hearts of all present were thrilled with the mission message given them so earnestly, so simply and so forcefully by Miss Imogene Scarborough. She had been asked to tell what missions meant to her, but she told what they meant to Christ.

Miss Scarborough gave a vivid picture of the waiting millions in India, Japan, China, and Africa, waiting and starving for the Bread of Life. She lingered longest over Africa, telling of the dark superstition there and the general worship of the evil spirit.

She told the story of the little Indian girl who sold her life for 80 cents, that she might give that much to help carry the gospel to other Indian girls. Jesus meant so much to her that she was willing to live the rest of her life in slavery that other little girls might learn of him, too.

In shameful comparison, she told of many lives in America already offered for missionary service which could not be used because the mission boards could not raise the funds necessary to send them out. In still greater comparison she spoke of God's great love gift to the world. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

This splendid talk was closed with a reminder of the touching incident of Jesus asking Simon Peter three times if he loved him, and receiving each time an affirmative reply, commanded three times, "Feed my sheep." She said that looking down from heaven to-day, Jesus must still be asking those who profess to be his, "Lovest thou me?"

WEDDING BELLS.

That our Co-operative Home in Corinth is known not only for its spirit of "sisterly love," but that it is known for a certain amount of love of the masculine type which has crept in, was demonstrated on the afternoon of April 8th, when it celebrated its first wedding in the Home. The "Big Sister," Deaconess Mary Daniel, was determined that the heart of the little deaf mute bride should be made glad by having a wedding done up in all the usual frills. The local Home Board heartily entered into all the plans, so there were the decorations of ferns, palms, and cut flowers, with the big wedding bell and streamers of tulle; there was the music, wedding march and solo preceding the ceremony; there was the immense wedding cake in which was hidden the ring, the thimble, the coin; and, after the cutting of the cake, there were the refreshments served in the big dining-room to all the guests. Not even the smallest detail was overlooked, even to the bridal bouquet and the rice. Both bride and groom being deaf mutes, Miss Daniel not only gave the bride away, but also interpreted the ceremony. The wedding, as planned and carried out, was truly a sacrament, and each girl-heart was impressed, not as before, with the dignity and sanctity of the marriage tie.—North Mississippi Bulletin.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

Every heresy in the Church springs from the neglect of the real truth.—Bishop Ingram.

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Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

THE REAL DEFINITION OF LIFE IS NERVE-FORCE

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life" and the modern definition of life is "nerve-force."

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What are Christians put into the world for except to do the impossibles in the strength of God.—General S. C. Armstrong.

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From the Field

Carpenter, Miss.

Dear Dr. Meek: It seems that we must have been a part of God's chosen people when he sent our beloved Brother and Sister Strait to live with us this year. Our Church has taken on new life. We have had services regularly and the attendance has been good every time. Our Sunday school is doing fine work. We will have a children's service next Sunday night. Our prayer-meeting and missionary society are both full of vital interest and inspiration. To convince the readers that our pastor, Brother Strait, is keeping "straight" over here, the Carpenter people are giving him "poundings" every few days.—Lena Price.

Fernwood, Miss.

Dear Brother Meek: As chairman of the Publicity Committee, I respectfully request that you make mention of our coming revival meeting in the Christian Advocate. The revival will be a union one, to be participated in by Presbyterian, Methodist, and Baptist Churches. Rev. Ernest Thacker, a noted Presbyterian divine, will preach, and Brother Jeylks, a prominent soloist, will be in charge of the choir. The services, which will be held in our large tabernacle, will begin on Sunday, May 28, and will run two weeks or longer. Committees have been appointed and are at work arranging the preliminaries. Prayer meetings are being held regularly and an earnest effort is being put forth to make the revival a success. Fernwood has for its Methodist pastor Rev. W. H. Saunders, as you know. Brother Saunders has greatly endeared himself to the people of Fernwood by his earnest and faithful endeavors to lead sinners to Christ.

W. E. KELLNER.

Clinton, La.

We have been on the job for four months, but until now we have not burdened you or the readers of the Advocate with a note; so, for fear the brethren may think that Clinton is a non-entity, we are sending you these lines.

Clinton, at the last session of the Conference, was made a station again. It was such once before, but, owing to the bollweevil and crop failures, the work was not able to support a preacher, so it was made the head of a circuit. This fact alone was sufficient to cause spiritual laxity, for no church or congregation can maintain a high state of spiritual life and enthusiasm with only two sermons a month. Notwithstanding this fact, we found a very responsive people, and the work is progressing nicely, under the direction of the Holy Spirit. We have received 15 into the Church so far this year—5 by letter and 10 by vows or on profession of faith. Our Sunday school is growing in interest and in membership. The enrollment has increased from 70 to 100, which is about 10 more than the membership of the church. We have organized a Teacher-training Department, and are expecting great results from it. We hope in the near future to be able to bring the Sunday school up to the standard of efficiency.

We had a splendid Easter service, with a good program by the school, and at the close of this we took an offering for the Methodist Orphanage, realizing $25.71. But the climax came when we gave the children the opportunity of deciding for Christ, and 9 responded from the Sunday school, all were received into the Church. Thank God, for the Sunday school as an evangelistic force in the Church.

We are planning for a revival, to begin on May 30; so we ask the earnest prayers of the Editor and the readers of the Advocate for the success of this season of special effort.

The district conference of the Baton Rouge District will meet with us here in July, and we take this method of inviting the Editor to meet with us upon that occasion.

A. J. COBURN.

Cedar Grove and Longstreet, La. Conf.

Dear Dr. Meek: We are doing the work this year that two men had last year; so we have the opportunity of our life to work, and are hard at it.

Cedar Grove is the industrial addition to the City of Shreveport, and is six miles out, being connected with an electric railway which gives splendid service into the city. Six factories are located here and two more are being built.

This is perhaps the most difficult field in the Louisiana Conference. With a lot of factory workers that seem to be without interest in church affairs, and the attractions of the nearby city, it keeps our hearts and hands full.

We found a small hand of faithful workers here and have been constantly adding to them. We began by pledging almost the entire membership to spend at least five minutes a day in intercessory prayer for our Church; then we reorganized our young people, and organized a ladies' prayer circle, all with one end in view—our revival which began April 9 and closed April 30. Brother R. A. Bozeman came to assist us, and the power of God came to assist him, and, altogether, we had the most wonderful revival this place ever saw. Twenty-two were taken into the Church (and more are to come yet), including a number of the leading men of the town. Some were reached that it was thought impossible to get. They were converted in the home, at church, and Cedar Grove was shaken. There was scarcely a home that did not feel the influence. Eternity will only reveal the great work done. Where godless homes were once, there are now homes of prayer. Perhaps the best work was done among the young people, a number of whom were reclaimed and converted, and they will pray anywhere, and are ready to do anything that they are called on to do.

Brother Bozeman is a young man that has spent the last two years at our Theological schools and is one of the most Spirit-filled men I ever knew. He is a most efficient revivalist, and we pray that he may long be spared to preach the "old-time gospel." No "claptrap methods" are used by him, and when the penitents "pray through" it counts for something.

We had valuable assistance from two of the students, young preachers, from Centenary College—Brothers Henry Bowdon and Earl Moll, both of whom bid fair to do great things in the Master's name.

Our Sunday school has had a steady growth, from 23 the first Sunday in the year to 80 last Sunday, and the best is yet to come.

Longstreet has a choice people who are a working crowd, a good Sunday school, and a good prayer-meeting. We are planning to build Sunday school rooms at each church and a parsonage at Longstreet.

Bell Bower is a small country church, composed of very fine, loyal people. We are praying and planning for greater things at each point.

"We are pressing on the upward way,
New heights we are gaining every day,
Still praying as we onward bound:
Lord, plant our feet on higher ground."

W. F. HENDERSON, Jr.

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Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich.: "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

The way to discover the real possibilities of prayer is to learn from Christ its true nature and requirements, and to follow him in its daily practice.—Gilbert A. Geaver.

"If you have not crowned Jesus Lord of all, you have not crowned Him at all. He must be the supreme ruler of the life, or you are not His loyal subject."

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FROM THE UPPER END.

While the weary Elder takes his afternoon nap, I'll pen—no, typewrite—a few notes, Methodistic and otherwise. Grace, Rolling Fork, and the region round about is the whence of his coming. Farming he reports as under fine headway despite the high water disturbances. Of course, the "beloved" gave the people sermons up to the high-water mark—he's capable of doing that. Chapman's garden has emerged from the floods, and is now having a spirited contest between the vegetable and frog families as to supremacy. The Elder reports good congregations. Yesterday closed the Lenten season in our city; for the past week Bishop Bratton has been holding in the Episcopal churches of the city, a mission service. Intelligent, liberal, and fine spirited, he is a favorite in Vicksburg and drew large crowds, which doubtless will result in much good. While conservative, he does not compromise with sin in the least.

A very suggestive notice from Bishop Gunn, of the Natchez Diocese of the Romish Church, has appeared in our city papers. It is an urgent appeal in the interest of a collection to be taken on Easter for a fund to be used in the education of young men for their priesthood. The statement is made that, while the necessities called for $3000, the offering of 1915 amounted to less than $300. So it would seem that our Methodist people are not alone in their lack of appreciation of a better educated ministry. The Bishop states that out of 53 priests in the diocese there are only two native-born Mississippians. To fill these parishes, he says, the only place to go is to the seminary, either in our own country or in Europe, and that it is hard to get vocations among our American boys for Mississippi, and that, therefore, he has to go to the "missionary schools of Europe to help Mississippi." The Bishop further states that there is at present need of a dozen priests for the diocese, and that they have in this country "one student in theology and three in preparatory schools; and wisely does he say that the very existence of the Church depends upon a correction of these conditions. If I may be allowed an appearance of pedantry, I would say to the Methodists of Mississippi, "verbum sat sapienti." They should sit up and take notice.

Doctor, do you remember about that old oaken bucket that hung in the well, and the scenes of your childhood, and all that? Well, I enjoyed the fond recollections which brought them to view last week. A young fellow from the neighborhood of the "loved spots which my infancy knew" asked me to take a forty-mile ride in his Ford. The invitation was at once accepted. "Let me get my hat," I said, and away we go, up hill, down hill, and across the plains, and, bless your life, we have made a trip in two hours, actually rested and comfortable, which to make it used to require more than the daylight of one day, weary and helpless and ready for bed. Now, Meek (excuse me, Doctor), do you wonder that I forgot my years, and the thought that I was a boy again just for the time? The old home! What changes time has wrought there! The orchards are gone, the meadow is no more, the old oaken bucket has given place to a galvanized one, and only the long-handle gourd at the spring in the field has a familiar look. Nevertheless, the cordial welcome given us and the comfortable entertainment by the young folks in the "Big House" refreshed me much, and when, on Friday, I took the Ford again for Vicksburg, I left a great big piece of my heart hid away in those deep, tangled, wild woods. A short stop at the family cemetery brought visions of mother and father and other loved ones, that moistened the cheeks. It was the eve of Easter, and I registered a renewal of the vow to see them face to face when I have crossed the bar. A two hours' run brought us up at the house near by the church, and whatever may become of that peace fiasco of Henry's, I just had to say, "Hurrah for Ford!"

Our Easter, yesterday, was a big day—big congregations, a big Sunday school, big music, and—well, the preacher hasn't heard from the congregations yet, and it's Monday evening. (My, how much noise the Elder is making over that nap—sleep on, poor fellow!)

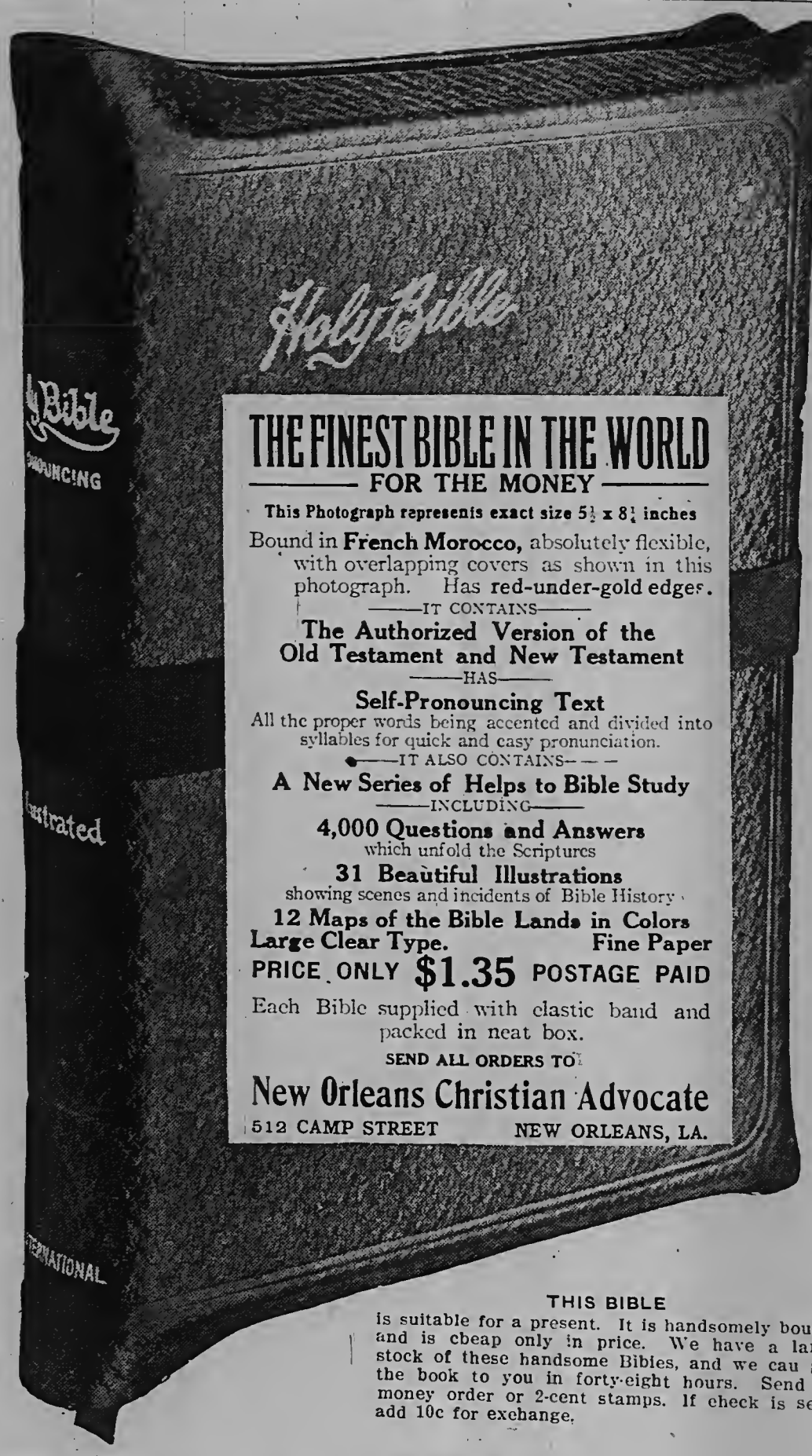
On my trip I passed through the center of Wells' parish, and, from what came to me from the little birds, he's started at a dangerous pace to keep for four years. He was in town last week, but was riding so high in an auto that he couldn't see such as I—like Dan Tucker, who couldn't see the town for the houses. Roberts has had the outing of his life with Adams, at Flora, where he (Roberts) went in and out for four long years. He turned up at the pastors' meeting this morning, all right—Ford and all. President O'Neil is making great preparation for the closing of Port Gibson Female College, May 5-9. Since the "mud line" is open again, we look for Foreman any day to inspect our habitation—all the mirrors, lights, and fixtures are as when he first (and last) took the inventory. Silver City leads the district as to the salary paid the pastor.

If a like experience fits one for true sympathy, then I can certainly sit up with Sam Steel. Sciatica! Why, my dear sir, it's more like the toothache as long as your leg than anything that ever came my way—visions, not of rapture, but of midnight, and often all-night, promenading burst on me now. Doctors? Medicines? Yes, everything, anything, but one prescription of opium pills, which I turned down, and no relief. From February till December! Electric batteries sending needles to the very bones, and then a fortnight's stay at Sour Lake, Texas, drinking vile water and plastering with mud just to wash it off after drying—no relief yet. I stood up in the vestibule of the car from Sour Lake to New Orleans from 8 p. m. till 7 a. m. I found a doctor of the old school who said, "I'll cure you." "Anything but opium," I said, I tried S. S. S.—no good; but this old gentleman with his "Trifolium compound three times a day in water, with a lithia tablet as needed," did the work in three weeks, and, while having an occasional twinge, I have gone for 15 years like a four-year-old.

Steel, don't get discouraged at this report, but stick to the willows.

It is now 4 p. m., and that Elder still sleeps. Excuse brevity.

T. B. HOLLOMAN,



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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 18, 1916. CHAS. O. CHALMERS, Publisher.

WHAT OF YOUR WORK?

Not all that passes among men for genuine and commendable Christian work is so appraised by God. Tho Master in his wonderful Sermon on the Mount tells of fasting, praying, and almsgiving which, because it lacked the right motive, was valueless in the sight of the Heavenly Father. Wonderfully significant are the warning words that fell from the lips of the God-man on that memorable occasion: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied (preached) in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye workers of iniquity."

Scarcely less suggestive is the searching utterance of St. Paul, Christianity's greatest interpreter and expounder: "For other foundation can no man lay than that is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

The only **true success** for any Christian worker is that which will bring the Master's approval in the great day when every hidden purpose shall be laid bare. The wise man, whether minister or layman, should live and labor in constant recognition of this tremendous truth. If one does this, he will not count it an affliction if it be his part to toil quietly in some unobserved sphere which does not bring him into the limelight.

Is not much of what the world, and even the Church, accounts success for the minister or lay worker superficial or meretricious? Evidently this is true. Yet there are some men who feel that they must have the attention and applause of the multitude, at any price, resorting to secure it, if necessary, to almost any kind of catchy expedient.

Jesus had his day of popularity, but when the people began to see the deeper meaning of his extraordinary teachings and commenced to fall away from him, it did not disconcert him or cause him to speak the truth in tones less definite or to try new methods to win them back. He knew that he was doing what the Father wanted him to do, and that, though his efforts might temporarily seem to be a failure, real success was to be had in no other way, and that his sweet reward would come in the future, when he should ascend to heaven and be given "a name that is above every name."

Happy the disciple who has the spirit of his Lord in this respect!

"Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise the not;
The Master praises—**what are men?**"

A SPLENDID GIFT TO THE LAMAR SCHOOL OF LAW.

Bishop W. A. Candler.

A charming and consecrated daughter of Mississippi has made a beautiful gift to the Law Department of Emory University.

Mrs. S. H. C. Burgin, nee Miss Elizabeth Kilpatrick, formerly of Corinth, Miss., has given to "The Lamar School of Law" the large and valuable law library of her distinguished father, the late Judge William Hobson Kilpatrick. Thus the library of our School of Law grows daily.

The school will open next September in the most beautiful and imposing law building in the United States, and with the best library of any law school in the South. The method of instruction will be what is known as "The Case Method," and the course of study will extend over three years. An able faculty, consisting of men who have won with distinction their law degrees in the greatest law schools of the world, has been engaged. In Atlanta every court known to the American judicial system, except the United States Supreme Court, holds regular sessions. "The Lamar School of Law," therefore offers unequaled advantages for the study of the law. It takes its place at once among the leading law schools of the United States. This is as it should be. When Emory University opens any department it makes it strong from the start.

"The Lamar School of Law" will be a most appropriate and enduring monument to that noble man and illustrious statesman, Justice Lucius Q. C. Lamar. It will stand in the capital of his native State, Georgia, and will be erected by the gifts of his fellow-citizens of Mississippi, his adopted State, which he loved so well and served so long. It will be a part of Emory University, of which Judge Lamar was an alumnus, being a member of the Class of 1845.

TWO MATTERS OF INTEREST.

By a vote of 113 to 43, the Committee on the Spiritual State of the Church at the Northern Methodist General Conference has recommended that the Book of Discipline be allowed to stand as it is at present concerning the worldly amusements. This is an excellent beginning, but the fight is not yet won. It is stated that there will be a minority report, which doubtless means that there will be a great battle over the question on the floor of the General Conference.

The Committee of Sixty on Methodist Union has made its report to the Conference, but the press dispatches have been too meager to form a definite idea of its nature, and at this writing our Daily Advocate containing it has not come to hand. Apparently, however, the plan of union that will be favored will be quite different from the unification scheme endorsed by our last General Conference. The Committee on Federation that had served for the past four years, of which Bishop Cranston was chairman, in its report to the General Conference stated that the rejection of the basic principle contained in the plan of unification proposed by the Joint Commission would likely result in the defeat of the union movement. In a few days it will be definitely known what the mind of the Northern Church is concerning this important matter.

WHAT MAY FOLLOW THE EUROPEAN WAR.

There are many who think that Lord Rosebery, the distinguished statesman and author, is the most brilliant living Englishman, and what he says is well worth attention. The following utterance as to what may be the after-effect of the present colossal war in the Old World, which he has lately made, is quite interesting:

"One thing is absolutely certain: Tho war will leave all the combatants, whether victorious or otherwise, financially exhausted. It will mean general impoverishment all over Europe, both of the individual and of the State, and that impoverishment must immediately produce new social conditions. That is a grave outlook.

"No one knows whether the condition of affairs after the war will be a real and permanent peace or a constantly armed anticipation of war. It depends on the policy of the States of Europe—whether they will come to realize the hideous curse inherent in war, both to the victors and losers.

"There is a third condition: Our millions of men will return with a new spirit and new view of the world. They will be supermen, and they must inevitably control the future of this country. They will bring back self-respect and the respect of others. Character is another inestimable asset that they will bring.

"What is this war but a conflict of character, a conflict between the gallant, reckless, confident Briton and the cold, calculating nation of assassins who, through a whole generation, have devoted all their resources of science and knowledge to the preparation of a hideous conspiracy against their neighbors and the liberties of all men?

"If the Prussians win, it will enclose Europe in a coffin with a Prussian sentinel to guard it."

QUITE CORRECT.

The Presbyterian Journal, our worthy New Orleans contemporary, of May 3, says: "Emory University, in Atlanta, the earliest thought of the establishment of which was in May, 1914, has already in endowment, buildings, etc., property amounting to $2,676,951. It is now entering upon a great campaign to raise two millions more. With this great institution, and its lively and growing sister in Dallas, the Methodist Church does not feel that it has lost much in the alienation from it of its interests in Vanderbilt."

The Journal is quite correct in this observation. The only concern of our Church now with respect to Vanderbilt University is to get entirely disentangled from it.

THE GREAT COMPANION.

Are you a disciple of the Lord Jesus? If so, he says to you, "I am with you always." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as our eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was," nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now."—Frances Ridley Havergal.

THE PREACHER.

He who enters the office and work of a preacher occupies the most serious and responsible position that can come to a human creature. The message he bears is the "Gospel of God." He must represent the holiness and the righteousness of God. He must at the same time be a prophet of hope. The high claims of God must be maintained and sinners won to accept life. It is easy, at least in a perfunctory way, to make much of the wrath of God. It may be even pleasing to the flesh, under some conditions, to know that Nineveh will perish in forty days for its sins. On the other hand, the tender nature may find it easy to open wide the door of hope to all who are in danger, and leave none out in the night and storm.

The following little poem, written of Rev. Dr. Elmslie of Aberdeen, Scotland, seems to me, to give a perfect picture of what a preacher should be:

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great Light;
That gazing up—the lamp between—
The hand that held it scaree was seen.

"He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint.
They drank—the pitcher thus between—
The hand that held it scaree was seen.

"He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder note and bold,
To raze the walls of Satan's hold;
The trumpet coming thus between—
The hand that held it scarce was seen.

"But when the captain says, 'Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp,'
The weary hands will then be seen,
Clasped in those pierced ones—naught between."

New Orleans, La. P. A. SOWELL.

THREE QUESTIONS ASKED BY A MODERN METHODIST WOMAN.

By Rev. E. G. B. Mann, D.D.

We think it well at times to get the ideas of persons who do not think exactly as we do. A good opportunity of that kind came recently. A lady from Chicago, whose husband is a preacher in the Rock River Conference, Methodist Episcopal Church, attended services in a revival meeting we were holding in a Kentucky town.

Afterward, on a railway train, she asked us three questions. Perhaps others might be interested in her questions. The answers to be given here are more elaborate than we had time to give when the questions were asked.

First Question.

"Do you not think the Church should advocate censorship over the motion pictures, and let the people get the educative influence of them, rather than to oppose the picture show altogether?"

Answer: "Yes, if censorship could be made a success, but no censorship yet inaugurated has been very successful." Those who receive the largest gains from the picture show business seem to have learned the art of manipulating the selection of boards to censor pictures, and if they can get the men they want on the boards, then the public has no protection at last. The theory of censorship is a nice theory, but its good effects on the motion picture business seem so far to have been only negligible.

The motion picture machine is one of the greatest inventions of modern times, and should have proven a blessing to this generation, but alas! it has been prostituted to the almost exclusive use of money-making, and not only trivial things abound on the screen, but things base and vile are presented, to such an extent that the lessons and impressions received are, for the most part, hurtful.

If the picture show should be brought under strict censorship in the United States, the institution would disappear in a few weeks as a business enterprise, because it would be unprofitable, and would leave the use of that wonderful machine for safe and sane purposes.

The picture show habit, the picture show manners, the picture show crowds, have become a menace to public health and public morals; and while a great many good people go to see just such pictures as they know are clean and profitable, yet the time will soon come when school teachers, preachers, reformers, and all people who stand strongly for high morality, will have to make united and determined warfare against the motion picture show.

Second Question.

"Do you think it well for the ministers and churches to still protest against dancing among the young people, since young people must have some amusements and recreations?" "The churches of my denomination, in fact none of the churches," she said, "manifest any interest in opposing such things, as far as I know."

Answer: Our denomination opposes dancing and makes it unlawful to teach lessons in modern dancing or practice it. We, as ministers, feel compelled to advise strongly against the practice of dancing because we believe it is injurious to the spiritual life, and more, it has led thousands of young people to sure destruction.

Not every young person who dances does so through evil intention, as we have known many young persons who seemed pure and good to engage in it, but we believe many fall under the subtle and dangerous influences which belong to the different features of modern dancing, and that its influence, on the whole, is worldly, and, to an alarming degree, sinful!

Through the questions of our sister from the North we could better understand this clamor throughout the bounds of the Methodist Episcopal Church to have the General Conference of that Church remove from the Discipline all specific prohibitions of different forms of worldliness.

We hope the General Conference will not heed this clamor of the worldly element in the Church, led by a like element outside the Church, which the secular press stands ready to serve for the sake of sensation and press filling. If the Church should withdraw its opposition to the dance, the theater, and saloon, it would not be long until the racing business and prize fighting would ask the Church to get broad (?) enough to not oppose them.

Third Question.

The lady for the third question asked if we held many of the old-fashioned Methodist revivals, remarking that the one she had just attended was the first she had seen of the kind for a long time.

Answer: We told her that for several years we had personally conducted ten or twelve such revival meetings every year, in which many hundreds of souls had been converted, and that the only reason we had not held more was because of other important duties which demanded a portion of our time and attention.

We told her that such meetings were still held in many places throughout the bounds of the M. E. Church, South, at which information she seemed surprised.

She remarked that the Methodist Churches in her part of the world were pretty much as the churches of all other denominations, so that "a stranger dropping into any church in Chicago would not be able to tell by the congregation or the preaching what particular denomination it belonged to." She also expressed gratification that it is that way, and referred to the old-time Methodist revival meetings with an air of pity and a look of commiseration for those who would conduct or participate in them.

Food for Reflection.

There is food for reflection in this interview which we have only partially reported. Some things said have not been recalled here, while others have been enlarged upon. But the matters raised for reflection are quite interesting.

Are we as Methodists in America to cease in our insistence against worldly practices by our Church members? Are the times of revival, when souls are positively converted and baptized with the Holy Spirit at the altars of the Church, to be ignored and abandoned? Shall we not longer be distinguished for piety and holy enthusiasm? Is it enough for our congregations at worship to be coldly formal and lacking in former Methodist characteristics, so much so that a stranger could not detect what kind of a church he were worshiping in if he should chance to fall into one of ours? Have we no longer the call felt for us by John Wesley when he asserted that "God had raised up Methodism to spread Scriptural holiness over these lands?"

If the Methodist Episcopal Church has become careless on any of these points, as it is represented to be by the prominent Chicago lady mentioned, a union of American Methodism might not prove the great blessing that has been enthusiastically argued by some.

We have enough problems of worldliness and departure from old-time revivals, and neglect of the higher spiritual life, in our own beloved Methodist Episcopal Church, South, now. We do not need help in that direction. We need encouragement to cling to the "old paths," and to walk in the good way. Our Church stands mainly for a personal experience of salvation and service and devotion to the work of God, and opposition to sin and worldliness. As far as we know, our pulpits are not tainted to any great extent with the teachings of Higher Criticism, or so-called modern thought. We still believe and preach the Bible as the inspired Word of God, and shun the hell it warns us against, and hope for the heaven it promises to all the good and faithful.

If the Methodists of the North still stand for old-time Methodism, that is, for "Christianity in earnest," we should not fear Methodist union, but if they compromise with the godless element on the question of worldly amusements, and have largely given up revivals of religion, and intend to tolerate teachers of Higher Criticism in their schools and pulpits, then our Church would do well to hold back on the union question.—The Central Methodist.

A GREAT OCCASION.

Dear Dr. Meek: I came to Louisville, Ky., last Friday morning, May 5, and, after breakfast, went to our new Church Extension building at 1115 Fourth Avenue, where I found our Secretary, Rev. W. F. McMurry, D. D., and a large company of representatives of Conference Boards of Church Extension busily engaged in discussing the problems of their work. Their conference was a most interesting one. Our own Rev. W. S. Lagrone was a vital factor in the discussions, as he always is, in whatever matter he undertakes.

On Saturday morning the President of the General Board of Church Extension, Mr. T. L. Jefferson, called us to order, when Bishop E. R. Hendrix conducted the devotional exercises, which being finished, and other preliminaries disposed of, several prominent gentlemen of other Churches and

business men were presented and made interesting talks relative to our new and imposing building, our uusurpassed General Secretary, Dr. McMurry, and our successful work in church building. In some of these speeches utterances great in spiritual meaning were made. I wish all our people might have heard them.

At night, several hundred were entertained at a banquet given by the City Board of Trade in honor of our Church Extension Board, the first time such recognition had been given a denominational body. On the platform were speakers of various churches, all men of leadership and rare ability, all commending the Church of God and the brotherhood of man. One most impressive deliverance was that of a Jewish Rabbi on Brotherly Love. Every genuinely warm Christian heart was responsive to his sentiments.

Of course, there were many fine sermons delivered in all parts of the city and round about, but our Fourth Avenue Church, of which Dr. Frank M. Thomas is the popular and efficient pastor, was the center to me, for there at 11 a. m. our great Bishop Denny preached a sermou which, for clearness of thought, moral conception, and spiritual value, could rarely be equaled. He did not make that sermon—it grew in the heart and soul. Then in the afternoon came the dedicatory exercises, after an extended program participated in by several. The chief feature was the ringing address of Rev. S. A. Steel, D. D., in his own imimitable style and power. He spoke on "The Challenge of the Church," showing that church building in a way to extend and preserve the interests of God's Kingdom was our present great work. At night Bishops Hoss and Candler spoke on Asbury, and these masters of speech used well their subject and greatly edified their hearers.

Monday and Tuesday were days of hard discriminating work for our Board. There were 402 claims presented, all needy and worthy. Many were cases of distress. To these were added some emergency cases. But how could the Board meet these real needs when it did not have the real cash? Well, we went into all of them and did our best to place the money where it should go. But for Dr. McMurry's almost unapproachable skill, tact, and capacity for work, this work could not be handled so well. How many men could hold every feature of these more than 400 claims in his mind and give them out on a moment's notice? The Church can never repay him for his work in this cause.

I am constrained to ask, when will our elders, pastors, and church officials learn to build churches in a business way, observing the basic principles of business? Unwise plans, mismanagement, and crazy financing create more pathetic cases than nearly anything else. Let us all observe the law of our Church, be careful, and not create by error a condition that tears can not remedy.

Three most interesting persons in attendance at this meeting of the Board were Rev. E. J. Stanley, Mrs. David Morton, and dear Bishop Wilson, who have been from the first intimately associated with the work.

There are so many things I could say about this great meeting that I shall have to leave off lest i embarrass the Editor, and the readers, too.

BEN P. JACO.

Louisville, Ky., May 9.

COMMENCEMENT AT PORT GIBSON FEMALE COLLEGE.

By Rev. T. B. Holloman, D. D.

On Tuesday, May 9, this old and honored institution closed a very suceessful session, which was the seventy-third in its history. Not having all the data before me, I will not say the most successful session; and, yet who has ever known of a Bishop elected that was not a Bishop horn, or a school Commencement that was not its very best? However, if dormitories taxed to their capacity, full classes, and a splendidly arranged program means success, then President O'Neil has concluded a very successful session indeed. The technical standing of the college we leave to those better informed, but in the more essential matter of training there is abundance of evidence that O'Neil and his co-workers are making good, and, after all, this is the crucial test in every effort. Had the weather bureau been consulted in the arrangement of the closing season, more delightful conditions could not have been furnished—"ideal" expresses all.

Speaking of the past six sessions, I was more than ever agreeably impressed with the increased attendance upon the exercises by the people of the community as well as by the number of preachers of the Conference.

Dr. Featherstun's address to the graduating class was full of helpful suggestions and presented visions that doubtless will prove of inspiration, to those especially in mind, for years to come. A class of thirteen in regular courses received diplomas, and several special certificates were awarded.

The President's report to the Board of Trustees was approved—not by a paper resolution, but by an assured co-operation in the fuller usefulness of the institution. Among the 106 students enrolled there was not a serious case of sickness during the entire session. For healthfulness and educational advantages, Port Gibson possesses features that would suggest a letter to President O'Neil before parents decide where to send their daughters.

SEVENTIETH ANNUAL MEETING OF THE BOARD OF MISSIONS.

By R. B. Eleazer.

The Board of Missions of the Methodist Episcopal Church, South, held its seventieth annual session in Nashville May 2-5, and enters upon its seventy-first year stronger and with more encouraging prospects than ever before in its history. The meeting was a very busy one, a great many important questions being carefully considered, involving a vast amount of detail. Reports were heard from the officials of the Board, from the Bishops in charge of mission fields, and from a number of missionaries present. From every quarter signs of progress were reported, and opportunities limited only by the response of the home Church to the appeal of the world's great need. So voluminous was the business of the meeting that only a brief outline of the more salient features can here be attempted.

Financial Status.

The Church will perhaps be most interested to know that the financial status of the Board shows decided improvement. The report of the commission on finance, presented by Bishop John C. Kilgo, indicated that $48,000 of the Board's standing debt had been retired during the year 1915 in addition to a payment of $17,000 which wiped out the Brazil debt, making really a net reduction of more than $60,000. It was shown that by careful administration in the Foreign Department $16,000 had been saved on the appropriations for 1915, and $8000 in the Home Department. The receipts for the year were $76,419 in excess of those for 1914, and were as follows: Foreign Department—general work, $627,282.38; woman's work, $292,341.20. Total foreign work, $919,623.58. Home Department: general work, $115,487.99; woman's work, $273,816.76. Total home work, $389,303.75. Grand total, $1,308,928.33.

The expense of administration, which was under close scrutiny of the committee and the Board, figured a fraction over seven per cent. Adding perhaps three per cent for interest, made necessary by the Board's debt and by late remittances, would make a total of about ten per cent, leaving ninety per cent of every missionary dollar to go directly into the work itself. This percentage of expense, it was shown, compares quite favorably with that of other Boards of our own and other Churches.

Readjustment in Mexico.

The proposed readjustment of the work in Mexico, by which nine Boards are seeking to eliminate competition and to substitute co-operation as far as possible in the interest of economy, efficiency, and a more adequate occupation of the field, came up again for attention because of a request from certain of the missionaries who do not favor the plan that their representatives should be heard by the Board in regard to the matter. Almost a whole day was devoted to a thorough discussion of the question. Six missionaries from Mexico were present and spoke on the matter: Rev. J. F. Corbin, D. W. Carter, and J. B. Cox, opposing the plan, and Rev. F. S. Onderdonk, Miss Esther Case and Mary E. Massey favoring it. Bishop Candler introduced a resolution reaffirming the action taken by the Board last year by which the question of boundary lines in Mexico was referred to the General Conference. Bishop Candler's resolution provided in addition that all the other questions of co-operation involved should be deferred and held inoperative pending action by the General Conference. The Board having twice acted on the question, declined by a vote of thirty-one to twelve to take further action, and the resolution was lost, after full discussion.

Later, in order to allay any anxiety that might possibly exist with regard to the attitude of the administration to this matter, the General Secretary read the following statement signed by himself and the foreign secretaries, Dr. Ed F. Cook and Miss Mabel Head: "Inasmuch as rumors have reached our ears and certain published statements have appeared in the press to the effect that the affairs of the Board in Mexico were being administered in the interest and furtherance of the proposed readjustment of boundary lines, we wish expressly to declare that there is not the shadow of a basis in fact for such statements, and it is our purpose to administer our affairs in Mexico, directly and indirectly, in the letter and spirit of the Board's action, without reference to one view or the other concerning this boundary matter until the General Conference has acted on the same."

Appropriations.

The recommendation of the Estimate Committee's appropriations for the year 1917 were made, aggregating the following for the several departments: Foreign Department: general work, $399,650; woman's work, $235,011. Home Department: general work, $117,550; woman's work, $149,213.16.

Space does not permit an itemized statement of the appropriations in the several departments, but these will be given the Church through the connectional organs.

New Members.

The resignations of Mr. W. R. Cole, of Nashville, Tenn., and Mr. R. H. Johnson, of Bradentown, Fla., were presented and accepted with regret. To succeed them the Board elected to membership Mr. P. D. Maddin, of Nashville, and Mr. W. C. Ivey, of Lynchburg, Va.

Missionaries Present.

In addition to the missionaries to Mexico mentioned above, there were present and addressed the Board, Rev. J. A. G. Shipley and Prof. N. Gist Gee, of China; and Rev. H. B. Bardwell, of Cuba.

The following, under appointment for the Congo, who expect to sail next summer, were presented to the Board and spoke briefly, expressing their sense of joy and privilege in being permitted to go to Africa: Rev. and Mrs. H. P. Anker, Dr. Hugh D. White, and Miss Etha Mills.

(Continued on Page 11.)

FOR RENT.

Furnished house at Seashore Campgrounds. Four bedrooms, dining room, kitchen, porches, gas stove, electric lights, sanitary plumbing; dining room screened. Address N. E. Joyner, 1125 Fern St., New Orleans, La.

THE BOARD OF MISSIONS AND OUR MEXICAN WORK.

(By the Editor)

We are printing in this issue of the Advocate a report of the late meeting of the General Board of Missions, from the pen of Rev. R. B. Eleazer, many features of which are quite interesting. As will be noted, the "Protest" made by a considerable number of our Mexican missionaries against the Cincinnati scheme of uprooting and rearranging our work in that country was discussed and rejected. In this connection, after the resolution introduced by Bishop Candler (which is explained by Brother Eleazer) had been voted down, the following statement, signed by Dr. W. W. Pinson, Dr. Ed. F. Cook, and Miss Mabel Head, the chief administrative officers of our foreign missionary work, was read to the Board:

"Inasmuch as rumors have reached our ears and certain statements have appeared in the press to the effect that the affairs of the Board in Mexico were being administered in the interest and furtherance of the proposed readjustment of boundary lines, we wish expressly to declare that there is not the shadow of a basis in fact for such statement, and that it is our purpose to continue to administer the Board's affairs in Mexico, both directly and indirectly, in the letter and spirit of the Board's action, without reference to one view or the other concerning this boundary matter, until the General Conference has acted on the same."

Being a regular and pretty careful reader of all the Church papers of Southern Methodism, we have seen in none of them any statement bearing upon this matter of administration except one which was contained in the New Orleans Christian Advocate of April 6, 1916, and which was in part copied by the Raleigh Christian Advocate. As some of our readers may remember that we had something to say relative to this subject, and as they may not have our utterance before them, it may appear to them that we made a representation to the public which was of a kind to justify the aforementioned Secretaries in affirming it not to have "the shadow of a basis in fact." To be sure, we do not know, for a certainty, that these officials had reference to us, but we are not willing to risk the possibility of having ourself placed, even by implication or inference, in such a light before our readers and the general Methodist public; so we will proceed to show precisely what we did say and exactly upon what our utterance was based.

What We said.

The only statement bearing upon this matter that we have made, appeared, as we have said, in the Advocate of April 6, and was as follows: "At the meeting of the Board of Missions in the spring of 1915 the matter was again taken up and discussed, the final outcome being that a resolution was adopted leaving the question of rearranging the territory of our missions already established to the next General Conference, which body alone has authority to change Conference boundaries; but it is our understanding that the majority of the Board of Missions, though opposed by most of our Bishops, are proceeding to administer, so far as they can, in harmony with the Cincinnati plan of readjustment."

Let it be noted that we distinctly stated that **"the rearranging of territory WAS LEFT** to the General Conference," which "alone could change Conference boundaries." This feature was thus clearly eliminated, and the **administering** to which we referred related to the **management or operation** of our missionary work in Mexico, in so far as it was in the hands of the Board. And let it also be observed that we did not state that the Secretaries, but "a majority of the Board," were doing this.

Our Statement Fully Justified.

Such was the statement that we really made, and we respectfully submit that it was fully warranted by the facts in the case. Let us see if this is not true.

In his first article in the New Orleans Advocate in which he opened the discussion of this subject in the fall of 1914, Bishop Hoss made the following statement: "'Of course,' say the Secretaries, 'we cannot change Conference lines; but we can withdraw men and money, and leave the congregations to sink or swim. We can go further than that, and turn over the territory to the Campbellites and Baptists as we design doing, as their special responsibility."

We have been acquainted with some pretty considerable men in our time in both the State and Church, but we have not known one upon the fullness and accuracy of whose information we would more readily rely than we would upon that of Bishop Hoss. Was the Bishop in error in this statement? Was this another instance of "Homer nodding?" Nay, not so; for, after a special session, called in September, 1914, to consider specifically this question, the Board of Missions itself had printed and scattered over the Church an 8-page pamphlet, from which we take the following extract:

"Accepting the proposed readjustment of territory as interpreted by the Cincinnati meeting as meaning the agreement to assume 'primary responsibility' for a given territory and also the agreement not to enter new territory where some other denomination is made primarily responsible, we give our hearty endorsement to the principle of readjustment.

"We recommend the fullest co-operation that this Board and its representatives can give within the limits of the law of the Church and with due regard to Conference lines fixed by the General Conference **in working toward the realization of this end.** We recommend that in the location of mission stations, of institutions, and in other matters not transgressing either the Discipline or the rights of missionaries or members we do so ADMINISTER our mission in Mexico as to promote the proposed readjustment and co-operation until such time as General Conference action can be secured." (Italics ours.)

This statement of the Board of Missions, was, furthermore, quoted and strongly emphasized in justification of the course of the Secretaries by Dr. W. W. Pinson, the Senior Secretary, in an extended article published in the New Orleans Christian Advocate of December 24, 1914.

But some one may say, another meeting of the Board of Missions was held in May, 1915, to which you referred in your recent statement in the Advocate—possibly some action was taken then which has placed the matter in a different light. To show that this is not true, we will give the record as to what took place touching this question at that session of the Board:

Action in May, 1915.

The printed report of the Board of Missions for 1915 (page 250) shows that on Tuesday, May 11, Bishop Hoss presented the following resolution:

"Whereas the Bishops of our Church have definitely declined to participate in the plan proposed by the Conference held at Cincinnati, Ohio, June 30 to July 1, 1914, and substantially adopted at a called session of this Board on September 29, 1914, looking to the radical readjustment of Conference lines in the Republic of Mexico, holding as they do, that it is not competent for this Board to take any steps affecting Conference boundaries either in home or foreign fields without express direction from the General Conference; and whereas none of the other Boards concerned have ratified the plan proposed by the said Cincinnati Conference, and several of them have directly declined to do so; and whereas a number of our workers in that field are unalterably opposed to many features of the plan in question and have expressed their objection to it in a strong written document; and whereas existing conditions in Mexico are such as to make it impossible at the present time wisely to attempt any radical alteration in our policies for that field; therefore be it

Resolved, That this Board does hereby cancel and rescind the action taken by it in September last and leaves the whole matter to be determined and settled by our next General Conference."

Signed: E. E. Hoss, Collins Denny, J. H. McCoy, H. C. Morrison, James Atkins, W. B. Murrah, A. W. Wilson, Joseph S. Key, E. D. Mouzon, R. G. Waterhouse.

Dr. Cook moved that this resolution be set for consideration at 10:30 a. m. Wednesday (the next day). At that time Bishop Hoss (page 253) withdrew his resolution, and submitted in lieu thereof the following, which was adopted by an almost unanimous standing vote:

"Be it resolved, That this Board does hereby suspend the action taken in September last, **in so far as it concerns territorial distribution,** and leaves that whole matter to be settled and determined by our next General Conference." (Italics ours.)

So it will be seen that the action of the Board of Missions in September, 1915, so far as it related to its work of administration in matters other than boundaries, was left absolutely in tact.

Now we ask the reader to note carefully in the parallel columns below what the Board of Missions said, by formal action, in 1914, and what we said in the Advocate shortly before the late meeting of the Board:

Board of Missions:

"We recommend that in the location of mission stations, of institutions, and in other matters not transgressing the Discipline or the rights of missionaries or members, we do so **administer** our mission in Mexico as to promote the proposed readjustment and co-operation until such time as the General Conference action can be secured."—(Italics ours.)

Editor of Advocate:

"At the meeting of the Board of Missions in the spring of 1915 the matter was again taken up and discussed, the final outcome being that a resolution was adopted leaving the question of rearranging the territory to the next General Conference which body alone has authority to change Conference boundaries; but it is our understanding that the majority of the Board of Missions, though opposed by most of the Bishops, are proceeding to **administer, so far as they can,** in harmony with the Cincinnati plan of readjustment."

We challenge any official of the Board of Missions to show wherein in this statement we misrepresented to the slightest extent the Board's own declared attitude. If, then, these Secretaries had reference to us, what ought to be said of the manner in which they have set up and knocked down a straw man of their own making, with the possibility of doing us the injustice of leading the public to believe that we had given out a statement for which **"there is not the shadow of a basis in fact?"** Of if they had reference to a statement made by somebody else, we submit that the fair and brave thing for them to do is to come from under cover and name the person or persons in question. Let them tell where the utterances at which they were striking appeared and who was their author.

Another Queer Statement.

Unfortunately some of our Missionary Secretaries are not noted for expressing themselves definitely and clearly in their utterances to the public—especially when they discuss these interdenominational doings. Take as an illustration the following paragraph from Dr. Pinson's recent reply to the "Protest" of the Mexican Missionaries, which was issued for general circulation:

"**Episcopal Leadership.** The Bishops in charge of the work in Mexico, during the three years in which these plans for co-operation have been developed, have initiated or co-operated in every plan and every movement, in which the Board and its Secretaries have taken part. No step has at any time been taken without their knowledge and complete approbation. It must be admitted that our Bishops, by reason of brief and infrequent visits to the field and the frequent changes in their appointments, have not the same opportunity for intimate and detailed knowledge that the missionaries have,, but it would be rash and ungenerous to attribute to them any but the highest motives in administering the responsibilities put upon them by the appointment of their colleagues. Their wider view and their responsibility in relation to the entire work gives them a compensating advantage. Bishop Lambuth, who presided at the Cincinnati Conference and had a large and influential part in shaping its conclu-

sions, had the advantage of sixteen years training as a Missionary Secretary and brought to bear all his experience and unquestioned devotion in this effort at readjustment. One should think twice, especially if he is a missionary, before he assails in violent and unkind terms the administration of our chief pastors as destructive, reckless, or inconsiderate."

We would not for one moment attribute to Dr. Pinson any intention to mislead the public by this statement, but, in all candor, we submit that it is calculated to make the impression upon the public that our Bishops in charge of the Mexican work for the past three years—Morrison, Lambuth, and Candler—are in accord with the Secretaries and the majority of the Board of Missions as to the wisdom and expediency of executing the Cincinnati program. Certainly this is not true of Bishop Candler, who has presided over the Mexican Conferences seven times, and who perhaps knows more about the work in that country than any other Bishop in the Church; for it is well known that he regards the Cincinnati scheme as calculated to injure seriously not only our own interests, but also the cause of Protestant Christianity in general in Mexico. And we doubt if it is true as to Bishop Morrison, for he signed the resolution read by Bishop Hoss at the meeting of the Board of Missions in May, 1915, which was an effort to block, temporarily at least, the whole movement. In fact, the names of all the Bishops were appended to that paper except four: Hendrix, Lambuth, Candler, and Kilgo, and the attitude of Bishop Candler has been stated above and that of Bishop Kilgo is substantially the same as that of the majority of his colleagues.

The effort of Dr. Pinson to strengthen his scheme by appealing to Bishop Lambuth's prestige as a missionary leader is, we think, somewhat unfortunate. We have no disposition to detract from any good service that Bishop Lambuth may have rendered in that or any other capacity, nor would we call in question his conscientiousness in any views that he may hold concerning Church matters. But Bishop Lambuth's later course in the regrettable Vanderbilt controversy has not, in our opinion, been such as to inspire confidence in his judgment or to incline the Church to follow his leadership. It is known that, notwithstanding the outrageous manner in which the Vanderbilt authorities had treated the Church and our College of Bishops had been insulted on the campus of that institution, he attended the alumni banquet soon after the General Conference at Oklahoma City and delivered an encouraging address; and, whether correctly so or not, he is currently reported to be largely in accord with Bishop Hendrix' convictions concerning that renegade school (as well as Church matters in general) and to be keeping in touch with its present administration, which has given us considerable trouble concerning the matter of training our missionaries. If such has been his leadership in perhaps the greatest crisis that has ever confronted our Church, why should he now be held up to us in connection with another liberalistic and un-Methodistic movement as one whose opinion should carry more weight than that of nearly the whole of our College of Bishops, including Bishop W. A. Candler who, as we have said, has visited Mexico officially seven times and who been the father of our Cuban Mission, where the work is much like that in Mexico, and Bishop Wilson, who more than any other one man may be said to have been the creator of our missionary work in general?

Dr. Pinson's remarks about the lack of first-hand knowledge upon the part of our Bishops as compared with that of the missionaries do not strike us as being specially applicable in this case, as the recent "Protest" that we printed was made by missionaries on the ground, and was answered by absentee Secretaries, who probably have seen less of Mexico than some of our Bishops. So much, for this remarkable sample statement by our Senior Secretary, which, like the one that appears to have been aimed at the Editor of the Advocate, seems to have been rather loosely strung together.

Not Surprised.

But were we not surprised that the Board of Missions stood against the view of the protesting Mexican missionaries, as voiced in Bishop Candler's resolution, by so large a majority? By no means. This was exactly what we expected would take place. Why we looked for this result the space is not at our disposal to tell now, but we may do so in the next issue of the Advocate.

Secular News

By R. E. Meek.

General Juan Jimines, President of Santo Domingo, has resigned.

It requires about $200,000,000 a year to conduct the municipal business of New York City.

In Chicago, restaurants in which liquor is sold must close at one o'clock p. m., like the saloons.

Russia claims to have 15,000,000 fresh, able-bodied men ready to enter the army when called on.

In Ceylon, Buddhist priests have adopted the titles of "Reverend," "Venerable," and "High Priests."

The number of frogs sold in the markets of St. Paul and Minneapolis, Minn., last year is estimated at 6,000,000.

State-wide prohibition will be voted on next November in Michigan, Nebraska, South Dakota, Montana, and California.

One-sixth of the world's supply of wheat is produced in the United States on one-half of the available farming land of the country.

A monkey is said to shed his hair every year or two. During this period if his hair does not come out fast enough, he pulls it out.

A correspondent of Collier's weekly recently declared that there had not been a case of delirium tremens in Kansas since 1896.

The President has ordered the militia of Texas, Arizona, and New Mexico, which is 4000 strong, to re-enforce the patrol along the Mexican border.

Some one has said that a man's clothes are in style as long as they are wearable, and that a woman's are wearable as long as they are in style.

Frenchmen have to pay taxes on the doors and windows of their houses. Thus the French Government legislates against the ventilation of dwellings.

Russia possesses an ice-breaking steamer, which she purchased from Sweden. When only running at half speed it can cut its way through fields of ice 30 feet deep.

Mississippi is to have a new county, made from a portion of Harrison County. Wiggins will be the county-seat, and it will be called Stone County in honor of the late John Marshall Stone, the stainless citizen, soldier, and governor.

Secretary of War Baker has accepted an invitation to address the All-South Christian Endeavor Movement Convention, which is to be held in Atlanta July 13-16, and to speak at a meeting of the Alabama Bar Association at Decatur, Ala., on July 14.

It is believed by leading chemists that the war may shift the drug manufacturing center to this country. With raw materials as plentiful as they are, possibly the only thing that we lack is synthetic skill, and doubtless that can be acquired in time.

According to the Popular Mechanics Magazine, the Belgians pass safely under the electrically charged wire fences erected by the Germans on the Dutch frontier by using wooden barrels, in which they roll themselves under the "live" barriers without mishap, the iron hoops grounding the electrified wires.

British farmers use sulphite of ammonia to increase their potato yield. Could not American farmers increase their yield by this same method? Anyhow, it ought to be worth while for those who raise potatoes to inquire into this matter, concerning which it is very probable the Agricultural Department at Washington could give them satisfactory information.

The Egyptians are reported to be in revolt against the British rule. This, following close upon the trouble that England has recently had with Ireland, seems to be giving John Bull considerable worry and to be causing him to experience anew the sharp teeth of these thankless children of his, to whom he has been a father, much against their will.

REV. R. A. ELLIS DEAD.

Dear Doctor Meek: At five o'clock yesterday (Saturday) morning, May 13, Rev. R. A. Ellis, of the North Mississippi Conference, who made his home here with his son, Mr. J. B. Ellis, unexpectedly passed to the great beyond. Brother Ellis, though feeble, was supposed to be in his usual health on retiring Friday night. He was on the streets Friday. Members of the family were aroused by him at about three o'clock a. m. Saturday. He was not, even then, thought to be seriously ill, but at five o'clock he passed away without a struggle.

He was buried this morning from the Methodist Church, the funeral services being conducted by Rev. W. M. Sullivan, pastor of the church, assisted by all the Protestant ministers of the city. Rev. J. A. Bowen, of the North Mississippi Conference, who is here conducting a meeting, made the principal address. Certainly, a good man has gone to his reward. Peace to his ashes!

Brother Ellis was greatly beloved and honored here. Notwithstanding the early hour at which the funeral service was held—9:30 a. m.—the church was full of sorrowing friends.

Yours sincerely,

THOS. J. NORSWORTHY.

Yazoo City, Miss.

"The power in us to resist doing wrong is like a bright nail. Once bent, it will bend easier next time."

Dr. Tichenor's Antiseptic
Accidents Will Happen
You cannot prevent that—they "come when least expected."
A bottle of
Dr. Tichenor's Antiseptic
kept near at hand is your best safeguard—the cheapest "Accident Insurance" in the world!
It affords immediate and permanent relief from Cuts, Bruises, Burns or Sprains.
Keep a bottle in the house—always.
All Druggists 25 and 50 cents.
ASK ANY ONE WHO HAS USED IT!

REV. W. L. C. WAILES.

William Leonard Covington Wailes, son of Edmund W. Wailes and Mrs. Abbie Gorton Wailes, was born in Waterproof, Tensas Parish, La., on March 22, 1880, and died in Augusta, Ga., on Nov. 24, 1915.

The death of his father when he was only three months old, left Leonard, together with an older sister and brother, to the care of a cultured Christian mother, who bravely faced the future, and with the assistance of her godly father, successfully accomplished the noblest task assigned to woman—that of training childhood. The constant, beautiful unfolding of his life in a social atmosphere then, at least, rather unfavorable to piety, is a glorious testimony to what Divine grace can accomplish through a Christian home and the supplemental influence of a few faithful Sunday school workers.

In the boy's early years he developed a very studious bent of mind, was a great lover of books, as well as of all beautiful things, and when, having completed his secondary education at the age of fifteen, he left home to enter college he was well prepared. He entered Centenary College of Louisiana in September, 1895, and was graduated with the first honor in 1899, having completed the full classical course and receiving the A. B. degree.

Leonard early surrendered his life to Jesus, uniting with the Church at the age of ten years, and though naturally of a timid temperament, he took a public stand as a Christian on the very first day of his absence from home to attend college, and in matters moral and religious he was always as brave as a lion. Indeed, he was as conscientious and pure as any boy I have ever known. During his college days in Jackson he boarded in the home of his aunt, Mrs. Alice Gorton Drake, a truly great Christian character, who exerted an immeasurable influence for good upon the lives of many college students, and who was recently called to her heavenly reward.

From the beginning this bright young student seems to have intepreted his education in terms of preparation for service, and very early he yielded to a Divine call to enter the ministry. He had an unselfish passion for doing good that was always finding expression, and the influence of his beautiful life was constantly felt. For two years after graduation he taught in the public schools of Louisiana in order to defray his expenses in the Theological School, and during this time we find him earnestly working in the religious interest of young people. When in Nashville he spent much of his spare time in visiting the homes of the very poorest and doing what he could to brighten their lives, and also devoted much time to promoting and developing Epworth Leagues. During the interval of his absence from Nashville, when engaged in clerical work in a mining town in Alabama, it is related that he regularly met the trains in the hope of discovering some one in the crowd to whom he could speak on the subject of religion.

In 1901 Mr. Wailes entered Vanderbilt University, but, his work being interrupted by illness, he was unable to complete the course until 1906, at which time he received the B.D. degree and was awarded the Founder's Medal for scholarship.

The story of his special choice of life-work makes a thrilling narrative. During his college days his call to the ministry seems to have taken the form of a call to some definite mission work, the place where God would have him labor not being clear to his mind, though he thought much of China. Parallel with this call and in accord with the tender sympathy of his soul, was a profound interest in the welfare of the Negro race. In the language of President Atkins, "He saw them as those without a shepherd; he saw them as a race, impotent from birth, lying at the Beautiful Gate of the temple of civilization, waiting for some followers of the Christ to extend, not silver and gold, but the hand of confidence and help; he saw them with the open Bible in their hands but with none to instruct." While his friends were dreaming of a brilliant career for him, his missionary call was rapidly crystallizing into a choice of a ministry to these people as his life-work. The peculiarly Christlike nature of this choice may be seen in that he knew it to be entirely counter to the sentiment of many of his Southern relatives and would be a distinct disappointment to them; nor did he know what effect the choice would have upon the fair Southern girl whom he hoped to marry.

Mr. Wailes, after his first session in Vanderbilt, developed typhoid fever, and was so extremely low that his recovery was evidently in answer to prayer, whereupon he felt more than ever that he was needed for the special service. So in 1905, while at Wesley Hall, he definitely offered himself, and in 1906 began work in the Theological Department of Paine College, Augusta, Ga., where he spent the remainder of his life in training those who were in turn to be the shepherds of their own people. During the last two years of his life he had charge of the Physical Science Department.

In 1907 he was married to Miss Maude Henry, of Birmingham, Ala., who joyously interested herself in the chosen work of her consecrated husband.

Prof. Wailes was very highly regarded by Dr. Walker, the President, in whose home he first boarded, as well as by the succeeding Presidents, Dr. Hammond and Dr. Atkins, and by all his associates in labor. He endeared himself greatly to the students, being always sympathetic and patient, while uniformly commanding their respect. His quiet work in Paine College, while not in the limelight of the public eye, was of untold value in the sight of our Father in Heaven and sent forth a stream of holy influence that has blessed the Negro race in the very best way that Southern white men can give their help.

His Christian service was not confined to the sphere of the school—preaching when his services were needed and doing constant personal work. He was the organizer of a Men's Bible Class in the Woodlawn Church, of which he was a member, which grew from a membership of 6 to 125, and which was a great medium of Christian fellowship and service. The men of the class loved him devotedly and honored his memory by holding an impressive memorial service, and by hanging a large portrait on the wall of the classroom.

Fond friends had prayed that the health of his body might prosper as his great soul prospered (see III John: 3), but it was otherwise. As a child he was not robust, and his physical development did not keep pace with the progress of his mind. In the course of his work at Augusta he developed a malady which was finally fatal. On account of his decline in health, the North Georgia Conference deemed it best not to admit him into full connection, though he had successfully passed the period of probation in the North Alabama Conference and had been ordained a deacon. This proved a keen disappointment to him in view of his years of eager preparation and his long-cherished hope of Conference fellowship; but this, as well as all other trials and disappointments, he cheerfuly accepted.

For several years he pursued his work when suffering from disease and fatigue, but he would not give up, when many a man would have faltered.

During his last week on earth, when told that he could not live, he uttered only words of cheerful resignation, patiently awaiting his release. His gentle and heroic soul has now found a higher sphere for the fulfillment of his spiritual ambition. May some one be found to worthily fill his place on earth!

Prof. Wailes is survived by his mother, wife, two sons, and a brother, who will cherish his memory as a priceless treasure.

R. H. WYNN.

"The first step towards convincing others of the reality of holiness is to have it yourself."

A PASSION FOR SOULS.

Such was the power of John Hall and Charles H. Spurgeon and Albert Barnes and Edward Kirk and Bishop Simpson; and such has been the power of thousands of humble, unlearned preachers who, filled with a passion for souls, have spoken very commonplace truths but have done it with such a tenderness of heart and such a desire to see men saved, that their words have been marvelously effective. When a man prepares his sermon with this thought uppermost in his mind: "How can I so prepare and preach this sermon as to reach souls?" he will always be interesting; but when his main object is to interest, then he will lose spiritual unction; or when his main object is to instruct, he will generally be dull. It is when he prepares and preaches his sermon so as to reach the heart of the sinner that there will be in it the intensity, passion, and power which all men like in a preacher and in preaching.

We hear many sermons that are bright and interesting but that are without spiritual tenderness and power because there is no passion for souls in them. Said a lawyer recently: "My pastor is a bright man, but you would never think that there were any sinners from anything he says." We hear sermons which display culture and thought, which discuss ethical, moral and religious questions, but which meve no one's heart; for although they are instructive, they are as cold as the dictionary. There is no passion for souls in them. They are religious but not spiritual.

What a passion for souls Wesley and Whitefield and Edwards had! All the great evangelists of the past and present have had it. The great Methodist Church in the first half of its history had but few educated ministers, but it did have a great army of preachers who sought souls and preached "as dying men to dying men," and that was the secret of its wonderful growth.—Zion's Advocate.

The administration of Mayor Mitchel, of New York City, is being highly praised by the best press of the nation for the businesslike manner in which it is conducted. The city which has a conscientious and able mayor with untied hands is very fortunate indeed.

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The Home Circle

TWO SEEDS.

"I hid a selfish little thought,
To think and think about;
I did not know it would be caught,
Or ever be found out;
But it was like a little seed,
And it began to sprout;
It grew into a little weed,
And blossomed in a pout!

"I hid another little thought,
'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.
I thought about it, hour by hour,
'Twas growing all the while;
It blossomed in a lovely flower,
A happy little smile!"

THE FRIENDS.

Betty and Kate were on their way to the church, where all the children were to meet to decorate the church for Children's Day exercises. Betty had her arms full of bright red blossoms, while Kate carried jonquils.

"Oh," said Betty, "I do love the bright flowers! They are so cheerful!"

"Yes," said Kate; "but I like the yellow flowers best because they look like sunshine."

Mr. Jones separated the children into bands. One band was to decorate the right windows and side of the church, while another band was to decorate the other side. In this way Betty and Kate were parted. However, they happened to meet at the back of the church, where Betty was placing a bank of red geraniums.

"Oh," said Kate, "I saved these jonquils for this window, because it is where the sun shines in. My yellow flowers would look better there."

"You can't put them here, because my red ones are here," said Betty.

"Well," said Kate, "I guess you don't own this window." And with a sweep of her hand she brushed the red flowers away and placed the jonquils carefully along the sill. When she looked up, she looked into Mr. Jones' kindly eyes, and she hung her head; and although he had not said a word to her, she defended herself by saying: "The yellow ones are like sunshine, and they had to be in the east window."

However, Mr. Jones began taking them carefully off of the sill and handed them to Kate. He then picked up the geraniums and handed them to Betty; but all he said was: "I think the Father would not want His house decorated like that. This window will be the one bare spot in the church to-morrow."

Kate and Betty did not walk home together. They had intended to march together on the morrow, but there was no thought of that now. Yet neither of them was happy. Each thought about the one bare, unlovely spot in the Father's house.

Early the next morning Kate ran over to Mr. Jones' house and was ushered into his study, where he sat behind his desk. "Good morning, Mr. Jones," said Kate; and for a moment she did not see that there was another little girl in the room; but, sure enough, there stood Betty. If it had been anybody in the world but Betty! She found it hard to tell her errand with Betty standing there looking at her, but Mr. Jones was waiting for her to speak. Finally, in a shamed little voice she said: "That bare east window bothered me, and I thought I would tell you that I would decorate half of it with my flowers and Betty could decorate half of it with her flowers."

But, to her surprise, Mr. Jones said: "No; that won't do. Betty came to me to propose the same thing, but it won't do at all. If there are to be decorations in that window to-day, the red and yellow flowers will have to intermingle."

Two little girls looked at each other. A little smile crept out. Then the dimples came out boldly, and Kate said: "Let's go and pick some fresh flowers."

And Betty said: "All right."

Away they went, forgetting all about saying good-bye to Mr. Jones.

At the exercises that afternoon everybody said: "What a lovely flame of color that east window is!"

Two little girls who sat next to each other were very happy when Mr. Jones said in his address: "The east window is a very bright and beautiful spot in the Father's house to-day. The rich yellow is like gold and represents wealth; while the red is for love, intense and warm. So in this window our Father sees his children's wealth of love, and He hath said: 'If ye love Me, ye must love one another.'"—E. M. Roff, in Christian Observer.

LILLIE AND MAUD.

By Robbie Woods.

One bright summer day, when the sun was setting fast, little Lillie Miller came running into the room where her mother was sitting. "Oh, mother," she said, "Miss Rosa is going to take us to the park, and Maud Anderson, my little playmate, is so poor she can't buy her ticket. Won't father buy her ticket for her, so that she will be my guest?" "She would then be father's guest," said mother. "Why don't you buy it with your own money?" "Oh, mother, I have just enough to buy my ring with, and father is going to bring it Friday eve." "Can't your ring wait, Lillie?" said mother. Lillie left the room hurriedly. She was thinking very fast. Finally, however, she decided to secure the ticket for Maud herself.

Next evening at sunset, when little Lillie got back from the park, she said, "Oh mother, we had a lovely time. It was fun watching the boys ride the little ponies. We girls played dollie and exchanged them, so Maud could hold the nicest one. Hers wasn't so pretty, but it was nice and clean." "I don't think you would have had such a good time if you hadn't been trying to make Maud happy," said her mother.

Holly Springs, Miss.

HIS LIKENESS.

There is a story told of a great sculptor who longed to carve a statue of Christ. He worked upon a block of marble for three years, and then, calling a little child, asked whether she knew who it was.

"No," said the child, "I don't know. It may be some big man; I don't know."

The sculptor knew that he had failed, and falling on his knees in sorrow, he asked the Lord to help him try again.

Years longer he worked and prayed, and prayed, and at last again called a child of the household. "Do you know who it is?" he asked her.

She looked upon the marble face for a moment, and, with tears streaming down her own, cried out: "It is the One who said, 'Come unto me.'"

Then the sculptor knew that he had caught in his marble something of the divine likeness he sought for.

If we are Christians, it ought to be possible for all to see in us some resemblance to Christ. They should be able to point to our patience, our lovingness, our ready forgiveness, our faithfulness, and say, "That is Christ in him."

We could never bring out the likeness alone; but if we will let Jesus work in us and with us, He will develop it surely, so that, though we see it not, our friends cannot fail to recognize His likeness.—Michigan Christian Advocate.

A GREAT DAY AT BOONEVILLE, MISS.

Dear Brother Meek: Yesterday, May 7, observed as Mothers' Day in our Church here, was a red letter day for Booneville. Definite, well organized plans, formulated weeks ago by the pastor, Sunday school superintendent, and Teachers' Council, were carried out in detail, and resulted in what all agree in pronouncing one of the most tender, appropriate and impressive services ever held in our church.

Artistic hands, inspired by love, had converted the building into an exquisite scene of beauty, using for decorations evergreen vines, palms, ferns, and a profusion of glorious white roses. The latter, both by their perfection of form and fragrance, reminded one of Sidney Lanier's immortal lines:

"Perfect roses, each a Holy Grail,
Wherefrom the blood of Beauty doth exhale
Grave raptures round."

Surely, nothing could be more fitting as a decorative sceme for Mothers' Day than white roses, suggesting the purity and unselfish devotion of mother love; and evergreen, symbolic of its undying nature.

The Business Men's Class—which I am happy to have the privilege of teaching—through its auto committee, looked up and brought out to Church every "shut-in," infirm, and aged mother who otherwise could not have attended. Radiant with smiles, the sweet, pale faces of these mothers in Israel shed a softened halo over the whole scene, and their presence seemed to invite the benedictions of heaven upon the occasion, while the solemn hush brooding over the large congregation bespoke its sense of the unseen, but none the less real, presence of a vast concourse of spirit mothers, now numbered with the sainted dead.

The Rosebud Class of young girls greeted the gathering crowd in the vestibule, pinning on each a white or a red rose in memory of a departed or a living mother. The church was packed when the pastor announced as his text, commemorating Mothers' Day, the tender words of the world's one divinely perfect Son: "Behold thy mother!" Profound and appreciative attention was given the discourse throughout.

Our superb choir won new laurels for itself by the wonderfully appropriate music so beautifully rendered, each number perfection of its kind, whether solo, quartet, or chorus by the full-voiced choir.

A touching incident marked the close of the sermon, when an aged gentleman sprang to his feet, came to the chancel and asked permission to pay a public tribute of love to his departed mother. In a few tender, melting words he did honor to her who had watched over his infancy and safely guided his childish feet into the fold of the Good Shepherd.

The sacrament of the Lord's Supper was administered to a large number of communicants, amidst a Pentecostal shower of sacred and ecstatic emotions.

We also commemorated the day in a substantial way—the general congregation making a contribution for Church Extension, while the Sunday school pledged the support of a native teacher in China.

We will follow Mothers' Day with Children's Day in the Sunday school next Sunday, at which time—God blessing us—we hope to supplement the promising class of ten bright children already brought into church membership through the Sunday school this spring.

Affairs generally are moving harmoniously, and we are happy in the work.

The Advocate continues to maintain its high standard, and its vital hold upon our hearts.

Cordially,

Booneville, Miss. MARY G. WYATT.

The nearer you are brought to Him, the quicker sense you will have of your continual need of Him.—John Newton.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

OUR HONOR ROLL.

This roll is to be made up of charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.
2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.
3. Kosciusko Circuit, North Miss., Rev. D. R. McDougal, pastor.
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11. Colfax, Louisiana Conference, Rev. H. B. Perritt, pastor.
12. Tchula, North Mississippi Conference, Rev. Chas. P. Moss, pastor.
13. Magnolia, Mississippi Conference, Rev. N. B. Harmon, pastor.
14. Satartia, Mississippi Conference, Rev. Roy H. Kiefer, pastor.

"OUR HELPING FUND."

A brother, a few days since, wrote us as follows: "I am very sorry to tell you that you will have to stop my Advocate. I have not walked a step in 18 months; I am 83 years old and cannot now see to read; but my wife reads to me. I have been a subscriber to our Church paper for many long years, and I do hate to give it up, but I am not able to pay for it any longer." Of course, we couldn't let the Advocate cease to visit that home. We have not a few such calls, and we should be glad to have any of our readers who may feel disposed to do so to contribute to this "Helping Fund." We have received less for it lately than in several years. The Publisher keeps a careful account of all money sent us for this purpose and it is faithfully used in sending the paper to needy and deserving persons who othewise would be without it.

A TIMELY RESOLUTION.

The principal speaker at the anniversary of the Sunday School Board of the Methodist Episcopal Church, held recently at Saratoga Springs, New York, where the General Conference of that denomination is in session, was delivered by Dr. Lyman Abbott, the scholarly Editor-in-Chief of The Outlook. In the course of his address, which was a notable one, Dr. Abbott, said:

"If our young men had known thoroughly the Bible in other days when Ingersoll was criticising it, they would have met his words with jeers instead of cheers. There is no objection to our studying in our schools a religion founded on fear, but not, as it seems, a religion founded on love. We are allowed to study in our schools every other religion in the world, save our own. We are allowed to study the life and history of other great men, but not of Moses, Paul, Jesus, or Joshua. Our Bible is studied in the State schools of China, but it cannot be studied in those of America."

So profound was the impression made by this utterance of Dr. Abbott, that the following resolution was subsequently introduced in the Methodist General Conference, and at once adopted:

"Whereas the Bible contains the most sublime literature ever written; and whereas in many States it cannot so much as be read in the public schools—we can read, to quote from Dr. Lyman Abbott, about Greek and Roman civilization, but not about Hebrew; we can study about Aristotle, Socrates and Plato, Caesar, Brutus and Cato, but not about Abraham, Moses and Paul—therefore be it

"Resolved, by the General Conference of the Methodist Episcopal Church, now assembled, that we do strongly recommend in such States as where the Bible is now banished by the law, that the laws be changed so that it may be read in all our schools."

This, in our opinion, is a movement in the right direction. We have never looked with much favor upon any scheme, like the Gary plan, which proposed to acquiesce in a method of Bible instruction which would permit the great Book of books to be shut out of our public school buildings. All such programs that we have seen were too much in the nature of a retreat from the historic position of Christianity in this mighty Republic to appeal to us. Surely the time has come for us to assert boldly the rights of our holy religion, which has been declared by our highest courts to be the common law of this Nation, instead of accepting for it a position of mere sufferance alongside imported alien and heathen faiths.

CALLED TO THE HEAVENLY HOME.

Under date of May 13, Rev. W. M. Sullivan, of Yazoo City, Miss., writes us as follows: Rev. R. A. Ellis, who was for 37 years an itinerant preacher in the North Mississippi and Northwest Texas Conferences, died suddenly this morning at 5 o'clock in the home of his son here in Yazoo City. He had held the superannuate relation in his Conference since 1909. His last days were bright and his death was triumphant. He was nearly 74 years of age."

Elsewhere in this issue of the Advocate may be found an account of Brother Ellis' obsequies, written by Rev. T. J. Norsworthy.

It is with sincere sorrow that we chronicle the death of this highly esteemed Christian minister. Brother Ellis joined the North Mississippi in 1872 and it was chiefly within its bounds that he wrought for the extension of the Master's kingdom. Possessing an excellent physique, sprightly in intellect, and remarkably fluent in speech, he was attractive in the pulpit and enjoyed a large degree of popularity as a preacher. He was also a faithful and sympathetic pastor who looked well after his flock and who won his way into the hearts of those among whom he labored. He was an occasional contributor to the Church press and issued some of his writings in pamphlet form. He had in a large measure the mind that was in Christ Jesus and he lived and thought upon a high plane. There was never a whisper against the purity and probity of his character. The light that was in him shone with a steady radiance, and was the means of showing many the way to the Cross.

After his retirement from active service in the itinerancy, Brother Ellis had made his home with a son in Yazoo City, where Brother Norsworthy states he bore himself most worthily and was respected and honored by all who knew him. It was there that the Master's summons reached him and bade him ascend to his eternal home in the skies.

We extend sympathy to the sorrowing loved ones, and pray that the Heavenly Father may comfort and sustain them in their bereavement.

CENTENNIAL OF THE AMERICAN BIBLE SOCIETY.

By appointment of our College of Bishops, next Sunday, May 21, has been named as the day for celebrating the Centennial of the American Bible Society in our churches. There has been no greater missionary and evangelistic agency at work in the world within the past hundred years than this splendid organization, and it is quite fitting than the rounding out of its century of far-reaching service should be commemorated by the Protestant religious bodies of the United States, all of which are greatly indebted to it, and no one of which could well carry on its work without it. It is to be hoped that all our pastors and congregations will join in this celebration next Sunday and take an offering for this noble Society, as has been suggested.

A WORD OF EXHORTATION.

To the Class of the Second Year, North Mississippi Conference.

Dear Brethren: Tasks titanic will confront the American ministry now in training. Opportunities outmeasuring those of any period of the last hundred years open to-day before the young minister. The world is to be "made over" within the probable period of your service. Preparedness is the pressing need for such a time.

The summer school has never been appreciated as it should be as a factor in the training of men for the work of the ministry. I would call your attention to the following opportunities for study:

1. The Grenada Efficiency Conference planned by Bishop Atkins and the presiding elders.
2. The Seashore Divinity School which convenes at the Seashore Campground.
3. The Summer School at the Candler School of Theology, which offers five or ten weeks' of work, which you may finish in three half-term or three whole-term courses.

If you can spare only a few days and a few dollars, go to Grenada. If you can find ten days and thirty dollars, go to the Seashore. If you can get thirty days and buy a round-trip ticket to Atlanta and pay for board, or if you can secure a scholarship, go to the Candler School of Theology.

Sardis, Miss. JOHN PARK,
Chairman Class of 2nd Year.

NOTICE.

Dear Brother Meek: Please permit me to extend to every Church congregation in Louisiana an invitation to send one or more delegates to the Annual Convention of the Anti-Saloon League of America to be held in Indianapolis, Indiana, June 26-29. The usual reduction of railroad rates will be given. Some congregations ought to send their pastors. A. W. TURNER, Superintendent.

Shreveport, La.

REV. H. S. SPRAGINS COMMENDED.

"Whereas, this is the last year of our presiding elder's quadrennium, and,

"Whereas, Brother H. S. Spragins has gone in and out among us in the spirit of a fellow friend and brother, and has looked with jealous care after the manifold interests of Methodism; be it

"Resolved, That we, the members of this district conference, express our high appreciation of his administration and effective leadership, and extend to him our love, good-will, and best wishes, and pray that the blessings of heaven may continue in abundance upon his ministry."

The above resolution was adopted by a rising vote by the Greenville (Miss.) District Conference at its recent session at Benoit, Miss.

A. T. McILWAIN, Secretary.

PERSONAL AND OTHER NOTES.

Rev. R. M. Brown, pastor of the Algiers Church, this city, has lately assisted in a successful revival at Burton, La.

Rev. C. A. Battle, pastor of our First Church at Baton Rouge, made the invocation when Hon. R. G. Pleasant was inaugurated Governor of Louisiana last Monday.

Read Dr. Cannon's discussion of the work of the Northern Methodists in Atlanta, which appears on page 13 of this issue of the Advocate.

Rev. S. D. Roberts, of Bernice, La., reports that his work is progressing in an encouraging manner. His letter brought us a club of 5 subscriptions, for which we extend to him our thanks.

Rev. N. B. Harmon, of Magnolia, Miss., who as a pastor ranks with the best, remembered our office with a club of 5 subscribers a few days since. He is having a delightful pastorate in his present field.

The Commencement sermon of the High School at Belzoni, Miss., will be preached next Sunday by Rev. W. M. Sullivan, of Yazoo City. The annual address will be delivered by the Hon. Oscar Johnston, of Clarksdale.

Rev. W. D. Wendel, of Como, Miss., has our hearty thanks for a club of 9 subscriptions. It is Brother Wendel's habit to take care of all the interests of the Church where he labors. The work of his charge is progressing favorably.

Dr. W. W. Pinson and Dr. J. M. Moore, of Nashville, Tenn., the Foreign and Home Missionary Secretaries of our Church, looked in on the General Conference of the Methodist Episcopal Church, at Saratoga Springs, New York, last week.

As has been announced in the Advocate, Bishop E. E. Hoss will preach the Commencement sermon of Millsaps College on Sunday, June 4. The Baccalaureate Address will be delivered on Tuesday, June 6, by Dr. S. H. Werlein, of New Orleans.

Rev. Robert Selby, Commissioner for Emory University in Mississippi, is meeting with gratifying success in raising funds for the Lamar Law School building at Emory University. Let all our preachers and people in that State lend a helping hand in this important work.

Dr. J. W. Beeson, President of Meridian College, states that there are in attendance upon his school a few fine young preachers and some song evangelists who would like to engage in revival work in churches or at camp meetings this summer. Persons desiring such assistance may write Dr. Beeson.

As a result of a late evangelistic campaign, Grace Church, Dallas, Texas, of which Rev. W. J. Johnson is the popular pastor, has had 200 additions to its membership. On a recent evening the church gave a reception to these new members, at which it was estimated a thousand persons were present.

We acknowledge with appreciation the receeption of a club of 10 subscriptions to the Advocate from Rev. W. Winans Drake, our pastor at Minden, La. All the reports that reach us from Minden are to the effect that the work of the Church there is prospering to an unusual degree under Brother Drake's efficient leadership.

Rev. G. W. McLain, of the North Mississippi Conference, writes: "Bishop Murrah has moved us from Sunflower to Lambert, Miss. The latter place will hereafter be my address. Mrs. McLain has recovered sufficiently from her recent operation to return home. We have greatly appreciated the sympathy of the brethren, and their prayers in her behalf."

Through the courtesy of Miss Mamie Frances Sweeney, a member of the graduating class, we have received an invitation to the Commencement exercises of Silliman College, at Clinton, La., which will take place in the chapel of that institution on Tuesday, May 23. Twenty-three young ladies will be awarded diplomas and one a certificate on this interesting occasion.

At the annual meeting of the Mississippi State Medical Association, held at Greenville, Miss., last week, Dr. T. M. Dye, of Clarksdale, was elected president. Dr. Dye is a son of Rev. T. W. Dye, an esteemed North Mississippi Methodist minister, and is an active official in our church at Clarksdale. Dr. Dye will wear worthily the new honors which have come to him.

We have in hand a copy of the program that was prepared for Laymen's Day at the late session of the Meridian District Conference, which was held in the East End Church of Meridian. It was arranged by Dr. Beeson, the District Lay Leader, and embraced a number of live and pertinent topics. Obviously the Meridian District has in it a large number of capable lay workers.

We are indebted to Rev. A. J. Gearheard, pastor of the Louisiana Avenue Church of this city, for the following information: "At the late session of the New Orleans District Conference at Bogalusa, Dr. George S. Brown, Dr. Maurice Do Pass, Mr. C. H. Wasson, Mr. E. D. Elliott, and Mr. A. H. Ahten were named as trustees of the district parsonage property that was ordered to be secured."

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions to the Advocate sent in within the past few days: Mrs. J. H. Downey, Bailey, Miss., 4; Rev. J. W. Booth, Merryville, La., 5; Rev. G. A. Baker, Pope, Miss., 3; Rev. W. S. Shipman, Itta Bena, Miss., 3; Rev. Algie S. Oliver, Eden, Miss., 2; Rev. W. W. Murray, Pelahatchie, Miss, 5; Rev. W. W. Perry, Boyce, La., 4.

Rev. R. W. Tucker, the pastor of the Noel Memorial Church of Shreveport, sends us an appreciation of Mrs. Charles Galloway, of Gulfport, Miss., whose death occurred in that city on May 11, 1916. We are unable to publish this tribute in this issue of the Advocate, but it will appear next week. We regretted to learn of the demise of this choice servant of the Master, and we extend sympathy to the bereaved.

Last Sunday was observed as Mothers' Day by our congregation at Starkville, Miss., the service being an interesting and impressive one. After a brief sermon by Rev. T. H. Lipscomb, the highly esteemed pastor, on "Whose names are written in the Lamb's book of life," the roll of church members was called, each being expected to answer to his name. This occasion was one which will not be soon forgotten by those in attendance.

Rev. Thomas J. Norsworthy, the well known evangelist, under date of May 13, writes: "Please allow me to say to the brethren through the Advocate that, as a result of an unexpected cancellation of a meeting date, I have some open time in June, which I should be pleased to give to some brother who may need assistance in a meeting. A letter or telegram addressed to me at Yazoo City, Miss., would receive immediate attention."

Bishop W. B. Murrah, of Memphis, Tenn., who has been suffering with rheumatism for some time, had cancelled all his engagements up to the Millsaps Commencement and has gone to Hot Springs, Ark., to take a course of baths. We trust that this honored servant of the Church will be greatly benefited by his stay at that famous health resort. Bishop Murrah will preach the Commencement sermon of Washington and Lee University (Lexington, Va.) on Sunday, June 10.

Brooksville, Miss., has recently been blessed with a season of spiritual quickening, resulting from a series of special revival services in which the capable pastor, Rev. J. J. Baird, had the assistance of Evangelist J. A. Bowen, of Tupelo, Miss. The singing was led by Rev. John Robertson, of Cochrane, Ala., who showed himself to be skilled in that line of work. There were 13 additions to our Church, and it was stated that a number would join other denominations.

Rev. F. D. Van Valkenburgh, writing from West Springfield, Mass., renews his subscription to the Advocate and takes time to add a few kindly words commendatory of our paper, which are much appreciated. Brother Van Valkenburgh has within recent months had brought out by the Pentecostal Publishing Company, Louisville, Ky., two brief publications which have been highly commended: "Why we have Four Gospels (Price 50 cents), and "Hebrews: What and Who By" (paper, price 10 cents).

The Commencement exercises of Whitworth College, Brookhaven, Miss., will begin next Sunday, when Bishop James Atkins, of Waynesville, N. C., will deliver the annual sermon at 11 o'clock a. m., and preach again before the College Y. W. C. A. at the evening hour. The Baccalaureate Address will be delivered Monday evening, May 22, by Hon. J. S. Sexton, of Hazlehurst, Miss. The finishing class of this excellent institution this year numbers 18, and 9 other young ladies will be awarded department diplomas.

Just as we are about to begin closing our last forms (Tuesday), the following telegram from Rev. A. H. Williams, our pastor at Strongs, Miss., comes to our desk: "Mrs. Alice Watson, of Strongs, Miss., died at Memphis, Tenn., last night. The funeral service will be held at Strongs to-day at 4 o'clock p. m., conducted by Cunningham and myself." We regret to be informed of the decease of this worthy disciple of the Master, and our heart goes out in sympathy to those who have been stricken by this great sorrow.

Mr. H. H. Ahrens, the well known representative of heThe New Orleans Times-Picayune went to Orlando, Fla., last week to report for the great daily with which he is connected the proceedings of the General Assembly of the Southern Presbyterian Church, which was due to open its session in that city last Thursday. He was also expected to handle the work of the Associated Press at that great gathering. The Southern Presbyterian Assembly was opened with Dr. W. McF. Alexander, of New Orleans, the retiring Moderator, in the chair.

Writing from New Albany, Miss., some days ago, about the great revival that was then in progress there, Rev. W. M. McIntosh, of Iuka, Miss., who was conducting the services, made the following reference to our pastor and his wife at that place: "Brother Pope has a big hold on the people here and he is doing a great work. If there is any preacher here who is more popular than he is, it is Sister Pope." An account of this gracious spiritual awakening from the pen of Rev. Thomas Cameron appears on another page of this number of the Advocate.

A Memphis (Tenn.) correspondent sends us the following note: "Rev. J. W. Hall and Mrs. Mary Louise Schaefer were married on May 5 at the parsonage of the First Methodist Church of Memphis, Dr. T. E. Sharp officiating. Brother Hall had been a widower for 23 years. He is now the pastor of the Pine Bluff Circuit, in the Little Rock Conference. Mrs. Hall is an accomplished musician, who plays well the piano and pipe organ. She will be a great help to him in his work and home." Brother Hall is well and favorably known in North Mississippi. We extend to him and his helpmeet our hearty congratulations.

Rev. P. H. Griee, our pastor at Mentorum, Miss., was in New Orleans a couple of days last week to secure medical advice. His leg was fractured some time ago when a horse ran away with him, and, after being set, was thought at the expiration of the usual time for a cure in such cases to be all right, but it has lately been giving him considerable trouble again; so an examination was made by means of an X-ray machine, and it was discovered that there is a splinter of bone that will have to be removed. This, we regret to state, will require such an operation as may keep Brother Grice away from his charge for several weeks, but we are happy to know that his final recovery is regarded as a certainty. He returned home last Friday to get things in readiness for coming back to the city and undergoing the surgical treatment that is adjudged to be necessary to give him relief. He is a choice young minister, and we deeply sympathize with him in his affliction.

The service at the Carrollton Avenue Church of this city last Sunday evening was under the direction of the Woman's Missionary Society of that congregation. There was a fair audience present and the exercises were in every respect of a high order. Mrs. Anderson told impressively of "What Carrollton Is Doing for City, Home, and Foreign Missions;" and Rev. N. E. Joyner, the pastor, who took the place of Mrs. I. N. Niebergall, who was unavoidably kept away, made a stirring talk on "The Call from across the Sea to the Women of the Church." Miss Iles, of St. Mark's Hall, then spoke appealingly on "The Call of the Homeland to the Women of the Church," and Mrs. Herr, of the Mary Werlein Mission, discussed informingly "The Call of the City to the Women of the Church." The closing remarks were made by Brother Joyner, the pastor. The exercises were interspersed with specially prepared music, and the occasion was pronounced by all to be a most enjoyable and helpful one. Much regret was expressed that Mrs. Jacob Cohen, the devoted and capable President of the Carrollton Auxiliary, could not, because of illness, be present. She was greatly missed.

HATTIESBURG DISTRICT NOTES.

It is a girl at the Broad Street parsonage! Brother and Sister Terry are happy. May God bless the baby! This makes a net increase of five for the Hattiesburg District in itinerant impedimenta—four of these being girls. Hurrah for the girls!

Our presiding elder is a big man, but is not big enough to down a Children's Day service. He amiably retired from the Main Street conflict, and got the sermon out of his system by preaching to the Court Street congregation. If any presiding elder can escape the watchful attention of the Court Street pastor, he is good at dodging. He knows (for he has been there) that the best way to keep a presiding elder out of mischief is to keep him busy.

The Confederate Veterans' Memorial service was held at the Main Street Methodist Church at 3 o'clock p. m., Sunday, April 30. Rev. G. H. Thompson was the orator of the day. He did well. It was a tender service. Almost all of the grand old heroes have passed away. Only about 20 attended. Captain J. P. Carter, a steward of the Court Street Church, presided over the meeting. A truer and nobler man would be hard to find.

Adams has been running around lively of late. He has attended four district conferences—held at Prentiss, Summit, Biloxi, and Raymond. Some inquisitive brethren are wondering what he is up to. He says that he has visited his people so much that they are tired, and that he is giving them a much needed rest.

Rev. P. H. Howse has lately held a good meeting at McLain. Rev. J. C. Chambers did some fine preaching. T. W. A.

May 10.

Prayer will make a man cease from sin, or sin will entice a man from prayer.—Bunyan.

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Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

It was on April 10, 1916, that the death angel came into the home of Brother Bob Parker and summoned his wife, Mrs. ELLA PARKER, to her home in the Great Beyond.

Mrs. Parker, a daughter of William and Mary Carter, was born in Jackson County, Mississippi, on October 26, 1875. In 1899 she was married to Bob Parker. To this union four children were added, all of which, with the husband, her father, two sisters, and one brother, are left to mourn her departure. She was converted and joined the M. E. Church, South, when a child. She retained her faith in God, and lived a Christian life until God in His infinite wisdom saw fit to unite her with the Church Triumphant. We regret so much to lose her. She is missed in the home, in the church, and in the community. But we are sure that she felt with St. Paul, "For me to live is Christ, and for me to die is gain." We pray God's blessings upon the hereaved loved ones. Her pastor, J. L. CARTER.

Mrs. MARY A. BARKSDALE (nee White) was born in Jasper County, Miss., on October 28, 1840, and departed this life near Campti, La., on December 20, 1915. Sister Barksdale was married to E. S. Barksdale on January 18, 1860. Of this union were born four children, two of whom still survive—Mr. A. W. Barksdale and Mrs. W. C. Olliver, of Campti, La. Sister Barksdale was converted and joined the M. E. Church, South, early in life and remained a faithful member until her death. She was more than a faithful member of the Church—she was a true Christian. She was long a sufferer, but complained very little. She was sympathetic, thoughtful, kind, and very attentive to the sick as long as she was able to go and minister unto them. This home has lost a dear wife and mother, and this church and community a most helpful member. She leaves, besides her loved ones, many friends to mourn their loss. Let me say to the bereaved ones, we know where to find her. Be true to God, and some day in God's own good time you will join the dear one now departed over on the other shore.

E. L. CARGILL.

W. L. CHAMBLIN was born on October 14, 1851, in South Carolina, and moved to Mississippi shortly before the Civil War, where he spent the remainder of his life. He united with the Church early in life and was a useful member, serving in the capacity of Sunday school superintendent a number of years and was a steward at the time of his death.

While on a visit at the home of his daughter, Mrs. Fancher of Crenshaw, Miss., he was taken violently ill. In a short time, realizing that the Reaper was possibly near hy, he gave instructions concerning his effects and said that he would rather have some things in a different shape, but if God willed differently he was resigned. On the night of April 27, 1916, he yielded up his spirit to the God who gave it, his last words heing, "I am rejoicing." Brother Chamhlin was a useful citizen. At the time of his death he was serving his second term on the Board of Supervisors of Panola County, in which office he was rendering splendid service. He was a good man, the esteem in which he was held being shown hy the vast concourse of people at his funeral in his home town—Pleasant Grove, Miss. His grave was a hed of the most beautiful flowers when we turned again to our homes.

As his pastor I feel a personal loss in his death. He was my warm personal friend, and always responded to our need in the Church work. May the Lord whom he loved and who sustained him in his dying hour be very near to his companion, who is so sorely bereft, and to the five children who, though grown and in homes of their own, will so much miss their father's counsel and presence.

A. M. BENNETT.

IN APPRECIATION OF DR. J. A. PARKER.

Dear Dr. Meek: At the suggestion of the pastor special services were held the first of May in memory of the late Dr. J. A. Parker. The pastor preached a suitable sermon for the occasion, after which brief talks in appreciation of Dr. Parker were made hy Dr. J. M. Middleton and Mr. J. H. Mitchel. The following resolution was then adopted by the entire congregation:

"Whereas it has pleased our blessed Heavenly Father to remove from earth Dr. J. A. Parker; and

"Whereas we remember with great pleasure how faithfully he served the Many M. E. Church, South, as pastor years ago; therefore he it

"Resolved, That in the death of Dr. J. A. Parker the Church has lost one of her hest and greatest preachers, hut that our loss is his eternal gain, as he has gone to he with Jesus.

"Resolved, further, That we how in humble suhmission to the will of our Heavenly Father, who doeth all things well." S. D. HOWARD, Pastor.

Many, La.

RESOLUTIONS OF RESPECT.

Whereas God in his infinite wisdom has seen fit to make unto himself Mrs. Lena Brunefield Vetters, one of our most faithful Church memhers and Sunday school workers; and

Whereas, although the summons to her came unexpectedly, we know that she was ready and willing to answer the great roll-call; therefore he it

Resolved, hy the members of the Wesley Adult Bihle Class of the Kentwood (La.) Sunday school, that we herehy express our love and respect for this friend whose voice has heen stilled, and our appreciation of her life which was so loyal and consecrated to the Master and so useful to the Sunday school and the Church; and that we commend her devoted career as a shining example to all.

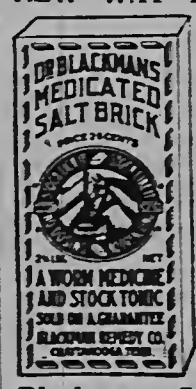
Resolved 2, That we extend to the memhers of the hereaved family our heartfelt sympathy in their great sorrow.

Resolved 3, That a copy of these resolutions he sent to these grief-stricken ones, and that copies he forwarded to the New Orleans Christian Advocate and the local papers for publication.

Signed: Mrs. Will H. Dillard and Mrs. N. Sears, Committee.

The lesson of all true living in every sphere is to learn our own limitations. It is the first lesson in art, to work within the essential limitations of the particular art. But in dealing with other lives it is perhaps the hardest of all lessons to learn, and submit to our limitations. It is the crowning grace of faith when we are willing to leave those we love in the hands of God, as we leave ourselves.—Hugh Black.

Chalmers' Gelatine
ALWAYS BEST BECAUSE MADE BEST

NEW WAY TO GIVE MEDICINE


To Stock.
Don't get old and wormy.
Don't lose strength with age.
Don't get eaten up by mice and rats.
Don't have to be hunted up and dosed out at feeding time (often in the dark) as do other remedies, for after being placed in the feed box or Holder, it is always where stock can get it as they need it. If your dealer will not supply you, write us.
Stock Lick It—
Stock Like It
Blackman Stock Remedy Co.
Chattanooga, Tennessee.

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.
The telephone has an added value at such times.
Its use means the avoidance of discomfort and inconvenience.
NOW is the time to arrange for Bell telephone service in your home.
CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots
There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

GUARANTEE OF ADVERTISING.
All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
JACOBS & CO., ADV. MANAGERS,
Clinton, S. C.

UGH! A Dose of Nasty Galomel

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

TWENTIETH ANNUAL MEETING, BOARD OF MISSIONS.

(Continued from Third Page.)

Other Matters of Moment.

Among the many other matters of vital interest and importance which were acted upon by the Board, the following may be mentioned:

A standing committee was appointed to study the question of self-support of mission churches at home and abroad, and to report to the Board at its next session the most advisable step looking to the development of this spirit.

A similar committee was appointed to suggest means for securing a more continuous and effective supervision of the work in mission lands, a thing to which the missionaries have for years been most earnestly calling attention.

A committee was appointed to cooperate with the Home Secretary, Dr. John M. Moore, in the preparation of a series of tracts on the fundamentals of the Christian faith and of Methodist doctrine.

Centenary of Methodist Missions.

Dr. Pinson called attention to the fact that the year 1919 will be the one hundreth anniversary of the organization of the first American Methodist Missionary Society, and on his suggestion steps were taken looking to a nation-wide observance of this centenary anniversary by the Methodists of North America. Bishop Hendrix was appointed to lay the matter in person before the General Conference of the Methodist Episcopal Church, now in session in Saratoga, with Dr. Pinson as alternate.

Missions in the Sunday School.

China was again assigned to the Sunday schools for their special foreign missionary interest for the year 1917 and the Mexican work in Texas for their home mission interest. For 1918 the attention of the Sunday schools will be directed to Japan.

Fraternal Greetings.

The Board, through Bishops Wilson, Denny, and Hoss, sent fraternal greetings to the Methodist General Conference now in session, expressing the hope that God's blessings might abide upon all the deliberations of that great assembly.

Boat for the Congo.

The Epworth Leaguers of Texas were authorized at their request to raise as a special a sum sufficient to put a boat upon the upper Congo to operate in connection with the African mission.

The Methodist students of Texas were given authority to raise a special of $4000 to build a church at Passo Fundo, Brazil.

Week of Prayer.

The week preceding Easter was set apart to be observed as an annual Week of Prayer and Self-denial for missions.

The operation of the Soochow Law School for another year was authorized. This is located in Shanghai, and under the charge of Mr. Charles G. Rankin, formerly of Chattanooga.

Tributes were paid to the life and work of Dr Joseph H. Pritchett, one time secretary of the Board, and to Dr. C. F. Reid, the veteran missionary who passed away last summer.

The translation and publication in Portuguese of Wesley's sermons and of Dean Tillet's work on "Personal Salvation" were ordered for the use of the Church in Brazil.

A standing committee was appointed to consider and recommend a plan for harmonizing the various home mission agencies of the Church.

The meetings of the Board were presided over by the President, Mr. John R. Pepper, and the Vice-President, Bishop W. R. Lambuth. Very few of the members were absent. Altogether, the meeting was most satisfactory.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference of the North Mississippi Conference convened at Benoit on Tuesday morning, May 2, with Rev. H. S. Spragins, the presiding elder, presiding.

The opening sermon was preached on Monday evening at 8 o'clock by Rev. D. R. Wasson, our pastor at Jonestown. As Benoit was the first work Brother Wasson served as a boy preacher, it was indeed a pleasure to the good people there, as well as to the members of the District Conference, to hear his able discourse on the old, but choice, text, John 3:16.

May 2, morning session: The devotional exercises were conducted by Rev. R. O. Brown, after which Rev. H. S. Spragins called the Conference to order, and A. T. McIlwain was elected secretary. After roll call, the usual committees were appointed and the Conference got down to business. Brother Spragins made an encouraging report on the work of the district, showing that the work as a whole had made considerable progress. The call of charges was taken up and a number of the pastors made their reports. With preaching at 11 o'clock by Rev. R. H. B. Gladney, the Conference adjourned until 2:30 p. m.

Afternoon session: The devotional exercises were conducted by Rev. R. W. Evans. After the introduction of a few visitors, the call of charges was resumed and a number of pastors reported from their charges.

Rev. R. H. B. Gladney, our Sunday School Field Secretary, addressed the Conference on behalf of the Sunday school work. Brother Gladney is the right man in the right place, and never fails to make a good impression when he talks on Sunday school work. He urged upon the Conference the importance of adopting the late methods in Sunday school work, especially the importance of Teacher-training work.

Rev. W. M. Campbell and Rev. B. P. Jaco addressed the Conference on the Church Extension work. The evening sermon was preached by Rev. A. C. McCorkle, of Tunica.

May 3, morning session: The devotional exercises were conducted by Rev. J. R. Bright. The call of charges was resumed and the pastors concluded their reports. All the reports were very gratifying, showing that all phases of the work are being looked after and that the Church is making progress along all lines. The improvement in the Sunday school work was very noticeable from the reports made by the pastors, which shows that our Church is not lagging in this great (if not the greatest of all) work.

Grenada and Millsaps Colleges were well represented before the Conference, Dr. Lyn representing Millsaps and Rev. B. P. Jaco, Grenada. One of the features of this session was an address by Prof. Donaldson on the Work and Place of the Layman in the Church.

Dr. L. L. Minor was elected District Lay Leader. The following were elected delegates to the Annual Conference: J. D. Barbee, J. H. Sherard, Dr. L. L. Minor, and J. T. Mathis.

At this point resolutions of endorsement and appreciation of the good work done by our beloved presiding elder were read and adopted by a rising vote. The Secretary was instructed to send a copy of these resolutions to the New Orleans Christian Advocate for publication. With preaching at 11 o'clock by Rev. B. P. Jaco, Conference adjourned until 2:30 p. m.

Afternoon session: The devotional exercises were conducted by Rev. J. W. Ward. Brother J. H. Sherard read a report on the Orphanage and Hospital work, and made a brief but touching address in behalf of the Hospital movement. Rev. H. M. Ellis also addressed the Conference on behalf of this cause. The various committees made their reports, which, taken in connection with the pastors' reports, showed the work of the district to be in excellent condition.

Despite the inclemency of the weather, the Conference was in every way a success. Brother Wroten, the Conference host, and the good, hospitable people of Benoit had done everything possible to make the delegates enjoy their stay in their midst. They had planned an automobile ride for Tuesday afternoon, but the rain interfered with this pleasure. However, our stay was very pleasant indeed.

There was a degree of sadness connected with the Conference, as we all realized that this was the last Conference, for a while at least, to be presided over by our beloved presiding elder, as this year will complete his quadrennium on the Greenville District. Preachers and laymen alike are loath to give him up. To know Brother Spragins, means to love him.

A. T. McILWAIN, Secretary.

Keep the Babies Fat and Well.

"Mamma's" Dr. Doran's Worm Remedy expels worms whole alive; purely vegetable; bottles 25c by mail. General agent wanted. Write us a letter. **Doran Drug Company, Paducah, Ky.**

A Boston newspaper once printed this item: "The day was dark and gloomy, but Phillips Brooks walked down through Newspaper Row and all was bright." Are you commending your Christian Gospel—Gospel means good news—by such an attitude?—H. E. Fosdick.

THE CREOLES OF LOUISIANA, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price $1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered, and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians though my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 17-C, Shelton, S. C.
Gentlemen:
I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

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A scientific combination of medicinal sterilizing agents for the correction of irregularities and ailments peculiar to women and for the relief of chronic suffering with which a great many women are afflicted. Prepared from the same formula as Antiseptic Sphenoids which, for the past twenty-five years, have been prescribed by foremost physicians.

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are antiseptic and curative. Their ingredients, Boric Acid, Hydrastis, Acetanilid, Beta-Naphtol and Sulphate Zinc, are standard remedies.

ZOLVONOIDS are prepared in convenient size for easy application and act directly on the affected organs, by dissolving from body heat and permeating the afflicted organs, thoroughly disinfecting and restoring them to their normal condition.

ZOLVONOIDS bring great relief to suffering women. Every woman should keep Zolvonoids in her toilet equipment.

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Indianapolis, Ind.

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Good reports are coming in from Childrens' Day. Send the collection to Rev. V. C. Curtis, Lexington, Miss. We need the money now.

Rev. E. Nash Broyles has observed Decision Day several times during the year in his Sunday school at Macon with the best of results. Twenty-three have been added to the Church, and the teachers have been trained to expect conversions constantly. This school, under the leadership of Brother W. E. Stokes, is developing the spirit of evangelism.

It is reported that a thousand and one attended the Sunday school at First Church, Corinth, on the first Sunday in May. The Corinth school is doing things on a big scale. Organization of all the forces had something to do with this fine showing. Let the country churches go at it, and keep at it until every man, woman and child is reached for God in our Conference.

Rev. T. H. Lipscomb and Hon. W. W. Magruder are making definite plans to have every member of the church at Starkville present at Sunday school and the preaching service Sunday, May 14. The following is an extract from the letter sent out that gives an idea of the plan: "In order to unite our entire membership in worship and service, and impress more the privileges and responsibilities of Church membership, at the 11 o'clock hour, after a brief sermon on 'Whose names are written in the Lamb's Book of Life,' the roll of the Church will be called, and every member will be expected to answer to his or her name. We love to sing, 'When the roll is called up yonder, I'll be there.' Will you not answer to a roll call here, evidencing your desire to be found faithful and ready when the final summons comes?"

Rev. J. H. Felts, the leader of the forces in the Holly Springs District, is laying hold on all the work of the Church with vigor. He is giving emphasis to the work of the Sunday school in his quarterly meetings over the district. The reports of the preachers at the district conference held at Byhalia showed gains over last year.

The preachers of the Greenville district made excellent reports at their recent district conference held at Benoit. All the men, led by Brother Spragins, are stressing the spiritual life. Every man seemed to be hungering for a deeper work of grace in his own heart. When the preacher magnifies the life of Christ in word and deed, some other hungry soul will be sure to follow. The preacher is the key that unlocks or bars the door to the kingdom. God help us to let Him into His world to speak to it through us!

Rev. W. W. Woollard, of the Columbus district, is setting the pace for his preachers. He has some laymen that are doing work worthy of imitation. He is selecting some of the best work done by the men and sending a sample of it to all his leaders in the district. This kind of definite, practical work will tell on every church under his supervision. We are making progress. Let us thank God and go on to still better things.

The following is a sample of businesslike work done by the Sunday school at Brooksville:

Treasurer's Report.

Amount of collections from Dec. 1, 1915, to May 7, 1916—

Amount overdrawn Dec. 1, 1915.	$ 2.88
Paid Missions, 4th Sunday.....	50.00
Paid Orphanage, 1st Sunday...	43.15
Paid Children's Day.....	18.00
Paid on Incidental account.....	16.45
	$130.48
Balance on hand May 7th.....	$ 23.69

Extract from Secretaries Report:

"Pupils enrolled 174—Home Department, 21; Cradle Roll, 16."

A. S. J. Glenn, Sup't.

Let some other school beat this record.

A FAMOUS PHYSICIAN'S WONDERFUL DISCOVERY.

After a series of careful experiments and tests at the Invalids' Hotel and Surigcal Institute, Buffalo, N. Y., covering many years, Dr. Pearce, the medical director of that hospital, made announcement that he could prove that a medicine which he called "ANURIC" was the best uric acid solvent now to be had. As a remedy for those easily recognized symptoms of inflammation, as scalding urine, backache, and frequent urination, as well as sediment in the urine, or if uric acid in the blood has caused rheumatism, lumbago, sciatica, gout, it is simply wonderful how quickly "Anuric" acts: causing the pains and stiffness rapidly to disappear.

Swollen hands, ankles, feet are due to a dropsical condition, often caused by disordered kidneys. Naturally, when the kidneys are deranged the blood is filled with poisonous waste matter, which settles in the feet, ankles and wrists; or under the eyes in bag-like formations.

It is just as necessary to keep the kidneys acting properly as to keep the bowels active.

The very best possible way to take care of yourself is to take a glass of hot water before meals and an "Anuric" tablet. In this way it is readily dissolved with the food, picked up by the blood and finally reaches the kidneys, where it has a tonic effect in rebuilding those organs.

Step into the drug store and ask for a 50 cent package of "Anuric," or send Dr. Pierce 10c. for trial pckg "Anuric"—many times more potent than lithia, eliminates uric acid as hot water melts sugar. A short trial will convince you.—Adv.

DR. J. E. HENDERSON—AN APPRECIATION.

Dr. J. E. Henderson, son of the Rev. W. F. Henderson of the Louisiana Conference, was one of the noblest of men. From a child he had lived a clean life. As a boy and young man he was a respectful and obedient son, and, being studious and industrious, he soon completed his literary course and later graduated in medicine. From the very beginning of his practice he demonstrated unusual ability and met with almost phenomenal success.

In his home Dr. Henderson was a prince, revealing every noble characteristic of the true Christian gentleman—of gentleness, kindness, culture, and refinement.

As a citizen, he was most highly respected and esteemed by all his fellow citizens.

Though the demands of his profession were exceedingly heavy and exacting, Dr. Henderson was one of the most faithful and efficient stewards in the Church with whom it was ever the pleasure of the writer to be associated.

The final summons came to the beloved Doctor in the prime of manhood and in the midst of the busy affairs of life, but he met the issue calmly, with fortitude and faith. With his own medical knowledge and skill and with the best attention that his many friends of the profession could give, he heroically fought for life until he saw that death was inevitable. Then he called the members of his family about him and gave each one a parting message and blessing, and in this great and awful crisis, while he was planning for the future welfare of his family and saying good-by to his loved ones, he did not forget his Church, but spoke of the carrying out of certain plans in which he was interested with his pastor.

Dr. Henderson shall long be held sacredly enshrined in hallowed memory, not alone by his own loved ones, but also by his neighbors and many friends. Although he has gone from us, yet he still lives in the indelible stamp of manly Christian character that he left upon many. The world is richer by his having lived. May God give us more such men, and more such homes as the one in which he was trained; for his life is another tribute to such Christian training as he received at the hands of his godly parents. One who loved him,

WM. H. COLEMAN.

Alexandria, La.

Jackson Dist.—Third Round.

Jackson, Galloway Memorial, June 4.
Edwards, at Clinton, June 11, 12.
Jackson, Rankin Street, p. m., June 12.
Satartia, at Wesley Chapel, June 17, 18.
Mendenhall, at Bethany, June 21.
Brandon and Pelahatchie, at Greenfield, June 25, 26.
Jackson, Millsaps Memorial, p. m., June 26.
Seashore Divinity School, July 2.
Lintonia, at Bethany, July 8, 9.
Yazoo City, p. m., July 9, 10.
Terry, at Forest Hill, July 15.
Flora, at Dover, July 23, 24.
Fannin, at Goshen Springs, July 29, 30.
Eden, at Lamkin, August 6, 9.

PAUL D. HARDIN, P. E.

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BEST TREATMENT FOR CATARRH

REMOVE THE CAUSE

Specialists in Catarrh troubles agree that it is an infection of the blood. Once you get your blood free from impurities—cleansed of the Catarrhal poisons, you will be relieved of Catarrh—the dripping in the throat, hawking and spitting, raw sores in the nostrils, and the disagreeable breath. Don't suffer with Catarrh—it is not necessary. Write the Swift Specific Co., Dept. Z., Atlanta, Ga., for free expert medical advice and take S. S. S. at once.

WHEN RUN DOWN

Hood's Sarsaparilla, the Reliable Tonic Medicine, Builds Up.

The reason why you feel so tired all the time at this season is that your blood is impure and impoverished. It lacks vitality. It is not the rich red blood that gives life to the whole body, perfects digestion and enables all the organs to perform their functions as they should.

Get Hood's Sarsaparilla from any druggist. It will make you feel better, look better, eat and sleep better. It is the old reliable tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. It revitalizes the blood, and is especially useful in building up the debilitated and run-down.

Hood's Sarsaparilla is helping thousands at this time of year. Let it help you. Get a bottle today and begin taking it at once. Be sure to get Hood's. Nothing else acts like it.

PATENTS. Write for How to Obtain a Patent. List of Patent Buyers, and Inventions wanted. $1,000,000 in prizes offered for inventions. Send sketch for free opinion of patentability. Our four books sent free. **Victor J. Evans & Co., 743 Ninth, Washington, D. C.**

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ASTHMA MEDICINE

Gives Prompt and Positive Relief in Every Case. Sold by Druggists. Price $1.00. Trial Package by Mail 10c.

Williams Mfg. Co., Props., Cleveland, O.

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Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

WHY NORTHERN METHODISM IN ATLANTA?

By Rev. James Cannon, D. D.

In view of the fact that one of the questions which is likely to receive considerable consideration at the approaching General Conference of the Northern Methodist Church is the unification of Methodism, the situation in Atlanta is more interesting than it would otherwise be.

Since the last Northern Methodist General Conference Bishop Leete has been in charge of the District of that church, which includes Atlanta. As there are between three and four thousand negro members of that Church, and no negro Bishops, if the negro Conferences are to have resident episcopal supervision, a white Bishop must furnish that supervision and live in the territory where the negroes reside. Hence, there is a good and sufficient reason for Bishop Leete's residence in Atlanta, or in any other Southern city, where there are so many negro members.

But Bishop Leete was not satisfied to he a Bishop to the negro members of his Church. He seems to have the idea that he has also a special mission to the "unchurched" white people of the South, and especially to such persons in the city of Atlanta. And so he has projected a costly church in the heart of Atlanta, within a stone's throw of our St. Mark's on the one side, not far from our First Church on the other side, and our Grace Church is comparatively near on the eastward.

This enterprise has been inaugurated, not by an irresponsible, accidental sojourner, or hy dissatisfied church members, but by the authority of a Bishop of their Church, and it has, as this editor understands, been approved by the Church Extension Board of the Northern Church, on the ground that it would minister to a great need, and give a place to worship to the unchurched masses. The implication is, of course, that our own Church is not meeting the needs of the white people who prefer the Methodist Church, and so Bishop Leete is preparing to fill the gap hy building a Northern Church in the center of Atlanta.

What Are the Facts?

Bishop Leete evidently did not look up the facts, for he cannot justify his position in the face of the facts. If he could prove that Southern Methodism in Georgia, or in Atlanta, is waning, or is even standing still and making no progress, then he could show some semhlance of reason for his course. But the following figures show that neither Georgia nor Atlanta Methodism has waned for many years, hut, on the contrary, hoth have shown great growth.

Georgia Methodism from 1901 to 1915.

Total membership North Georgia Conference, 1901	99,792
Total membership South Georgia Conferenoe, 1901.....	64,164
Grand total 163,856	
Total membership in North Georgia Conference, 1915....122,532	
Total membership in South Georgia Conference, 1915....	94,467
	216,999
	163,856
Increase since 1901.....	53,143
Total membership in 1905.....172,471	
	216,999
Increase since 1905.....	44,528
Methodists in Atlanta District in 1905	13,734
Methodists in Atlanta District in 1915	19,286
Increase in ten years	5,552
*St. Mark's Church in 1905, members	430
St. Mark's Church in 1915, members	1,052
Increase in ten years.....	622

*This church is within five short blocks of the Northern Methodist Church.

How absurd it is in the face of these figures to claim that there is any need for a white Northern Methodist Church in Atlanta, especially a white Methodist Church, which cannot be built by the people in Atlanta, who desire such a church, but which has such a weak local support that it is necessary to call in the aid of the Church Extension Board and of outside help to get money to build the house. Certainly there is no adequate local clamor for the church, and if it is built, it must be on the missionary basis, and the Church Extension Board of the Northern Church must take the position that there is such a decadent Methodism in Atlanta that the Board is justified in appropriating money for work there, even though there are cities in the North in which the foreign population has created a field for work which far exceeds the ability of the Northern Methodist Church to cover properly.

What is the meaning of this move by Bishop Leete? If the Northern Methodists want organic union as most of them declare that they do, what good will be accomplished by building this church? It will in the event of organic union be simply one more Methodist Church.

Do they want the unification of Methodism by the plan proposed by our General Conference? If so, then there is no reason to build this church. If they want either organic union, or unification by the plan agreed upon by us, then the Atlanta church will be of no value to them.

But if they simply refuse to agree on any plan proposed by us and continue to stand for the present relation, then the Atlanta church may he a future factor, as a stirrer up of strife, and as a center of a propaganda of discord, confusion and disintegration.

The activity of official Northern Methodism in Atlanta presents an exceedingly difficult problem to solve, and causes a man to wonder what will be the attitude of their General Conference toward the question of Methodist union.—Baltimore and Richmond Christian Advocate.

RHEUMATISM CONQUERED.

R. L. Eastman, Sec. Nashville Board of Trade, Nashville, Tenn., writes: "My attention was called to your remedy, 'Renwar,' for rheumatic troubles. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits of 'Renwar' for rheumatism."

"RENWAR," the new, scientific remedy, relieves quickly and permanently rheumatism, by removing from the blood the cause of the trouble, uric acid. Many wonderful cures of cases of long standing are being reported. If you suffer from rheumatism you cannot afford to miss this opportunity to be well again. "Renwar" is sold by all druggists, price 50c per bottle, or sent, postpaid, on receipt of price. WARNER DRUG CO., Nashville, Tenn.—Adv.

THE FIRST METHODIST CHURCH OF HATTIESBURG, MISS.

It rejoices me much to note the progress that the First Methodist Church at Hattiesburg has made in its thirty-two years of existence, for it did not exist at all until 1884, in which year Brother B. S. Rayner, the presiding elder, and I organized it. After the presiding elder had preached at eleven o'clock on that Sunday, we organized and announced that we all would reassemble the following afternoon and discuss and decide whether or not we should organize a union Sunday school. Since all were worshiping and preaching in a school building, he favored a union Sunday school; hut after we had returned in the afternoon and singing and prayer had been had, our presiding elder asked me if I wished to say anything. I answered with a speech pertinent to the occasion and endeavored to show the wisdom of each Church having its own school, and, too, after calling attention to the fact that our Discipline required me to organize a Methodist Sunday school if I could get ten persons to join, I asked every one in the audience that would join a Methodist Sunday school to stand up; and fourteen stood up. I then appointed a temporary superintendent, under the direction of our presiding elder, and we went forward with that great work with increasing numbers and interest, giving First Church, Hattiesburg, the commendable record of having a Sunday school the very day of its beginning, and all along its existence.

Of course, the next matter that engaged us, after defeating the whiskey business and incorporating Hattiesburg, was that of building a house of worship and service. I applied to our quarterly conference for a building committee and was not only denied one, but my presiding elder and quarterly conference laughed at me for asking for such a committee at such a time. I replied to all of it hy saying: "I shall build, anyhow." They said: "We shall not object." The first step towards the said church building, was that of a suitable lot. I was anxious to secure an acre lot for I was impressed that the time would come when it would be needed for a magnificent brick structure and an up-to-date parsonage. I wanted it where the old church now stands and constrained the owner of the said acre lot to sell it to me if he sold it at all (for he said he wanted three-fourths of it for his own residence), and hence I secured one-fourth of it, anyhow, before leaving for another appointment thirty miles away. To my great disappointment when I returned I learned that the three-fourths were sold to another party for a residence, although I had assured the owner that I preferred, and therefore did pledge, to give him more than he was asking for it if necessary, in order to get it. Knowing that what I had secured was of sufficient dimensions for a building necessary for our needs for a few years, I began felling the growths on it and burning them and the brush and wastes that had been thrown on it from adjoining lots. Being in favor with the colored people, two or three colored men dug up the stumps as their donation to our building. Brother Fairly, who owned a sawmill near, hauled from the lot all the sawable logs, allowing me quite a hargain for them in lumber. With that as a beginning, and after collecting the remaining amount necessary for the frame, when all the materials for same were on the lot, I invited brethren who could give work easier than money to come on a fixed day and help a carpenter and me to construct the frame. Before the frame was completed, every one began not only to realize the possibility of building a church, and, too, that I was determined to build one, but even the most indifferent ones began to become enthused, and the presiding elder enlisted with a whole heart that counted for much, and soon we had the first church building ever erected in Hattiesburg ready for use. Other denominations awoke to the possibility of building churches in a beginning town, and hence in about twelve months after ours another church was built, and on the zeal for church buildings has burned, and, thanks to God, it seems to grow more intense in Hattiesburg as the years come and pass.

In 1896 I was reappointed to Hattieshurg as a station, and during my second year as pastor we entertained the first Annual Conference ever held there. Its sessions were held in the public school building, which was a spacious modern building. We would have been reappointed to Hattiesburg the third year, had it not been for my wife's ill health and her earnest request that we should he moved. Bishop Galloway said he thought it was a mistake to move us. I am sorry that the dedication of the magnificent building erected hy other untiring brethren since my day there is at a time that forfends my attendance. It would delight me to he with Brother Crisler and his brethren and hear Bishop McCoy.

May God bless Brother Crisler and his brethren in their great work and help them to be faithful to the end of their earthly career!

ISAAC L. PEEBLES.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes, $3 per hundred, samples 5c each, 83 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE YOUNG PEOLE'S WORK IN THE MISSISSIPPI CONFERENCE.

As did Isaiah of old, I want to "make mention that His name is exalted" and to declare his doings among the people. Who doubts that the interests of the world are to-day, nnder God, in the hands of the young people? When we make clear to the minds and to the conscience of the young people the needs of God's children, and that he has need of them all, how quickly they respond.

We are so glad to report ten new Y. P. M. S. gained the first quarter, namely: Long Beach, Hattiesburg (Main Street), Hickory, Canton (2nd division), Philadelphia, Fernwood, Purvis, Lumberton, Bolton, and Laurel. The Newton District leads in the number of new anilliaries. As ever, onr greatest need is more enlightened leaders. "An enlightened woman is a transformed woman." Remember, dear co-workers, we did not choose this work, bnt Christ himself laid it upon us, and we must bear it gladiy until his dear hands remove it. We do not want a single life to fali of its true intent, or mar the plan that its Master meant, through our negligence.

Those of you who have read the Annual note that the Young People reported last year $717.29 for foreign missions, and $443.96 for the work at home. We can and will do even better this year. Young people, deny yourselves and experience real joy. Remember those who have never heard of God and who are waiting for the message from you. Do not forget the work in your own community, for "the light that shines at home shines farthest." May we all toll to the end, that the name of the King of kings may be glorified.

Mrs. H. O. MIDDLETON.

In connection with Mrs. Middleton's report we take a few extracts from the report of the Council First Vice President. There are now 1359 Young People's auxiliaries, 496 new ones having heen added during 1915—7807 new members were enrolled. Roll of Honor auxiliaries, 110. There were 35 volunteers for service, and to missions the young people gave $24,859.30.

Last year ten Conferences gained honorable mention hecause they had made a clear gain of five or more auxiliiaries. This year there are twenty-one on that list, and both Mississippi and North Mississippi are among the number. Seven Conferences have more than douhied their auxiliaries. Of these, the Mississippi leads with a gain of 74 per cent.

The offering for missions showed an increase of $2362.39 over the previous year. Eighteen Conferences gave an average of $1 or more per capita, Los Angeles giving as high as $2.36 per member.

WINNING CAMPTI AUXILIARY A PLEASANT TASK.

On Sunday afternoon, Jan. 9, 1916, Mrs. R. W. Winstead, of the Natchitoches auxiliary, took a number of officers of this same auxiliary and motored to Campti, ten miles distant, on a very important mission. The weather was coid and threatening without, but the hearts within were warm and burning with the message about to be delivered, for the occasion was the organization of the Camptt Missionary Society.

The devotional exercises conducted by Mrs. G. Hyams included a Scripture lesson—John 11:28—"The Master is come and calleth for thee." There was a picture given of a grief-stricken woman seated in a chair with her head buried in her hands in pitiful despair. Bending over her, dimly outlined in robes of white, was Jesus Christ with outstretched arms gently pleading, "Come unto me." Underneath this picture, so typical of many hearts today, was written, "She cannot see him as her vision is dimmed by the sights of the world; she cannot hear him as his voice is drowned by worldly sounds. He was not only there, hut he was calling for her." He calleth, she explained, wherever there is human need. He was calling to the need of the mining and factory children bound down by toil, to his little ones and big ones across the sea. He was in Campti calling to the work of the Missionary Society. Verily, he hath need of thee.

Mrs. Winstead then very clearly and deftly explained all the official work of the Missionary Society. All workers, she explained, had their tools and the Missionary Society also had them. She forthwith presented them with leaflets defining the duties of each officer, the Bulletin, the Missionary Voice, the Young Christian Worker, the year books for the young people and adults, monthly leaflets for each, pennants and mission study hooks—explaining fully how each was to he used.

After this instruction, Mrs. L. C. McVoy gave an interesting summary of the work heing carried on by the Woman's Missionary Society in both the home and foreign fields. She told briefly but enthusiastically of the work in Cuba, Mexico, China, Japan, Korea, Brazil, and Africa. She told of the great home institutions, educational, spiritual, and especiaiiy redemptive. And this one fact she strove to impress indelibiy, that each memher of each auxiliary by her dues, pledge offerings, and prayers, though they might seem small, was realiy helping in all this great world-wide work.

Right then and there the District Secretary asked if the Campti ladies would not organize, and, presiding over their election, was made very happy by seeing all officers of the new organization duly elected and very willing to assume their respective offices.

Shortiy after returning to Natchitoches, realizing that all their strength was in God, the members of this auxiliary entered into a prayer circle at a definite hour each day for the young Campti Society. Added to this, they followed up the work of organization with the stimulating help of intercourse at every available opportunity. Preparing a program that was especiaiiy helpful and inspirational, because brought from the Annual Conference at Ruston, the Natchitoches auxiliary again visited Campti and gave this young Society the benefit of hearing the many splendid things that were given at Ruston.

Organization is only the first step in the creation of a Missionary Society. If you would have it live, nourish it and stimulate it with frequent intercourse. Keep it on your hearts and in your prayers.

Mrs. GAINNIE HYAMS.

WORDS OF LOVE AND COMMENDATION FOR MRS. VIC THOMPSON HOYLE.

We are in receipt of a letter from Mrs. T. W. Woodward, Second Vice President of the North Mississippi Conference, in which she asks that we publish a copy of the resolutions adopted in Clarksdaie after it was found that Mrs. Hoyle's health would not permit her re-election as president.

We take pleasure in complying with this request, for we agree with Mrs. Woodward that "some things should be proclaimed from the housetop." Mrs. Hoyle wrought a splendid work in her Conference, and her love and untiring zeal for the cause was an incentive to her friends far and near. The resolution follows:

"We, the Woman's Missionary Society of the North Mississippi Conference, desire to express to Mrs. Vic Thompson Hoyle, our retiring President, heartfelt appreciation of her efficient service. Our thanks for the same are also hereby extended. Her work has been painstaking and faithful. Her zeal has been untiring and her interest has never flagged. Her grasp of the various lines of work was marvelous—even phenomenal.

"We lovingly commit her to the care of our Heavenly Father, praying that at all times and under all circumstances she may realize the touch of the Everlasting arms.' That her health may soon be restored. and that her usefulness may continue unabated, pray her loving comrades in the Master' service."

The following extract from a letter written to Mrs. Hoyle we also publish:

"Three years ago you were called upon, all unepectedly, to take up this work. You assumed the burden unflinchingly, and spared no pains to acquaint yourself with its workings even down to the slightest detail. that you might successfully carry it on. You caught a large vision of its possibilities, and hy your zeal and enthusiasm, as well as hy your hard work and self-sacrifice, you have infused new life into the organization, and for years to come we shall be reaping the harvest of this new life that has come from your revivifying, rejuvenating touch.

"I know it must be hard for a general to fali out of ranks just as his army is raising the shouts of victory, hut we are not going to forget your work and labor of love. Since you have been connected with this work, you have added many names to your already long roll of friendships."

It will be a source of great joy to Mrs. Hoyle's friends to know that her health has greatly improved. in fact, Mrs. Woodward writes: "Mrs. Hoyle looks better than I have seen her for years, and is really well."

Health for Sick Women

For Forty Years Lydia E. Pinkham's Vegetable Compound Has Been Woman's Most Reliable Medicine —Here is More Proof.

To women who are suffering from some form of woman's special ills; and have a constant fear of breaking down, the three following letters ought to bring hope:—

North Crandon, Wis.—"When I was 16 years old I got married and at 18 years I gave birth to twins and it lef' me with very poor health. I could not walk across the floor without having to sit down to rest and it was hard for me to keep about and do my work. I went to a doctor and he told me I had a displacement and ulcers, and would have to have an operation. This frightened me so much that I did not know what to do. Having heard of Lydia E. Pinkham's Vegetable Compound I thought I would give it a trial and it made me as well as ever. I cannot say enough in favor of the Pinkham remedies."—Mrs. MAYME ASBACH, North Crandon, Wis.

Testimony from Oklahoma.

Lawton, Okla.—"When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me."—Mrs. A. L. MCCASLAND, 509 Have St., Lawton, Okla.

From a Grateful Massachusetts Woman.

Roxbury, Mass.—"I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—Mrs. B. M. OSGOOD, 1 Haynes Park, Roxbury, Mass.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

From the Field

Campti Charge (La. Conf.)

Dear Dr. Meek: I would like to say a few words concerning my present field of labor. This is my second year on this charge. The people received us kindly, and have continued to show their appreciation of our return to the work in various ways. We are making progress along some lines. Since Conferenee we have organized a Woman's Missionary Soelety, a Young People's Missionary Society, and a Junior Missionary Soeiety, all of whieh are doing good work. Our regular services are very well attended. Our aim is the salvation of souls, and the eonsecration and sanctification of believers; hence the need of a better organization and more efficient eolaborers with God. We expeet to eontinue to press the battle against sin and to trust God for results.—E. L. Cargill, P. C.

Fiora, Miss.

Dear Brother Editor: For a whole month I have been too busy to supply the Advocate with any news from my little kingdom, which lies along the banks of Big Blaek River. For ten days we were busy about the Master's work in a meeting at Fiora, and, through the splendid efforts of Brother Roberts, of Vieksburg, and by reason of the leadership of the Holy Spirit, a revival was brought about. There was one aecession on profession of faith. Within the church a great amount of good was accomplished. Then I went several days later to my next largest church, and, with the assistance of Brother Bennett, of Monticello, we began the revival there. For eleven days we labored and the Lord greatly blessed His work. Three were added to the Church by letter. Many pledged themselves to attend and work in the Snnday school, and several family altars were erected. The town was wonderfully stirred and the church was mightily revived. These two brethren are strong and interesting preachers, and the Lord is with them and using them. There was no sensationalism attendant upon either of these meetings, but the deep, silent movings of the hand of God was manifest.

In the midst of the last meeting, Brother Hardin came in for a couple of days and held our second quarterly conference, and he said it was a good one; so it must have been such. A considerable advance over this time last year was noted. The Advoeate campaign has been carried forward with the result that sixteen new names have gone on your files from this work. We have a ratio of about 1 to every 8 aetive members living on the work.

I wish I had space to tell you how fine the fishing is in Big Black River, and I herewith invite you to come up and try your hand some time.—M. F. Adams, P. C.

Raceland, La.

Dear Brother Meek: I am very fond of reading the Advoeate, and would like for you to spare me spaee in its columns to speak of the Lafourche Mission. When I first eame to this Bayou Lafourche country to preach two years ago I did not know where I should find a house of worship, because all the people along the bayou were Roman Catholics and knew nothing at all about Methodism. Now I am glad to say that, with my efforts and prayers, I can look back and see how the hand of the dear Lord was with me and how he put life into my work. I now have six preaehing places with a large eongregation at eaeh. I want every one to understand me. This bayou is about 125 miles long and throughout its entire length it is like a solid street. I want to say for the benefit of this people that they are all French and that they need a Frenchman for their pastor. About three months ago I had the honor to have with me our dear Brother E. V. Duplainte, a colporter, and when we started to sing a hymn in English some old women left the house and gave as their reason the fact that they thought we would sing in French. And two weeks ago I held a meeting and had a preacher who speaks English to help me, but he could not preach a single sermon because the people could not understand him. I am glad to say that our dear presiding elder will be with me in May and will hold a quarterly conference for these French people. I am sure that he will see that they ueed a French preacher here. I have had ten accessions from the Roman Catholics this year, and I expect more in a few days. Many old men and women do not know the way to save their souls, and if the fathers do not know the way of salvation, what will become of the children? We must make these people know what it means to be a Christian, and the first step to take is to put into their hands a Bible written in French so that the Holy Book will be wide open to them. But the Bible is not enough—they need also a man who understands them and whom they can understand, properly supported and sustained.—A. D. Martin.

WATCH YOUR HEART IF YOU WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:

"It has been many years since I was cured of heart trouble by Dr Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ to-day. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

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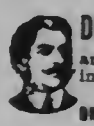

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SUMMER SCHOOL AT EMORY UNIVERSITY.

Dr. P. T. Durham, Dean of the Candler School of Theology at Emory University, has sent out a letter, from which we make the following extracts:

"Desiring to be of the largest service to the ministry of our Church, we have decided to offer work in the Candler School of Theology through the entire year, adding a fourth, or summer term, to the three terms which now constitute the academic year. This is done for the convenience of those students who wish to make such use of the time ordinarly spent in vacations, and of those active pastors of the Church who wish to take courses during the summer months.

"Credit will be given for work done to those who are prepared to enter for the degree. There will be courses of special value for active pastors.

"The summer term will begin this year on June 21, and continue ten weeks. It will be divided into two half-terms, five weeks each, and courses will be so arranged that those who can be present only during half the term will be able to finish three half courses. Those who can be present during the whole term will be able to finish three full courses. The courses offered cover a wide range of subjects.

"There will be no charge for room or tuition, and a limited number of scholarships are available for students who are unable to pursue their theological work without financial assistance."

GREAT REVIVAL AT NEW ALBANY.

Dear Brother Meek: I am called upon by Brother Pope, our beloved pastor, to write for the Advocate a report of the great revival in New Albany, Miss., which call I gladly respond to. On the last Sunday of April the meeting began at 11 o'clock, the preaching being done for two days by the pastors of the several churches here, the evangelist, Brother W. M. McIntosh, being delayed that length of time.

I want to say, first of all, that it was the greatest meeting I have ever been in, and that its fruits will abide. Brother McIntosh and his consecrated wife won the hearts of all the good people of New Albany. The exact number of conversions I have not yet obtained. Some estimate them at 125. It is reported that 53 will join the Methodist Church. One of the delightful features of the meeting was the zeal with which all the pastors and churches united in the work. Baptists, Methodists, and Presbyterians seemed to be one. Three services a day were held—11 o'clock a. m., 3:30 p. m., and 7:30 p. m. The Men's afternoon meeting was held in the merchants' stores, and the ladies' in the churches, and they were well attended. The leader in song, a Brother Anderson, did fine work in his line. His heart was in the work. There was with us part of the time a Mr. Bob Lewis, a man who, according to his own testimony, had been a great sinner until his conversion a few years ago. His talks made a profound impression.

The schools of the city were closed every day to permit the children to attend the 11 o'clock service. They were given the front seats, and it was remarkable to see them and hear them join in the singing, and that so many of them came to the Savior. To the constant and faithful work of our much loved Pope and the other loved pastors, the success of the meeting is largely attributable.

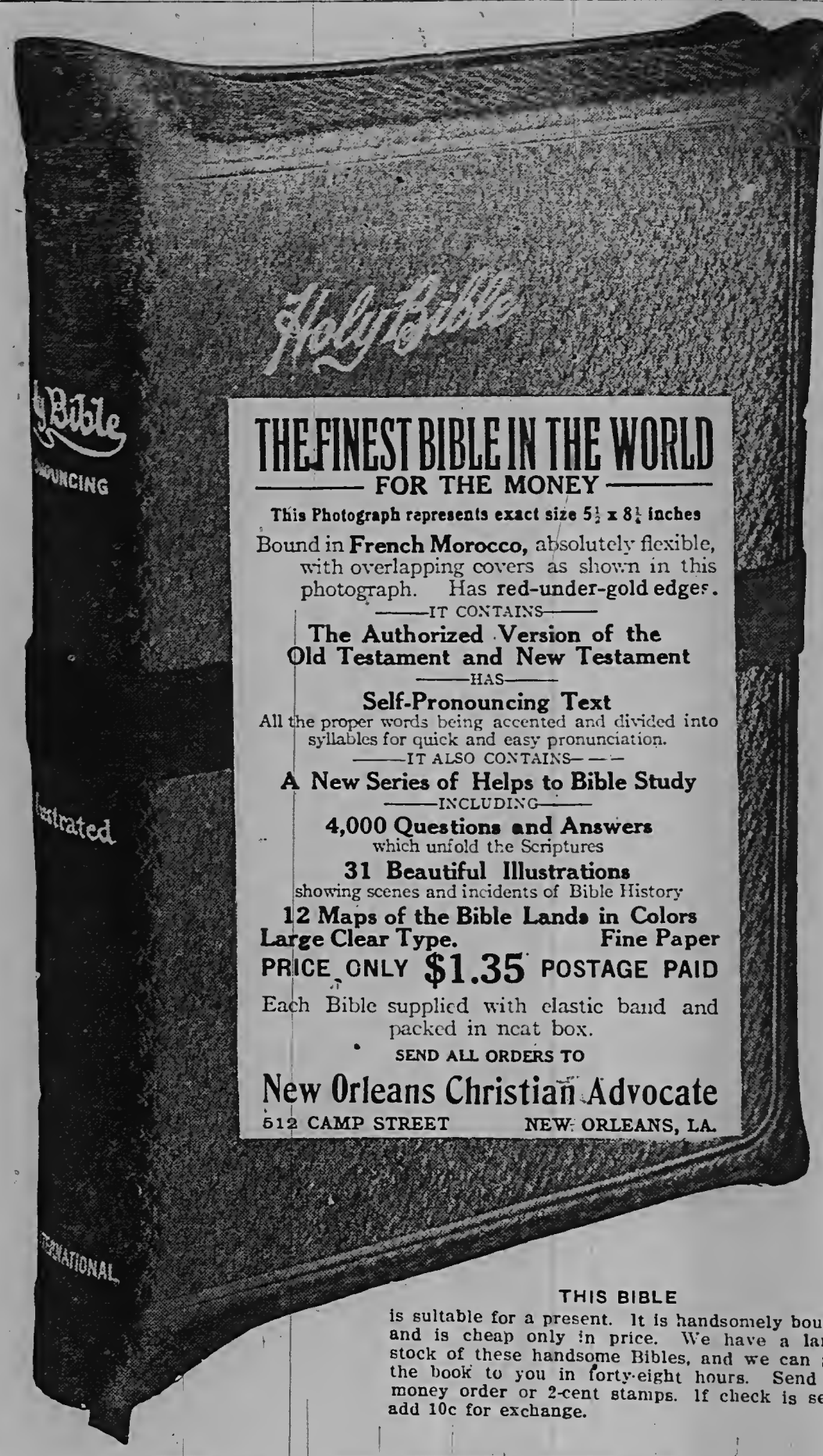
The big-hearted New Albany people gave Brother McIntosh, as an expression of their appreciation, $575, and $100 for incidentals.

I have never seen such throngs of people attend a meeting in New Albany—at the night services especially. Many could not get in, and I saw them stand outside by open windows through the whole service.

Brother McIntosh and his godly wife will continue to live in the hearts of these New Albany people. THOMAS CAMERON.

New Albany, Miss., May 11, 1916.

P. S.—The meeting continued for eighteen days.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TO OUR FRIENDS.

We take great pleasure in announcing that the collections from the churches and Sunday schools for the Orphanage on Easter Sunday are now well over $4000, and we are hopeful they will reach $5000 by the time we have heard from all the places. Many of the Sunday schools have done better than ever before; quite a number that had never given to the Orphanage before have sent in good contributions. While some of our larger churches and Sunday schools have not reported at all, we are confident that they will do so, and add considerably to the sum total.

We can but express our deep sense of appreciation and gratitude to all our friends who have so generously helped us, and thank God for His unfailing goodness to us. We take courage, and shall endeavor to merit this loyal confidence and support by doing a more faithful work for the many children under our care, and the many more that need the care and protection of a home.

Gratefully,

ROBT. W. VAUGHAN,

Superintendent, Louisiana Methodist Orphanage.

THE PURVIS REVIVAL.

Dear Dr. Meck: We have just closed a series of revival services at this place, which began in our Church on April 30, and the entire town is rejoicing over the success that was achieved. Evangelist J. H. Bell, of Columbus, Miss., greatly endeared himself to this people. I could not speak too highly of his work. He has both gifts and graces. His preaching 'finds you' and draws you to Christ, the gracious Savior of men. The messages that he gives are clear and to the point. We kept no account of the conversions, but there must have been many. It was remarked by a citizen of the town that the meeting excelled all others ever held in Purvis. There were 20 accessions to our Church. The singing was led by Rev. J. M. Lewis, of Prentiss, who was instrumental in bringing the choir to a high state of efficiency, and who also contributed largely to the success of the services by his faithful personal work and prayers. I commend Brother Lewis to any one who may need a Gospel singer and a helper in a revival meeting. H. MELLARD, Pastor.

Purvis, Miss., May 13.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 25, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

THE STATUS OF THE UNION QUESTION.

Feeling that the Methodists of Louisiana and Mississippi will desire to know exactly what action has been taken by the Northern Methodist General Conference concerning the question of union with the other Methodist bodies of the United States, we are printing in this issue of the Advocate the full text of the paper that was adopted by that body last week; and in order that every reader may see for himself precisely what the situation is, we are also reproducing the statement that embodied the action of our General Conference, at Oklahoma City, in May, 1914.

As will be seen by a careful comparison of these two pronouncements, the two Churches yet lack a great deal of being in accord. The Southern Church has declared for having "the governing power of the reorganized Church vested in one General Conference and three or four Quadrennial Conferences," both to "exercise their powers under constitutional provisions and restrictions, the General Conference to have full LEGISLATIVE power over all matters **distinctly connectional**, and the Quadrennial Conferences to have **full legislative power** over distinctively local affairs." It was also recommended that each quadrennial Conference elect its own Bishops, subject to confirmation by one of the two houses composing the General Conference. These were the recommendations of the Joint Commission on Federation—our General Conference did not originate them, but endorsed them.

Over against this, the Northern General Conference has placed itself on record as desiring that "the General Conference be made the SUPREME **legislative, executive,** and judicial body of the Church, under constitutional provisions and restrictions." They also declared for a larger number of Quadrennial Conferences.

As we see it, the differences here disclosed are of vital importance. As is well known, the Church, South, desired through these Quadrennial Conferences, to reserve to the Methodism of this section such a measure of autonomy as would safeguard it from alien influences in the handling of its perplexing local problems. The action of the Church, North, apparently sweeps away the predicate that our Church had laid for this. It is utterly silent as to the powers that it would vest in these Quadrennial Conferences. The fact that it would have "the General Conference to be the **supreme** legislative, executive, and judicial body" does not seem to make it possible, under its scheme, for another Conference to hold and exercise any indestructible powers of government. The proposition to multiply the number of these Quadrennial Conferences and gather the colored Methodists into one or MORE of them indicates a conception of the nature and importance of these bodies very different from that held by the Joint Commission and the General Conference of the Methodist Episcopal Church, South.

The plan of the Joint Commission, endorsed by the Southern Church, said: "We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with the final authority to interpret the constitutionality of its own actions." The answer of the Northern brethren to this is the statement that we have already quoted: "We recommend that the General Conference be made **the supreme legislative, executive, and judicial body, subject to constitutional provisions and restrictions.**" In view of the fact that the Northern Methodist Church has lately had voted down in its Annual Conferences a proposition to give its College of Bishops a veto power in cases of violations of its constitution, this language is quite significant. Nor do we think that any great importance should be attached to the qualification, **"subject to constitutional provisions and restrictions,** since our Northern brethren would doubtless claim that their General Conference has these (and has always had them), as it is now constituted. So it will be seen that concerning this fundamental question as to the "SUPREMACY" of the General Conference, which was the one that disrupted the Church in 1844 (and with reference to which the position of the Church, South, was endorsed by the great Joshua Soule), the Northern Church is holding to its old position and has not yielded a single inch.

Nor are the two bodies at all together on the issue as to what to do with our colored brethren. Our General Conference said: "We recommend that the colored membership of the various Methodist Churches be formed **into an independent organization,** holding fraternal relations with the reorganized and united Church." The following is the pronouncement of the Saratoga General Conference on this subject: "We recommend that the colored membership be constituted into one or more Quadrennial or Jurisdictional Conferences." At the first blush, it may seem that the Northerners are in this particular standing with the Joint Commission, but it should be kept in mind that apparently their conception as to what these Quadrennial Conferences are to be is quite different from that which the Commission had in view. According to their scheme, the Negro Methodists would participate in the General Conference, the supreme legislative assembly, and help to shape all the policies of the Church with reference to themselves and all other matters, thus insuring the more complete dominance of that great body by those holding Northern views and sentiments. The proposal to group them in one or more Quadrennial Conferences of the kind that seems to be in contemplation in the plan evolved at Saratoga Springs might mean very little. They are already together in separate Annual Conferences, and merely to group a number of these together in quadrennial bodies exercising only a few limited governmental functions, leaving their more vital relations to the Church substantially as they are at present, would be a mere makeshift in the handling of this grave question, in the settlement of which there should be no sort of evasion or trifling.

But what of the future with respect to this movement? Of that we would not presume to speak with certainty. In our opinion, what is to follow will depend very largely upon how the action of the Northern General Conference is to be construed. The paper which it adopted is strikingly vague and indefinite. Dr. John F. Goucher, of Baltimore, who presented it, remarked upon this fact and ventured to claim this as one of its excellencies.

In our judgment, if the Church, North, means to stand firmly for the principles of reorganization unfolded in the Saratoga plan, the union of American Methodism is in the far-distant future. We hold this conviction because we think that when it is carefully analyzed this plan is substantially the same old organic union, with a somewhat modified nomenclature and a few unimportant frills, that our brethren across the Ohio have been advocating nearly ever since the Civil War. With a "supreme" General Conference, and with the colored people still securely within the fold, what concession of consequence has the Methodist Episcopal Church offered to make? As we have pointed out, they have not declared for vesting any sort of autonomy in the three or four Quadrennial Conferences proposed by the Joint Commission and the Southern Church. What protection, then, would the white Methodists of the South have? As a matter of fact, if the propositions contained in the paper adopted by the Northern General Conference are to be taken at their face value, that body, while claiming to endorse the plan of the Joint Commission, in reality repudiated its most essential feature—that of a dual government exercised by three or four Quadrennial Conferences and a General Conference, neither of which could invade the rights of the other—and left of it but little that is of any value.

But it may be asked, Was it not declared by that body that all of its recommendations were "tentative?" To be sure, this is true, and if the view be taken that the Northern Church does **not mean to contend** for any of the principles enunciated by its General Conference, then the whole question has again been left in the air, as it was four years ago, and there is ahead of us more conferring and dickering, with the possibility of marching around again in the same circle that we have just trodden.

For our part, we regret that the Northern General Conference did not meet this issue more openly and explicitly. The plan adopted by the Joint Commission on Federation in 1911 (the same plan now under consideration) was before the Methodist Episcopal General Conference of 1912 and was passed over without any specific action being taken concerning it. Later, it was said by some of the leaders of that denomination that the reason for this strange course was that the plan was regarded as "tentative," and that their General Conference did not feel at liberty to legislate concerning a scheme of that kind. We wonder what would have become of this plan, if the Methodist Protestant and Southern Methodist Churches had

(Continued on page 4)

THOUGHTS.

Annette Morrison Stubbs.

The thought is father of the deed; then keep thy heart with faithful care;
Temptations lurk on every hand; thy source of power is earnest prayer;
For though the world may prove a reed, a tower of refuge is our Lord;
His promise stands for every need, and God abideth by His word.

Whatever helps to build the life, and make it noble, grand, and free,
Will be the product of the heart, for as man thinketh, so is he.
Then, hour by hour, think noble thoughts, and to thy words give careful heed;
The world is carrying weight of sin, and of thy help hath greatest need.

What things are pure, of good report, make these companions day by day.
Oh, bring forth love and righteousness to bless sad souls on life's brief way!
And thou thyself shall blessing find; for love brings sweet and sure reward;
The pure in heart, the great in soul, have promise they shall see the Lord.

—Zion's Herald.

MORE RELIGION.

The greatest need of America at the present hour is more of the religion of Jesus Christ. It is not enough that we have better sanitation, or more knowledge, or committees on the rural problem, or on housing in congested quarters. Man shall not live by bread alone, and there has been a famine of the Word of God. There are cheering signs of an awakening to a perception of this great need. There is heart-hunger in many of our churches for a more deeply spiritual presentation of the Gospel. There are men, and many of them, who have been seeking to fill themselves with philanthropy and with social reform, who are finding more and more fully every day that these things concern the outside of the cup and the platter. God has made the soul of man for Himself, and it is homeless till it finds Him. Let us have sociology and hygiene, but let us put farther to the front and higher in the lead the saving Gospel of the Son of God.—Advance.

WHEN IT INTERFERES.

The Gospel does not interfere with business unless the business is wrong. When it is right, it is as much a part of Christian living as is attendance at prayer-meetings. We may serve God as acceptably on Monday at our common work as we do on Sunday in our religious worship. But there are kinds of business which do not harmonize with Christian living. If the business be sinful, we cannot be diligent in it and at the same time be serving the Lord. The Gospel made no small stir in Ephesus, it is said, because it was in conflict not merely with the worship of Diana, but with a profitable business which the worship of the goddess had built up. Wherever the Gospel goes it makes a great deal of stir. Wicked men do not like it because it interferes with their life or with their methods of business.—Zion's Herald.

REGENERATION.

Regeneration is the purifying, life bestowing entrance of the Spirit of God into the heart of man; whereby the affections are changed, the dominion of sin is broken, and a new life is entered upon, directed and sustained by divine grace through faith.

It is not the result of educational processes, or environment, or human effort of will or mind. It is God doing in and for a man that which no human agency whatever can accomplish; and that which is necessitated by the fact of sin, as having polluted the very fountains of life, and misdirected its affections and aims.

But though regeneration is a work of the Holy Spirit beyond all human accomplisment, man has a part therein and his part is:

1. To recognize the need of such new life from God.

2. To seek the promised life in humble prayer, crying, "Create in me a clean heart, O God, and renew a right spirit within me."

3. To trust for the grace offered, and live thenceforth by faith a life of fellowship with God, conformed to his will and more and more transformed into his likeness.

But does some one, perplexed or doubting, ask with Nicodemus, "How can these things be?" With as much accuracy and fulness as science can explain how the spotless flower comes forth in fragrance and beauty from the dark, dead soil, Christianity answers: As the power of life in the plant descends into the soil and works the transformation, so the Spirit of the living God comes down from above into the soul and a new man in Christ appears. The proof in the one case is the flower; the proof in the other is the regenerate life of a Christian. T. H. L.

THE NORTHERN GENERAL CONFERENCE SPEAKS.

(The following is the full text of the paper on Methodist union that was adopted by the General Conference of the Methodist Episcopal Church at Saratoga Springs, N. Y., last week.—Editor of the Advocate.)

Preamble.

The Methodist Episcopal Church, in General Conference assembled, hails with joy the prospect of an early reunion with the Methodist Episcopal Church, South.

We believe that the united Church will have greatly increased power in its conflict with evil in all lands, that it will be able to lay a more effective emphasis on the fundamentals of Christianity, and that it will be more potent in developing the higher loyalty to the supremacy of our common Lord and Master, Jesus Christ.

We believe that such a union will hasten the development of a truly world-church, which will make for the rapid advancement and final triumph of the Kingdom of God in the world.

Reply to the Methodist Episcopal Church, South.

Your Committee on Unification, therefore, recommends that the General Conference make the following declarations:

1. The Methodist Episcopal Church considers the plan outlined in the suggestions that were adopted by the Joint Commission representing the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, and approved by the General Conference of the Methodist Episcopal Church, South, with one modifying recommendation, as tentative, but nevertheless as containing the basic principles of a genuine unification of the Methodist bodies in the United States, and especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization.

2. The Methodist Episcopal Church regards the unification of the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Episcopal Church, by the plan proposed by the Joint Commission on Federation, as feasible and desirable, and hereby declares itself in favor of unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, in accordance with this general plan of reorganization, with the following recommendations:

(a) That the General Conference be made the supreme legislative, executive and judicial body of the Church under constitutional provisions and restrictions.

(b) That the number of Quadrennial Conferences as stated in the proposed plan be so increased as to provide more adequately for the needs of the reorganized Church, both at home and abroad.

(c) That the General Conference consist of a single house, made up of delegates elected by the Quadrennial or Annual Conferences, or both.

We also favor the unification of all or any Methodist bodies who accept this proposed plan after it has been accepted and perfected by both the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

(d) That, conforming to the suggestion of the Joint Commission, the colored membership of the reorganized Church be constituted into one or more Quadrennial or Judicial Conferences.

3. The Board of Bishops of the Methodist Episcopal Church is hereby authorized and instructed to appoint a Commission of twenty-five members—five Bishops, ten preachers, and ten laymen—to confer with the Commissioners of the Methodist Episcopal Church, South, the Methodist Protestant Church, and other Methodist bodies in the United States, in elaborating and perfecting the tentative plan that has been proposed, and in carrying forward such negotiations as have for their purpose, and shall result in, the consummation of the proposed unification in accordance with the basic principles enumerated in the suggestions which were adopted by the Joint Commission and approved by the General Conference of the Methodist Episcopal Church, South, and the Methodist Episcopal Church. So sincerely do we believe that the union of the two Episcopal Methodisms is the will of God, and so earnestly and devoutly do we desire that these two Churches may be one, that we hereby authorize and instruct the Commissioners in the Methodist Episcopal Church to conduct the negotiations in a generous and brotherly spirit.

This Commission shall report to the next General Conference the full details of the plan of unification which may be agreed upon by the Joint Commission on Unification for its consideration and final determination.

EARL CRANSTON, Chairman.
JOHN J. WALLACE, Secretary.

ACTION OF THE CHURCH, SOUTH.

(In order that our readers may see exactly what the present status of this union movement is, we give below the full text of the paper bearing on this matter that was presented to the General Conference of our Church at Oklahoma City in May, 1911, and which was adopted by that body.—Editor of the Advocate.)

Unification of Methodism.

We indorse the action of our Commissioners during the last quadrennium in entering upon the responsibility of conducting negotiations with the Commissions of the Methodist Episcopal Church and the Methodist Protestant Church looking toward the unification of the Methodist bodies in the United States, and especially since they were charged to further, as far as was consistent and practicable, closer relations between ourselves and these two and other Methodist bodies.

In December, 1910, negotiations concerning unification by reorganization were entered upon by the Joint Commission, the Commissioners of the Methodist Protestant Church participating, when the Commission of the Methodist Episcopal Church presented a communication in which they gave reasons by which they were moved and said: "We hereby tender a brotherly invitation to the Commission of the respective Churches to consider with us at this time the desirability and practicability of organic union." After declaring, "We are mutually agreed that the Churches represented by us are equally apostolic in faith and purpose and have a common origin (the Methodist Episcopal Church, organized in 1784), that they are joint heirs of the traditions and doctrinal standards of the fathers," and "that our fathers settled the issues of the past conscientiously for themselves, respectively, and separated regretfully," the Joint Commission representing the three Churches appointed a joint committee of nine, three from each Commission, to bring to the Joint Commission, if found practicable, a plan for submission to the General Conferences and people of the respective Churches, which provides "for such unification, through reorganization of the Methodist Churches concerned, as shall insure unity of purpose, administration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning." This special committee of nine met in Cincinnati on January 18, 1911. The Joint Commission met May 10, 1911, in Chattanooga, Tenn., and after giving three days to the consideration of the report of the committee of nine adopted the following:

"Report as Revised by the Full Commission.

"1. We suggest, as a plan of reorganization, the merging of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, into one Church, to be known as the Methodist Episcopal Church in America, or the Methodist Church in America.

"2. We suggest that this Church shall have throughout common Articles of Faith, common conditions of membership, a common hymnal, a common catechism, and a common ritual.

"3. We suggest that the governing power of the reorganized Church shall be vested in one General Conference and three or four Quadrennial Conferences, both General and Quadrennial Conferences to exercise their powers under constitutional provisions and restrictions, the General Conference to have full legislative power over all matters distinctly connectional, and the Quadrennial Conferences to have full legislative power over distinctively local affairs. We suggest that the colored membership of the Methodist Episcopal Church, the Methodist Protestant Church, and such organizations of colored Methodists as may enter into agreement with them may be constituted and reorganized as one of the Quadrennial or Jurisdictional Conferences of the proposed reorganization.

"4. We suggest that the General Conference shall consist of two houses, each house to be composed of equal numbers of ministerial and lay delegates. The delegates in the first house shall be apportioned equally among the Quadrennial Conferences and elected under equitable rules to be provided therefor. The ministerial delegates in the second house shall be elected by the ministerial members in the Annual Conferences, and the lay delegates by the laity within the Annual Conferences, under equitable rules to be provided therefor. Each Annual Conference shall have at least one ministerial and one lay delegate. The larger Conferences shall have one additional ministerial and one additional lay delegate for every —— ministerial members of the Conference, also an additional ministerial and lay delegate where there is an excess of two-thirds of the fixed rate of representation. All legislation of the General Conference shall require the concurrent action of the two houses.

"5. We suggest that the Quadrennial Conferences shall be composed of an equal number of ministerial and lay delegates to be chosen by the Annual Conferences within their several jurisdictions according to an equitable plan to be provided for.

"6. We suggest that the Quadrennial Conferences shall fix the boundaries of the Annual Conferences within their respective jurisdictions, and that the Annual Conferences shall be composed of all traveling preachers in full connection therewith and one lay representative from each pastoral charge.

"7. We suggest that the Quadrennial Conferences shall name the Bishops from their several jurisdictions, the same to be confirmed by the first house of the General Conference.

"8. We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to interpret the constitutionality of its own actions."

The executive officers of the respective Commissions were then authorized to report to their several General Conferences the results of the deliberations of the Joint Commission, to be the basis of such specific action and authorization as may to these General Conferences appear desirable. The General Conference of the Methodist Protestant Church in May, 1912, approved the work of its Commission in agreeing to the tentative plan of unification of the Methodist bodies in the United States by reorganization, but took no definite action on the suggestions looking to reorganization. The General Conference of the Methodist Episcopal Church received the report of their Commissioners, but because of the resolution which was adopted by the Commission to the effect "that at the close of our deliberations we emphasize the statement that the suggestions here outlined are only tentative, that in no sense are these suggestions a plan, but merely the result of our explorations in search of a basis of union," they seemed to have felt that they were not at liberty to take any action on the tentative plan of unification which the Joint Commission had adopted, but the General Conference declared: "We heartily approve the action of our Commission on Federation in proposing the question of organic union to the Commissioners in joint session at Baltimore, believing that the membership of the Methodist Episcopal Church would welcome a corporate reunion of the Methodisms of America." A Commission on Federation was appointed "with full power and authority to continue negotiations and to meet with similar Commissions from the Methodist Episcopal Church, South, the Methodist Protestant Church, and any and all other duly appointed Commissions from other Churches and branches of Methodism, or with each separately, concerning the commendable purposes of advancing organic union, or closer federation, said Commission to report to the next General Conference." The Commissioners of the Methodist Episcopal Church, at the meeting in Washington, D. C., April 8, 1913, declared: "We cannot under the circumstances interpret the action of the General Conference as unfaverable either to the method followed by the Joint Commission or to any of the results obtained."

Our Commissioners in their reports have said to the General Conference, "In view of the foregoing deliberations and suggestions concerning the unification of American Methodism through reorganization, your Commission desires your approval or disapproval concerning further negotiations along the lines of these suggestions." The Bishops in their Address have said: "It is for you to determine, therefore, whether you will indorse what your Commissioners have done, or modify it, or ignore it, or completely reject it."

Recommendations.

Your Committee on Church Relations recommends that the General Conference make the following declaration:

1. The Methodist Episcopal Church, South, considers the plan outlined in the suggestions that were adopted by the Joint Commission representing the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, and reported to the General Conference of their respective Churches as tentative, but nevertheless as containing the basic principles of a genuine unification of the Methodist bodies in the United States, and especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization.

2. The Methodist Episcopal Church, South, regards the unification of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, by the method of reorganization, approved by the Commission on Federation, as feasible and desirable, and hereby declares itself in favor of the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in accordance with this general plan of reorganization, and in favor of the unification of all or any Methodist bodies who accept this proposed plan after it has been accepted by the Methodist Episcopal Church. However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church.

3. The representatives of the Methodist Episcopal Church, South, in the Federal Council of Methodism are hereby instructed and empowered to act as Commissioners with like Commissioners of the Methodist Episcopal Church, or with Commissioners of the Methodist Episcopal Church, the Methodist Protestant Church, and other Methodist bodies in the United States in elaborating and perfecting the tentative plan that has been proposed and in carrying forward such negotiations as have for their purpose, and may result in, the consummation of the proposed unification in accordance with the basic principles enunciated in the suggestions which were adopted by the Joint Commission and reported to the General Conferences. Should the General Conference of the Methodist Episcopal Church in 1916 declare itself in favor of unification through the proposed plan of reorganization and should appoint a Commission on Unification, separate from the Federal Council of Methodism, the representatives of the Methodist Episcopal Church, South, are hereby instructed and empowered to appoint a similar Commission that shall serve until the meeting of the next General Conference. The representatives of this Church in the Federal Council of Methodism or such Commission on Unification as may be appointed shall report to the next General Conference the full details of the plan of unification which may be agreed upon by the Federal Council of Methodism or the Joint Commission on Unification for its consideration and final determination. The representatives of this Church are hereby instructed to say to the Joint Commission on Unification that the name preferred for the reorganization and united Church is the Methodist Church in America. F. M. THOMAS, Chairman.

R. H. WYNN, Secretary.

METHODISTS, BEWARE!

Dear Dr. Meek: The Midland Methodist, the organ of Tennessee Methodism, recently contained an editorial on the "Galloway Hospital" in which it exhorted the Church, and Mississippi in particular, to contribute to the funds to be used for that institution, which "is being erected on the South Campus of Vanderbilt University, by the side of the Medical Department," to quote the Southern Methodist Handbook. And the honored name of Bishop Galloway is used for the purpose of emphasizing this appeal to Mississippians, by whom he is universally revered. This appeal, mark you, is to **Methodists!**

Will Southern Methodists never learn anything from the experiences of the past? Will they be continually hoodwinked by the crafty use of the Methodist label by those who would thrust their hands into their pockets and give "a scrap of paper" in return? This Galloway Hospital scheme looks like it.

What seem to be the facts in the case? The Southern Methodist Handbook is authority for this statement: "The charter of the hospital provides that it is to be conducted under the auspices and patronage of the Methodist Episcopal Church, South, and that at least two-thirds of the members of the Board of Directors shall be members of our Church." **Auspices!** The word has a sinister look about it. It is the joker of the tricksters. What of the provision that two-thirds of the Board of Directors shall be members of our Church? We learn from other sources that the Board is **self-perpetuating.** Now we begin to see the cloven hoof. All that is now necessary is to look at the list of those Directors as printed in the Southern Methodist Handbook. Several most excellent gentlemen are among the number, men who have always stood unflinchingly for the rights and honor of the Methodist Church, but a glance is all that is necessary to discover the adherents of the spollators who have most recently figured in our history.

Methodist authorities at Nashville affirm that it is pretty well understood thereabout that the Galloway Hospital is not Methodist in the sense of ownership; that it is regarded as being merely a Protestant institution. It has been likened to the Barnes Hospital, which has been trumpeted abroad as a Methodist institution, in its relation to the Church. A dispatch from Nashville, published in the Commercial Appeal a few weeks ago, concerning the campaign for funds for the hospital, speaks of it as **"Galloway Memorial Hospital here as a part of the Medical Department of the Vanderbilt University."** Whatever this may lack in legal accuracy, it doubtiess correctly describes the consciousness of the community where the institution is located. Thus the Methodist Church, despite her expressed wish, is linked up with the most objectionable department of the renegade institution of which she was so ruthlessly despoiled.

Now, this is the sort of thing Methodists are sought to be beguiled into giving their money to, in the name of the Church and in memory of one of her most gifted sons. If one only pauses for a moment to reflect one will note that the Galloway Hospital is to be **in close alliance with the very Department of Vanderbilt University that Andrew Carnegie endowed and concerning which the Church unanimously condemned the action of the Vanderbilt Board of Trust, and endorsed the course of the College of Bishops with reference thereto.** Yet this alliance has episcopal favor and co-operation!

One cannot profess any surprise at seeing the Midland Methodist lend itself to such a scheme. Consistency is not a virtue that seems to commend itself to that journal. But it does surprise one that Church papers supposed to be loyal to the interests of Southern Methodism, in view of the circumstances, should take a hand in the boosting of this institution.

The Methodists of Mississippi loved Bishop Galloway living, and honor him dead; but it is to be hoped that none of them will allow their money to be conjured out of their pockets by the use of his great name under the impression that they are giving to an enterprise that is in any real sense under the control of the Church that he so adorned by his life and labors.

A METHODIST LAYMAN.

LEON IRWIN & CO.,

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THE STATUS OF THE UNION QUESTION.

(Continued from first page)

taken this same view concerning it. This time, though the plan is still avowedly "tentative," the General Conference of the Methodist Episcopal Church has presumed to act, but has done so in a very guarded and non-committal manner.

We earnestly deprecate this seeming inclination to keep the great body of our Methodist people in the dark concerning this momentous question—by far the most important that has been under consideration since 1844—the method apparently being to let a small Joint Commission work it out in executive session, and then to spring it on the General Conferences suddenly after they are in session. This is precisely what was done in the development of the present plan, our General Organ at Nashville even taking the position that the conclusions of the Joint Commission should not be published until after our representatives on it had submitted their report to the General Conference at Oklahoma City; so, when that body dealt with the matter, the membership of the Church at large had had no opportunity to know what was being done or to give expression to their views concerning the matter.

It was the PEOPLE, the rank and file of Methodism, North and South, who really divided Methodism in 1844, and they alone have the moral right to unite it. Is the proof of the first of these affirmations called for? We cheerfully give it. In McTyeire's History of Methodism, pages 624 to 630, ample evidence that this was true may be found. We give briefly some of these quotations:

"Mr. Coleman (of Troy): 'Give them a slaveholding Bishop, and you make the whole of the North a magazine of gunpowder and the Bishop a firebrand in the midst.'"

"Mr. Cass (New Hampshire): 'If Bishop Andrew holds his office, there will be large secessions, or whole Conferences will leave. If this Conference does anything less than declare slavery a moral evil, we will stand on a volcano in the North.'"

"Dr. Green (Tennessee): 'Suppose Bishop Andrew be deposed, and we from the South tamely submit—how could I return to my work and put my head out of the top of a pulpit and attempt to preach? * * * It would disable the preachers in such a manner that we could not serve our people.'"

No, no; this proposal to wipe out the identity of a great Church, with a noble and heroic history, with its own peculiar ideals, born of its providential surroundings, and vitally connected with a great section of the American union, which perhaps has the gravest and most delicate problems to solve that ever confronted any people in the annals of the human race, is not one for a few preachers' meetings, or a small commission, or a General Conference of 300 or 400 men to settle. The important question for us is, what do the two million Methodists of the South think of this proposed amalgamation? Where is the evidence that they desire it? How would they receive it?

Our leaders would, in our judgment, do well to ascertain what the sentiment of the plain people who constitute the bone and sinew of our Church is before they undertake to consummate any such procedure as that which now seems to be pending. Surely, they should learn a lesson from what resulted from the effort to force with undue haste a union of the Cumberland and Northern Presbyterian Churches. The outcome was bitterness and wrangling and lawsuits, and, though aggrieved and weakened, the Cumberland Presbyterian Church still exists with nearly half as many members as it had before the merger was undertaken.

If these negotiations with the Northern Methodist Church are to continue, it seems to us that the time has about come for our congregations throughout the country to be heard from concerning them. They have not the legal right to vote on the issue, as we think they ought to have concerning a matter of such fundamental importance; but they do have the right of petition and protest, and through these they may make their feelings and wishes known.

It is our profound conviction that as Southern Methodists we are face to face with the most serious crisis that our denomination has ever been called upon to meet. Let us pray that the Heavenly Father who has so wonderfully blessed our Church in the past may guard and guide her in this perilous and fateful hour.

THE SEASHORE DIVINITY SCHOOL.

Dear Doctor Meek: Will you kindly announce through the Advocate that Dr. H. M. DuBose, Dr. W. W. Pinson, and Dr. Frank Seay of the Southern Methodist University will have a part on the program of the Seashore Divinity School. As has been publicly stated, the opening session will be on the evening of June 27 at 8 o'clock, and the closing session at noon on July 6.

I am in correspondence with the Bishops in charge of the patronizing Conferences and hope to have them with us. The presiding elders of these Conference are urged to be present.

May 20, 1916. ROBERT SELBY.

(It is to be hoped that there will be a large attendance at this session of the Seashore Divinity School. Let all the pastors who can, arrange to be present, and we think it would be well for the laymen in the various charges to see that they are supplied with the means to go. The Methodists of this section are not making their splendid property at the Seashore Campground count for as much as they ought. There is no finer place to do institute work in the South.—Editor of the Advocate.)

A GREAT YEAR AT MILLSAPS.

Dr. J. M. Sullivan, Professor of Geology and Chemistry at Millsaps College, writes as follows: "We are closing at Millsaps College what seems to us a splendid year. We have a record attendance in four college classes, the most enthusiastic and co-operative spirit in the student body, and will send out a large class of fine young men and women. It has been my pleasure to attend five of our district conferences during the past few weeks, and the way was gladly opened for a hearing from the representative of Millsaps College. I confidently believe that if all of our brethren, preachers and laymen, who are satisfied that the College is doing a great work for the young people of the State, and for the Church, would bestir themselves enthusiastically during the next few months, we would easily have 300 students, and more; next session. One of our great needs right now is a half dozen scholarships for some worthy young men, some of them with license to preach, who are appealing to us for help to get into college next fall. Our new catalogue will soon be out, from which it will be seen that we now offer a course for the education of teachers, which may be carried in the regular course for a degree, and which, by recent legislation, entitles a Millsaps graduate to a teacher's license, as in the case of State institutions."

CALLED TO HER REWARD.

It is with much regret that we chronicle the death of Mrs. S. B. Jones, of Baton Rouge, La., which occurred suddenly at her home in that city on May 5, 1916, the obsequies being conducted the next day by Rev. C. A. Battle. Mrs. Jones was the mother of Mrs. F. N. Parker, and she and Dr. Parker came from Atlanta to be present at the funeral. Dr. McGregor Jones, of New Orleans, was also in attendance, as were the other members of the family, Mr. B. A. Jones, Mr. S. B. Jones, Mrs. C. A. Holcombe, and Miss Margaret Jones, all of whom are residents of Baton Rouge.

Mrs. Jones was Miss Margaret Kent, a well known Baton Rouge young lady. Her husband, who was a son of the Rev. Benjamin Jones of Mississippi, was a great worker in the Methodist Church at Baton Rouge. After a notably successful business career, he died there some ten years ago.

A correspondent, in a note to the editor, thus refers to the beautiful Christian character and life of the deceased: "She was one of the most devout, consecrated, and spiritually minded women I have ever met. She was for twenty years the treasurer of our local Missionary Society and was known for her liberality."

We extend sympathy to the bereaved, and pray that they may have the sustaining power of Divine grace in their great sorrow.

REVIVAL AT WEBB, MISS.

Rev. W. L. Graves, of Montpelier, Miss., came to us on the first Sunday in May and preached for us 10 days. We had 31 additions to the Methodist Church, 25 of them on profession of faith and 6 by letter. I have received 31 members to date this Conference year. The Holy Spirit was manifest in each service. Our church had a great spiritual uplift. Brother Graves won the hearts of our people. His sermons were strong and to the point. O. L. SAVAGE, P. C.

A GREAT RESPONSIBILITY.

As our representatives on the Federal Council of Methodism will have in hand the duty of acting for our Church in any future negotiations that may follow concerning the question of Methodist union, or will name the commission that will do so, it is a matter of some interest to know who these gentlemen are; so we give their names: Bishop A. W. Wilson, Bishop E. E. Hoss, Bishop Collins Denny, Rev. Frank M. Thomas, D. D., Rev. W. J. Young, D.D., Rev. John M. Moore, D.D., Mr. M. L. Walton, Dr. H. N. Snyder, and Mr. Percy Maddin.

It is a tremendous responsibility which now rests upon these brethren, who should remember that they are under obligations to act not for themselves alone, but as the representatives of the more than two million Methodists of the South. Would it not be well for us to bear them up daily to the throne of grace in our prayers?

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CHURCH EXTENSION AND ELSE.

By Rev. J. A. Burrow, D.D.

That was a notable gathering of preachers and laymen of the Methodist Episcopal Church, South, in Louisville, Ky., last week, on the occasion of the dedication of our new building for Church Extension. I am not a member of my Conference Board, nor of the General Board, but I elected to accept an invitation to attend, with a point on my pencil, and my eyes open for observation. Through the kindness of Dr. McMurry, the "driving-wheel" Secretary of Church Extension, I was hospitably domiciled at the Seelbach Hotel, where accommodations were good enough for the Kaiser. Oil paintings on lobby walls represent "Daniel Boone Telling Stories by the Campfire," "Capture of Daniel Boone," "General Clark Signing a Treaty With the Indians," etc. From my room on the seventh floor I look over at Hotel Henry Watterson, at the clock in a church spire, and at other parts of the spreading Kentucky metropolis on the broad Ohio.

Our new building for Church Extension headquarters is a "beauty," and no mistake. Built of stone, after perfect Greek architectural design and proportions, with solid white columns in front, and stately stone steps, it is most pleasing to the eye. For modest but substantial and elegant equipment and convenience of arrangement, I have not seen its equal. Our efficient General Secretary had planned it in his mind's eye a hundred times, built it in his dreams on Pullman sleepers, and elsewhere, and worked out its details of conveniences while wrestling with the cramped and wholly inadequate quarters of the old place. So the competent architect had only to put the Secretary's ideas into steel and stone, into concrete and fumed oak, into the complete fire-proof, roomy structure which elicits only admiration from those who see and believe. In the basement is a gem of a chapel that seats 140 persons. The third floor is a temporary apartment, used by the Secretary and his family, but so constructed as to be easily converted into business rooms, when the increased volume shall demand it. The money to put up this admirably arranged structure did not come out of Church Extension funds, but was raised on the outside by Dr. McMurry, not a dollar having been solicited publicly, or by congregational appeal. The building cost $67,167.42, and stands as a monument to the energy and ability of our General Secretary. How did he do it?

Thursday morning, May 4, the representatives of the Annual Conference Boards of Church Extension met, about fifty of them, and deliberated for two days on how to improve the efficiency of their work. Rev. E. G. Stanley, a pioneer of Church Extension organizations in Montana (antedating any general organization), led the opening devotional services, by special request, and made a talk on the beginning of things out there. The discussions which followed were informal and intensely practical, embracing such subjects as loans, donations, mortgages, debts, efficiency of presiding elders and pastors, etc.

Judge M. E. Lawson, of Liberty, Mo., read an important paper at the first night's session on "Some Legal Phases of Church Extension Property." He cited numerous court decisions on wills, deeds, mortgages, etc., and concluded with the following practical suggestions, in substance: 1. Secure a good lawyer to prepare a deed or will. 2. Do not expect him to write it in a hurry. 3. In every business venture consult a good lawyer to prevent complications. 4. Put all custodians of funds under bond, and every year or so re-examine securities. 5. Do not use the form of will or deed of gift set out in our Discipline without careful investigation as to its legality in each particular State. 6. Insure all property against loss or damage by fire. 7. If property is sold, see that all of the provisions of our Church are followed. 8. Be careful to see that all taxes are paid, especially taxes for benefit assessments. All of this I call vitally important. Thus the representatives sent by Annual Conference Boards went to the heart of matters. Among other conclusions of moment were these: Encourage persons to give to the Loan Fund—they to receive interest annually while they live; the money thus given can be used in their own home territory, and will be handled by the General Board. The fact was brought out that every dollar thus left to the General Board is now held intact, a record to encourage every would-be giver and everybody else. Each treasurer should be bonded, to which all the rest of us say "amen." A department of architecture was recommended to the General Board, and will, no doubt, be established. An exhibit of a Conference record book, keeping an alphabetical list of each district and each charge in the district having received donations or loans from Church Extension funds, elicited such hearty approval that the General Secretary agreed to furnish each Annual Conference Board with such a book to be especially made for the purpose. Brother Foard, of the St. Louis Conference, was the originator of this invaluable plan to "keep tab" on all charges that may again want help. Dr. McMurry was requested to bring before the General Board the importance of preparing a manual setting forth the requirements of different States in cases of deeds, bequests, etc. The meeting of Annual Conference representatives was so satisfactory that they decided to hold such a meeting soon after the next General Conference, and thereafter twice in each quadrennium.

Saturday morning, May 6, the General Board of Church Extension convened in the new chapel, with Bishop Hendrix presiding. It was a notable hour. Talks were made by Bishop A. W. Wilson, our honored superannuate Bishop; Dr. E. Y. Mullins, of the Baptist Theological Seminary; Dr. Landrum, President of the Louisville Pastors' Association; Captain Davis, the architect; Dr. Irvin, of the Presbyterian Church; Dr. Eason, of the Trinity Methodist Episcopal Church. Appropriate words of tribute to the memory of Miss Lucinda B. Helm was spoken by Dr. W. F. McMurry. When Dr. Landrum, of the Baptist Church, had finished talking, he said he would show his love for all the Methodists by hugging Bishop Warren A Candler, his old-time friend, which he proceeded to do with great warmth.

Our department of Church Extension has received, since its organization in 1882, from all sources, a grand total of $5,859,657.07. Three millions of this came through assessments on Annual Conferences, $274,000 from special donations, $644,000 from contributions to loan funds, $231,000 from interest on loan funds, over a million from principal repaid on loans, nearly $39,000 from donations refunded, a little over $38,000 from miscellaneous sources, and nearly $300,000 from parsonage aid. During that time the General Board has aided 9488 churches and 2532 parsonages to the amount of nearly $5,000,000. The past year, in spite of the world wars and financial flurries, has been the best in our history, showing total receipts of over $571,000, a gain over the preceding year of over $175,000. Let us take a breathing spell from figures and sing the doxology—not to conclude consideration of the subject, but as an expression of rejoicing at all this. The goal of half a million of dollars which was fixed by our fathers in the beginning was passed in 1913; the next one-half million should be secured in 1916.

Of the automobile ride over the city, the banquet, the Sabbath, and the business of the Board, I shall have to write in another letter. Church Extension has made a distinct impression on Louisville. The city is taking notice that something is doing. Dr. McMurry is in high repute among business circles, and could easily command a lucrative place there. He has wrought well, and is making his department one of the most efficient in any Church in the land.

FOR RENT.

Furnished house at Seashore Campgrounds. Four bedrooms, dining room, kitchen, porches, gas stove, electric lights, sanitary plumbing; dining room screened. Address N. E. Joyner, 1125 Fern Street, New Orleans, La.

CHIEFLY PERSONAL.

We have in hand a neatly printed invitation to the closing exercises of Mansfield Female College, May 26-30. The invited speakers for the occasion are Rev. C. A. Battle, who will preach the Commencement sermon next Sunday, and Rev. A. G. Shankle, who will deliver the Annual Address on Tuesday evening, May 30. The Class Roll contains the names of 32 young ladies.

Rev. T. J. O'Neil, President of Port Gibson Female College, preached the Commencement sermon for the Woodville (Miss.) High School on Sunday, May 18, and he will deliver the Annual Address for the Shubuta High School on Friday night, May 26. President O'Neil states that the last session of Port Gibson College was in every respect a most satisfactory one.

Writing from Pioneer, La., under date of May 19, Rev. W. T. Woodward says: "We have just closed a fine meeting here, in which the preaching was done by Rev. I. L. Peebles, of Wesson. Those asqualnted with Brother Peebles scarcely need to be told that it was well done. We had 34 additions to the Church on profession of faith; this makes 99 accessions for the entire charge. We have finished our church at Forest. I am serving one of the best works in the Conference."

Mrs. W. H. Hartwell, of Water Valley, Miss., sends us the following note of interest: "A very instructive and enjoyable Sunday school institute was conducted in the First Methodist Church here on May 16, by Rev. R. H. B. Gladney, Sunday School Field Secretary of the North Mississippi Conference. The teachers were out in force, with eyes, ears, and hearts ready to receive. Brother Gladney's mind is full of the great Sunday school movement, and he cannot fail to accomplish much good in his work."

Principal H. E. Townsend, of Simsboro, La., under date May 20, writes as follows: "The Commencement sermon of the Simsboro High School will be preached next Sunday by Rev. R. H. Wynn, D. D., and the Baccalaureate Address is to be delivered Monday evening, May 22, at 8 o'clock by President J. E. Keeney. This school furnishes each of the Sunday schools in town with a superintendent and a number of teachers. We have not had this year in the High School a boy who smokes cigarettes, a fact which is very gratifying to the Principal."

We are informed that Rev. D. W. Babb, our pastor at Crawford, Miss., subscribed at the recent session of the Columbus District Conference $250 to Emory University. A few months ago Brother Babb made a subscription of $500 to the fund now being raised for Grenada College. His salary is a very moderate one and the liberality he has shown is certainly much to be commended. We have never known a choicer spirit than this veteran itinerant, whose name is as ointment poured forth all over North Mississippi.

We acknowledge the reception from Bishop W. P. Thirkield of a copy of the Episcopal Address to the General Conference of the Methodist Episcopal Church, now in session at Saratoga Springs, N. Y., which is neatly bound in pamphlet form. This address was written and read to that distinguished body by Bishop John W. Hamiliton. It is a comprehensive and very interesting utterance. We had already seen it in the Daily Advocate, but are pleased to have it in this form also, as it is much more handy.

The Columbus District, North Mississippi Conference, is enjoying a gratifying degree of prosperity under the aggressive leadership of the present presiding elder, Rev. W. W. Woollard. A dispatch from Columbus to the Memphis Commercial Appeal a few days ago, while the District Conference was in session, contained, among other things, the following statement: "There has been a pleasing increase in the membership of the Church, according to the detailed reports submitted last night. The finances of the district are in the best shape ever known. A large number of the charges have paid the pastors in full to date, and about 30 per cent of the benevolences are in hand."

In a note to our office, Mrs. R. F. Harrell who, along with her husband, Rev. R. F. Harrell, has been living and working among the people of the Centerville (Miss.) charge for three and a half years, says: "How attached one becomes to a people! Their joys and sorrows become yours, do they not? We shall hate to sever the ties which bind us here. This being our first charge in the work of the itinerancy, we shall always have a peculiarly tender feeling for these people. Rich blessings come to those in the Master's service. I would not take anything for the experiences of love, joy and sorrow which have been mine since coming here." These are fine sentiments, and how true they are! It is in a life spent for others that the largest earthly happiness is found.

Secular News

By R. E. Meek.

Manhattan Island has increased in value from $24 to nearly $9,000,000,000 in three centuries.

For 32 years the Red Cross Society has been at work in the United States.

A method to prevent the stealing of wireless messages has been invented by John Hays Hammond, Jr.

In two of the Middle Western States it has been announced that mail is soon to he delivered regularly by aeroplanes.

According to the observation of the District Attorney of New York City, unmarried criminals outnumber the married ones by two to one.

The grasshopper is the most destructive of all insects. When in a normal condition it is said to consume daily ten times its weight in vegetation.

It is said that a special "non-combatant corps" will be formed in the United States Army, which will provide for the cases of men who object on conscientious grounds to bearing arms.

It is thought by experts who have made a thorough examination of her dyestuffs that Brazil can supply our demands for this product, and that Americans will no longer have to depend upon Germany for the various colors.

The National Banks of the United States have resources totaling $13,838,000,000. This amount exceeds by $3,000,000,000 the combined resources of the Bank of England, Bank of France, Bank of Russia, the official bank of Germany, the Bank of the Netherlands, the Swiss National Bank, and the Bank of Japan.

The school children of Kansas City were given 15,000 fly-swatters and told to use them to the greatest possihle advantage. Other cities ought to follow the example that has thus been set. Children should he taught, however, not to touch the dead flies, hecause in doing so the germs carried by the flies may get on them.

The Germans are now mixing wood pulp with wheat in order to make hread. It is called "wooden hread," is tasteless, and the nourishment in a loaf of it is no more than that contained in two thickly cut slices of wheat bread. A Dutchman who recently returned from Germany hrought this piece of information hack with him.

In London the anniversary of the Lusitania disaster was commemorated on May 6. A large procession marched from Westminster to Hyde Park. A model of the Lusitania of unusual size was displayed which bore a banner with these words inscribed upon it: "Remember the Lusitania. May that crime he forgiven in Heaven, but not forgotten on earth!"

According to a Government bulletin, twenty persons are killed and sixty injured in the United States every week as a result of explosions and fires caused hy the handling of gasoline in a careless manner. The loss of property resulting from fires caused by failure to take the proper precaution in the use of gasoline is also to be reckoned with.

Senator O'Gorman of New York has announced that he will retire from the United States Senate when his present term ends next March. On March 4, 1917, the Senator will have spent 24 years of his life in continuous puhlic service. Mr. O'Gorman gives as his reason for planning to quit Washington the fact that his private affairs need his entire attention.

Mississippi was the pioneer State in the shipment of strawberries, but now she is not in the same class with the adjoining States of Tennessee, Arkansas, and Louisiana. In Tennessee 17,496 acres are planted in strawherries, in Louisiana 16,540, in Arkansas 15,380, and in Mississippi, which ranks fourth from the lowest among the States listed as raising this berry, 2240.

It has been decided hy a Woman's Club in West Chicago, Ill., that its members shall no longer wear hats trimmed with feathers, and that they shall protect hird life to the hest of their ability. It is to be hoped that this good example will produce the right effect upon the other women of our land, whether they be members f cluhs or not.

Thirty-seven unarmed British merchantmen and twenty-two neutral vessels were torpedoed without warning hetween May 7, 1915, and May 7, 1916. This information was given out in a speech delivered in the English House of Commons on May 11 hy Thomas J. MacNamara, Financial Secretary to the Admiralty. Mr. MacNamara added that he understood that the American Government knew these figures.

"Uncle Joe" Cannon, former Speaker of the National House of Representatives, and still a member of that hody, celehrated his eightieth hirthday on Sunday, May 7, after having heen honored in the House on the previous day (Saturday, May 6) by members of all parties—a thing which in this hranch of Congress had never before been done on a working day for any living man. "Uncle Joe" is a very familiar character when he appears on the streets of an American city or in the cartoons of one of our daily newspapers with a cigar in his mouth, without which he doesn't look natural to the public. There are few Congressmen as well known over the entire country as this veteran Statesman, who, in spite of his four score years of age, carries himself as straight as an Indian, still takes an active part in dehate, and smokes as many cigars as ever; and there seems to be something ahout him which commands admiration.

REV. H. R. SINGLETON.

Hampton Richardson Singleton was horn in Covington, La., on January 24, 1873, and died in St. Louis, Mo., on Wednesday, March 22, 1916.

His father, Rev. Hiram R. Singleton, was an honored and gifted member of the Mississippi Conference, and his mother was Miss Amelia Smith, of Covington, La. The son of cultured and pious parents, Hampton was pure in his hoyhood and never at any time wandered far from the Father's house. At the early age of nine he assumed the vows of Church membership under his father's ministry in Canton.

The writer first knew him as a bright and wholesome boy of sixteen, when, for a short while, he was a student in Centenary College, at Jackson, La. The transfer of his father to California at this time interrupted his school work and he was forced to become a hread-winner for several years, after which, at the age of twenty, he was able to resume his college work for a period of two years.

In the year 1895, at the age of twenty-two, he heeded the call to enter the ministry and joined the St. Louis Conference on trial, being stationed at Washington, Mo. In 1897 he was stationed at Malden, and during this year was most happily married to Miss Hattie Theus, of Arcadia, La., whose life was ever an inspiration and help. After this, he hegan work in the city of St. Louis as pastor of Mt. Auhurn Church.

In 1900 he was transferred to Louisiana and hegan a noteworthy pastorate of four years in Ruston, during which the Church made rapid progress and the present building and parsonage were erected.

In the fall of 1903 he was transferred back to St. Louis and was successively pastor of the Cabanne Church and presiding elder of the Farmington District. After this we find him again in Louisiana, serving a successful quadrennium in Alexandria and again leading his congregation in the erection of a new and modern house of worship. He was then appointed presiding elder of the Shreveport District, which office he filled with conspicuous ahility for one year, and then followed a pastorate of two years at Parker Memorial, New Orleans. For the third time he went to the city of St. Louis; here, as tho successful pastor of the Scruggs Memorial Church, he was faithfully serving when the death summons came. The time of his ministry was thus quite evenly divided between the States of Missouri and Louisiana. By his own preference, he was laid to rest in Arcadia, La., the home of his wife and a place very dear to his heart.

Brother Singleton has been taken away in what seemed to be the meridian of his usefulness, and he will be very greatly missed; hut we know that death to him means simply a transfer to another sphere of service where the Master will continue to employ his talents. He was a man of strikingly varied gifts and qualities of character. He had a well-developed esthetic sense, being an ardent lover of music and all that was beautiful. He had a very sunny temperament and charming manner in the social circle, making many friends and never forgetting them. Mrs. Singleton writes of him: "His heart never changed toward a friend. After years of separation, I have seen the love-light flash into his eyes at an unexpected meeting with an old friend."

Brother Singleton was a born gentleman—loving in spirit, patient, generous, and sympathetic. Speaking of this phase of his character, his wife writes again: "At times I have been inclined to think him too credulous. He believed no evil of anybody, and his patience never seemed to be exhausted even when he had helped a human derelict time and time again. He would say, 'The miracle may be wrought this time!' Now, the very fact that he was easily imposed upon is a blessed memory to me."

He was a very pleasing public speaker, having a choice English style and a fluent, musical delivery. He was an exceedingly popular platform lecturer, having special talent in the field of clean humor. This was always, however, rather in the nature of pleasant diversion, his main purpose being that of presenting a simple gospel messago from the pulpit. His faith in the fundamentals of our blessed religion and the authority of Holy Scriptures was never in the slightest degree affected by critical speculations, and his radiant optimism made his preaching always stimulating and helpful. He was successful in evangelistic appeal and also in organization. Both in the pastorate and presiding eldership he always expected results, planned definitely for them, often in advance of the faith of others, and always accomplished them. He was, as we have seen, the successful leader of several notable church building enterprises.

Like his father, Brother Singleton was of frail physique, though he seemed to have an average degree of health, and many of his friends were greatly surprised at the news of his death. On entering a St. Louis sanitarium for a critical operation, he thought very seriously on the probability of his death, and he left in writing heautiful and sacred words of comfort and admonition for his family, and also expressed his perfect willingness that God's will be done.

His last pastorate was marked by an advance in his own spiritual experience, and during his closing days he was conscious, in a special manner, of the nearness of his Lord.

Besides the bereaved wife, three fine boys—James Rivers, Hampton Richardson, and William Brice—live to comfort their mother and perpetuato the noble name of their father.

Shreveport, La. R. H. WYNN.

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HER PORTRAITS.

My mamma has a watch of gold,
It tells the time of day, I'm told,
And in the front where she can see,
A little picture is of me.

She has more pictures in a book,
That the photographer man took,
When I was two and three and four;
And when I'm five there'll be one more.

But you don't know how I was s'prised,
When I looked in my papa's eyes
To see as plain as plain can be
Two little pictures there of me.

—Lydia Hall, in Good Housekeeping.

IN THE KING'S GARDEN.

An Allegory.

Mrs. Lily Meekins, who died in January as the result of a street car accident, was one of the most noted charity workers in the City of New Orleans. Seventeen years ago she began working for the Methodist Mission on Tchoupitoulas Street, now known as the Mary Werlein Mission. At that time the neighborhood was lawless and it was difficult indeed to hold religious meetings. Mrs. Meekins moved down to that locality and devoted her life to the work. She was known as "The Angel of the Slums" and all in trouble and distress of any kind went to her. She was always to be found at the bedside of the sick and dying, and through her many were reformed from intemperance and vices of all kinds.

Gladly she gave up her own church, associations, etc., to become one of the poor and lowly of the Mission. Her meager pocket-book was always open to share with them her last cent; had she but one loaf, it was divided. She made no boast, she coveted no praise, but in the spirit of the Master whom she served she went about doing good.

She had but one child, a dwarfed, invalid daughter, whom she loved as only a mother can love.

She belonged to the In-as-much Senior Circle of King's Daughters, and each month she attended the meetings of the Circle and found there a welcome most hearty and many things to take back to her Mission people.

The In-as-much Circle has furnished a memorial room to her in the new Sophie Wright cottage at Rest Awhile, where they hope many of the people Mrs. Meekins loved will find rest and recreation during the years to come.

At a recent meeting of the Circle, the following tribute was paid to Mrs. Meekins by Mrs. George S. Brown.

Once there was a beautiful garden where grew all manner of lovely flowers. There the rose shed its sweet fragrance on the air; there clambered the honeysuckle in all its wild luxuriance; pansies in royal purple and gold sparkled in the sunlight; crimson poppies, white frilled daisies, daffodils, carnations, blossoms of white, pink, purple, red and gold vied with each other in fragrance and beauty.

Over near the wall of the garden a stately lily proudly reared its head, and though simply clad in a garment of glistening white, Solomon in all his glory was not arrayed like this pure lily.

Every day the Gardener walked through the garden, pruning the flowers, watering, and tending them with care. On the stalk of the lily grew a little bud which one day was cut by the Gardener's sickle. The lily cried out to the Gardener to spare her bud, and he, always kind and tender, tied the bud to the stalk and tended it with care. The bud did not flourish, but began to wither and droop. The Gardener said it must go, but again the lily plead for its life. "It is all I have," she tremblingly cried. Leave me my bud."

In vain the Gardener reasoned with her, saying, "It will sap your own strength; the bud will never mature; let me cut it away."

The lily wept: "I can not live without my bud. It may be all misshapen and twisted and dwarfed, but it is mine and I would give my life for it." The Gardener, ever indulgent, yielded, and the lily day by day watched over her bud and kept it close to her mother heart.

The Lord of the vineyard walked through the garden and viewed the flowers, for he delighted in them. He loved all of the flowers, but he was especially fond of the lily. He noted how she drew her bud to her side and patiently tended it, and his heart went out to her. One day, noting a dewdrop glistening on one of her petals, he asked, "Why are you sad my beautiful lily? Is the little bud drooping?

"No, my Lord," replied the lily. "It is not for my little bud I weep to-day, but it is for what I see through the crevices of the wall over on the other side."

"And what see you there?"

"I see," replied the lily, "a garden that should be as beautiful as ours, for there are trees and grasses and flowers, but they riot over one another, and the weeds are crowding out the blossoms, and the thorns are choking the flowers, and the briars are hurting the petals. Why is that, my Lord?"

And the Lord of the garden looked sad as he made reply: "These have gone astray and there is no one to bring them back."

The next time he walked in the garden the lily had climbed way up on a Jacob's ladder and was looking over the wall. The Master stood, and when the lily turned and saw him, she said: "O Master, can you not make that garden like ours? There is much that is beautiful there."

The Master drooped his head as he said, "There is no one to go. I would that there were, for these also belong to me. I am not willing that any should perish."

Tremblingly the lily said, "O Master send me. I would gladly go."

"You are not able," the Master said: "You are too fragile and you have the dwarfed bud to care for."

"O but I am stronger than you think," plead the lily. "Loose me from the earth and let me go. I will give my life for those who live over there."

"Ah, but it is a wicked place—far different from this—and you may wither and pine there."

Then the lily smiled trustingly and said, "Will you come in that garden, too?"

"Yes," replied the Lord of the garden, "I walk through there as often as here."

"Then I shall have no fear if you are with me, Master. I see there pale little violets struggling for the light; I see daisies that are losing the freshness of youth and childhood because of the briars that oppress; I see wheat there that would be of great good but for the tares that are choking; I see flowers that are perishing because the light is denied them by the weeds. Let me go and do what I can."

The Lord of the garden bent reverently over the lily and blessed her, and her face shone with a radiance not of earth.

The next day the Gardener reluctantly loosed the lily from her stalk, and all the flowers were sad, for they also wanted the lily with her clean, pure life to live among them.

The lily went over to dwell in the garden that was a riot of weeds, and, although the bud was always there to be tended, she never faltered nor failed. Day by day she walked among the thorns and briars as did her Master, and her hands bore many scars, but little by little the tares were removed, the weeds were uprooted, the briars and thorns were pulled aside, and the pale little wild blossoms began to bloom and to shed their fragrance on the air. In a few short years the garden was transformed.

The lily worked untiringly, and not many joys came into her life, save the all-abounding joy of walking with her Master and the happiness of seeing the good triumph over the bad. However, there was one recreation the lily allowed herself. Every month she spent one day in the flower garden that was her home. Quietly, unobtrusively, she slipped in, never speaking until she was called on, but the flowers always waited for her, and they welcomed her as they would a queen. The best was reserved for her, and little surprises were planned each time that would bring a look of heaven into the tired face.

They would always ask, "And what can we do for you?" and she would smile and tell how they were her inspiration, and how she depended on them, but never for herself did she make a request. Rather, she would tell of the needs of those over in the other garden.

"My children need shoes," she would say, and the lady's slipper would reply, "Help yourself." If the children's hands were bare, she would carry some something from the foxglove. Capo Jessamine would send wraps when they were cold, the crepe myrtle would provide for those in mourning, and sometimes, when there was to be a wedding over in the other garden, the lily would go home with bridal wreath and orange blossom to make the affair as bright and happy as could be. Oftimes she would return gayly with a princess feather to deck the hat of some young blossom. Sometimes the lily pleaded for more messengers and Jack in the pulpit would offer his services as well as tulip's. Heart's ease was sent to those in distress and carnation of youth to those growing old before their time. The rose sent her petals to cover those who were bare; the golden rod went to be a stay to the crippled and deformed; the buttercup sent of her possessions to the hungry. The blue bell went along to ring merrily good news. When four o'clock came the lily would go laden with gifts for those in the other garden, and she was glad because they were made happy, for they were her children, she said.

There came a day when the Gardener was forced to cut from the stalk the twisted, dwarfed bud, and for awhile it seemed as if the lily would go, too, but she summoned all her strength, leaned hard upon her Master, and went about doing good in the garden.

At last there came one day in the garden a new reaper, and he ruthlessly cut the lily from her stem. The other flowers could not realize that their beautiful lily was dead. They mourned for her by day and night. The tears (dewdrops) of the two gardens flowed together. The flowers in the garden where the lily was born told of their love for the lily, and they reared over her grave a bed of forget-me-nots. The flowers in the garden where the lily had voluntarily transplanted herself at first could find no comfort, and they showed the garments she had given them as did the poor of old, when Dorcas died. They told of the briars that had beset their path, and how she had crushed the thorns and transplanted them, and uprooted the evil tares and made them to know joy and gladness. By and by, others took up the work she had taught them how to do, and the lily, her task on earth finished, went to meet her Heavenly King, and he held out his right hand to her and said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

Then answered the lily modestly and in surprise, "Lord, when saw I thee an hungered and fed thee, or thirsty and gave thee drink? When saw I thee a stranger and took thee in, or naked and clothed thee? or when saw I thee sick or in prison, and came unto thee?"

And the King answered and said, "Verily I say unto you, inasmuch as ye have done it unto the least of these my human flowers ye have done it unto me. Enter thou, O Lily Meekins, into the joy of thy Lord."

Mrs. GEORGE S. BROWN.

We are haunted by an ideal life, and it is because we have within us the beginning and possibilities of it.

Christian Advocate.

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Editorial

THE POWER THAT MUST SAVE.

When a preacher stands before the bar of an Annual Conference to be admitted into full connection, the first question propounded to him is, "Have you faith in Christ?" This is an interrogation of profound significance. It does not simply mean do you believe in the Christ of history and the work that he wrought, according to the Gospels, in the past; it also means, do you believe in the Christ who arose from the dead, and who now lives to save human beings from their sins and to co-operate with his disciples in building up the Divine Kingdom on earth?

No man is prepared to do effective service in the winning of souls who does not realize that he has the living Lord as his unceasing co-worker in this most delicate and difficult of all earthly tasks. Through the Holy Spirit, He may be counted upon to guide the disciples who seek to have Him do so in all such endeavors, making impressions upon them as to how to proceed in their efforts and opening the way for them to approach successfully those whom He would have them reach and bring into the light. This leadership of the Holy Spirit is the most outstanding thing in that marvelous record of the early Church, known as "The Acts of the Apostles," and the lack of this leadership, in a conscious manner, is doubtless the greatest weakness of modern Christianity.

The Holy Ghost has ever been both the wisdom of strength of the true Church of God. It makes comparatively little difference what outward methods are used if this Power from on high is present and at work—the blast of a ram's horn can then shiver to pieces the walls of a great city—but if this power be absent, the most cunning human contrivances and the mightiest of human exertions will fail to accomplish the spiritual results that are needed. The lesson of Pentecost is still the lesson that the followers of Jesus need to learn.

He who uses human agencies alone in his efforts to make Christians of men, no matter how splendid and attractive they may be, will find at last that he has toiled and achieved nothing. But he who works in unison with the great Spirit, who is the executor of the wonderful scheme of human redemption, will never labor in vain.

The implantation and development of spiritual life in a human soul, with its fruitage in a holy and Christlike character, is a work that only Divine Power can do. Man, to be sure, has a part in it, but it is to permit himself to be the agent through whom God can act and effect his glorious purposes. Thus Paul declared to the Corinthians, "My speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God."

"Come, Holy Ghost! in us arise;
Be this, thy mighty hour!
And make thy willing people wise
To know thy day of power!
"Pour down thy fire in us to glow,
Thy might in us to dwell!
Again thy works of wonder show,
Thy blessed secrets tell!"

WHENCE HIS AUTHORITY?

The action of Bishop E. R. Hendrix, of Kansas, Mo., in attending for a week the General Conference of the Methodist Episcopal Church, in session at Saratoga Springs, N. Y., including the period of time that the question of union was principally under consideration, and his course in connection with the handling of that issue, was, in our opinion, such a breach of propriety as to call for public condemnation. Let it be remembered that the Joint Commission on Federation, composed of the representatives of three Churches, had matured a plan of union, which our General Conference, with one alteration, had endorsed and passed up to the General Assembly of our Sister Church. Bishop Hendrix had not been on the Joint Commission, is not now on the Federal Council of Methodism, and had received no authority from any official body of our Church to act as her representative and spokesman in connection with that enactment; yet when the paper framed by the Committee of Sixty was brought forward and adopted, he took the platform, and, after proclaiming himself to be the Senior Bishop of both the Southern Church and American Methodism, presumed, in effect, to pronounce it substantially acceptable to the Methodist Episcopal Church, South. Nor was this all. In addition to this, over his own signature, with the title of "Senior Bishop" attached, he published in the Daily Advocate of the Northern General Conference a deliverance on this subject, from which we take the following:

"The stage of discussion and approach with reference to the matter of unification between the two Episcopal Methodisms has now reached a point of virtual agreement. The two General Conferences have each passed the measure of concord, and what remains is to throw the question into a joint conference of the two bodies, who will adjust any differences and report their concurrent action through the Joint Commission."

Furthermore, the secular papers have announced that a resolution to empower the Northern Bishops to call a meeting of their General Conference two years hence, at the same time that ours will convene, in the interest of the unification of the two Churches has been introduced in the Conference, **and that Bishop Hendrix, our Senior Bishop, has endorsed this plan.**

In view of the fact that our last General Conference saw fit to prescribe specifically the course to be followed by our representatives on the Federal Council of Methodism relative to this matter, as will be seen by reading the paper which it adopted (see page 3), is it not amazing that Bishop Hendrix would presume to take this matter out of the hands of these gentlemen **and all by himself** undertake to speak for our Church and determine its course of procedure in the handling of an issue of such vast moment? He has done some very strange things since he got to be our "Senior Bishop," affixing his name singly to addresses to the Church, with that title appended—a thing that we do not remember to have noted as having ever been done by Wishop Wilson, Bishop Keener, or any other Senior Bishop that we have ever had—but this latest performance has gone quite beyond what we thought even Bishop Hendrix would ever venture to do. Has he come actually to think that he is the whole Southern Methodist Church? His behavior at Saratoga Springs looks somewhat like it.

It would likely be a sad day for the Methodist Episcopal Church, South, if she should enter into a plan of union largely formulated by this would-be leader who betrayed her interests in the Vanderbilt controversy in a manner which not even he has ever had the temerity to undertake to defend publicly, and who perhaps more than any other man, except Chancellor Kirkland, was responsible for the loss of her millions of dollars' worth of property in that institution.

We do not think that the Northern Methodists will brighten the prospect of union by ignoring our men whom we have duly commissioned to act for us in the handling of that movement, and following instead the directions of this volunteer generalissimo in the cause.

And we would also warn the unionists against setting too much store by Bishop Hendrix' prediction that the day of a consolidated Methodism is at hand. This is not the first time that he has essayed the role of a prophet. Just prior to the meeting of our General Conference of 1910, in a public address at Nashville, Tenn., he emphatically assured the pro-Vanderbilters that the Church would stand by Dr. Kirkland in the contest that was then on, but when the General Conference voted, **one lone, shrill voice** was heard on the Chancellor's side. Whether his prophetic powers have improved since that time, remains to be seen.

NEW NORTHERN METHODIST BISHOPS.

The Northern Methodist General Conference decided some days ago to elect seven Bishops of the usual order and two Missionary Bishops. All of the former have been chosen at this writing, and are as follows: Dr. Thomas Nicholson, of New York; Dr. Herbert Welch, of Deleware, Ohio; Dr. Adna W. Leonard, of Seattle, Wash.; Dr. Matt S. Hughes, of Pasadena, Cal.; Dr. William P. Oldham, of New York; Dr. Franklin Hamilton, of Washington, and Dr. Charles B. Mitchell, of Chicago. Of these new general superintendents of our Sister Church, Drs. Hughes, Leonard, and Mitchell were among the most prominent and effective pastors of their denomination. Dr. Hughes, as will be remembered, was the brilliant fraternal messenger from his Church to our last General Conference. His election places in the Episcopal College of the Northern Methodist Church two brothers, the other being Bishop E. H. Hughes. This, so far as our knowledge extends, is an unprecedented occurrence.

HAS NOT ENDORSED IT.

When the Northern union scheme was adopted, some delegate (a friend) wired Bishop A. W. Wilson, who sent a courteous telegram in response, which was paraded before the General Conference as if Bishop Wilson had committed himself to the Northern plan. The wording of the Bishop's message, however, by no means warranted any such construction. It has been our observation that Bishop Wilson has a habit of looking carefully into any measure of importance before he sanctions it. Moreover, he is on the Federal Council of Methodism and he would not, in our judgment, be apt to express himself, **in a committal manner,** before counseling with his colleagues on that great tribunal, to which the Northern enactment must now go. That would not be like the modest, splendidly poised, considerate Alpheus Waters Wilson.

PERSONAL AND OTHER NOTES.

The next session of the Southern Baptist Convention will be held in New Orleans.

Rev. W. J. Porter, of Sicily Island, La., gave us last week a fine club of 9 subscriptions. As an all-round pastor, Brother Porter takes high rank.

An attractive invitation to the Commencement of Millsaps College is on our desk. There are 16 young men and young ladies in the class that will be graduated from the Literary Department of this excellent institution this year. June 6 will be Commencement Day.

Through the courtesy of Miss Lucile Cooper, a member of the graduating class, we have received an invitation to the Commencement exercises of the Florida State College for Women, at Talahassee, to be held on June 7, 1916. Forty-eight young ladies will on that occasion be awarded diplomas, and three will receive departmental certificates.

Rev. R. I. Collins, of Courtland, Miss., reports hopefully of the situation in his charge. Children's day has been observed at all his churches. He speaks in terms of high appreciation of the work of his presiding elder, Rev. J. H. Holder. We are grateful to Brother Collins for a continuation of his successful efforts in behalf of the Advocate.

The Commencement sermon of the Agricultural High School at Mashulaville, Miss., was preached last Sunday, May 21, by Rev. T. H. Lipscomb, of Starkville, Miss.

Rev. W. S. Lagrone, of Drew, Miss., is making things boom in his field. He preaches three times or more every Sunday. He finds his "Ford" quite a convenience in looking after the Master's work.

Read the statement concerning the Grenada Conference on Christian Work, which appears on Page 15. The speakers announced for that occasion are well worth going some distance to hear.

Rev. J. H. Brooks, our accomplished young pastor at Senatobia, Miss., favored us with a club of 11 subscriptions to the Advocate on the 16th inst. Referring to his charge, he said: "We are about to begin work on a $3000 addition to our church."

Dr. and Mrs. C. F. Douglas, of Meridian, Miss., announce the birth on May 7, 1916, of a baby boy, who has been named Gilbert Franklin. We extend congratulations to these worthy parents, and all good wishes for the new-comer into their home.

Sunday, June 25, is the date fixed upon by the Methodists of New Orleans for a united celebration of the one-hundredth anniversary of the death of Francis Asbury, the Father of American Methodism. The principal speaker engaged for the occasion is Dr. S. A. Steel, of Columbia, S. C.

We are pleased to state that Mrs. Barbee, the wife of Mr. J. F. H. Barbee, of Memphis, Tenn., who has recently been seriously ill, is much better, and that her recovery is now confidently predicted. Brother J. F. H. Barbee is the youngest son of the late Dr. J. D. Barbee, of the Tennessee Conference.

Rev. T. D. Lipscomb, of Zwolle, La., says: "My work is moving along very well and we feel confident of a great year in this charge." Brother Lipscomb has our thanks for a club of 5 subscriptions to the Advocate, forwarded on May 11. The Conference organ is now reaching all but one of his official members.

Rev. H. W. May, presiding elder of the Alexandria District, writes: "The pastors of the Alexandria District will please send the names of all the delegates who expect to attend the district conferences to Rev. W. H. Coleman, 1769 Jackson Street, Alexandria, La. This matter should be attended to without delay."

Rev. W. D. McCullough, of Iuka, Miss., writes: "President J. R. Countiss, of Grenada College, preached the Commencement sermon for the Iuka High School here yesterday, May 14, at 11 o'clock a. m., and preached again at the Methodist Church at the evening hour, delivering a masterful sermon. He won all hearts."

Miss Mollie Higginbotham, of Mer Rouge, La., one of the Advocate's highly esteemed friends, cheered the heart of the Publisher with a fine club of subscriptions, and a check to correspond, a few days since. She has been doing the like of this for a number of years. We shall not soon forget her interest and kindness.

Are you getting ready to take in the Seashore Divinity School? It will help you to spend ten days at the Seashore Campground, the finest spot on the Mississippi Gulf Coast, and brighten up. We ought to make this school the best thing of the kind in the entire Church. See Chancellor Selby's statement elsewhere in this issue of the Advocate.

Rev. H. K. McKee, of the Scotland (Miss.) charge, sends us a postal card which reads as follows: "Born to us Sunday morning, May 14, a ten-pound boy, James Thomas. He came on his mother's birthday. Both she and the child are doing well." May God bless these happy parents, and make the little one whom he has given them a great blessing to their lives!

Rev. Paul H. Grice, of Mentorum, Miss., of whose affliction mention was made last week, underwent an operation at the Touro Infirmary of this city last Wednesday, standing it well. His condition is satisfactory at this time, and it is thought that he will be able to return to his parsonage home in about two weeks, though it will likely be some months before he can take up his work again.

A correspondent states that in the recent oratorical contest in the Waldo Moore Literary Society of the Mississippi Conference Training School at Montrose, the prize was awarded Rev. Bertram H. Williams, who is serving a charge in the Mississippi Conference as a supply, with much acceptability. The judges in the contest were Dr. I. W. Cooper, Rev. W. L. Linfield, and Dr. W. H. Sukers, of Chicago, Ill.

Sister A. L. Monroe, of Sycamore, La., states that Brother Monroe has had a stroke of paralysis, and that she desires the prayers of the Christian readers of the Advocate for his recovery, and for herself, that her strength may be eual to her needs at this time. We sympathize with these friends in this hour of affliction and anxiety, and pray that they may have with them consciously the presence of the Master.

We acknowledge the reception of an invitation to the Commencement exercises of Trinity College, Durham, N. C. The Baccalaureate Address will be delivered by Bishop John C. Kilgo on Sunday evening, June 4; the Commencement sermon will be preached by Dr. John Herman Randall, of New York City at 11 a. m., Tuesday, June 6, and the Annual Address will be given by Hon. J. W. Folk, of Missouri, on Wednesday, June 7.

Rev. W. D. Bennett, of the Sardis (Miss.) Circuit, sends us several names for our subscription files, and reports as follows concerning the status of his work: "Things are moving along fairly well with us. We now have a Sunday school at each of our four churches. We observed Children's Day at Wesley's Chapel on the first Sunday in May, and will observe it at Davis' Chapel and Cold Springs on the third and fourth Sundays."

Brother L. M. Myers, who, with his wife, left their home at Raymond, Miss., last July and went to the mountains of North Carolina in search of health, sends us from Hendersonville, in that State, his renewal subscription to the Advocate and informs us that the object that they had in view in seeking a higher climate has been largely realized. We feel sure that this will be gratifying news to the many friends of Brother and Sister Myers in Mississippi.

The following friends, whoso kindly service has not been mentioned elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Rev. S. L. Pope, New Albany, Miss., 2; Rev. W. N. Duncan, Winona, Miss., 2; Rev. J. D. Simpson, Louisville, Miss., 6; Rev. R. H. Kleiser, Satartia, Miss., 8; Rev. R. H. Bamburg, Eros, La., 3; Rev. W. J. Newsom, Calhoun, La., 3; Rev. J. H. Grice, Glancy, Miss., 3; Rev. B. F. Bullard, Duck Hill, Miss., 6.

We desire to state again that we are always pleased to make brief announcements concerning meetings, institutes, conferences, etc., but that it is not practicable for us to print full programs of gatherings of any kind. We cannot be partial, and since there are now so many assemblies of various sorts, if we were to undertake to render them such a service, we would be literally overwhelmed. The rule here announced has been in force ever since we have been connected with the Advocate.

We are informed that Rev. W. H. Coleman, who was appointed to succeed Rev. O. J. Chandler as pastor at Alexandria, La., when his health failed, is having a large measure of success in that choice appointment. A correspondent writes us that he has already won his way into the hearts of the people, that his congregations are large, that his Sunday school is growing rapidly, and that new members are being received into the Church nearly every Sabbath. This will not be surprising information to those who have observed Brother Coleman's work in the past.

We have in hand an announcement of the Commencement program of Grenada College, May 26-30. As has been before stated in the Advocate, Dr. A. F. Watkins, of Millsaps College, will preach the Commencement sermon and the sermon before the Y. W. C. A., next Sunday at 11 a. m. and 8 p. m., and Mr. L. G. Fant, of Holly Springs, will make the anual address on Tuesday, May 30. On Monday evening, May 29, Miss Katie Lou Countiss, A. B., who will be graduated from the Music Department, will give a public recital. This institution is stated to have had a notably successful year.

It is with sorrow that we have learned of the death of Brother W. J. Burney, of Holmes County, Miss., which occurred at his home near Ebenezer in the early morn of March 13, after a lingering illness of several years. He was 77 years old and had been a member of the M. E. Church, South, for nearly sixty years. He leaves to mourn for him two daughters, Miss Fannie Burney and Mrs. E. J. Forbus. We extend sympathy to these bereaved ones, and pray that the Heavenly Father may vouchsafe to them his comforting and sustaining grace. A brief tribute to this good man from the pen of Rev. W. M. Langley, of Pickens, Miss., is in hand and will be published next week.

Mr. D. N. Foose, of Tchula, Miss., announces the approaching marriage of his daughter, Miss Fannie Blanche Foose, to Rev. Jas. T. McCafferty, of Eupora, Miss. The wedding will take place on June 17, 1916. No cards. Miss Foose is a most superior and accomplished young lady, who has a wide circle of friends in Central Mississippi. Mr. McCafferty is one of the choice young ministers of the North Mississippi Conference, who was reared in that State, and who was educated at the University of Mississippi, Millsaps College, and Vanderbilt University. The Advocate extends in advance to these worthy young friends congratulations and best wishes.

We acknowledge with appreciation the reception from Miss Kathleen Mallory Wyatt of a beautifully printed invitation to attend the closing exercises of the Mississippi Industrial Institute and College at Columbus, Miss., May 25-29. The Commencement sermon will be preached by Bishop James Atkins next Sunday, and on the day following Mr. P. P. Claxton will deliver the Baccalaureate Address. Miss Wyatt, who is a daughter of Rev. and Mrs. J. M. Wyatt, of Booneville, Miss., and a niece of United States Senator Gore of Oklahoma, will receive the A. B. degree on this interesting occasion. The graduating class of this widely known college includes this year 125 young ladies.

Rev. H. W. Bowman, of the Baton Rouge District, in sending in his quarterly conference appointments for the third round, gives us the following notes: "Rev. H. W. Cudd, pastor of Keener Church of Baton Rouge is now in the midst of a revival meeting, in which he is being assisted by Rev. H. T. Young, of Amite City. The prospects for a successful revival are good. Brother Cudd is about to complete a nice parsonage, and his work generally is prospering. Brother Andrews is alse building a parsonage at Gonzales. Many of the preachers are getting ready for their annual revival campaigns. The only revival meetings so far have been at Kentwood, First Church, Baton Rouge, and Amite."

Through the kindness of the accomplished pastor, Rev. T. M. Bradley, we have received a copy of the program of the exercises arranged for the formal opening of our handsome new church at Durant, Miss., which will take place on Sunday, June 4. Sunday school will be held at the usual hour; at 10 a. m. there will be a love feast conducted by Rev. W. S. Shipman, of Itta Bena, and at 11 a. m. Rev. E. N. Broyles will preach. In the afternoon there will be a "Recognition Service" under the auspices of the Missionary Societies and the Epworth League, and at 4 p. m. Mrs. J. W. Conger, of Vaiden, will deliver an address. The preacher at the evening hour will be Rev. E. S. Lewis, of Oxford. All former pastors and presiding elders and all non-resident members of the church are cordially invited to be present.

The Orphans' Home for Destitute Boys on St. Charles Street, this city, of which Rev. J. L. Sutton is manager, caught fire in the cupola on the third floor last Monday afternoon and for an hour was threatened with destruction. The inmates of the Home were quickly gathered together and were marched in order to a safe place on the spacious grounds in the rear of the structure, thus attesting the good training which had been given them. Though the wings of the buildings constituting the dormitories were not injured by the fire, they were flooded with water, so that they could not be immediately used; but the Jewish Orphans' Home near by offered temporary quarters for the boys, and the invitation was gladly accepted by Brother Sutton. The building of this institution which was imperiled by the flames is valued at $100,000, and the damage is estimated at $5000.

THE LOUISIANA EPWORTH LEAGUE CONFERENCE.

The Sixteenth Annual Conference of the Epworth Leagues of Louisiana will be held at Alexandria, June 15 to 18, inclusive. The program has been prepared with a view of bringing to the Leaguers the most vital help in their endeavors. Dr. H. M. DuBose will be present and deliver two sermons. Rev. Paul B. Kern, of Texas, and Rev. P. S. Powell, of Cloverport, Ky., will also attend and make addresses. Both of these workers are highly commended by the Central Office at Nashville. The best musical talent of the L. S. U. will lend assistance to the musical features of the program, which are being carefully arranged. About 300 delegates and visitors are expected. One presiding elder's district has already chartered a car and hopes to send 150 representatives. This promises to be the most inspirational Leaguo meeting ever held in this State, the efforts of the past year having wrought a great change in Louisiana Leaguedom. The outlook for this important arm of service in the Louisiana Conference is now most encouraging.

If your League is not contemplating sending a delegate, arrange for one without delay. This Conference will furnish the key to next year's progress. We are advocates of "Preparedness"—of getting ready to advance the Master's kingdom. Let our gathering in Alexandria equal in enthusiasm, if not in numbers, the recent great "preparedness" parade in New York City. Keep in mind the date, June 15-18. Our pastors are requested to announce this gathering from their pulpits and to see that delegates come from their churches. Let the names of all who will attend he sent promptly to Miss Frances Brasher, 1725 White Street, Alexandria, La. JNO. D. SAINT,
New Orleans, La. State President.

"It is better to regard your troubles as trifles than your trifles as troubles."

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QUEEN & CRESCENT ROUTE
DIRECT TRAINS TO
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PULLMAN SLEEPERS, DINING CARS.
— The Scenic Route —
TICKET OFFICE:
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L & A RAILWAY
ON AGAIN
Dependable Double Daily Passenger Service
BETWEEN ALL POINTS ON THE
Louisiana & Arkansas RAILWAY
(Except Jena and Jonesville)
THE POPULAR LINE
— BETWEEN —
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.

The trial service South of Minden has not paid. We hope this extension of the service will produce better results.

Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?

B. S. ATKINSON, Traffic Manager.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On January 31, 1916, death relieved a body of its pain and set free a spirit to return to its Creator, when it claimed as its victim Mrs. MARTHA (SMITH) COOPER. She was born in 1839, and twenty years later was married to William Cooper. At the tender age of thirteen she sought Jesus and found Him as a precious Savior. She joined the Methodist Episcopal Church, South, and for 63 years she worshiped at its altar as one of its most faithful members, contented to live beneath the shadow of its outstretched wings of love. She wrought well in the living of a pure and godly life and in the rearing of a Christian family. In old Yocany Cemetery, on a bleak winter day, we laid her by the side of her husband to await the coming of the Lord, whom she so faithfully served for 63 years, when she will receive a crown of righteousness and that reward that awaits those who live such a life. R. G. LORD.

Taylor, Miss.

Mrs. R. E. HOLSTEIN (nee Hopkins) was born in Natchez, Miss., on Sept. 23, 1841, and died on Sicily Island, La., on Jan. 7, 1916. She was the daughter of Mr. J. W. Hopkins, and was married to Mr. R. E. Holstein in 1857. Of this union thirteen children were born, of whom only five survive her—two sons and two daughters. Mr. A. L. Hopkins is the only one of her father's family now living. Soon after her marriage Sister Holstein and her husband joined the Methodist Episcopal Church, South, at Pine Hill, on Sicily Island, La., where she served as organist, librarian, and teacher of the infant class in the Sunday school for many years; while her husband served as steward, Sunday school superintendent, and teacher of the Bible class. She leaves many relatives and friends to mourn her departure, while she goes to share the rewards of the faithful, and the reunion of loved ones. May the Lord comfort the sorrowing ones! W. J. PORTER, P. C.

Sicily Island, La.

On April 8, 1916, the soul of Mrs. MARY THWEATT took its flight from this world of care to the deathless mansions above. She was permitted to bless her loved ones for 92 years; but her earthly ministry was well done, for the rose does its work as grandly by blossom as does the vine with its fruit. After having helped to sanctify and lift heavenward the very hearts that break at her farewell, she went from this troublesome sphere, leaving the world she blessed and the skies through which she passed still sweet with lingering fragrance to her glory as an ever unfolding flower in the blessed garden of God. The funeral service was conducted by Rev. A. F. Moore at the Greenleaf Church. She leaves four daughters, one son, and a host of other relatives and friends to mourn their loss. May God's presence comfort the bereaved ones and may they remember that the Savior said: "Blessed are they that mourn, for they shall be comforted."

A FRIEND.

Coldwater (R. F. D. No. 2), Miss.

DEATH CLAIMS A GOOD MAN.

On the morning of May 12, at 4 o'clock, the death angel came to the home of Mr. Ode Fusell and claimed his spirit to follow those of a brother, a niece, and a little friend. During the last fifty days these have fled from the neighborhood of Bland, La., one by one, and their deaths have been caused by a malady, the nature of which is unknown to the physicians. It was pronounced pneumonia, but was found to be so uncontrollable that an investigation was made after the last mentioned person was taken sick with it. A specialist came and analyzed the patient's blood, but failed to find anything the matter with it. So when death made its appearance the coroner came out to the home and, like Joseph of Arimathea, begged for the body. When the writer came to conduct the burial service he found the body embalmed and awaiting the arrival of the President of the Board of Health, who came, with a number of other physicians, and thoroughly dissected the body, taking away some of every vital part of it where death could have lodged for further investigation. Brother Ode Fusell was fully prepared to go. He was a member of the Holiness organization, but was also a co-laborer with the members of our church. He gave a most excellent talk just two weeks before his death, his subject being "Love To Our Neighbors." May God bless the bereaved ones! J. S. RUTLEDGE.

Bush, La.

DEATH CLAIMS A PROMINENT WOMAN.

On May 11, 1916, in Gulfport, Miss., the spirit of Mrs. Chas. Galloway passed to its final reward.

Mrs. Galloway was the daughter of Judge Joseph W. and Mrs. Eleanor Jane Atkins, of Mississippi. Miss Atkins was married on Dec. 24, 1884, to Dr. Charles Galloway, a member of one of Mississippi's most prominent families, being a close kinsman of the late Bishop Chas. B. Galloway of world-wide fame as a statesman, pulpit orator, and philanthropist.

Mrs. Galloway's brothers are J. B., J. W., W. S. and Dr. H. E. Atkins of Shreveport. Her sisters are Mrs. Stevens of Atkins, La., and Mrs. W. J. Baker of Pocahontas, Miss. She leaves to mourn her departure, her husband, four sons and two daughters, with a large circle of relatives and friends; but their loss is her eternal gain. "She hath done what she could." Early in life she gave her heart to God and joined the Methodist Church, ever after living a consistent Christian life. A gentle, faithful wife; a patient, devoted mother, a true friend, she doubtless heard the, "Well done, good and faithful servant," and has entered into "that rest which remains for the people of God." To her grief-stricken family I would offer the comfort of these lines:

Farewell, mother, precious darling,
Now thy form lies neath the sod,
Tho' thy spirit went at parting,
Back again to be with God.

O, 'twas hard to see thee leaving,
O, so hard to say good-bye,
With our hearts all torn and bleeding,
Shedding tears we could not dry.

But we give thee back to Heaven.
A rarer gift we could not give,
To Him who taketh all His children,
Forever with Himself to live.

For a while we must be parted,
And will try to think 'tis best,
And although so broken-hearted,
We'll ever go to God for rest.

And when at last our life is ended,
We'll greet thee in that realm on high,
Where broken hearts are mended
And none ever say good-bye.

Her one-time pastor,
R. W. TUCKER.

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS, Clinton, S. C.

Chalmers' Gelatine
ALWAYS BEST—BECAUSE MADE BEST

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.

Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Destroyed by Lightning, Saved by Insurance

That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

Methodist Mutual, The National Mutual Church Insurance Co., of Chicago

began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

Henry P. Magill, Sec. and Mgr., Insurance Exchange, Chicago
Mrs. Alice Hargrove Barclay, Agent M. E. Church South
314 Norton Building
Fourth and Jefferson, Louisville, Ky.

Stop! Calomel Is Quicksilver.

It's mercury! Attacks the bones, salivates and makes you sick.

There is no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Colomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

DISTRICT CONFERENCE NOTICE.

To the Pastors of the Corinth District (North Miss. Conf.):

Dear Brethren: The Corinth District Conference has been appointed to meet in Iuka on June 20-22, 1916. The pastors are earnestly requested to send to me at once the names of all the persons from their charges who expect to attend, so that entertainment may be provided for them. Brethren, let us work and make this the best conference in the history of the district.

W. D. McCULLOUGH, Pastor.
Iuka, Miss.

AWAITING US.

The sorrow that comes into the soul, when we are separated from those who have crossed over the river of death before us, is often intensified by our thinking of them as in the past. Jesus Christ taught us to think of them also as in the future. Those who are with Jesus Christ in glory have already entered upon a more glorious state than we enjoy here, and we should think of them as rejoicing in the presence of him who loved them and gave himself for them. That is a very suggestive truth that is presented in the Epistle to the Hebrews concerning those who have gone on before, that we shall join them in the eternal joy, and "that apart from us they should not be made perfect."—Christian Observer.

Never Neglect Colds; Treat Them Promptly

Often they lead to those pulmonary troubles which are responsible for more than one-tenth of all lives lost through illness.

Heavy colds which develop deep-seated coughs or cause inflammation of the air-passages and persist in spite of medication, weaken the system to a point where resistance easily is overcome—and asthma, bronchial and pulmonary troubles are the result. To renew normal resistance, Eckman's Alterative has been found highly beneficial in many instances.

Its lime content is so combined with other remedial agents as to be easily assimilated by the average person—and it contains no narcotics or habit-forming drugs of any sort. So it's safe to try. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

Sunday School

LOUISIANA NOTES.

By Rev. C. V. Breithaupt, Field Sec'y.

First Church, Alexandria, observed Children's Day with very fitting exercises and a splendid offering.

Opelousas, Church Point, Oberlin and Reeves are planning for Children's Day now. At Opelousas they have ordered ten Teacher-training Books for a class there, and there are four Teacher-training students at Church Point. Some students are taking the Reading Course at Oberlin. The Oberlin school has also ordered literature for a Home Department and Cradle Roll and is planning to organize a Junior Wesley Bible Class.

The following officers were elected at the Sunday School City Union for the City of New Orleans: W. W. Holmes, presiding elder, chairman; Rev. A. J. Gearheard, active chairman; Mrs. R. H. Harper, Superintendent of Elementary Division; Mrs. Z. A. Morrison, Superintendent Home Department; Miss Eddie Bentley, Superintendent Teacher-training; Mr. H. H. Gibson, Superintendent Wesley Bible Class; Mr. O. J. Dunn, Secretary-Treasurer. This force of splendid workers will most surely figure in the advance movement of the Sunday schools of our denomination in New Orleans.

A new Sunday school has been organized at the Louisiana Sawmill, near Glenmora, La., known as the Bolton school, by Rev. J. W. Faulk, with Mr. R. T. Colquitt as superintendent. Mr. Colquitt is the new efficient superintendent of the school at Glenmora, holding both places for the present, and is well equipped for the work in hand. A Teacher-training Class for both places is to be organized immediately. Brother Faulk also reports that the school at McNary is increasing in efficiency and numbers.

Brother W. F. Roberts, who preaches at Longleaf, reports that a Home Department has been organized there.

I am informed that Brother Berry, of Boyce, expects to build an addition of eight rooms to the church there for Sunday school purposes. A school has been organized at Eden on his charge, with Mr. Roberts as superintendent. One has also been organized at Hemphill, and a Sunday school rally is being planned by some of the local workers at Hemphill within the next 30 or 60 days.

Messrs. W. W. Williams of Alexandria and J. A. Ingram of Boyce will go to Gardner, on Brother A. A. Phillips' charge, and make talks on the Sunday school work on the first Sunday in June. A new church has just been completed at that place.

If you have Sunday school news of interest to other schools of our State, don't keep it a secret. Send it to your Conference Secretary, who will compile the information reaching his office and send it to Dr. Meek, who has put at our disposal space to be used every two weeks.

At each of the District Conferences to be held, there will be subjects of interest discussed which will be of advantage to all superintendents who can attend.

Alexandria, La.

APRIL TEACHER-TRAINING ENROLLMENT.

Rev. John W. Shackford, superintendent of the Teacher-training Department of our Church, reports the enrollment of teacher-training classes from the Gulf Division for the month of April as follows:

Alabama Conference—One class, at Dayton, with 5 members; North Alabama Conference—sixteen classes, at Johns, Hargrove, Milltown, Five Points, Chapel Hill (Buffalo), Lafayette, Crestline, Chandler Springs, Millerville, Piedmont, Ashland (2), Lowell (Roanoke), Woodstock, Holt, and Cordo, with 243 members; Mississippi Conference, three classes, at Hermanville, Bogue Chitto, and Pleasant Hill (Basin), with 37 members; North Mississippi Conference—six classes, at Oxford, Mt. Pleasant, Batesville, Horn Lake, Senatobia, and Starkville, with 61 members; Louisiana Conference—three classes, at Houma, Kentwood, and Bayou Sele (Noble), with 37 members; Little Rock Conference—two classes, at Stuttgart, and Stephens, with 20 members; North Arkansas Conference—four classes, at Bigelow, Central (Rogers), Lake Village, and Huntington, with 43 members. The total enrollment for the Division was 35 classes, and 451 students—the last figures including five individual students. The aggregate enrollment for the entire Church was 91 classes and 1227 students, which includes 59 individual students, the largest single month's enrollment yet, I believe. The North Alabama Conference leads the Church in number of classes and students enrolled—due to the faithful work of Brother Wolford, the Conference Sunday School Field Secretary.

A. L. DIETRICH.

TRY THIS FREE SAMPLE.

Try a free sample of Gray's Ointment on any sore, boil or skin wound—then you'll understand why American families have used this remarkable preparation year after year, for ninety-four years, for the cure of boils, sores, ulcers, wounds, bruises, cuts, burns, and all skin abrasions and eruptions. Gray's Ointment speedily heals all these skin troubles. It has cured many obstinate cases that for years refused to yield to any other treatment. It prevents all danger of blood poison, which frequently develops from a neglected wound. 25c a box at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Building, Nashville, Tenn.

HOW TO LIVE.

God never reveals facts without implying moral consequences. He reveals the second coming of Christ that we may be prepared for that event. He reveals eternity that we may be prepared for eternity. In the cathedral at Milan at the right-hand entrance is engraved a cluster of roses, and beneath are the words: "All that pleases is but for a moment." At the left-hand entrance is engraved a cross, with the inscription: "All that pains is but for a moment." On the central arch are the words: "Nothing is important but that which is eternal." A sister-missionary in India some time ago sent this sweet message to another: "Live as though Christ died yesterday, rose again this morning, and is coming back to-morrow." Then what is our prayer-life? It has been said that "the closet is an excellent place to practice meeting Christ in the air."—D. M. Panton.

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufacutred by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

THE WAY TO WIN OTHERS.

To win others to Christ we must be like Christ, and the indispensable accompaniment of prayer and effort for the salvation of others must be consistency of Christian character. We are witnesses, and witnesses who are unlike Christ are giving false testimony. One of our missionaries in India used to tell a very interesting story of the steps which led the residents of a certain heathen village to renounce heathenism and accept Christianity. They sent two successive deputations of their own number, the first to follow the English missionary on one of his evangelical tours, and the second to dwell among native Christians, and bring back the story of Christian life. They did not look for perfect people, but for people whose life and conduct reflected and explicated the teachings they received. They found this, and they accepted Christianity.—Christian Endeavor World.

BOILS AND PIMPLES DANGEROUS

Modern science has proven that boils and carbuncles, pimples and unsightly skin blotches are danger signals of diseased blood. It's the infected blood that's dangerous. Don't wait for the boils. If you have pimples and blotches, take instant action. Pimples tell you that your blood contains impurities. You must wash out your blood, and stimulate it to healthy action with Nature's own blood tonic, S. S. S. It is purely vegetable. You can get it at any druggist's. If yours is a long standing case, write for free expert advice to Swift Specific Co., Dept. Z., Atlanta, Ga.

Kill All Flies! They Spread Disease

Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over, will not soil or injure anything. Guaranteed effective. Ask for

Daisy Fly Killer

Sold by dealers, or 6 sent by express, prepaid, $1 00.

HAROLD SOMERS, 160 DeKalb Ave., Brooklyn, N. Y.

YOUNG WOMEN MAY AVOID PAIN

Need Only Trust to Lydia E. Pinkham's Vegetable Compound, says Mrs. Kurtzweg.

Buffalo, N.Y.—"My daughter, whose picture is herewith, was much troubled with pains in her back and sides every month and they would sometimes be so bad that it would seem like acute inflammation of some organ. She read your advertisement in the newspapers and tried Lydia E. Pinkham's Vegetable Compound. She praises it highly as she has been relieved of all these pains by its use. All mothers should know of this remedy, and all young girls who suffer should try it."—Mrs. MATILDA KURTZWEG, 529 High St., Buffalo, N. Y.

Young women who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion, should take Lydia E. Pinkham's Vegetable Compound. Thousands have been restored to health by this root and herb remedy.

If you know of any young woman who is sick and needs helpful advice, ask her to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass. Only women will receive her letter, and it will be held in strictest confidence.

HOLLY SPRINGS (MISS.) DISTRICT CONFERENCE.

The Holly Springs District Conference convened in the Methodist Church at Byhalia, Miss., on Thursday morning, April 27, at 9 o'clock, and adjourned at noon on Saturday, April 29.

The presiding elder, J. H. Felts, presided over the Conference, and under his wise and skillful direction every session was interesting and every interest of the Church was carefully considered. There was not a dull or tedious hour during the entire sitting of the Conference.

There was an average attendance of preachers and laymen. Four pastors were unavoidably absent.

The entertainment by the people of Byhalia was whole-hearted and generous. The pastor, L. A. McKeown, and the Committee on Entertainment had beforehand made every provision for the comfort and enjoyment of the Conference.

Reports from the pastors revealed a growing state of affairs throughout the District. Progress along all lines seemed to be the rule everywhere. While still early in the year and there had been few revivals yet held, a gratifying increase in membership was reported. Collections on salaries and the benevolences were well up to, and perhaps in advance of, former years to date. A refreshing spirit of optismism and expectancy was manifest in all the reports and discussions. The team spirit is also growing in the district. An air of mutual confidence and a disposition toward closer cooperation were very noticeable.

One young man, Wallace W. Redish, of First Church, Water Valley, was granted license to preach. He is a young man of promise. He expects to attend Millsaps College and prepare himself for the itinerancy. B. S. Eliot, of Holcomb, was elected District Lay Leader and enters upon his work with enthusiasm. The lay members of the Conference elected a strong delegation to the Annual Conference. They are, J. G. McGowen, W. H. French, D. H. Bishop and F. P. Boatner. The alternates are: L. G. Fant and M. G. Dubard.

All of the traveling notables, the connectional brethren, were with us to our pleasure and benefit. All had fresh, new speeches and added much to the inspiration and profit of the Conference. Rev. J. T. Lewis, Conference Secretary of Missions, preached a helpful missionary sermon on Thursday. Rev. J. B. Randolph came to us in a new role as Manager of the Orphanage. He gave a good acount of his work. His brethren believe that the Orphanage was never in safer hands. A Round Table discussion of Sunday school interests, conducted by Rev. R. H. B. Gladney, Conference Sunday School Field Secretary, was a feature of the Conference. The work of no man among us is counting for more in this district than that of this capable and zealous Sunday school secretary. Rev. H. M. Ellis, representing the Memphis Hospital, reached the Conference on the last day. His splendid address was worthy of a larger hearing.

The key note of the Conference was "Christian Education," the interest most prominently considered, and that which aroused the largest enthusiasm. While the entire church is considering the important matter of building and maintaining colleges and universities as never before perhaps, it is to be observed that the North Mississippi Conference and the Holly Springs District do not propose to be behind in this great work.

Dr. A. F. Watkins preached on Thursday evening, and on Friday morning discussed the Denominational College and the part it has played in making the makers of history. He also brought us a report of Millsaps College, that splendid institution which is the pride of Mississippi Methodism. He didn't ask for much money, but received what he asked for.

President Countiss, of Grenada College, preached on Friday evening and gave an encouraging report of present conditions of the College and plans for its future. Commissioner Jaco reported progress made in collecting the proposed $50,000 for the College and urged the importance of the early completion of this undertaking. The success of this movement to date is a challenge for its immediate completion. The College is doing first-class work in every respect, and has a splendid faculty and a fine student body. The prospects for patronage for next session are more than bright. With the $50,000, we can go on to a greater Grenada College. It behooves every friend of Christian Education among us to assist Commissioner Jaco in every way possible toward the collection of this money, which means so much in the education of our girls in North Mississippi.

The address of Rev. Robert Selby on Friday morning made a great impression on the Conference and audience. He has confidence in the cause he represents and faith in the ultimate success of the movement to raise $50,000 in Mississippi for the Lamar School of Law at Emory University. When he had finished his message, perhaps not a person present doubted that he would succeed. Every Methodist should want a part, however humble, in the establishment of this University, which is just entering a field of the largest usefulness and service.

The concluding service of the Conference on Saturday morning, when Rev. J. W. Dorman preached, was a season of spiritual refreshing from the presence of the Lord.

The Conference will meet next year in Coffeeville.

R. A. TUCKER, Secretary.
Grenada, Miss.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symtoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and $1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

"The universal desire for happiness finds abundant warrant in the Bible, which might justly be called a guidebook to joy."

BROTHER accidentally discovered pleasant tasting root—quickly and easily cures tobacco habit and indigestion. Gladly send particulars. W. E. STOKES, Mohawk, Florida.

Our business is not to see what lies dimly at a distance but to do what lies clearly at hand.—Carlyle.

Loss of Appetite is also loss of vitality, vigor tone. To recover appetite and the rest take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

REVIVAL AT COURTLAND, MISS.

Dear Dr. Meek: We have had a very gracious meeting here at Courtland. Rev. J. L. Morril, of Hawkinsville, Ga., did the preaching. He is a very strong preacher, and by his earnest messages the church was awakened and much good accomplished. It had been quite awhile since we had heard the old fundamental truths of our Church so strongly presented as was done by this good man of God. The old-time gospel has not lost any of its power. As a result of this meeting family altars were erected, the Sunday school built up, and a prayer meeting established with a growing interest. We think we can truthfully say that the Courtland Church is religiously on the up-grade, and we are trying our best to keep up the spiritual warmth and have a church of spiritual power and glory. There were souls saved at the altar in this meeting. They repented of their sins, and wept their way to Calvary and found Jesus as their Savior. There were seven additions to our Church. We recommend Brother Morril to the brethren as a safe expounder of the truths of the Gospel.

R. I. COLLINS, P. C.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

"If it is right to do right at any time, it is right to do right every time."

Dr. Doran's Queen Root Cordial.

The World's Best Blood Remedy for Ladies and Young Girls. All advice free and confidential. FREE Samples. General Agent Wanted. Write us a letter. **Doran Drug Co.**, Paducah, Ky., U. S. A.

SPRING MEDICINE

Hood's Sarsaparilla, the Great Blood Purifier, is the Best.

Spring sickness comes in some degree to every man, woman and child in our climate.

It is that run-down condition of the system that results from impure, impoverished, devitalized blood.

It is marked by loss of appetite and that tired feeling, and in many cases by some form of eruption.

The best way to treat spring sickness is to take Hood's Sarsaparilla. This old reliable family medicine purifies, enriches and revitalizes the blood. It is an all-the-year-round alterative and tonic, and is absolutely the best Spring medicine.

Get your blood in good condition at once—now. Delay may be dangerous. Ask your druggist for Hood's Sarsaparilla, and insist on having it, for nothing else can take its place.

MARRIED.

At the Wesley House, on 8th Avenue, Meridian, Miss., on March 11, 1916, by Rev. Hilary S. Westbrook, Mr. W. C. JAMES and Miss ANNIE MAY BENNEFIELD.

At the Wesley House, on 8th Avenue, Meridian, Miss., on April 1, 1916, by Rev. Hilary S. Westbrook, Mr. DOLPHUS STANTON and Miss EULA MAY SMITH.

At the parsonage, on 7th Avenue, Meridian, Miss., on April 20, 1916, by Rev. Hilary S. Westbrook, Mr. ARTHUR THOMPSON and Miss VERGIE WOLFE.

At the parsonage, on 7th Avenue, Meridian, Miss., on April 22, 1916, by Rev. Hilary S. Westbrook, Mr. A. J. NEW and Miss BESSIE MAXWELL.

WANTED Ford Automobile Owners, Dealers, Garages, Agents, everywhere to write for full particulars about Macks Automobile **SAFETY** Spark Set for Ford Cars. Easily attached, lasts life of car. No more broken arms by spark being advanced. Engine can be cranked with perfect SAFETY. Guaranteed. Can't fail. Should be on every Ford car. Patented 1916. Price delivered $4. Discount to dealers. Address **Witherspoon Jeffords, Florence, S. C.**

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GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.25 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
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IN GREAT SORROW.

Dear Dr. Meek: Brother J. V. Bennett, our pastor at Monticello, Miss., and family are in great distress. On last Sunday morning, May 14, Miriam Ora, their nineteen months' old baby daughter, died in this city where she had been brought for medical treatment. She was sick only a few days and her death is a great shock to her parents. The two boys, Milton and Mouzon, are critically ill with the same disease, colitis, but at this writing seem some better. The body of the baby girl was carried to the mother's girlhood home in Leake County, accompanied by Rev. W. H. Lewis, who conducted the funeral on Monday, May 15. Let the brethren remember Brother and Sister Bennett at the throne of divine grace and comfort.

P. D. HARDIN.

Jackson, Miss., May 20, 1916.

CHURCH EXTENSION PRIZES.

Your readers will recall that in the summer of 1915 the Board of Church Extension offered prizes in gold to the amount of Two Hundred and Fifty Dollars for Church Extension messages in the form of sermons, addresses, experiences, stories, poems, etc. The Committee on Awards named by Rev. T. N. Ivey, D. D., Editor of the Christian Advocate, Nashville, Tennessee, and Rev. A. F. Watkins, D. D., Secretary of the last General Conference, consisted of the following: Rev. John C. Willson, D. D., Greenwood, South Carolina; Rev. J. E. Harrison, D. D., San Antonio, Texas, and Rev. W. J. Young, D. D., Atlanta, Georgia. This Committee reported through its Chairman, Dr. Willson, on April 22, 1916, which report was presented to the Board of Church Extension on May 6, and is as follows:

First Prize, $75. Ms. No. 26—Essay: "What it Means to Build a Church," by Lester Weaver, Wesley Hall, Nashville, Tenn.

Second Prize, $50. Ms. No. 19—Sermon: "Arise and Build," by Rev. J. R. Laugbton, Martinsville, Va.

Third Prize, $25. Ms. No. 61—Essay: "The Value of our Department of Church Extension," by Rev. Felix H. Coleman, R. R. No. 2, Petersburg, Tenn.

Fourth Prize, $17.50. Ms. No. 53—Story: "Beautiful Brooks of the San Joaquin," by Miss Stella J. Campbell, care Y. W. C. A., 2520 Folsom Street, San Francisco, Calif.

Fifth Prize, $12.50. Ms. No. 90—Essay: "The Value of the Church to the Community," by Rev. H. M. Ratliff, 100 Wicks Street, San Antonio, Texas.

Sixth Prize, $10. Ms. No. 91—Story: "Jack's Christmas Money," by Rev. H. A. Carlton, Wesley Hall, Nashville, Tenn.

Seventh Prize, $10. Ms. No. 22—Essay: "The Message of the Church," by Rev. J. E. Godbey, D. D., Kirkwood, Mo.

Eighth Prize, $10. Ms. No. 10—Historical Sketch: "What the General Board of Church Extension Has Done for New Mexico," by Rev. J. H. Messer, Clovis, N. M.

Ninth Prize, $10. Ms. No. 80—Story: "The Old and New Bellfield," by Mrs. F. W. England, Ruther Glen, Va.

Tenth Prize, $5. Ms. No. 18—Story: "Barriers Burned Away," by Rev. C. F. Wimberly, Franklin, Ky.

Eleventh Prize, $5. Ms. No. 51—Essay: "Board of Church Extension," by Mrs. Mary E. Stroud, Musella, Ga.

Twelfth Prize, $5. Ms. No. 14—Story: "A Voice From Out the Storm," by Rev. C. F. Wimberly, Franklin, Ky.

Thirteenth Prize, $5. Ms. No. 50—Sermon Outline: "A Modern Solomon, or Building a House for Jehovah," by Rev. E. L. Peerman, Clarksville, Va.

Fourteenth Prize, $5. Ms. No. 46—Sermon: "The House of God," by Rev. W. B. Hays, Newport, Ark.

Fifteenth Prize, $5. Ms. No. 75—Story: "Casting Bread Upon the Waters," by Rev. H. H. Smith, Ford, Va.

The Committee expressed itself as desiring to "Commend especially:" No. 24—Essay, "Remembered or Forgotten—Which?" by Rev. W. J. Snyder, Greer, S. C.; No. 58—Essay, "The Need for Parsonages," by Miss Marion Benton Ballard, Box 58, North Augusta, S. C.; No. 65—Sermon, "Church Extension Message," by Rev. P. S. Warren, Iowa Park, Texas; and No. 87—Story, "Church Extension and Our Cotton Mills," by Rev. C. S. Martin, Loco, Ga.

W. F. McMURRY,
Corresponding Secretary.

HOT WATER AND "ANURIC" BEFORE MEALS—AND HEALTH.

All people in America and especially those who are past middle age are prone to eat too much meat and in consequence deposit lime-salts in their arteries, veins and joints. They often suffer from twinges of rheumatism or lumbago, sometimes from gout, swollen hands or feet. Such people are not always able to exercise sufficiently in the outdoor air or drink enough pure water in order to sweat freely and excrete impurities thru the skin. Dr. Pierce has conducted experiments and thoroughly tested a uric acid solvent at his Invalids' Hotel and Surgical Institute which he is convinced is many times more potent than lithia—this he named "Anuric." It can be had at almost all drug stores by simply asking for Dr. Pierce's Anuric for kidneys or backache. It will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine and sleeplessness due to constant need of getting out of bed at night.

Our grandmothers have told our mothers and our mothers have in turn instructed us that in case of sickness, resort to Dr. Pierce's dependable household prescriptions. These medicines as put up for sale by druggists have never been recommended as "cure-alls," but only as superior remedies for certain common and easily-recognized diseases. Had these medicines been adopted to all classes and forms of chronic diseases there would have been no necessity for organizing a competent staff of expert physicians and surgeons, to act in the treatment of difficult, obscure and complicated cases of chronic diseases, as Dr. Pierce maintains in his invalids' Hotel and Surgical Institute. Of his home remedies the most widely known are his "Favorite Prescription" for womanly troubles and run-down conditions peculiar to the womanly sex; his "Golden Medical Discovery," the greatest of all herbal system tonics and vitalizers, for stomach, liver and blood disorders, as well as his "Pleasant Pellets," the tiny, tonic laxatives, overcoming constipation and cleansing the system of poisons and accumulations in the bowels.—Adv.

"Who overcomes by force hath overcome but half his foe.—Milton.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Jackson, Galloway Memorial, June 4.
Edwards, at Clinton, June 11, 12.
Jackson, Rankin Street, p. m., June 12.
Satartia, at Wesley Chapel, June 17, 18.
Mendenhall, at Bethany, June 21.
Brandon and Pelahatchie, at Greenfield, June 25, 26.
Jackson, Millsaps Memorial, p. m., June 26.
Seashore Divinity School, July 2.
Lintonia, at Bethany, July 8, 9.
Yazoo City, p. m., July 9, 10.
Terry, at Forest Hill, July 15.
Flora, at Dover, July 23, 24.
Fannin, at Goshen Springs, July 29, 30.
Eden, at Lamkin, August 6, 9.
Jackson, Capitol Street, August 8.
Madison, at ———, August 11.
Sharon, at ———, August 12, 13.
Canton, p. m., August 13.
Vaughan, at Fletcher's Chapel, August 19, 20.
Benton, August 20, 21.
Bolton, at Brownsville, August 23.
Florence, at ———, August 26, 27.
Harrisville, at ———, August 27, 28.
Camden, at ———, Sept. 2, 3.

PAUL D. HARDIN, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Clinton, June 8.
Wilson, at Pine Grove, June 10, 11.
Poncbatoula, at Lee's Landing, June 17, 18.
Amite, June 19.
Keener Memorial, June 21.
Springfield, at Red Oak, June 24, 25.
Franklinton Ct., at Varnado, July 1, 2.
Franklinton, at F., July 3.
Kentwood, July 5.
Hammond, July 6.
Pride, at Gilead, July 8, 9.
Gonzales, at Antioch, July 9, 10.
District Conference, at Clinton, July 11, 14.
Baker, at Black Water, July 15, 16.
Denham Springs, at D. S., July 18.
Jackson and St. F., at Star Hill, July 22, 23.
Zachary, at Slaughter, July 23, 24.
Greensburg, at ———, July 29, 30.
Pine Grove, at P. G., Aug. 5, 6.
Tangipahoa, at Natalbany, Aug. 6.
Baton Rouge, First Church, Aug. 7.

H. W. BOWMAN, P. E.

PLAN OF EPISCOPAL VISITATION FOR 1916.

Bishop J. H. McCoy, Texas Conference, Lufkin, Tex., November 1; North Texas, Greenville, November 29; Little Rock, Malvern, Arkansas, December 6.

Bisbop W. R. Lambuth, Montana Conference, Bozeman, August 24; East Columbia, Walla Walla, Wash., August 3; Columbia, Cervallis, Ore., September 7; New Mexico, Clovia, October 4; Los Angeles, Phoenix, N. M., October 11; Pacific, Oakland, Cal., October 18; Congo, Mission, Wembokama, Africa.

Bishop W. B. Murrah, Louisville Conference, Franklin, Ky., September 27; Memphis, Union City, Tenn., November 15; Nortb Mississippi, Winona, November 29; Mississippi, Jackson, December 13; Cuba Mission, Cienfuegos, February 13, 1917.

Bishop J. C. Kilgo, West Virginia Conference, Charleston, September 13; Western North Carolina, Gastonia, November 8; Virginia, Richmond, November 15; North Carolina, Durham, November 29.

Bishop Collins Denny, North Alabama Conference, Bessemer, Ala., November 1; Alabama, Selma, November 29; Florida, Ocala, Fla., December 8; Pacific Mission Conference, January 25, 1917; Mexican Border, Torreon, Old Mexico, February 8; Central Mexico, February 15.

Bishop James Atkins, Illinois Conference, Cairo, August 24; Kentucky, Nicholasville, September 20; Holston Conference, Bluefields, W. Va., October 4; Tennessee Conference, Mt. Pleasant, October 11; South Carolina Conference, Florence, November 29.

Bishop E. E. Hoss, Louisiana Conference, Baton Rouge, November 22; Baltimore Conference, Roanoke, Va., March 21, 1917; China Mission Conference, Hachow, September 22; Korea Mission Conference, Seoul, October 13; Japan Mission Conference, El Rima, Japan, November 17.

Bishop H. C. Morrison, German Mission Conference, East Bernard, Tex., October 11; Texas-Mexico Mission, October 18; West Oklahoma, Wynnewood, November 1.

Bishop W. A. Candler, North Georgia Conference, Griffin, November 8; upper South Carolina, Greenville, November 15; South Georgia, Thomasville, November 29.

Bishop E. E. Hendrix, Denver Conference, Maneos, Colo., August 17; Southwest Missouri, Kansas City, September 13; Missouri, Fayette, August 30; St. Louis Conference, Cape Girardeau, September 27.

Bishop E. D. Mouzon, West Texas Conference, Uvalde, Tex., October 18; Northwest Texas, Stamford, Tex., November 8; East Oklahoma, Muscogee, November 22; North Arkansas, Searcy, November 29; Brazil, July 13; Southern Brazil, July 27.

The fall meeting of the College of Bishops will be held in Atlanta, October 26-29. Owing to recent ill health, Bishop Waterhouse was relieved from active work for the present.

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CRAMPS and DIARRHOEA are both *painful* and *dangerous.*
Prompt and permanent relief follows one or two doses of Dr. Tichenor's Antiseptic. You should never be without it.
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Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

REPORT OF LOUISIANA CONFERENCE FIRST VICE PRESIDENT, FIRST QUARTER.

Number of young people's auxiliaries, 25; number reporting this quarter, 16; number added during quarter, 6; number of members in entire Conference, 308; number of members added during quarter, 77; subscribers to Missionary Voice, 10; to Young Christian Worker, 17; number of mission study classes this quarter, 8; number auxiliaries presenting Christian stewardship and having committee on social service, 8; membership offering, $35.30; pledge paid, $18.70; local work, $88.50.

The following young people's auxiliaries were organized the first quarter: Ruston Orphanage, Second Church (New Orleans), Jena, Coushatta, Grand Cane, and Campti. Three auxillaries are on the Honor Roll—Mansfield, Minden and Crowley.

Mansfield young people were the first to send their report for the first quarter.

Only eight young people's auxiliaries paid on their pledge this quarter. Remember our pledge for 1916—$100! We must pay this in full—our motto is "Loyalty."

Mrs. W. T. CUNNINGHAM.

REPORT OF CORRESPONDING SECRETARY OF LOUISIANA CONFERENCE, FIRST QUARTER

Number adult auxiliaries, 94; new auxiliaries, 1; members, 2240; new members, 14; number of young people's auxiliaries, 25; new auxiliaries, 6; members, 385; new, 77; Junior auxiliaries, 54; new Juniors, 4; members, 1376; new members, 78; Baby divisions, 25; new divisions, 4; members, 195; new members, 31; subscribers to Voice, 561; to Young Christian Worker, 223.

Number auxiliaries presenting Christian stewardship, 42; scholarships, 10; number paid first quarter, 1; number Bible women, 6; number paid during quarter, 2; day schools, 2; number paid, 1.

Seventy-nine out of the 95 adult auxiliaries sent money to conference treasurer. The 15 not reporting to the treasurer represent 172 women and almost all of them are from the recently organized auxiliaries.

Mrs. A. P. HOLT.

REPORT OF TREASURER OF MISSISSIPPI CONFERENCE SOCIETY, FIRST QUARTER.

Adult dues, $1150.23; Y. P. membership offerings, $42.62; Junior division offerings, $48.32; Baby division, membership offerings, $6.75; adult, support of Miss Olive Lipscomb, $187.50; special, $2; adult pledge, $728.72; Young People's, $33.70; Junior division, $12.19; Baby division, $2.15; Deaconess, $4.15; Susan B. Wilson scholarship, $40; Bible woman, $60; Retirement and Relief fund, $63.09; Young People, $3.83; Juniors, $1.77; Scarritt endowment, $1; Young People special, 25c; Junior mite box offerings, $7.93; week of prayer—adult, $13.35; birthday offerings, Junior division, 25c; total sent to Council treasurer, $2409.80.

Local work expended on local relief, $236.30; on furnishing parsonages, $413.95; for other local work, $748.24; other funds, $214.05, of which $9.55 is our offering for the two Wesley Houses. Total, $1612.54.

FINANCIAL REPORT OF CO-OPERATIVE HOME, QUARTER ENDING MARCH 31, 1916.

From girls, three months	$578.23
From Council, three months	150.00
From donations, three months	75.85
From other sources	4.25
Total	$808.38
Disbursements, three months	797.37
Balance on hand	$ 11.01

REPORT OF CORRESPONDING SECRETARY OF MISSISSIPPI CONFERENCE, FIRST QUARTER.

Number of adult auxiliaries, 134; new auxiliaries, 4; number of members, 2617; new members, 155; number of Young People's auxiliaries, 46; number of new auxiliaries, 8; number of members, 573; new members, 75; number of Junior divisions, 41; new divisions, 4; members in Junior divisions, 860; new members, 119; Baby divisions, 4; new divisions, 2; members in divisions, 60; new members, 24. Subscribers to Voice, 728; to Young Christian Worker, 184; number of auxiliaries presenting stewardship, 36; number scholarships, 1; Bible women, 1; auxiliaries observing Week of Prayer this quarter, 1; auxiliaries on Roll of Honor, 1.

Mrs. B. F. LEWIS.

MISSISSIPPI WHIRLWIND CAMPAIGN POSTPONED.

The Whirlwind Campaign for the Mississippi Conference which was to have been held this month has been postponed to October, when Mrs. S. S. Harris will be within our bounds, and much good and inspiration are hoped for from her presence among the women. The months intervening can be well spent in earnest, prayerful preparation. Seed can be sown all over the Conference, and a greater harvest will be the result. We are so desirous to reach a large number of women, young people, and children, enthuse them with the missionary work, and so gain faithful, efficient laborers for the Master's vineyard.

LIZZIE JOHNSON, THE SUFFERING SAINT.

A beautiful leaflet recently found its way to our desk. It bears the above title and is written by Bishop Warne of the Northern Church. It is the story of a woman who never gave up her life purpose, although afflicted in a manner which rendered her almost helpless. It runs thus:

"When she was about thirteen, she heard that apostolic missionary, William Taylor, tell that $50 would redeem an African slave girl, and Lizzie Johnson formed a purpose to earn $50 and redeem an African slave girl. Shortly afterwards she was afflicted with a softening of the bones around the spinal cord, until about one inch of the spinal cord was without support, and Lizzie was laid on the bed with instructions that her back should not be bent, lest it should mean sudden death. She lay there without having her head once lifted from the pillow more than three inches for twenty-eight years—years of constant and intense suffering.

As Lizzie lay there and realized that she was a life-long invalid, the thought was still in her mind, "I must redeem an African slave girl." And with prayer and meditation she devised the plan of having her father make for her a working table which would rest on either side of her on the bed, arranged so that she could put her arms on it and work. Then she conceived the idea of making a 'crazy quilt.' On this quilt she worked for four years, and made what I think is a very beautiful and wonderful product."

When Bishop Warne visited Lizzie the quilt had been finished for thirteen years, and during that time no one who visited that sufferer's room had ever sufficiently entered into her heart burden to purchase the quilt. Bishop Warne says: "When I looked into that suffering face and thought of that quilt lying in that room unused for thirteen years, it broke my heart, and I fear that I wept like a child, and I said, 'Lizzie, I will sell your quilt.'"

It was just a few weeks prior to Bishop Warne's sailing for India, but wherever he went he displayed the quilt and said, "Now, to the extent of your sympathy with Lizzie Johnson, put something on this quilt." Before sailing for India, he mailed Lizzie her quilt and $600.

"During those thirteen years, when it seemed to Lizzie that her quilt project had failed, she did not give up or surrender, but devised another method of raising money, by which she is widely known. She had printed beautiful ribbon bookmarks with choice quotations of Scripture verses, and sent these out to be sold by friends, and only to be paid for when sold. Before she died she sent to the foreign mission fields of the Church $24,000, and supported workers who represented a century and a half of service."

After Lizzie and her mother had died and the estate was settled, $4000 remained. This amount was sent to Bishop Warne, who took it to the Indian pastor of a self-supporting congregation at Cawnpore and said: "If you will raise $2000 in addition to this, I will give you the $4000 and you can build a new church." They raised the amount and a nice brick church seating 700 people stands as a memorial to Lizzie Johnson. Bishop Warne writes that he is still using this story "as an inspiration to other people in letting those who have health and strength and opportunity compare what they are making out of their lives with what was accomplished by Lizzie Johnson, the suffering saint, who had in her life a great purpose."

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climates, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown [People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

It's Fun to be Thirsty
when you can get
Coca-Cola
There's the fun of quenching the thirst—and the deliciousness of the thirst quencher to give you double pleasure.
But you don't even have to be thirsty to enjoy Coca-Cola—it's a treat, whatever your reason for drinking it.
Demand the genuine by full name—nicknames encourage substitution.
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CHURCH NEWS.

It is stated that Bishop Matthew Simpson was baptized by Bishop Asbury.

Evangelist Billy Sunday began a tabernacle meeting at Kansas City, Mo., on April 30.

There are said to be 40,000 Methodists in the Philippine Islands, the increase last year amounting to 4000.

Bishop Collins Denny will preach the Annual Sermon at the approaching Commencement of the Randolph-Macon Woman's College, at Lynchburg, Va.

Dr. Theo. Copeland, pastor of the Central M. E. Church, South, of Hot Springs, Ark., has received 111 members since the Annual Conference, 24 of whom joined on a recent Sabbath.

Dr. B. Fay Mills, the once noted evangelist who took up with the so-called "new thought," but who some months ago proclaimed publicly his return to orthodox Christian teaching, died at Grand Rapids, Michigan, a few days since.

Dr. John M. Moore, of Nashville, Tenn., will soon have a volume to come from the press, entitled "The South To-day." It will be one of the series of books that is being brought out by the Missionary Educational Movement.

According to the figures given out at the Southern Baptist Convention last week, the Southern Baptist Church claims a membership of 2,685,552, and a gain during the past year of 168,235. The total Baptist population of the world was stated to be 7,141,413.

Hon. Josephus Daniels, Secretary of the United States Navy, attended the Southern Methodist luncheon given at the Powhatan Hotel in Washington City while the National Missionary Congress was in session there, and made a very happy brief address.

According to his son, Mr. Carl H. Fowler, a prominent New York lawyer, the late Bishop C. H. Fowler's famous lecture on Lincoln was an evolvement of his funeral sermon following the assassination of the War President. It is said that this lecture was delivered about 150 times.

There is talk in South Carolina of erecting on the campus of Wofford College a life-size statue of the late Dr. James H. Carlisle, who for so many years was the distinguished official head of that institution. We do not think that a statue is the best memorial to a great Christian man, such as Dr. Carlisle was.

The Memphis correspondent of the Midland Methodist says: "We note with pleasure that Bishop Murrah has been assigned to preside over the Memphis Conference, which will convene in Union City, Tenn., on November 15." Bishop Murrah seems to have won his way into the hearts of the West Tennesseeans.

The question of priority between Robert Strawbridge and the Sam's Creek log meeting-house and Philip Embury and the old John Street Church of New York City has been referred by the Northern Methodist General Conference to a special committee of fifteen, with instructions to report at this session of the Conference. This was done upon the motion of Dr. J. F. Goucher, of Baltimore.

Bishop T. D. Bratton, of Mississippi, has put the ban on love songs and popular airs as a part of wedding ceremonies in his diocese, declaring that hereafter the music at Episcopal church weddings must be restricted to the suggestions of the Prayer Book. Bishop Bratton is quoted as having said: "However pleasing and innocent in the social circle the little love songs and popular airs may be, they certainly have no place in a solemn and sacred office of the Church." We think that this action is to be commended.

THE CORINTH DISTRICT CONFERENCE.

The Corinth District Conference will convene at Iuka, Miss., on Tuesday, June 20, at 8 o'clock p. m. Rev. W. C. Carlisle will preach the opening sermon. Let all who expect to attend send their names to the pastor, Rev. W. D. McCullough, in order that entertainment may be provided for them. All persons representing interests of the Church are cordially invited to attend the Conference.

The following Committees have been announced: License to Preach and Recommendation for Admission on Trial—J. E. Cunningham, W. W. Hartsfield, and J. M. Wyatt. On Recommendation for Orders and Readmission—S. L. Pope, R. P. Neblett, J. A. Goad. T. H. DORSEY, P. E.

THE GRENADA CONFERENCE.

The Conference on Christian work at Grenada, Miss., will be held in the Chapel of Grenada College, May 30 to June 2. The exercises will open Tuesday evening, May 2, with Rev. J. M. Bradley, of Aberdeen, Miss., presiding, the speaker of the hour being Rev. George R. Stuart, D. D., of Knoxville, Tenn., who will deliver his lecture on "Lop-Sided Preachers."

On Wednesday morning, Rev. J. W. Dorman will preside; Rev. T. M. Bradley, of Durant, will conduct the devotions, and the principal addresses will be made by Dr. W. W. Pinson, of Nashville, Tenn., Dr. W. F. McMurry, of Louisville, Ky., and Dr. W. J. Young, of Atlanta, Ga.

On Wednesday afternoon, Rev. T. H. Lipscomb, of Starkville, will be in the chair; Rev. W. M. Young, of Pontotoc, will lead the devotional exercises, and Dr. George R. Stuart and Dr. E. B. Chappell will be the chief speakers. At 8 p. m., Rev. J. E. Cunningham will preside and Bishop James Atkins will discuss "The Chief of the Chistologic Prophecies."

Thursday morning, Rev. J. T. McCafferty, of Enpora, will be the presiding officer; Rev. V. C. Curtis, of Lexington, will lead the opening exercises, and the speakers will be Dr. George R. Stuart, Dr. W. F. McMurry, and Bishop Atkins.

Thursday afternoon, Rev. W. W. Mitchell, of Durant, will be in the chair, and Dr. W. J. Young and Dr. W. F. McMurry will deliver addresses.

Thursday night, Prof. Dabney Lipscomb will preside, and Dr. E. B. Chappell will discuss the theme, "An Educational Policy."

Friday morning, Rev. H. S. Spragins, of Greenville, will be in the chair; Rev. T. H. Dorsey, of Corinth will conduct the devotions, and the speakers will be Drs. Pinson, Young, and Stuart.

Friday afternoon, the presiding officer will be Rev. W. S. Lagrone, of Drew; Rev. W. N. Duncan, of Winona, will lead the devotions, and Dr. Chappell and Dr. Pinson will lecture. At night, the closing session, Rev. R. H. B. Gladney, of Sardis, will preside, and Dr. W. J. Young will give the message.

In the morning and afternoon sessions there will be "open forums," led by the following gentlemen: Mr. L. G. Fant, Rev. J. T. Felts, Rev. E. M. Shaw, Rev. J. C. Park, Mr. J. H. Ledyard, and Rev. L. P. Wasson. The Wisdom sisters, of Macon, Mo., will sing each morning and afternoon.

Board and lodging, including linen, for the whole Conference will cost $2.25. For less than the whole Conference $1 per day. Visitors will be lodged and fed in the Grenada College dormitories.

* * *

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JACKSON DISTIRICT CONFERENCE.

It opened at Raymond on the evening of May 8 with a sermon by Rev. T. H. King, and continued in sessiou till noon of the 11th. There was not a dull moment during the entire session.

The Conference was organized for business Tuesday morning with the election of Rev. G. P. McKeown as secretary, and the aunouncement of the several committees. The chairmen of these various committees were on the alert, when the pastors made reports of their charges, to enquire if they were diligent in attending to the many branches of service required of them by the Church. As a result, some showed remarkable diligence along some lines, and some along others; while most every one made promise to return to his charge and do better.

This scribe, as chairman of the Committee on Religious Literature, found about 413 copies of the Conference organ taken in the district, with 72 new subscribers obtained; and about 60 copies of the General organ. We feel confident that the Advocate campaign will be pushed thoroughly during the year, and that the Jackson District will continue to lead the Conference in the number of new subscribers obtained.

Three young men were licensed to preach, namely, G. H. Butler and J. G. Byrd from the Capitol Street Church, and A. M. West from Galloway Memorial. They are young men of unusual promise and ability and the Church is enriched by the dedication of their lives to the ministry. Since most of the applicants for the ministry come from the country, the fact that these young men are from Jackson impressed us that the spiritual life of our city churches is growing stronger and bearing fruit for the ministry. Rev. E. L. Hillman was elected to local deacon's orders.

Reports revealed new life being infused into the Epworth Leagues. Under the active leadership of Miss Corinne Avery, the district organizer, several new Leagues have been organized and old ones have become more active. The three young men licensed to preach have made their impress upon the local churches of which they are members by their efficiency developed through the League.

The work of the Women's Missionary Society throughout the district is constantly growing under the efficient leadership of Mrs. Sam Ewing, who graced and delighted the Conference with her presence and report of the work she represents.

No complaint of hard times or of low spiritual conditions was heard from any part of the district. Spiritual conditions are improving. Several accessions on profession of faith were reported. Many charges reported the finances as in an excellent condition. Some of the country charges reported the pastor's salary paid in full to date, and the Conference collections well in hand. Many improvements on church and parsonage properties have been and are being made throughout the district.

The various interests and institutions of the church were well represented. Rev. "Bob" Selby preached a strong sermon on Christian Education and presented the claims of Emory University, securing about $600 in subscriptions, mostly from the preachers. Dr. H. W. Featherstun spoke in the interest of Port Gibson Female College; Rev. J. M. Morse represented Whitworth and the interests of the Joint Board of Finance; Dr. J. M. Sullivan gave a stirring address on Millsaps; Rev. J. B. Randolph brought the cause of the orphans nearer to our hearts by the report of his work; and Rev. J. L. Neill brought visions and enthusiasm to our minds and hearts concerning the Sunday school work and missions.

The laymen of the church showed a live interest in all the deliberations of the Conference. They backed up the pastors with additional words of encouragement about conditions in the charges. Some of the best speeches made on the floor of the Conference were delivered by them. We all keep wide awake when Sullivan speaks on lay activities. The addresses on Sunday school work by V. R. Howie, Wm. Hemmingway, J. C. Cavett and others impress us that our Church is not one whit behind in the number and quality of consecrated laymen in this branch of church work. But we need more of them.

The following laymen were elected as delegates to the Annual Conference: Major R. W. Millsaps, S. A. Childress, W. E. Harris, and M. S. Enochs. I. N. McLendon and J. M. Sullivan were chosen alternates.

The licensing committee appointed to serve till Conference consists of W. G. Henry, W. J. Dawson, R. P. Fikes, and H. P. Lewis, Jr.

Madison Station was chosen as the place of meeting for 1917.

This was one of the best attended Conferences in the history of the district. The minutes showed the presence of 28 preachers, 10 local preachers, 46 laymen, all members of the Conference, and six or eight visiting brethren from other districts. Besides those mentioned above, we were honored with the presence of Revs. T. W. Adams, B. W. Lewis, and Ira B. Robertson from other districts.

The members of the Conference couldn't refrain from expressing their appreciation of the faithful, energetic leadership of the presiding elder, Rev. P. D. Hardin, who for the past four years has done so much to make the work of the district so successful and delightful. His consecration, faithfulness to duty, and impartial administration of the affairs of the Church has endeared him to preachers and laymen alike.

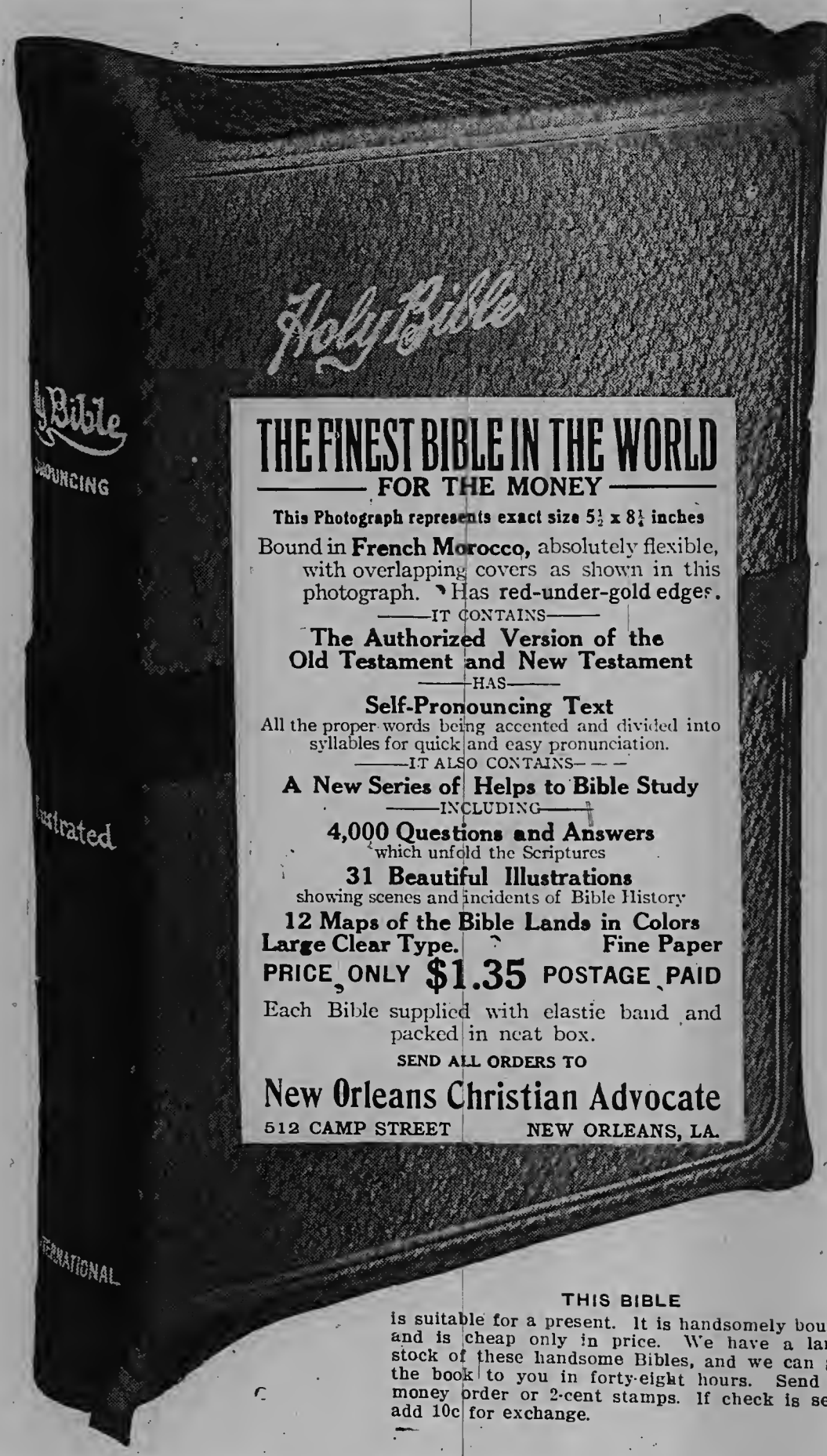
The pastor, W. J. Dawson, proved an ideal host. He looked carefully and diligently after the comforts of all delegates. The people of Raymond also made each delegate feel that he had the best and most hospitable home to be had in the town as his place to stay. Many of them attended the business sessions of the Conference, and at the hours for preaching they practically filled the church.

Besides those mentioned, the preached Word was brought to us by Revs. G. P. McKeown, M. M. Black, and W. G. Henry.

Rev. J. S. Duke acted as choir leader and rendered special service in song to the delight of all. In the absence of the local organist, Rev. M. F. Adams served capably in that capacity.

The Conference was pronounced by some to be the best, most harmonious and spiritual they had ever attended. This scribe heard one preacher over 80 years old make such a remark. The Lord met with us and blessed us.

H. P. LEWIS, Jr.



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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3145

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 1, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

MORE SABBATHS NEEDED.

Dr. John R. Deering, one of the editors of the Central Methodist (Lexington, Ky.), writes as follows:

"This editor sympathizes with all pastors concerned in these "later days" for Special Days. They are so numerous and serious, and require such—oh, such constant observation! And they are being doubled up. We have just had an instance of trebling up, viz.: Go-to-Sunday-School-Day, Church Extension Day and Bible Society Day, all on one day. And Mother's Day, is the next, and warnings are in hand of a Children's Day, Citizen's Day, and a Memorial Day, and a Labor Day—not to mention 'The Judgment Day!'

"One of these days was declared important and imperative by our new Governor, Stanley, and was so proclaimed under the great seal of this Commonwealth, and another was endorsed and urged by our devout President Wilson, whilst the whole College of Bishops commends the other; so a man is afraid to nod lest he forgets the day—or to say a word, lest he should 'speak evil of dignities!' But how to 'observe' and not get mixed, is the question. We suppose that sooner or later we must add some more Sundays to the Church calendar."

(Our confrere has here touched upon one the marked tendencies of the times. We are very decidedly of the opinion that it ought to be a most extraordinary condition of things to lead a pastor to substitute at the regular preaching hours anything else for a warm and searching gospel message that exalts Christ as a present and seeking Savior. This is what humanity most needs.—Editor of the Advocate.)

AN HONOR WORTHILY BESTOWED.

At the session of the General Assembly of the Southern Presbyterian Church at Orlando, Fla., last week, Dr. C. W. Grafton of Union Church, Mississippi, was named as moderator. This is the highest honor within the gift of this virile and growing denomination, and it is doubtful if it was ever more worthily bestowed than it was in this instance. Dr. Grafton is an alumnus of the University of Mississippi, having been the first honor man in the class of which the late Bishop Charles B. Galloway was a member. We have often heard Bishop Galloway speak in terms of enthusiastic appreciation of his capacity as a student and of his high character. In 1873 Dr. Grafton was graduated in theology from the Presbyterian Seminary in Columbia, S. C., and for forty-three years he has served Union Church in Southwest Mississippi, a country congregation, which will celebrate its hundredth anniversary in 1917. Of late years Bensalem Church, another country appointment, has been connected with Union Church, the two forming a single pastorate. At times Dr. Grafton has also maintained a school in the community in which he has resided.

During his long incumbency as pastor in this modest and comparatively unremunerative charge, Dr. Grafton has had many tempting offers to go to larger and better paying fields of service, but he has invariably rejected them, preferring to remain with the people among whom he first began his work as a minister. It scarcely needs to be said that he has exerted an uplifting and far-reaching influence in Southwest Mississippi, where he is loved and honored as perhaps no other man has ever been in that section. This is not strange, for such unselfishness and fidelity are unusual, and, when coupled with large ability, could hardly fail to evoke the gratitude and affection of any people.

In honoring such a man, the Southern Presbyterian General Assembly has reflected much credit upon itself. It will be upon the heads of men with such a spirit that the Master will place the brightest crowns in the great day when he shall come to reckon with and reward his servants.

NORTHERN METHODIST NEGOTIATORS.

The following ministers and laymen of the Methodist Episcopal Church have been appointed to act for that denomination in any future negotiations that may take place concerning the matter of unifying the Methodist Churches of the United States:

"Bishops—Earl Cranston, John W. Hamilton, William F. McDowell, Frederick D. Leete, R. J. Cooke.

"Ministers—Edgar Blake, Chicago; James R. Day, Syracuse, N. Y.; David G. Downey, New York; J. F. Goucher, Baltimore; Robert E. Jones, New Orleans; A. J. Nast, Cincinnati; Frank Neff, Tulsa, Okla.; E. M. Randall, Seattle, Wash.; Claudius B. Spencer, Kansas City, Mo.; Joseph W. Vancleave, Decatur, Ill.

"Laymen—George Warren Brown, St. Louis; Charles Warren Fairbanks, Indianapolis; Abram W. Harris, New York; C. W. Kinne, Jacksonville; J. G. Garland Penn, Cincinnati; I. E. Robinson, Charleston, W. Va.; Henry Wade Rogers, New Haven; William Rule, Knoxville, Tenn.; Alexander Simpson, Philadelphia; Rolla V. Watt, San Francisco."

Of these negotiators, Bishop Leete and Bishop Cooke especially have been closely identified with the work of the Northern Methodist Church in the South. Dr. R. E. Jones, who is the Editor of the Southwestern Christian Advocate of New Orleans and a Negro, was doubtless placed on the commission as a representative of the colored Methodists. We are not acquainted with all the members of this body, most of the laymen especially being unknown to us; so we cannot state whether or not it includes other colored men. It is noticeable that, though women sit as delegates in the Northern Methodist General Conference, they have been entirely ignored in naming these commissioners.

SOME UNION ECHOES.

The Outlook (New York).

"A plan for union between the different branches of Methodism in America has been submitted in a report by a committee and accepted by the Conference with great enthusiasm. This, of course, is but the first step. The union cannot be consummated until the plan is drawn up in detail and adopted by the several Church bodies involved."

Church News Association (New York).

"As far as can be learned since action was taken at Saratoga by Methodists of the North in the matter of union with Methodists of the South, small expectation obtains that such union can be brought about. The South asks that negroes have a wholly distinct Methodist Church, the North that they have a separate Conference, but that they remain a part of the one great Methodist body. It seems to be held by Methodist leaders both North and South that these differences will block all unity plans. Yet Methodist North men say their body could take no other position. Reasons given are not entirely a supposed sympathy for the negro, but disinclination to agree to two Methodist Churches in the same territory, divided on race. * * *

"Methodists who favor union mention a breaker ahead that they say compares with the difficulty over the status of the negro. It is the union of the missionary and other official societies. Were they to come together, not only would the largest missionary societies in the world be the result, it is said, but also the largest publishing, ministerial pension, and almost all other funds. It is pointed out that unity plans are oftenest blocked by financial considerations, and so Methodists are warning their people not to be over-sanguine at the unity outlook."

Central Methodist (Lexington, Ky).

"It (the Northern General Conference) did not declare itself on any specific issue, but confined its deliverance to general terms. There has hardly been a year in the past fifty that the two great Methodist bodies could not have met and agreed on a theoretical union, but they have not been able to agree on a practical, workable union.

"The General Conference now in session did not adopt a plan of union, or pass on the essential features of the plan suggested by the Joint Commission and approved by our General Conference. It simply came forth with a set of beautiful, fraternal, and enthusiastic suggestions, big with optimism, and more significant on account of what was left out than of what was expressed.

"'Their definition of the powers to be given to the General Conference is quite different from the plan proposed by the Joint Commission and approved by our General Conference. Their idea of quadrennial conferences seems altogether different from the one proposed by the Joint Commission and approved by our General Conference. They now speak of a 'world wide church' instead of the 'reorganization of American Methodism.' * * *

"The General Conference of the Methodist Episcopal Church seemed to have the settlement of the question put squarely up to it, and it looked like it was bound to decide the matter this time, but it has graciously and gracefully thrown the burden on another Joint Commission, and that action will come first to our General Conference for consideration, then wind around to theirs four years hence."

THE VICTORIOUS MINORITY.

Robert Lloyd Piatt.

It's easy enough to fall in with the crowd,
As it beckons and hurries along,
It's easy enough to be shouting aloud
In the midst of a clamoring throng;

But it takes a bold courage to turn from the horde,
With the pleasures that lure and compel;
Far better to journey alone with the Lord
Than to slide with the mob into hell.

It costs little effort to wander and drift,
No conflict of soul or of will,
But it takes a brave spirit to struggle and lift
As it climbs toward the top of the hill.

It's easy to follow the smile and the nod
Of the world with iniquity sown,
But the heart that's in tune with the infinite God—
How often it travels alone!

The Christ of the ages—how lonely was He
As He sought to win men for His own!
How little they knew, as He hung on the tree,
Of the burden He carried—alone!

And Paul, how he thrills us again and again,
What a harvest his labors have shown!
Though he walked the dense streets of the cities of men,
Yet he fought his great battles—alone.

Thus the heroes of heaven had ever to stand
With their faces steadfast toward the throne,
And while helping humanity, hand touching hand,
They have dwelt in the spirit—alone.

The path that the men of the kingdom have trod
Has seemed lonely, with nothing to guide;
But the way became glorious, just because God
Was walking unseen by their side.

In the rattle and din of our turbulent life,
As we rush to eternity's goal,
Thrice blest is the man, in the midst of the strife,
Who can rise on the wings of his soul.

For he can withstand while the fierce breakers roll,
Undismayed by the tempest or sword,
Though ten thousand assail him, the light of his soul
Is triumphant through Jesus, the Lord.

—Zion's Herald.

THE WAGES OF SIN.

A brittle thing is our earthly happiness—brittle as some thin vase of Venetian glass; and yet neither anxiety, nor sorrow, nor the dart of death, which is mightier than the oak-cleaving thunderbolt, can shatter a thing even so brittle as the earthly happiness of our poor little homes, if we place that happiness under the care of God. But though neither anguish nor death can break it with all their violence, sin can break it at a touch, and selfishness can shatter it, just as there are acids which will shiver the Venetian glass. Sin and selfishness—God's balm does not heal in this world the ravages which they cause.— Canon Farrar.

PRAYING FOR OTHERS.

There is nothing that makes us love a man so much as praying for him; and when you can do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil toward him. . . Be daily on your knees in a solemn, deliberate performance of this devotion, praying for others in such form, with such length, importunity and earnestness as you use for yourself; and you will see all little ill-natured passions die away and your heart grow great and generous, delighting in the common happiness of others as you used only to delight in your own.—William Law, in The Serious Call.

SEE THE LIGHT THAT IS IN THE CLOUD.

I do not say that you can make yourself merry and happy when you are in a physical condition which is contrary to such mental condition; but by practice and effort you can learn to withdraw from it, refusing to allow your judgments and actions to be ruled by it. "What does that matter?" you will learn to say. "It is enough for me to know that the sun does shine and that this is only a weary fog that is round about me for a moment. I shall come out into the light beyond presently." This is faith—faith in God, who is Light.—George Macdonald.

MESSAGE FROM OUR BISHOPS.

The College of Bishops of our Church has sent out a message to the ministers and members of the Methodist Episcopal Church, South, calling the attention of the Church to the condition aud outlook of our two leading educational institutions —Emory University, at Atlanta, and Southern Methodist University, at Dallas. Concerning Emory University the message says in part:

"By incorporating the Literary Department of Emory College and also the Atlanta Medical College into its general plans the Commission has increased its resources nearly a million more. Numerous gifts, almost unsolicited, have come from other parts of the Church. We make special mention of $25,000 from Mr. Tipton T. Fishburne, of Roanoke, Va., and a like sum from Mr. John J. Gray, of Rockdale, Tenn. Commissioners are now at work in the States of Alabama and Mississippi seeking to raise funds with which to assist in the erection of buildings and for other necessary uses.

"A wonderful campus of one hundred acres in the suburbs of Atlanta, Ga., has been secured and laid out by the best landscape artists in the country. Four beautiful buildings are in process of erection and will soon be ready for occupancy.

"The Theological Department is now entering the second year of its work with more than a hundred students. Resting solidly on a special endowment of $500,000, its permanent success is already assured. The same may be said of the Medical Department, which starts with a plant and equipment worth at least $250,000, besides a cash endowment of $270,000, and the very valuable buildings and endowments of Wesley Hospital. During the current year it has had nearly two hundred and fifty students. The Literary Department, which is still carried on in the ample buildings of Emory College, has also had a year of great prosperity. The number of its students, added to those in theology and in medicine, makes a total enrollment in the University of over six hundred."

The statement of the Bishops concerning Southern Methodist University, at Dallas, is as follows:

"Equally inspiring are the prospects of Southern Methodist University. Its aggregate resources, though not all immediately available, are not less than two and a quarter million dollars. The whole of this large sum of money, except two hundred thousand dollars given by the General Board of Education, is the generous contribution of the Methodists of Texas and the citizens of the city of Dallas. It is an open question whether Dallas or Atlanta is to have the lead in the long run in the matter of projecting, building, and maintaining such worthy homes for the dissemination of Christian Instruction. Nothing could be more beautiful than the great campus of one hundred and thirty acres overlooking the city, nor more pleasing to the cultivated taste than the two great buildings that have already been erected upon it. In the course of time it will be one of the show places of Texas. With that Empire State from which to draw and the large measure of patronage which in the course of time it is sure to get from other quarters, it is entering upon a history of almost unbounded usefulness. During the first year of its active operations it has had an enrollment of over 600 students, taxing even in the outset the space which it has been able to provide for housing them. Before a great while, unless some unanticipated calamity or disaster should befall it, there is scarcely any limit to the scope and range of its influence.

"We desire to say here that neither it nor Emory University means to compete with our other institutions of learning, but only to supplement them. It would be a piece of inexcusable folly if we should now neglect the older schools and colleges that have wrought so vigorously and so efficiently in the past for the education of our people. The chapter of history which they have made under great difficulties is one of the most glorious in the history of our Church, and we shall never forget it.

"Just now we would call special attention to the fact that Southern Methodist University is our only theological school for the Southwest, and we urge all true Methodists in that region to give it their heartiest and most liberal approval and support. At the present time in particular, while some of its prospective endowments are not yet in shape for current needs, it ought to have the most liberal assistance in the maintenance of its theological faculty and generous provision for its sustentation funds. There is no appeal, we are sure, that will reach the hearts of Methodists with more effectiveness than the appeal to provide for the fullest equipment of our young preachers, nor is there any investment of money that is sure to bring a larger return for the spread of the kingdom than the investment which looks to the intellectual and spiritual training of those who are to be the prophets and pastors of the coming generations."

Calling attention to the necessity of unity of action on the part of the Church, the Bishops conclude their address to the Church with the following appeal:

"Unless we mean to invite failure and court disaster, we must pull together. There never was a period in the history of our Church when there was a more strenuous demand for unity of purpose and effort. The solidarity of Southern Methodism has been one of the chief sources of its strength in the days that have gone. Let us now once more, forgetting all minor differences of opinion and casting to the winds all factional feelings of every sort, rally as one man to the support of our universities."

WOULD "CHRISTIANIZE" THE BIBLE.

Apply the blue pencil liberally to the Bible and we shall have not only a "Christianized" version, but also one that will more effectually show "the power of Jesus to affect human society." This is the prescription of a writer in The Biblical World (University of Chicago Press), who asserts that precious as are "those echoes of God's voice in the souls of men who lived long ago," nevertheless the "truth of development requires that we cherish only a measured regard for the past, that we study its messages and weigh its standards by the accumulating light of a God who is never done with the revelation of his wisdom and grace, and that we hold truly sacred from yesterday only that which can promote the life of to-day." But at the same time, we are advised, while the law of development demands that we eliminate from the Bible all that has clearly become obsolete, we are also summoned to the task in a no less impressive manner by that which is central in our religion, namely, "loyalty to its Founder." This personal allegiance releases us from all standards lower than the Gospel and imposes the solemn obligation that every writing of the Old Testament and the New be "brought to the standard in Jesus" and appraised as regards religious value according to their agreement with that standard. The first notable characteristic of such a Christian revision of the Scriptures, the writer tells us, will be homogeneity. It will not be "a national library, but a book of religion; not, as now, a book of religions." Moreover, after such a revision,

"It can not be consulted as a source of information on the secular history of the Hebrew people or their antiquities, their religious laws and sacrifices, or their social and domestic life. It will not yield two or more essentially different conceptions of religion. It will thus lose in variety, but gain immensely in clearness, intensity, and force. Then, in the second place, the new canon will be authoritative. Whatever authority can inhere in

a written document will inhere in this for the disciples of Jesus, since it consists only of his revelation and that which is truly akin to it. The quality of authoritativeness will belong to the entire canon—we can not say to all parts alike, for the degree of kinship between the revelation in Jesus and other parts of the Bible where kinship is rightly recognized is not always the same. If the highest spiritual authority belongs to the largest, most enfranchising, and most spiritual conceptions, then obviously we can not claim identical authority for conceptions that differ widely in their measures of truth. It will remain true, however, that the new canon, by virtue of its formative principle, may claim a religious authority above that which belongs to our present Bible as a whole."

What is more, the new canon will be relatively brief, for the oldest collection of the Master's words, we are reminded, would fill about seven pages in the Standard American Revision, and all his authentic teaching about twenty-six pages. The historical material of his life, as distinct from his teaching, would fill about eighteen pages, which would make some forty-four pages of teaching and life-record combined. From the New Testament, "exclusive of the first three Gospels," the writer goes on to say, we have matter "akin to the revelation in Jesus" to make approximately ten pages, and from the Old Testament that which would make approximately about thirty-eight pages. Consequently, the new Christian canon of Scripture would consist of about ninety-two pages of the size of the American Revision. Therefore it would be about "one-twelfth the size of our Bible," and "it may not be unreasonable to believe that the new canon would gain in power in the same proportion in which it would lose in bulk." The writer claims among the benefits of the Christianized Bible that young people graduating from the Sunday school will no longer come forth with "only the meagerest and most hazy notions of the first principles of the Gospel," because their thought has been directed to so wide and diverse a field that it has "nowhere penetrated beneath the surface." Furthermore, when we think of God as Jesus did, we shall no longer speak of him as a "'man of war' who marches at the head of his chosen hosts in campaigns for the enslavement or extermination of other tribes and peoples," nor shall we speak of him as "a jealous God" or a local and partizan God." In a word, we are told, "conceptions of God that are not found in the Christian standard and are not akin to it will be unhesitatingly rejected." Then we come to a passage that will no doubt provoke dissent:

"Again, with the emergence of the Christian standard from the rest of the Scriptures there will come a different view of the Master. We shall no longer see him through the medium of Greek philosophy or of the popular Messianism of his own time; no longer speak of him as having pre-existed, as having been the active agent in the creation of the world, and as having revealed himself in a measure to the phophets of the former age; no longer regard him as having lived a dual life, or as standing over against God with a consciousness essentially unlike that of other men; no longer think of him as wielding any extraordinary power save such as flowed naturally and inevitably from the pure fountain of his inner life of faith and love; no longer think of him as the object of worship, but only as the unique pattern and the inspirer of the acceptable worship of God; no longer see in him and his work a special law of redemption, but rather a perfect and unique illustration of an eternal law, operative from the beginning of human history, operative at present, and to be operative to the end of the history of sinful man; no longer think of him as standing outside the Kingdom of God in the world to come, but rather as a member of that kingdom, its glory, and its crown."

Another point of significance about the Christianized Bible, the writer goes on to say, is that by its standard "we shall no longer think of the Church as contemplated by Jesus, much less as founded by him," and that we shall "no longer strive with one another for the predominance of this or that form of church government and worship, recognizing that all alike are of purely human origin, and desirable or undesirable according as they promote the spirit of the gospel."—**Literary Digest.**

UNITED METHODISM.

My newspaper of yesterday reported that the General Conference of the M. E. Church had, with unanimous rejoicing and enthusiasm, passed the requisite committee report for reunion with the Methodist Episcopal Church, South. I heartily concur with Dr. Werlein and some other sensible men in favor of this movement, and I most devoutly and sincerely hope that the current will so strongly set against the "non-concurrents" as to sweep all opposition away to the sea of oblivion and forgetfulness.

That grievous errors have been made and injustice done, no student of American Methodism for the last half-century can truthfully deny. But why continue to strive concerning things irrelevant to the future welfare and enlargement of a great cause in the world? The rolling years have settled a great many issues men could not settle. A grass-grown grave is a wonderful place for peace. Whoever saw a fight in a graveyard?

The advantages of this union in the light of our present vision are many—in the light of the future welfare and progress of our Church, untold and splendid.

Do we have to go back to the little schoolhouse and our copybooks to know and have it confirmed by experience and observation that "in unity is strength?"

To hear some talk one might think that the terms, "organic union," "federation," etc., meant loss of liberty or sacrifice of principle. **"Requiescat in pace."** Nobody is going to hurt Southern Methodism by giving the added strength, purpose and means of our Northern brethren thereto. Now is our time to be both just and generous, as well as wise and merciful. The people of the South have this country. They have all the State's rights they ever contended for, and a few more, since the Civil War. They are leaders in the house of our fathers at Washington to-day. They have wealth, prestige, influence, brains and power, and yet a good part of them have never learned that the arts of peace are mightier than the guns of war, for these are apparently yet afraid of the Yankees.

Other advantages of this union in the way of wise, efficient and economical administration of all the interests of a great Church are manifold. Enlargement on broader and more substantial bases would be in order. Unholy rivalry in home mission work would become a thing of the past and greater vigor given to this because of its permanence. Greater success in all efforts would as a matter of course ensue, since one Methodism in a given field would have more strength. One preacher would do the work where now two are employed, and thus the working force of the ministry would be increased by one hundred per cent, not to mention the unnecessary waste in church buildings.

Last, but greatest—not least—it would solidify the bonds of union of our great commonwealth, the United States of America. In these perilous times we need to rivet anew every tie that binds our country together. If America is in the vanguard of the great movement for peace and for all the nobler and higher purposes of life and civilization, then in the name of all that is good, pure, and holy, let her greatest and most powerful Church be one in purpose and labor.

Wilson, La., May 18, 1916. S. J. DAVIES.

TO SOUTHERN METHODIST PREACHERS.

An Open Letter.

My Dear Brethren: I wish to call your special attention to a book which has just been issued from the press and to commend it to you, for more than one reason.

The book to which I refer is entitled "The Fraters," by Rev. John R. Stewart of the Tennessee Conference, whom you will readily recall as the representative of the Superannuate Endowment Fund. In commending this book to you I am very certain that I invite you to a feast which you will enjoy. It is full of human interest and forms a captivating romance which will hold you to the end if you begin to read it. This opinion grows out of my own experience in reading the manuscript before publication had been decided on.

It is well conceived, charmingly written, and as a story will give pleasure to the reader.

Underneath and intertwined with the narrative is an attractive presentation of the claim of the Superannuate preacher upon the Church to which he has devoted his life, but, unlike most fiction written with a moral purpose, this does not detract from its merits as a story.

Dr. Stewart has given his work to the Superannuate Endowment Fund without money and without price, the Publishing Agents have made no profit in the manufacture of the book. No one will profit by its sale except the superannuate preacher.

But, laying this aside, you will give yourself a treat by purchasing and reading "The Fraters," and will do a good work by commending it to your people and inducing them to buy it. The price is 50 cents, postpaid, and should be ordered of Rev J. R. Stewart, 810 Broadway, Nashville, Tenn., who handles the sales for the custodians of the Fund. Sincerely your brother,

A. J. LAMAR.

Nashville, Tenn., May 12, 1916.

MEETING OF THE EPWORTH LEAGUE BOARD.

The annual meeting of the Epworth League Board was held in Nashville, May 17. The report of the General Secretary, Dr. F. S. Parker, showed that during the past year there had been chartered 301 Senior Leagues and 68 Junior Leagues, these new Leagues having a total membership of 10,295. The net gain in League membership for the year, as shown by the General Minutes, was 9013, the total number of League members now being 133,044. The present circulation of the Epworth Era is 21,000, and this publication makes a better showing for the fiscal year just closed than for 1914-1915.

The Epworth Leagues of the Church paid last year for missions, on assessments and specials, a little more than $30,000, and the total paid for all purposes was $100,592.77. The Board of Missions requests the Epworth Leagues to continue to raise the amounts needed for the support of our mission in Africa.

MONTROSE TRAINING SCHOOL COMMENDED.

Recognizing the important service that has been rendered the Church and the cause of Christian education in the past by the Montrose Training School and realizing the enlarging possibilities before it if properly fostered by the Church, therefore, be it resolved,

First—That we commend Montrose Training School most heartily to parents seeking a safe and inspirational institution for their children;

Second—That we commend the institution to those who are seeking to place their means where the Kingdom of God will be advanced;

Third—That we express our appreciation of the service being rendered by the President, Rev. J. S. Purcell, and his colaborers;

Fourth—That those of us who are pastors invite Brother Purcell to come into our charges and explain the work, resources, plans and possibilities of this school and to solicit aid for the enlargement of the institution's usefulness.

Signed: W. A. Hays, Rolfe Hunt, Committee.

The above resolutions were duly authorized by the Newton District Conference in session at Rose Hill, Miss., May 18, 1916.

W. L. LINFIELD, Presiding Elder.
ROLFE HUNT, Secretary.

"Whoever puts on the robe of Christ will soon be given a chance to do something for Christ."

AN OPEN LETTER TO DR. PARKHURST.

Rev. Charles H. Parkhurst, D.D.,
Editor of Zion's Herald, Boston, Mass.

Dear Sir: In the issue of your paper of May 17, in an editorial, entitled "The General Conference Declares for Unification," you make the following statement: "We rejoice that the Church (meaning the M. E. Church) did not hesitate to speak out plainly concerning the position of the Negro. The Methodist Episcopal Church desires him to be a part of the reorganized Church. As we have said several times, so does the Church, South, as the sentiment of that Church is interpreted by its leaders."

As you are doubtless aware, the General Conference of the M. E. Church, South, at Oklahoma City two years ago, upon the recommendation of its Committee on Church Relations, declined to endorse the suggestion of the Joint Commission on Federation, that the Negro Methodists be placed in one of the Quadrennial Conferences, and instead unanimously adopted the following declaration: "We recommend that the colored membership of the various Methodist bodies be formed into an independent organization, holding fraternal relations with the reorganized and united Church."

In view of the fact that in effect you have in the above-mentioned utterance proclaimed to the Methodist public of the United States that our General Conference in its action did not express the real sentiment of our people, I most respectfully request that you state, for the enlightenment of Southern Methodists, upon whose authority you have repudiated their great law-making assembly as the rightful interpreter and organ of their convictions.

As a member of the distinguished body which you have thus discredited in your paper, I feel that I am entitled to this information at your hands.

Thanking you in advance for a prompt reply,

I am yours fraternally,
R. A. MEEK.

New Orleans, La., May 23, 1916.

WILL BE A GREAT GATHERING.

Many interesting plans have been worked out for the League Conference which will convene in Alexandria, June 15 to 18. For many years it has been a question with the individual chapters whether or not it is worth while to send a delegate—this year the question is, "Can a chapter afford not to have a delegate?" Free entertainment has been provided for 300 or more, and it is expected that this conference will be more largely attended than any in the past. The Social Hour on Thursday night has been well provided for, and before we go into the regular business session on Friday every one will be well acquainted. The music alone is worth the railroad fare, and the devotional meetings have been so arranged by Brother W. H. Coleman that they will bring you just such spiritual blessings as will make you more capable to do your home work in the coming year with results. Every thought has been given to League development, and we will meet not to say what we have done, but to discuss how much there is that we can do, and bow best to do it.

Each of the department superintendents will conduct institutes under trained helpers, and will instruct you in lines of highest efficiency. Rev. Paul S. Powell, the central office representative, comes highly recommended as an "expert"; so bring along your problems and let's overcome them and then have a clear field of operation for the coming year. The question box, arranged so that you can write whatever you want to know and drop therein, will be opened at a big gathering Saturday night, when every question will receive careful consideration. This is calculated to do really more good in a general way than anything on the program, as it is a means whereby all are drawn into one common interest—city and rural Leagues alike. If you would have this session successful, come prepared to learn and to ask what you don't know. We need this spirit in our work and it is the only means whereby our work can prosper.

Rev. Paul B. Kern's lecture on "The Epworth League Brand of Religion" on Friday night is expected to be both informing and truly inspirational. No Leaguer can afford to miss this lecture, as it will show us what we really are and what great work our organization is doing in building up the Church. Seats will be reserved for delegates and visiting members.

Let everybody come prepared for the mission rally on Sunday evening at 3:30 o'clock. This meeting will bring out the very spirit of our Christian work and will indicate more clearly our real mission in this life as well as our life to come. The League stands for missions. We are pledged to missions, and any leaguer who would have his home chapter worth 100 per cent in service should by all means hear the consecrated talks at this rally.

The sermons by Dr. H. M. Du Bose on Sunday will bring the convention to a close. Nothing hardly need be said of the wonderful opportunities and soul refreshment that awaits us in these two sermons. Outsiders have already stated they were coming on this day just to hear this gifted minister.

Where Leagues are not now organized, pastors are urged to send one delegate. The delegate will be given every consideration and allowed all the rights of the Conference except voting.

Next year will see wonderful achievements in this work. Great activity is expected; so come, be "prepared," and let's make this State fairly quake with our development.

I hope to meet you in Alexandria June 15 to 18, when and where the above statements will be made good. JNO. D. SAINT,

New Orleans, La. State President.

TREASURER'S REPORT.

Dear Dr. Meek: Just after the adjournment of the last session of the Mississippi Conference I received from Brother Crisler the enclosed report of the Treasurer of the Mississippi Conference Board of Missions. He intended it for publication in the Conference Journal, but through an oversight on my part it was omitted. I know that Brother Crisler would like for this report to be published, so I am sending it to you, asking that at your earliest convenience you let it appear in the Advocate. A. F. WATKINS.

Jackson, Miss., May 23, 1916.

Report of Treasurer of Mississippi Conference Board of Missions.

	Foreign.	Domestic.
Received from circuits and stations	$ 7,728.88	$ 9,372.92
Received from Sunday schools	2,558.61	
Received from other sources.	66.50	
Total	$10,353.99	$ 9,372.92
		10,353.99
Total Foreign and Domestic		$19,726.91
Expense of Conference Board.	$230.00	
Amount pald Treasurer General Board	12,560.59	
Amount paid Missions of Conference	6,936.32	
Total disbursements		$19,726.91

CHARLES WILLIAM CRISLER,
Treasurer Mississippi Conf. Board of Miss.
Hattiesburg, Miss., Nov. 30, 1915.

SHREVEPORT DISTRICT NOTES.

The Sreveport District Conference has just closed a very profitable and a very pleasant session at the Noel Memorial Church, embracing Tuesday and Wednesday of this week. Every preacher was present, and a number of the laymen. There were also a number of visitors, Brothers Carter, Lutz, and Vaughan being present. The Ladies of Noel, Texas Avenue, and Queensborough Churches served lunch the first day, and those of First Church and Cedar Grove served the second day. Brother W. S. Holmes, the Conference Lay Leader, gave us a fine and impressive address the second day of the District Conference.

Cedar Grove and Ilosston have been blessed with great revivals: the former having some 40 conversions and reclamations, with 26 additions, while the latter counted about 40 conversions, with some less accessions. These meetings were held by Rev. R. A. Bozeman, a recent theological student at our Dallas school, who is now at my church, doing some great preaching, and we are hoping to have a gracious revival.

May 27, 1916.

TO THE EPWORTH LEAGUES OF THE MISSISSIPPI CONFERENCE.

Dear Fellow Leaguers: Our Conference at Biloxi is drawing near. A most excellent program has been prepared, one that will cost quite an outlay of funds. Very little has been sent in this year from the Chapters on the expense fund. The modest sum of $2.50 is asked of each league. It is imperative that this be sent to me at once if we are to meet our obligations at the Conference. Let me hear from each Chapter.

LOUIS F. ALFORD, Treasurer.
Saucier, Miss.

THE LOUISIANA & ARKANSAS RAILWAY

Offers EXCURSION RATE OF ONE FARE AND A THIRD for the round trip to Minden, La., on the Certificate Plan, on account of SHORT COURSE IN AGRICULTURE AND HOME ECONOMICS, which will be conducted by the business men of Minden and Mr. J. R. Crumpton, Agent in charge of Junior Extension Work, Webster Parish. Tickets will be on sale June 7th, 8th and 9th, 1916, limited to return June 10th, 1916. Tickets will be sold by Agents at points of origin at the straight one-way fare to Minden and a certificate issued to the purchaser which, when endorsed by Mr. J. R. Crumpton as Secretary and executed by Mr. R. E. Burt, Agent, Minden, entitles the purchaser to one-third fare for the return trip. For further particulars, ask the Railroad Agent or address Mr. Crumpton or the undersigned.

B. S. ATKINSON,
Traffic Manager,
Texarkana, Ark.

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SECOND CALL FOR SEASHORE DIVINITY SCHOOL.

I am to-day writing to all the presiding elders of the four patronizing Conferences, urging them to come. The presiding elders of the Louisiana and Mississippi Conferences have resolved to be present this summer, and I hope those of the Alabama and North Mississippi Conferences will be there, too.

With fairly good conditions, I am looking for the best attendance this summer we have had. I hope this may bo realized. Inquiries are coming from various sections, and the preachers are realizing the important work we are doing there.

The undergradnates can do themselves a great deal of good by going there for the efficient work given by the instructors, and in addition to this they will have the lectures at the popular hours. Let all the undergradnates desiring information about their work address Rev. H. H. McNeill, D. D., Dothan, Ala.

Cordially,

ROBT. SELBY, President.

P. S.—Let all the College Presidents as well as presiding elders meet with us for the session, beginning on the evening of June 27 and closing at noon on July 6. I call attention to the letter from my good fried, Dr. A. F. Watkins, relative to his appreciation of the work we are doing, which is given below.

Dr. Watkin's Letter.

"Rev. Robert Selby,

Brookhaven, Miss.

"My Dear Friend: Your letter of April 20 I find quietly awaiting attention at my hands upon my return. Personally, I have a very high regard for the work done by the Seashore Divinity School and believe that it ought to be encouraged by the patronizing Conferences and attended by our ministers and especially by our undergraduates. I believe that if our College Presidents will attend the Divinity School they will, if not already convinced, he made to appreciate the importance of this institution. Hence, I think it would be well to encourage them to come in personal contact with the work done by the Divinity School. I hope it will be possible for me to spend some days there this summer.

"Yours fraternally,

"A. F. WATKINS."

COLUMBUS DISTRICT CONFERENCE.

The forty-sixth annual session of the Columbus District Conference convened in First Church, Columbus, Wednesday morning, May 10, 1916, following the opening sermon on Tuesday evening by Rev. E. Nash Broyles, of Macon Station.

Rev. W. W. Woollard, our well-beloved and most efficient presidlng elder, was chairman of the Conference, and presided throughout the entire session, while J. J. Baird acted as secretary, with T. J. Halfacre, as assistant.

The Conference was remarkable, in that every preacher in the district was present, as were also two of our honored superannuates, Dr. T. C. Wier, of Starkville, and Rev. A. P. Leech, of Columbus. A good number of laymen were present, bringing the attendance quite up to that of former years.

Brother Woollard opened the work of the Conference by a stirring appeal to the preachers and laymen for a thoroughly connectional spirit, emphasizing especially team work in the district. He also brought out the fact that the district is far ahead of last year in many phases of the work. Salaries of pastors were more than forty per cent paid to date; Conference claims some $400 in advance of last year; more than one hundred have been added to the Church, with but two meetings held thus far. From present indications this is going to be a great year in the district.

As the pastors made their reports it soon became apparent that every charge was moving along with fair progress. The Sunday school enrollment is growing, several charges reporting an enrollment greater than their church membership. Congregations are better, contributions larger, and a spirit of optimism is everywhere prevalent, despite rumors of wars and the boll weevil.

The Conference was fortunate in having as visitors Rev. H. M. Ellis, representing our Methodist Hospital, at Memphis; Rev. R. H. H. Gladney, Sunday School Field Secretary; Rev. Ben P. Jaco, Commissioner for Grenada College; Rev. J. B. Randolph, Manager of our Orphans' Home at Jackson, and Rev. Robert Selby, of Brookhaven, Commissioner in Mississippi for Emory University. All of these brethren were given time in which to present the claims of these various Church enterprises, and were heard with pleasure and profit. At the close of Brother Selby's sermon on Thursday morning several hundred dollars were subscribed to Emory University.

REV. H. R. McKEE,

Of Rose Hill, Miss., Host of the Newton District Conference.

In addition to Brother Broyles, the preaching was done by Revs. Ellis, Gladney and Selby, and the high standard set in the opening sermon was fully maintained by the visiting preachers.

One splendid young man, Rev. Jno. W. Robertson, now supplying the Cochrane charge, was recommended to the Annual Conference for admission on trial. Brother Robertson is a thoroughly consecrated young man, a good preacher, a fine singer and choir director, and gives promise of a life of great usefulness to the Church.

Prof. Dabney Lipscomb, of the I. I. & C., at Columbus, was re-elected District Lay Leader, and a committee on Lay Activities, composed of a layman from each pastoral charge, was appointed to assist in the matter of a larger life and a more efficient service for the laymen.

Prof. Lipscomb, together with Dr. S. M. Rainey, of Mayhew; Hon. W. E. Stokes, of Macon, and Dr. N. D. Guerry, of Artesia, constitute the lay delegation to the next Annual Conference.

The Licensing Committee, as appointed by the chair, is composed of W. L. Duren, L. P. Wasson, T. J. Halfacre, and T. H. Lipscomb, with the presiding elder as chairman.

The Conference will meet next year at Mashulaville, the seat of the Noxubee County Agricultural High School.

We cannot close this report without reference to the work of the Woman's Missionary Society in the district, under the very capable leadership of the District Secretary, Mrs. W. L. Duren, of Columbus. Since she assumed this office, less than a year ago, the work of organization and enlistment has gone steadily on until now there are only two charges in the district without societies, and these are being looked after in a very diligent manner. So thorough has been the work of the District Secretary, and so enthusiastic is the entire membership, that the Columbus District took first place at the Annual Meeting at Clarksdale.

All honor to Mrs. Duren and the faithful women of the Woman's Missionary Society of the Columbus District!

J. J. BAIRD, Secretary.

Brooksville, Miss.

BROTHER SELBY AT MAGNOLIA.

The Magnolia (Miss.) Gazette of May 17 says: "Last Sunday morning Rev. Robert Selby, the Mississippi Commissioner for Emory University, occupied the pulpit of the Methodist Church here and made an eloquent and forcible appeal to the Magnolia Methodists for a contribution to the Lamar School of Law. Mr. Selby stated that he had been in the field a little over two weeks and had secured a little more than $7000 for that enterprise." This does not include some $4000 that Mississippians had given to Dr. Frazer and Bishop Candler before Brother Selby took up this work.

THE METHODIST CHURCH AT ROSE HILL, MISS.
In which the late session of the Newton District Conference was held, an account of which appears on another page.

Secular News

By R. E. Meek.

In California thirty women hold State jobs that pay from $1800 to $4000.

Russia, which is the greatest flax-growing country in the world, supplies four-fifths of the flax of the world.

Germany has declined to answer the last American note bearing on the submarine controversy, giving as her reason the fact that she considers the discussiou closed.

In April 101,333 head of cattle were dipped in ten parishes of the State of Louisiana, under the supervision of the Federal Government officials, in order to get rid of ticks.

Though American purchases in Germany have greatly decreased since the beginning of the war, the United States still spends over a million dollars a month in that country.

Of the 27 graduates of the New Orleans School of Pharmacy who received their diplomas at its recent Commencement exercises, held on Wednesday night, May 17, nine were Cubans.

A Rome dispatch to the Exchange Telegraph Company of London, under the date of May 19, stated that Mount Aetna is again active and that a new crater 315 metres wide has opened.

Following a similar step taken by the French Government, Italy has prohibited the importation of luxuries and of such bulky articles as pianos, furniture, etc., that are not essential to the preservation of life. Many of the prohibited articles will affect scriously American and English manufacturers.

Distilled spirits are used in the "denaturing" process, which is one of the steps taken in the manufacture of powder and other explosives. In Terra Haute, Ind., three distilleries are engaged in manufacturing spirits for this purpose alone, using each day 28,000 bushels of corn, from which they produce 140,000 gallons of spirits.

It was stated in a dispatch from Copenhagen to the Exchange Telegraph Company that the police of Berlin recently searched the shops and dwellings of butchers for hidden supplies of meat, and that their efforts brought to light the fact that in a few days the residents of Germany's capital will be entirely without meat. All the shops where meat is sold have closed.

The comparison of large and small creatures often brings out many interesting facts. Small members of the animal kingdom are not only stronger than the larger ones in proportion to their size, but their appetite is greater. To eat as much as a young potato beetle a baby would have to consume from 50 to 100 pounds of food daily; and should the hunger of a horse equal that of a caterpillar, in proportion to its size, it would require a ton of hay a day to satisfy it.

When a uniform is discarded by a soldier in the trenches in Europe it is burned up and a new suit of clothes is given him. When one considers the number of men on both sides that must be supplied with new uniforms from time to time, it is easy for one to see that the world's supply of wool is likely to be very nearly, if not completely, exhausted. European scientists will doubtless seek to find some fabric which can be substituted for wool. Much scientific knowledge is being gained as a result of the war, which we hope will benefit man long after the bloody struggle has ceased.

It is stated that the United States Government has learned from a very dependable source that Francisco Villa, the Mexican bandit, is still alive and is operating under an assumed name. Villa is said to have had his right leg amputated on April 12 by a German surgeon, whom he had previously taken captive. At this writing the Mexicans are reported to be rising in large numbers and the American soldiers of the punitive expedition now in Mexico are represented as falling back and leaving the pursuit of Villa and his followers to the larger force under Gen. Trevino. One of our soldiers was recently murdered on Mexican soil by followers of Carranza. It is to be feared that serious trouble may arise between our troops and the Mexicans unless things are adjusted diplomatically.

In Florida a law has been passed which will prevent a white person from teaching in a school conducted for the instruction of Negro children, but its constitutionality has not yet been tested. The opponents of the law will go to the Supreme Court of the State and, if necessary, to the United States Supreme Court, in their effort to prove this act illegal. An effort was made to have the late Mississippi Legislature enact a similar law, but the movement was defeatcd. As far as the public schools are concerned, we think that this might be a good law in a State where white persons desire to teach the Negro, but in Mississippi public opinion has stopped this without any law prohibiting it. One objectionable feature of such a law is that it would seriously affect the schools of the various religious denominations where it is necessary for them to carry on their missionary activities among the colored people. If this law should ever be adjudged a necessity, it should by all means carry a provision that would keep it from being applicable to schools and colleges owned and operated by Churches for the instruction of the colored youth.

According to the American Advance, the liquor traffic in the United States is twenty-six times greater than the fisheries industry, fourteen times greater than the gold and silver production of the country, seven times greater than the cost of the United States Post Office, three and one-half times greater than the coal trust, six times greater than the tariff, four and one-half times greater than the cost of the Panama Canal, and every year alcoholic drinks cost the American people nearly enough to pay the National debt twice. The bulk of our National wealth is drunk up and the great mass of our people are none the better for the vast resources that make our country an Eldorado for the foreigner. So long as things remain as they are we are not a free people. In no country should there be an industry so great and so powerful as to endanger the Government under whose protecting arm it exists, and yet in the United States of America the manufacture and sale of alcoholic beverages have arrived at this point; but in the onward march of prohibition we use these words written by the finger of God concerning this traffic: "Thou art weighed in the balances and art found wanting." The judgment has been passed, and we now wait for its fulfillment, knowing that it will speedily come.

WILL MAINTAIN THE INTEGRITY OF THEIR CHURCH.

(As will be seen from the following statement sent out from the Southern Baptist Convention, in session at Asheville, N. C., last week, the Southern Baptist Church, numerically the strongest religious denomination in the Southern States, proposes to maintain its denominational integrity in the various mission fields, and is having a large degree of success in its missionary work.)

Southern Baptists decline to enter into a union with other denominations in foreign mission work for reasons summarized in a report made to-day to the Convention by the Foreign Mission Board, as follows:

Arbitrary territorial divisions for missionary operations proposed by federation are opposed.

Proposed agreement for an interchange of church letters are held to be contrary to recognized custom among Baptist churches of the South.

The Board considers it of primary importance that it control, or control jointly with other Baptist bodies, the religious instructions given to boys and girls entrusted to its care.

A policy abroad consistent with denominational policy at home is strongly favored.

The Foreign Mission Board points out that this question, which has caused some sharp discussions in the Convention for several sessions, is closely allied to the church union question.

"Southern Baptists are on record by repeated actions of the Convention in recognition of that spiritual union which exists among all believers of Christ," says the report, "and in favor of their organic union as soon as it can be perfected on New Testament lines. We reaffirm these sentiments. We would have all our people recognize the bonds of brotherhood which unite Christians of every name, cultivate a large spirit of fraternity and strive together with others to secure the closest possible impact of our modern Christianity upon the social order for the establishment of righteousness in the earth.

"We would, however, admonish our people at home and abroad to remain true to New Testament principles of faith and church polity, and by so doing seek to preserve the unity of the denomination, enlist all of our forces for the holy cause of missions and thus ensure the integrity and success of this work."

The Board expresses regret that its dissent is made necessary by a general program of union and co-operation which conflicts at the points mentioned with policies of the denomination. This program, the report says, "threatens to hinder, rather than help, Christian unity."

Explaining its objections, the Board says it cannot consent to have any limitations placed on it in locating its forces nor to be put in a position which would forbid its loyalty to "any company of Christian converts who may now or hereafter profess a like precious faith with us." With regard to the interchange of letters, the Board declares Baptist churches have a well known standard of qualification for Church membership, and it shall seek to foster this standard in every land where it sends its missionaries. The Board says further that it will not engage in any form of co-operation, hospital, publication, or educational, which is not fully reported to the Convention and which does not meet the approval of the Convention.

The Board reports the most successful year in the history of the Church's foreign missions. Converts baptized numbered 6471, and 77 new churches were organized. Missionaries number 315,133 and 182 women. A forcign membership of 42,630 is organized into 459 churches, 95 of which are self-sustaining. Native Christians contributed $129,561 to sustain the work last year. The missionaries have 691 native helpers.

The China Christian Advocate, in discussing the General Conference of the M. E. Church and the question of Methodist Union, among other things, says: "Some of the brethren of the South are prone to express the fear that the smaller branches of Methodism are to be absorbed, swallowed up, if you please—a union of the tiger and the lamb, with the lamb inside the tiger." A pretty good figure, but we once heard Dr. S. A. Steel get off one that was as good or better. He said, in substance, that "the union most to be feared is one that is NOT ORGANIC, as Jonah and the whale, for instance." We rather suspect that both parties found that union rather uncomfortable.

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THE HEART OF THE HOME.

By Emma A. Lente.

Her face is all freckled this girl whom I know,
And her nose has a tilt in the air;
And not even her mother, with mother-love blind,
Can truthfully say she is fair;
Her hair is the color that may be called red,
And straight as a ruler hangs down;
Her eyes are pale blue, and her forehead is low —
Though it never is drawn in a frown.

Her sisters are graceful, bonny young things,
And her brother is handsome and bright,
And all of them think in their innermost hearts
That their sister is truly a sight.
But the soul of this girl is a beautiful thing,
And her voice is as sweet as a bird's,
And her goodness of heart and her wisdom of mind
Are seen in kind actions and words.

And the mother has ever a fond word and smile
For this child of her daily delight,
And the father's eyes glisten with tenderest love
As he kisses and bids her good night.
And oh! they would miss, and miss her full sore,
If out in the world she should roam,
For the girl with no beauty of face or of form
Is most truly the heart of the home.

THE BEST GIFT FOR MOTHER.

By Mabel E. Crews.

"What'll it be?" shouted all the children at once, and then came a volley of suggestions for mother's birthday present.

"Let's get her a new dress!"

"No, make it a nice purse!"

"But she wants a new set of dishes!"

"Now all of you keep quiet for a while," said brother Bob, coming to the rescue, "or I'll have to get up and read the Riot Act. It's no use deciding what we'll get until we know how much money we'll have to spend. But it's got to be something nice, so we might as well get busy now to make some money."

"I've got nine cents in my bank," chimed in little Toodles, who meant to have a share in mother's birthday present.

"And I can make a good deal if I take a paper route," suggested Dick, the energetic lad of fourteen, who was beginning to know the value of money.

"How much would we need to get a real nice present?" asked Lucy, the oldest girl.

Bob knitted his brow and looked thoughtful for a while.

"Well, I think we ought to be able to raise five dollars amongst the lot of us if we all turn in and work extra hard. I'm sure mother deserves it."

"She sure does!" echoed Dick, who was not much of a fellow to talk about his devotion to his mother, but who showed it in a good many other ways.

"Well, if we could count on that amount," went on Bob, "we'd be all right. What would you say to a nice silk dress?"

A chorus of remarks followed, but finally Lucy managed to get a hearing.

"I think that's the best, for it would be for her own very self, and, dear knows, she needs it real badly. We can get enough silk for five dollars, and I'll help her make it up."

"All in favor of a silk dress?" asked Bob, and the motion passed unanimously. Then began a mad scurry to raise the necessary funds, for the birthday was only a week distant, and five dollars was a big sum for the Ormsby children to amass among themselves. Toodles contributed her nine cents without any sense of sacrifice. Dick worked early and late at his paper route with very good results. Lucy spent most of her time doing fancy-work which she hoped to sell, as well as the eggs which she was allowed to dispose of every week; while Bob saved all he could from his week's pay, for he worked in a lawyer's office. Everyone did his or her best, but the end of the week came in sight before the five dollars was raised.

"We'll have to work harder or we won't make it," said Dick with a sigh when he came in tired out from his paper route. "I see where I'll have to get a job for all day Saturday if I'm going to contribute to scratch."

"And I'll have to peg away a good deal harder at my sewing if I'm going to finish that centerpiece to sell this week," said Lucy.

"Don't be discouraged, youngsters," encouraged Bob, "we'll make the grade if we all pull together."

Everything would have been well if Uncle John and his family had not chosen that particular week to pay them a visit. Not that the children did not welcome their coming, but it meant more work for mother, who had about all she could manage as it was. And, worst of all, they could not spare any time to help her.

"I'm very sorry I can't help you to-day," stammered Lucy, "but there's something that has to be done before I can do another thing," and away she flew upstairs to her fancy-work.

"It's hard luck I can't stick around and lend a hand, mother," said Dick reluctantly, "but I've got a job for the whole day."

Mother said nothing, but Father Ormsby sized up the situation and had something to say about it. He gathered the children around him that night.

"Seems to me you've all left mother in the lurch to-day," he began. "It's something unusual for you to do that; what's the trouble?"

"Well, you see," explained Lucy, "we all had to work to earn enough money to buy her birthday present. We want to get her something nice that she'll value."

"Yes," I understand," said father kindly, "but, after all, what do you think mother would value most? Have you forgotten what Mr. Mills said in his sermon last week when he spoke to the boys and girls about getting ready for Mothers' Day next Sunday?"

"He said quite a lot about 'loving service,'" said Dick, who always listened attentively to what the minister had to say.

"Yes, but what about it?"

"I think he said that loving service is the best gift a fellow can give to his mother."

"That's it, Dick," said father. "But have you and Lucy given the best gift, do you think?"

"I'm afraid not, father. We've been too busy thinking about our other gift."

"But it's not too late now to give her the best gift, is it, father?" questioned Lucy eagerly, for she was beginning to feel ashamed of having left her mother to do all the work and tire herself out.

"No, it is never too late while you have her here; but you know you won't always have her," said father, and he left them alone to talk it over.

It was too late then to repair the damage, but they knew what they meant to do in the future. When the beautiful silk dress was bought and presented to Mother Ormsby it did indeed please her, but not one quarter as much as the little note which was tucked into its soft folds. It read:

"Dearest Mother: This is only a part of our birthday gift to you. The best is yet to come, for doing to please Thee, my Savior.—The Children's Guardian.

A CHILD'S PRAYER.

Dear Lord, help me to obey all Thy commands, and fill me with a great desire to do all I can to bring happiness and comfort to others, and in so doing please Thee, my Savior.—The Children's Daily Service.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference met Wednesday morning, May 3, at the beautiful, historic little city of Biloxi, and adjourned Friday about noon. The opening sermon was preached Tuesday night by Rev. W. G. Forsyth, of Pascagoula; and it was well done. It had been just nine years since the Conference had met there. At that time the meeting was held in the Sunday school room of the church; this year it was held in the beautiful auditorium, an ideal place for the Conference—and it would be a fine place for the Annual Conference and would mean much to have it there. A cordial reception awaited us, nothing had been left undone which would add to the welcome and comfort of every one. Brother Tolle and his committee had done their work well, and all were delighted with Biloxi's hospitality.

The new presiding elder, Rev. J. R. Jones, was accorded a hearty welcome, and he showed a kind heart and trained hand in directing the affairs of the Conference, and all were ready to say at the close that we had a fine conference and a very pleasant time together. The attendance was good, every preacher in charge except one was on hand, the local preachers and laymen were there in numbers, and the total attendance was 77.

Rev. J. L. Neill, Field Secretary, was there, and held a very profitable Sunday school institute, and otherwise contributed much to the Conference. Rev. J. B. Randolph, Manager, was on hand, and worthily represented the work of the Orphans' Home, and he will always receive a welcome among us; Rev. Robert Selby, Commissioner of Emory University, was present, preached a strong sermon, presented the claims of Emory and raised the sum of $665; Dr. J. M. Sullivan, of Millsaps College, paid us a visit, and was happy in his manner of showing us the work, the needs, and the fine qualities of our great college; Rev. H. W. Van Hook, the President of the Seashore Campground School, had many good things to say of this most excellent school, and the Conference pledged to raise $300 for equipment of a physical laboratory. Rev. T. W. Adams, pastor of Court Street Church, Hattiesburg, addressed the Conference in the interest of Whitworth College, and Mrs. W. H. La Prade delighted the Conference as she told of the work of the Woman's Missionary Society.

The reports of the preachers in charge showed a healthy condition in some respects, and others not quite so good. There have been received 257 members into the Church, 136 being by vows, 65 infants baptized. The financial condition is not so good in some charges, owing, doubtless, to the general conditions and to the fact that our pine timber is rapidly disappearing and will soon be gone; it is all in the hands of a few large mills.

In keeping with the wishes and directions of the General Sunday School Board, the Conference elected provisional officers and selected Wiggins as the place and September as the time for a District Sunday School Institute.

A committee was elected and instructed to secure funds and select a worthy young preacher and put him in school; and it is hoped that this can be done the next session.

James William Sells and Van Rensselaer Landrum were licensed to preach. James is the son of Rev. J. L. Sells, of Wiggins, and makes the second one of his sons to be licensed to preach. Look out for good things from them.

Dr. W. T. Bolton, of Biloxi, and R. W. Hinton, of Lumberton, were elected trustees of the Seashore Campground School. L. A. Parsey, W. H. La Prade, E. C. Gunn, and H. F. Tolle were elected the Licensing Committee. Dr. W. T. Bolton, W. L. Elkin, R. M. Spaulding, and Hon. C. H. Wood were elected delegates to the Annual Conference. Dr. J. C. Ballard, of Biloxi, was elected District Lay Leader. Gulfport, First Church, was selected as the place for the next meeting.

The evangelistic note was by no means forgotten or neglected. Twice a day there was preaching, and we heard in no uncertain sound the old-time gospel, and it showed that it still has power. In the opening of the Conference the presiding elder delivered a very helpful discourse, and Brothers Melgs, Sells, Selby, La Prade, and G. S. Harmon occupied the pulpit. It was good to be there.

W. B. JONES,
Secretary

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Editorial

WORSE THAN WE HAD THOUGHT.

On page 358 of the Daily Advocate of the Northern Methodist General Conference occurs the following stenographically reported statement:

"J. B. Hingely: I have a matter for you that you will regard as a question of very high privilege, I think. Called to the room of Bishop Hendrix yesterday. I found that this man of wide vision had seen through this problem much further than had I, or, to my knowledge, any other delegate in the Conference. He saw the possibility, which he expressed in his address last night, of completing this union before the year 1920. I turned to the Book of Discipline with the Bishop of the Methodist Episcopal Church, South, after his telling me there was nothing in the Discipline of his Church that would interfere with an early union. I submitted the proposition to one of the most distinguished of our lawyers and judges of this Conference, and he was unable to discover any difficulty in the way of the program," etc.

Dr. Hingely then proceeded to have the question of a possible joint session of the two General Conferences—that of the Northern Church and ours—referred to the Judiciary Committee, with a view to getting the matter in shape.

So, it will be seen that Bishop Hendrix's officious interference in this matter, when he had no authority to represent our Church in the union negotiations—that work having been committed to our representatives on the Federal Council of Methodism—was even more aggravated than we represented it to be last week. Indeed, it seems that this whole plan to try to rush the Southern Methodist Church into a precipitate union with the Church, North, was inspired by him.

MISSISSIPPI REPORTS WANTED.

In the "L. Q. C. Lamar School of Law," which is the law department of our new Emory University, all Mississippi Methodists feel a great interest. The name which it bears appeals to a sentiment of great tenderness and strength, and the fact that this school of law is a department of our new University intensifies this sentiment.

One of the great needs of the "Lamar School of Law" is a large library, in which may be found the Supreme Court Reports of all the States. These reports are necessary because "the case method" of instruction will prevail in the institution, as it does in all the great law schools of the United States now. Friends of the University in different States of the South are supplying the Reports from their several States. Major R. E. Steiner of Montgomery will give the Reports from Alabama, Hon. W. G. M. Thomas of Chattanooga will provide the Reports from Tennessee, and several Georgia lawyers have contributed the Georgia Reports. Hon. Wm. H. Trawick of Cedartown, Ga., has given the "American Decisions," and Mr. Harrison Jones, a Baptist lawyer in Atlanta, who is a native of Virginia, has donated the Virginia Reports.

Is there not some Mississippian who will supply the Mississippi Reports? We feel sure there is, and we would be glad to have a response to this appeal. If more than one set of the Reports were given, it would be well; for in the study of law by "the case method" several students will often be studying the same case.

What say the Mississippians in reply to this appeal?

SOME LIGHT FROM THE NORTH.

Perhaps the most virile editor in the Methodist Episcopal Church is Dr. Claudius B. Spencer, of the Central Christian Advocate (Kansas City), who has given special attention to the question of the union of American Methodism, and who prior to the meeting of the General Conference of his Church engaged freely in the discussion of this great issue. Anything, therefore, that Dr. Spencer has to say on this subject is well worth attention. In his paper of May 24, he devotes an entire page to what took place at Saratoga Springs, N. Y., and from his utterance we take the following excerpts:

"What the Central has done has been to take a straight look at the proposed plan (that of the Joint Commission, which the Southern Church had adopted) to find what would be the precipitate, as it were, if that proposed plan exactly as it reads, unmodified and unaltered, were made the program of organic union.

"The Central showed beyond contradiction that this plan, if unaltered, meant a more drastic separation of American Methodism than exists even at the present time; that the union the plan would produce would be a union only in name, by iron-clad walls of division along unhappy frontiers, eternally perpetuating sectionalism; a polite Chesterfieldian exchange of formal bows and conventionalities, destitute of the vital power which should make American Methodism a most puissant force among the stars of idealism and the plodding fields of Christlike toil. In the interest of a unity that unites, in behalf of American Methodism, in behalf of the South, the North, and the whole American land and American Church, the Central made its argument and its appeal for a structure which would not fence off the old South as in '44, but provide some plan, like the Federal Union, which would not have three but several autonomous Jurisdictional, Synodical, or Quadrennial Conferences—call them what you please—which could but blend—as the seven colors of the spectrum blend to make the solar ray—all the sections into one common, mighty unity.

"Now the Central took the ground, first, that this sectional solidarity and its cleavage would be obviated if the number of Quadrennial Conferences were increased beyond the three provided in the proposed plan. It is illogical and untrue to say that the federal ideal would be achieved if the reorganized Church should have three divisions, the Old South, the North, the West, each with an independent legislature or Conference electing its own Bishops, etc. Rather, it would be equal to three independent sovereignties with three congresses, three presidents, a nullifying of the federal ideal of many States and one Congress and one head."

This statement from this astute Northern Methodist Editor makes pretty clear several things:

1. In Dr. Spencer's judgment, the plan adopted by the Northern Methodist General Conference lacks much of being the same as that proposed by the Joint Commission on Federation and adopted by our Church, notwithstanding the proclamations of the garrulous "liberals" from the Church, South, who, without authority, paraded themselves at Saratoga Springs.

2. As Dr. Spencer sees it, one of the objects of declaring for a larger number of Quadrennial Conferences was to make provision for chopping up the Methodism of the Southern States, along with that of the North—a plan that would make the latter the dominant power. So, it will be seen, that we did not miss it when we conjectured this to be true in our editorial last week.

3. As the brilliant Editor of the Central interprets the Northern mind, apparently there are to be no "independent legislatures electing Bishops, etc." Our readers will also douhtless remember that this was another modification that we suspected was implied in the Northern scheme. It is true that Dr. Spencer speaks of "autonomous" quadrennial Conferences, but to what extent he thinks they are to exercise indestructible powers of self-government (we mean, of course, indestructible by the SUPREME General Conference), he does not say. This is one of the points upon which the Methodist public of the South would like a little light. Possibly he, or Bishop Cranston, or Dr. Goucher can inform us concerning this very important matter; or Zion's Herald, at least, ought to be able to do so, since it has declared that the meaning of the enactment at Saratoga Springs is "as clear as crystal."

BISHOP KILGO'S POSITION.

In an editorial appearing in the Nashville Christian Advocate of May 12, Dr. T. N. Ivey says: "As we interpret Bishop Kilgo's article, which has been extensively noticed of late in the Church press, we do not take him as condemning our one-to-win-one campaigns, or other similar movements as emergency movements, but as cautioning the Methodist public against the policy of substituting mechanical paraphernalia for the equipment of the Holy Ghost."

In our opinion, this utterance is confusing and calculated to mislead those reading it. It seems to us to place Bishop Kilgo in the position of not regarding unfavorably the "one-to-win-one Lenten campaigns" that are being thrust upon our pastors and churches, but as merely desiring to warn our people against the possible mistake of relying upon mechanical means in conducting them rather than upon the Holy Spirit. We do not see how any one who read carefully the Bishop's first article on this subject which, we believe, was first published in the Raleigh Christian Advocate, and his subsequent utterance, entitled, "No Reservations in This Warfare," which appeared in the New Orleans Advocate of April 27, can accept Dr. Ivey's interpretation of his meaning as by any means being full and correct. On the contrary, it seems to us that Bishop Kilgo made it perfectly clear that he regards the plan of having these simultaneous campaigns conducted every year during the Lenten season, with the "one-to-win-one" feature emphasized, and the schedule as to the goal in numbers to be reached proclaimed and paraded, as wrong in principle, and hence unwise.

To say that Bishop Kilgo believes in special evangelistic services, such as Methodism has always had, is scarcely necessary, since he is known all over the connection as our revival chief pastor who can hardly be kept out of a protracted meeting. It is the Lenten aspect and other stereotyped and ostentatious characteristics of this so-called new evangelism to which the Bishop has objected—features which constitute so large a part of it that they could not be eliminated without destroying it. He holds to the view that the more Scriptural and effective method is to let each pastor and church start, conduct, and terminate their seasons of special effort to win souls as they may feel they are led of the Holy Spirit to do, every disciple exerting the full measure of his strength to bring all of the unsaved ones that he can into the Kingdom.

This much we have been led to say in the interest of the cause that Bishop Kilgo has so eloquently championed, which we regard as of no small importance.

We would respectfully suggest to Dr. Ivey that he reread (if he has read them) the two articles from the Bishop's pen to which we have referred, and if he then still thinks that he has correctly represented his attitude respecting this issue, that he address to him a note of inquiry concerning the matter and ask him to reply through the

columns of the Nashville Christian Advocate. For our part, we are perfectly willing to submit the question as to Bishop Kilgo's position to the arbitrament of his own explanation.

THE MODERN TYPE OF INFIDELITY.

Our object in carrying the article, entitled "Would Christianize the Bible," which appears on page 2 of this issue of the Advocate, is to give our readers a conception of the extent to which infidelity is in this day masquerading in the guise of Christianity. The Biblical Department of the University of Chicago is attended by many ministerial students from the South, including some from our own Church. The infidelity which the Church formerly had to combat was on the outside—now the enemy is within its walls as well as without. The strange thing is that any one should think that the way to stimulate faith and acquire strength for the work of the ministry is to breathe an atmosphere of doubt and skepticism. The passion for breadth is causing many remarkable developments in this day.

PERSONAL AND OTHER NOTES.

Rev. W. J. Wood, pastor of the Winona (Miss.) circuit, has our thanks for 5 subscriptions to the Advocate, forwarded on May 25. He reports that the work of his charge is progressing favorably.

Dr. Theo. Copeland has lately held a successful meeting at Pryor, Oklahoma. He has received into his own church (Central) at Hot Springs, Ark., since the Annual Conference 129 members.

Rev. R. H. Harper, pastor of the Parker Memorial Church of New Orleans, preached a strong and effective sermon last Sunday morning on "The Tragedy of an Empty Life." The congregation was a large and attentive one.

Rev. O. P. Armor, of Walnut, Miss., has brought us under obligations to him for 3 subscriptions from his charge. He writes encouragingly of the work of the Church in his field. May the Master continue to crown his labors with success!

Dr. S. H. Werlein, the evangelistic pastor of the First Methodist Church of this city, has lately been having a series of evening revival services. The Holy Spirit has been at work in the audiences attending and several persons have professed conversion.

The approaching session of the Alexandria District Conference will begin in the Methodist Church at Alexandria, La., on Wednesday, June 7, at 9 a.m. We dare say that it will be an occasion of much interest, under the guiding hand of the alert presiding elder, Rev. H. W. May.

Brother James Hand of Purvis, Miss., in renewing his subscription, adds $3.50 for our Advocate Helping Fund. Brother Hand is always ready to aid any meritorious cause. We shall not soon forget his kindness. This will send the Advocate into homes into which it would not otherwise go.

Rev. R. W. Vaughan, of Ruston, La., was mingling with his friends in New Orleans on both last Saturday and last Monday. On Sunday Brother Vaughan preached the Commencement sermon for the High School at Kentwood, La. He reports the work at the Orphanage as progressing nicely.

Rev. J. L. Carter, of Wade, Miss., who serves the Americus Circuit, writes: "Our work is doing nicely. The Lord is blessing us and giving us some success." Brother Carter has in mind the interests of the Advocate and proposes to press its claims upon the attention of his people in the near future.

Rev. Martin Hebert has been placed in charge of the Houma (La.) Mission, succeeding Rev. C. V. Breithaupt, who has been appointed Sunday School Field Secretary of the Louisiana Conference. We are indebted to Rev. J. I. Hoffpauir, presiding elder of the Lafayette District, for this information.

A note from Bishop W. B. Murrah, written from Memphis, Tenn., on May 26, contains the following personal reference: "I am at home again and seem to be in perfect health. Every trace of rheumatism is gone." This will be gratifying news to Bishop Murrah's many friends throughout the Church.

Rev. W. H. Coleman, pastor of the First M. E. Church, South, of Alexandria, La., says: "The outlook here is very encouraging. We are planning for aggressive work and are anticipating a substantial growth in every department of the church." Our Alexandria congregation is one of large possibilities.

Rev. C. C. Evans, of Scooba, Miss., reports a great revival at that place, in which the preaching was done by Evangelist D. E. Kelly. The community was profoundly stirred and 56 persons united with our Church. A fuller account of this gracious spiritual awakening from Brother Evans' pen will be published next week.

A union revival meeting is in progress at Fernwood, Miss., under the direction of Dr. J. E. Thacker, a Presbyterian evangelist, and his singer, Mr. James W. Elks. Brother Saunders, our pastor at Fernwood, states that Rev. W. B. Hogg, of Laurel Miss., has been engaged to assist him in his meetings at Knoxo and Kokomo, which will probably be held late in July.

Through the courtesy of Mr. Walter F. Johnson, a member of the finishing class, we have received an invitation to the graduating exercises of the Hardin School of Dallas, Texas. This promising young Texan is a son of Rev. W. J. Johnson, pastor of Grace Church in Dallas, who is well known in North Mississippi.

An attractive little folder on our desk, bearing the signature of Rev. and Mrs. T. D. Lipscomb, of Zwolle, La., reads as follows: "A little stranger arrived on May 21, 1916; weight 9 pounds; name, Mary June." We congratulate these friends upon this gift from the Heavenly Father, and pray that a favoring providence may shield and guide the little one.

In the reassignment of Bishops of the Northern Methodist Church to their places of residence, Bishop W. P. Thirkield was retained at New Orleans, Bishop F. D. Leete was kept at Atlanta, and Bishop W. F. Anderson was assigned to Chattanooga. Kansas City was discontinued as a place for stationing a Bishop, but Bishop W. A. Quayle will reside in St. Louis.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Brother E. C. Driskell, Sumner, Miss., 3; Rev. L. E. Alford, Lake, Miss., 3; Rev. J. A. Wells, Oak Ridge, Miss., 2; Rev. J. H. Foreman, Silver City, Miss., 6; Rev. W. L. Duren, Columbus, Miss., 2.

Rev. J. J. Garner, of Kilmichael, Miss., writes: "The work is progressing well in this charge. Everything is in good condition. My second quarterly conference was held on the second day of May, and the reports were good. We are very much pleased with our new presiding elder, Rev. W. W. Mitchell. I think that he is going to render fine service on our district."

We make grateful acknowledgment to Brother E. M. Wright, of Holly Springs, Miss., for a club of 5 subscriptions to the Advocate. It always delights us when a layman thus evinces interest in the circulation of the Conference organ. There is no more historic town in Mississippi than Holly Springs, and we are glad to have our paper find its way into the homes of its worthy citizens.

The Commencement sermon of the Seashore Campground School was preached last Sunday by Dr. I. W. Cooper, of Brookhaven, Whitworth's golden-hearted and silver-tongued President. This institution has had a very successful year under the guiding hand of Rev. H. W. Van Hook, who ranks high as an educator. At night Dr. Cooper preached for Dr. H. F. Tolle's congregation in Biloxi.

Brother S. Taylor Jackson, a prominent layman of the Pioneer (La.) charge, writes us enthusiastically of the fine work that his pastor, Rev. W. T. Woodward, is doing for the Master in the field under his supervision. Owing to the crowded condition of our columns, we are unable to publish his communication in this number of the Advocate, but we hope to give it a place in our next issue.

Rev. J. I. Hoffpauir, the diligent and efficient presiding elder of Lafayette District, requests us to state that his District Conference will be held at Lake Charles, La., May 30 to June 3. This announcement is rather late, having reached us after our paper was on the press last week. By the time this issue is in the hands of our readers, the Conference will largely have completed its labors.

A correspondent requests us to announce the death of Mrs. L. S. Forsythe, the widow of the Rev. J. L. Forsythe, which occurred on May 17, in Sharon, Wisconsin, where her only son, Dr. J. Steele Forsythe, resides. She was buried at Crystal Springs, Miss., beside her husband." We regret to learn of the demise of this faithful servant of the Master, and we extend sympathy to the bereaved.

Mr. H. H. Ahrens, the accomplished Religious Editor of the Times-Picayune, is again at home after a stay of several days in Orlando, Fla., where he reported for his paper the proceedings of the General Assembly of the Southern Presbyterian Church. In that line of service Brother Ahrens has few equals, having had years of experience in it. He is popular with all religious denominations.

Rev. J. G. Sloan, a well known and useful member of the Louisiana Conference, who is our pastor at Gibbsland, La., and Miss Dora A. Jenkins, of Church Point, La., who for some time has been employed in French Mission work under the Baptist Home Mission Board, were united in marriage on Thursday, May 25, at the parsonage in Minden, La., Rev. W. Winans Drake officiating. The Advocate extends to Brother Sloane and his bride congratulations and all good wishes.

A friend at Port Gibson, Miss., sends us the following clipping from a local paper: "Miss Lou Moore, a daughter of Mrs. Sina Moore of Brandywine, and a well known school teacher, was married last Saturday morning to Mr. Wilmer Godbold, a prosperous farmer of the same neighborhood. The ceremony was performed at the district parsonage in Port Gibson by Rev. M. B. Sharbrough, a cousin of the bride. The bride formerly taught school in Port Gibson and at other places in this county, and has a large circle of friends."

We are informed that work will soon be begun on the construction of the new Methodist Church at Brookhaven, Miss. This house of worship is expected to be one of the handsomest and most complete in the State of Mississippi. Rev. J. M. Morse, our capable pastor at Brookhaven, has had extraordinary success in securing the erection of new houses of worship. The Capitol Street Church of Jackson, Miss., which is a most superior edifice, was built during his incumbency as the pastor of the choice congregation of which it is the home.

We are grateful to Rev. A. S. Lutz, the presiding elder of the Monroe (La.) District, for a cordial invitation to attend his District Conference, which will convene at Rayville, La., June 21-23. Brother Lutz adds the following note concerning the work in his territory: "Everything is moving along nicely in our district, and quite a number of fine revivals have been held, which resulted in large additions to the membership of the Church. One new church has been dedicated, and two more are ready for dedication. The preachers are all hard at work and are bringing things to pass."

Recently, when we stated that Rev. D. W. Babb, our worthy pastor at Crawford, Miss., had lately given $500 to the campaign fund of Grenada College, and $250 to Emory University, we did not do him and Sister Babb (for they save and give together) full justice. When the subscription of $500 was made to Grenada College, $200 was later added in Sister Babb's name, making the whole amount pledged to that institution $700, and of this sum $400 has already been paid. For a Methodist itinerant, whose salaries have always been moderate, we call $950 to the cause of education pretty generous giving.

Our gifted young pastor at Shubuta, Miss., Rev. O. S. Lewis, cheered the inmates of the Advocate office a few days ago with a fine club of 9 subscriptions to the Advocate, of which 7 were new. He expects to begin a revival meeting at Shubuta next Sunday, in which he will have with him Rev. D. E. Kelly. Brother Lewis wrote from Yazoo City, where he was assisting in the singing in a meeting that was being conducted by Rev. J. A. Bowen, of which he said: "The revival campaign here has been a great success. The pastor had the situation well in hand to begin with, and Brother Bowen has done some of the best preaching I have ever listened to. The whole congregation has been wonderfully revived and many have been saved and have come into the Church. Brother Sullivan has the love and esteem of his people and is making full proof of his ministry in his present charge."

OUR SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1916:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $2 or under. Do not send us a check for $1, as it will only be credited as 90 cents. Banks will give you exchange on New York or New Orleans for the asking.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

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THE POPULAR LINE
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Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.
The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

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GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS,
Clinton, S. C.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. SARAH M. SISTRUNK, the daughter of Wm. and Eliza Barnes, was born in Smith County, Miss., on February 6, 1850, and was translated to be with Christ from her home in Jackson, Miss., on March 24, 1916. She was married to G. W. Sistrunk on October 12, 1869, and by her exemplary life she adorned and beautified that precious place called home. During the lifetime of her husband she lived near Crystal Springs, Miss., where many are the friends who feel the loss of her presence. Nearly twenty-seven years ago her husband went to the Father's house, and the care of three little children fell entirely to the mother. Soon after the founding of Millsaps College she moved near its campus and many have been the students who have received tender care and loving protection from her untiring hands.

She joined the Methodist Church when a child and gave a life of consistent service to the Church she loved. Her last three months with us were days of suffering. With patience and sweet resignation she awaited, and yet longed for, death to open the portal to eternal bliss, and, amid bodily pain, scintillations of the immortal, blood-bought spirit within her ever and again gleamed forth. Quietly and peacefully did that spirit slip away from us to strike hands with those who awaited her coming to dwell in peace. Over there she now awaits the coming of her daughter and two sons. An impressive funeral service was held at the home by Dr. A. F. Watkins, a former pastor. At Crystal Springs, her body was laid to rest beside that of her husband by her pastor, Rev. W. G. Henry, assisted by Revs. W. W. Holmes and R. M. Brown.

JOHN W. CHISHOLM,
MABEL C. CHISHOLM.

W. J. BURNEY was born in Simpson County, Miss., in 1838, and died at Ebenezer, Holmes County, on March 13, 1916. In the death of this good man Ebenezer lost one of its oldest, best known, and most useful citizens. After many months of weariness and patient suffering, the end came peacefully and quietly, in keeping with his simple and manly life. He was a quiet, unpretentious man, faithful and true to every trust. In 1859 he became a member of Shiloh Methodist Church, then near Pickens, Miss. He was a faithful and loyal member. It was his custom to occupy the same seat in church—it was a sacred place to him. In the early sixties he was married to Miss Martha Jane Brown, a modest, gentle lady of the old Southern type, who, though delicate, and at times a great sufferer, was happy and cheerful. They were home-loving souls. During fifty years of ideal companionship, she spent but three nights from home, and then in ministering to the sick and dying. She preceded him by six years to the Father's house. They moved to Holmes County more than forty years ago, and for more than thirty-five years were faithful and honored citizens of Ebenezer, standing for honesty and integrity. Brother Burney answered the call of his country and served in Company D, Warford's Battery, in the Civil War, and went battle-scarred to his grave.

Two daughters, of a family of several children, remain to mourn the loss of a noble, loving and Christian father, Miss Fannie Burney and Mrs. E. J. Forbus, both of Ebenezer, Miss. The former, at great sacrifice, lovingly and tenderly nursed and cared for her father during his declining years. The blessings of God abide with them, and sweet memories and joyful anticipation of a blessed family reunion safe in the Father's House, where the Master has gone to prepare a place!

Surrounded by his weeping daughters and a host of sorrowful friends, his weary body was tenderly laid to rest in the family lot in the Methodist Cemetery at Ebenezer, Miss., to await the resurrection morn.

W. M. LANGLEY.

MEMORIAL RESOLUTIONS.

Whereas our loving and all-wise Father has called into his heavenly home our beloved and pure-souled friend, Mrs. Margaret Kent Jones; and

Whereas we do rejoice in the years of sweet association with one so faithful to her home, her friends, her Church, and her Savior—with one so steady in principle and so devoted to duty; therefore be it

Resolved 1. That we, the Woman's Missionary Society of the First Methodist Church of Baton Rouge, La., do offer this feeble expression of our love and gratitude that we have been blessed with the beautiful life of our deceased sister.

2. That we sympathize with her family in having been deprived of her presence and noble influence for "a while," and that we pray that the Holy Spirit may comfort their hearts.

3. That as a Missionary Society we will pray more earnestly for the salvation of the world—the cause which was nearest and dearest to this Christ-like woman's heart.

4. That a copy of these resolutions be sent to the New Orleans Christian Advocate with a request for their publication.

Signed: Mrs. May Golby Sanders, Mrs. A. F. Bacon, Mrs. W. H. Newsom.

IN APPRECIATION OF PROF. BOYD.

(The following resolutions were unanimously adopted by the Methodist Sunday school at Kosciusko, Miss., on April 16, 1916.)

Whereas the Methodist Sunday school here in common with the church and public at large learn with sorrow of the death of Professor G. F. Boyd, for so many years a devout Christian worker both in the Church and in our public school, therefore resolved:

1. That our sincere sympathy is extended to his loved ones in this their dark hour, with assurances that their sorrow is shared by a public who admired their lost one on account of his many noble virtues.

2. That in the death of Professor Boyd this church and all of its interests and auxiliaries have lost a devoted friend and worker, one who was ever ready and never tired laboring for its highest welfare.

3. That Christianity as a great and universal principle always found in him one full of enthusiasm and good works for its growth and elevating effect.

4. That as an educator he had few equals and scarcely any superiors, and that his work in this endeavor in our midst is a monument in the lives and character of our young people.

5. That even beyond our own school community his good works are bearing fruit to the sacrifice of his noble life for the cause he loved so well.

6. That we ask the superintendent of our school to suspend the session during the hour of his funeral and burial that the students may attend in a body.

7. That the superintendent of this Sunday school and pastor of the church be named as a committee to designate and properly drape a seat in this church to remain draped for thirty days.

8. That a copy of these resolutions be furnished the family and the papers for publication.

PATENTS. Write for How to Obtain a Patent. List of Patent Buyers, and Inventions wanted $1,000,000 in prizes offered for inventions. Send sketch for free opinion of patentability. Our four books sent free. Victor J. Evans & Co., 743 Ninth, Washington, D. C.

Chalmers' Gelatine
ALWAYS BEST—BECAUSE MADE BEST

When it Rains—Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.

Its use means the avoidance of discomfort and inconvenience.

NOW is the time to arrange for Bell telephone service in your home.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

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There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

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Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

A safe and palatable laxative for children

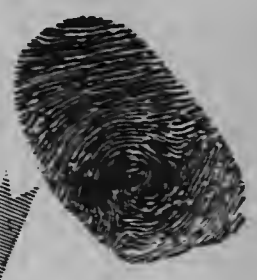
Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

Soothes the fretting baby and thereby gives relief to the tired mother.



IN all the world there's no other thumb that can make this print.

There may be thumbs that look like it—but there is no thumb that can make the same impression.

In all the world there is no beverage that can successfully imitate

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There may be beverages that are made to look like it—but there is no beverage that can make the same delightful impression on your palate.

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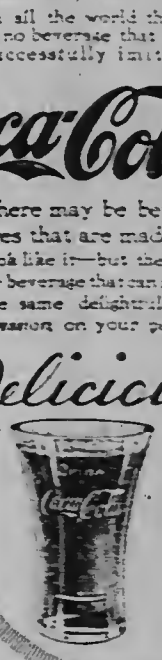

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whether it be a Burn, Bruise or Scald—

DR. TICHENOR'S ANTISEPTIC

affords instant relief. Its cooling effect prevents congestion and the astringent qualities prevent swelling, blistering and suppuration afterwards.

"It draws the fire"—you cannot afford to be without it at home.

All druggists 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT!

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SOUND AND TIMELY ADVICE.

Dear Dr. Meek:

"Appreciation is not to be confined to funeral services."

Taking the above quotation as a basis for what follows, I wish to say that the Business Men's Bible Class of the Sunday school of our M. E. Church, South, highly appreciated a short visit made to their classroom by our Superintendent, Mr. W. E. Lampton, and, as the few remarks he made are applicable to all business men everywhere, I know that you will give me space to give them the publicity to which they are entitled.

Mr. Lampton, being an active business man, knows how to touch the human chord of attentiveness, and so he began by eulogizing the men he had before him. Then in a few sentences, as usual, he imparted a great deal of sound and timely advice.

He first told his attentive hearers that "if they were to put the same vigor and the same interest into Sunday school work that they put in their business they would boost the Sunday school, be regular attendants in the classroom, and would not dare to be absent a Sunday, no more than they would absent themselves a day from their daily business."

Speaking of securing new members and the regular attendance of men already enrolled, Mr. Lampton used an illustration from the business life:

"Go after the men lolling on the streets Sunday morning, and don't be discouraged and quit because you do not succeed with them the first time. Go after them in the same manner that you employ to secure new customers to your business. If the first letter written to your prospective customer does not bring him you don't quit, but continue to write to him until he is secured. Do the same with men to bring them to the Sunday school. Go after them the first second, third, fourth, fifth times and so on until you secure them. Be persistent."

And Mr. Lampton closed by saying: "You men who are coming to Sunday school if this coming has done you any good at all, do not let it rest there."

It was a good, impressive talk and greatly enjoyed. A MEMBER.

Columbia, Miss., May 21, 1916.

Don't Wait Till It Pains

and those nagging pains of Rheumatism take hold on you again. Be wise now and use "SANTAL" Rheumatic Salts, the new scientific formula that drives Rheumatism out of the blood and makes you well for keeps. For real Rheumatism no pain more than you can stand yourself for. You must remove the cause from the Blood. That's what "Santal" does. Get a bottle to-day from your druggist and begin taking it to-night. Remember it is guaranteed to give relief or your money back. Send postpaid, on receipt of $1.00, if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

BOARD OF TRUSTEES.

In the Publishing House in Nashville, Tenn., on May 9th, the Board of Trustees met, with Dr. A. J. Lamar in the chair. All were present except Mr. F. A. Jackson, of Birmingham, Ala., and Mr. Ed. F. Vaught, of Oklahoma City, Okla. The General Secretary, Dr. John R. Sharp, made an annual report, which showed the following figures for the Superannuate Endowment Fund for the year ending March 31, 1916: [illegible] decrease in amount of cash [illegible] the total increase in assets for the year is $37,[illegible]. Receipts from annual Conferences on assessments [illegible], an increase of approximately $1000 over the previous year. The cash on hand in the annuity fund for the year was $[illegible]. The amount disbursed to claimants last year was $9970; the amount to be distributed this year is $11,000. The cash assets at the end of the year amount to $[illegible]. In addition to these holdings, there are a number of bequests aggregating some $60,000. Subscriptions on hand amount to $40,000, but many of them are of long standing and uncertain value.

Many of the Annual Conferences have not changed the basis on which they were paying before the new enactment went into effect. It is to be hoped that these Conferences will remedy this deficiency and place the assessment as ordered by our last General Conference. The growth of this sacred fund is now sure and sure. The Board decided to increase its publicity work, and to that end appointed a special committee for this purpose. The General Secretary has written a little love story with a wholesome moral that centers in a better care of our worn-out preachers. This book, "The Preacher," is given to the Board for the actual cost of publication. Our preachers and progressive laymen should help to give it a wide circulation, as every dollar beyond cost goes into a publicity fund for our Superannuates. The price of the book is to be [illegible]. Brother Brewin was reelected Secretary. Every denomination is now putting stress upon the care of our dependent relatives worn out in the service of the Church. We must do so, too.

JAMES A. BRYAN.

Woman's Crowning Glory

is Beautiful Hair—spoiled by all the dandruff. If you have allowed your hair to become harsh, dull, lifeless with gray or void of its original shade, the trouble lies in the absence of the natural hair oil. There can be no life without food to nourish the hair and keep it well fed with proper oil it cannot be expected to retain its lustre and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly grayish hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years unfortunate use and just as counterfeit money never receives the same high place of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the popular value of the original. Ask for "La Creole" Hair Dressing and refuse a substitute. For sale by all leaders. Price $1.00. Manufactured by The Table Manufacturing Drug Co., Memphis, Tenn.—Adv.

"Did anyone ever give pictures to an actress that is either serious from the stage if not why not? Inquirer." Answer, no exception, with few others.

NATURE'S BLOOD TREATMENT.

[illegible]

BOENE & VILE, Importers and Stationers, 1331 Dryades St., New Orleans. La. Imperial Quarto, Religious Articles, Printing Inside, Periodicals, School Books.

Calomel To-day, Sick To-morrow

Dose of nasty calomel makes you sick and you lose a day's work!

Calomel salivates! It's mercury! Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel sluggish, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone. Which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and salivated tomorrow. Be wise. It may salivate you. While if you take Dodson's Liver Tone you will wake up feeling great. Full of ambition and ready for work or play. It's harmless pleasant and safe to give to children. They like it.—Adv.

For Foreign Advertising is in Charge of

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[illegible]

WIFE TOO ILL TO WORK

IN BED MOST OF TIME

Her Health Restored by Lydia E. Pinkham's Vegetable Compound

Indianapolis, Indiana. — "My health was in poor and my constitution in such a way that I could not work. I was thin, pale and weak, weighed 98 pounds and was in bed most of the time. I began using Lydia E. Pinkham's Vegetable Compound and [illegible] I weighed 120 pounds, am in all the better, work and washing for seven and I can cheerfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy." — Mrs. Wm. Hiatt, 322 E. Michigan Street, Indianapolis, Indiana.

There is surely a tremendous amount of this country, where many women are not found health by using this great medicine that has been entirely

If there is anything about which you would like special advice write to the Lydia E. Pinkham Medicine Co. (Confidential) Lynn, Mass.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sunday School

NORTH MISSISSIPPI NOTES.

By R. H. B. Gladney, Sardis, Miss.

Hear it, ye men in the lead and on the firing line, let us all pull together for 400 organized, enrolled Wesley Bible Classes by the first of next August, so that in the earlv fail we may have a Conference federation of classes.

We must organize our forces or faii to bring our Sunday school enrollment up to our church membership.

We must enroli these classes that we may teach men how to be used of God in winning souls to Christ.

We must organize that we may better conserve the results of our revival meetings.

We must organize if we mean to extend the Kingdom of God more effectively than we have done in the past.

We must organize if we mean to train the leaders we soreiy need in every church in the conference.

When this is accomplished, then we will have a trained force with which we can do the bigger tasks that we all so earnestly desire to see done. Many organize in a fashion, but faii to work the organization; others organize and fail to enroll, not knowing that we must have 250 such classes before we can can have a federation of these classes. The entire plan must be used to get the best results; we can do what others are doing.

Two classes in the Water Valley Church have agreed to go out in the country and help the circuit preachers organize. Two in Hernando, two in Oxford, and four in Batesville have agreed to undertake the same task. It would bring great results if schools would put on a contest of organized and enrolled classes. Other results would follow.

The District Superintendents of the Wesley Bible Classes of the Columbus and Sardis Districts are at work, trying to find out how many ciasses in these districts are enroiied, and are sending out literature to help others organize and enroll. These leaders are "held up" unless they get prompt and accurate replies from the superintendents. Let every District Superintendent of Wesley Bibie Classes push the work for the next sixty days and see what can be accomplished in every department of church activity.

Yes, by all means organize the boys and girls from 13 to 16 in Intermediate classes; the young people from 17 to 19 in Senior classes; those from 20 and older in the Adult classes. They all count in more ways than one. Some of our large schools could have as many classes as we now have in an entire district.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Clinton, June 8.
Wiison, at Pine Grove, June 10, 11.
Ponchatoula, at Lee's Landing, June 17, 18.
Amite, June 19.
Keener Memorial, June 21.
Springfieid, at Red Oak, June 24, 25.
Franklinton Ct., at Varnado, July 1, 2.
Franklinton, at F., July 3.
Kentwood, July 5.
Hammond, July 6.
Pride, at Gilead, July 8, 9.
Gonzales, at Antioch, July 9, 10.
District Conference, at Clinton, July 11, 14.
Baker, at Black Water, July 15, 16.
Denham Springs, at D. S., July 18.
Jackson and St. F., at Star Hill, July 22, 23.
Zachary, at Slaughter, July 23, 24.
Greensburg, at ———, July 29, 30.
Pine Grove, at P. G., Aug. 5, 6.
Tangipahoa, at Natalbany, Aug. 6.
Baton Rouge, First Church, Aug. 7.

H. W. BOWMAN, P. E.

Monroe Dist.—Third Round.

Talluiah, June 3, 4.
Caihoun, at D'Arbonne, June 10, 11.
Farmervilie, at DeSiard, June 17, 18.
District Conference, at Rayville, June 21, 23.
Rayviile, June 24, 25.
Seashore Divinity School, June 27 to July 5.
Bonita, at New Hope, a. m., June 8, 9.
Monroe, p. m., July 9.
Oak Ridge Revival, July 10 to 21.
Sicily Island, at Vidalia, July 22, 23.
Coliinston, a. m., July 29, 30.
West Monroe, p. m., July 30.
Waterproof, at Wesley Chapel, Aug. 5, 6.
Lake Providence, Aug. 7.
Oak Grove, at Forest Dedication, Aug. 12, 13.
Brooklyn, Aug. 15.
Eros, at Indian Viliage, Aug. 17.
Mangham, at Little Creek, Aug. 19, 20.
Winnsboro, at Crowviile, a. m., Aug. 26, 27.
Gilbert, at Magnolia, p. m., Aug. 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Third Round.

Texas Ave. Church, June 4, a. m.; June 7, p. m.
First Church, June 11.
Blanchard and Mt. Zion, June 18.
Noel Memorial, p. m., June 21.
Coushatta, at Wesley, June 24, 25.
Queensborough, p. m., June 25.
Logansport, July 2, 3.
Bayou Lachute, at Taylor Town, a. m., July 9.
Mansfield, p. m., July 9.
Greenwood, at Summer Grove, July 15, 16.
Anacoco, at Prospect, Juiy 22, 23.
Many, at New Hope, July 29, 30.
South Mansfield, at Wiiliams Chapel, Aug. 5, 6.
Pelican, at Bethel, Aug. 12.
Mooringsport, at Oil City, Aug. 13.
Ida, at Ida, Aug. 16.
Cedar Grove, at Belle Bayou, Aug. 19.
Vivian, at Vivian, Aug. 20, 21.
Leesville, Aug. 27.
Noble, at Benson, p. m., Aug. 29.
Pleasant Hill, at Marthaviile, p. m., Aug. 31.
Lake End, at Hannah, Sept. 2, 3.
Grand Cane, at Keithviile, p.m., Sept. 7.
Zwolle, Sept. 10.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Lake Charles, June 3.
Suiphur-Vinton, June 4.
Indian Bayou, at Indian Bayou, June 10, 11.
Lafayette, June 17, 18.
New Iberia, June 18.
Morgan City, June 24, 25.
Franklin, June 25.
Patterson-Jeanerette, at P., July 1, 2.
Crowley, July 8, 9.
Gueydan, at Gueydan, Juiy 15, 16.
French Mission, at Port Barre, July 22, 23.
Abbeville, at Kaplan, July 29, 30.
Evangeline Mission, Aug. 5, 6.
Mouma Mis., at Houma, Aug. 12, 13.
Lafourche Mis., at Raceland Prairie, Aug. 13, 14.
Eunice, at Eunice, Aug. 19, 20.
Lake Arthur, at Bell City, Aug. 26, 27.
Jennings, West Lake, Sept. 2, 3.
Rayne, Sept. 9, 10.

J. I. HOFFPAUIR, P. E.

Hattiesburg Dist.—Third Round.

Broad St., at Petal, June 4, 5.
Eiiisville, June 18.
Court St., June 18, 19.
McLain, at Cross Roads, July 1, 2.
Lucedale, at Shipman, July 2, 3.
Leakesville, July 4.
New Augusta, at McLaurin, July 6.
Magee, at Pinola, July 9.
Taylorsville, at Soso, July 15, 16.
Mt. Olive, at Cohay, July 16, 17.
Eucutta, at Boyles Ch., July 19.
Purvis, July 23, 24.
Estabutchie, at Bethel, July 29, 30.
Collins, July 30, 31.
Prentiss, at Mt. Zion, Aug. 5, 6.
Sumrall, Aug. 6, 7.
Oloh, at East Columbia, Aug. 12, 13.
Silver Creek, Aug. 13, 14.
Wiiliamsburg, at Santee, Aug. 15.
Heideiberg, Aug. 20, 21.
Biodgett, Aug. 26, 27.
Richton, Aug. 27, 28.
Seminary, Sept. 3, 4.
Main St., Sept. 10, 11.

GEO. H. THOMPSON, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Jackson, Galioway Memorial, June 4.
Edwards, at Clinton, June 11, 12.
Jackson, Rankin Street, p. m., June 12.
Satartia, at Wesley Chapel, June 17, 18.
Mendenhall, at Bethany, June 21.
Brandon and Pelahatchie, at Greenfield, June 25, 26.
Jackson, Millsaps Memorial, p. m., June 26.
Seashore Divinity Schooi, Juiy 2.
Lintonia, at Bethany, July 8, 9.
Yazoo City, p. m., July 9, 10.
Terry, at Forest Hili, July 15.
Flora, at Dover, July 23, 24.
Fannin, at Goshen Springs, July 29, 30.
Eden, at Lamkin, August 6, 9.
Jackson, Capitol Street, August 8.
Madison, at ———, August 11.
Sharon, at ———, August 12, 13.
Canton, p. m., August 13.
Vaughan, at Fletcher's Chapel, August 19, 20.
Benton, August 20, 21.
Bolton, at Brownsville, August 23.
Florence, at ———, August 26, 27..
Harrisvilie, at ———, August 27, 28.
Camden, at ———, Sept. 2, 3.

PAUL D. HARDiN, P. E.

Keep the Babies Fat and Well.
"Mamma's" Dr. Doran's Worm Remedy expels worms whole alive; purely vegetable; bottles 25c by mail. General agent wanted. Write us a letter. **Doran Drug Company, Paducah, Ky.**

MARRIED.

At the home of Mr. J. D. James, near Pontotoc, Miss., on March 26, 1916, by Rev. W. M. Young, Mr. G. F. PATTON, of Fayette Springs, Miss., and Miss CARRiE LAKE JAMES. Mr. and Mrs. Patton will make their home at Fayette Springs.

In the Methodist Church at Pontotoc, Miss., on Aprii 9, 1916, by Rev. W. M. Young, the father of the bride, Mr. PORTER R. ROBERTS, of Amory, Miss., and Miss CORA E. YOUNG. They wili reside at Amory.

Nothing so clearly discovers a spiritual man as his treatment of an erring brother, when our object is to bring about, not his exposure, but his acquittal, and rather to restore than to upbraid him.—Augustine.

$10 Jiffy Starters $10
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Complete With Priming Device.
The only perfect starter made for Ford cars to-day. Having only two working parts and will outlast the life of the car. Instalied by anyone in less than two hours. No holes to bore. Eliminate danger by installing one now. Guarantee---if in 30 days' use you are not entirely satisfied you can get your money back. Mail orders promptly filled.
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Because of its easily assimilable content of calcium chlorid, this preparation is effective where a tonic upbuilder is indicated. As a corrective of nightsweats it has proved most useful. It may be tried with absolute safety, since it contains no harmful or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Lineu Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
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Write to
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Franklin, Tenn.
For catalog of
Battle Ground Academy
NOT a school for every boy but perhaps for YOURS.

SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference was held in the Noel Memorial Church, Shreveport, La., Tuesday and Wednesday, May 23-24, with a full attendance of pastors and quite a number of lay delegates.

Presiding Elder Atkinson, while new to the office, had details well in hand, and the session proceeded with an ease unusual to the novice. The program had been well prepared and thought out, and every speaker was present and had his or her task well in hand, so that the program moved on time.

The District Woman's Missionary Society was in session at the same time as the district conference, having quite a full representation present, and took part in the Conference, occupying an hour or more of the forenoon session of the first day.

Mrs. Ben Johnson, the District Secretary, and those taking part in the program deserve much credit and the presentation of the varied fields occupied by the Society were clearly and tersely handled. The sacramental service, presided over by Rev. R. H. Wynn, D.D., and participated in by both bodies, was impressive and very helpful.

The Sunday school work of the church was presented by Mrs. W. A. McKennon, C. V. Breithaupt, and others, occupying an hour of our Conference, as did the Laymen's work and Epworth League. L. H. Porter, the District Lay Leader, and W. S. Holmes, of Baton Rouge, Conference Lay Leader, packed their hour full of interesting and very important matters.

J. S. Gibson, President of the District Epworth League, and the local League workers, presented their phase of the work in a very pleasing manner, setting forth the importance of these departments of the Church.

The ladies of the various churches of Shreveport served delightful luncheons each day in the banquet hall and added to the interest of the Conference.

These social hours, with uplifting toasts, were quite a feature of the Conference.

Revs. Briscoe Carter, A. S. Lutz, R. W. Vaughan, W. D. Kleinschmidt, C. V. Breithaupt, W. E. Thomas, J. G. Snelling, W. W. Drake, Mrs. Abel Bliss, Mrs. W. S. Norwood, and Mrs. A. P. Holt were each introduced to the Conference, addressing the body in the interest of their varied works.

A District Sunday School Board, consisting of W. A. McKennon, C. O. Beauchamp, Judge W. C. Barnette, Miss Julie Elston, R. E. Bobbitt, and Mrs. Dr. Munday, was elected.

The following were elected members of the District Church Extension Board: J. C. Foster, J. M. Nabors, T. C. Clanton, Geo. Ferguson, Jr., Oscar Price, J. M. Robinson, and A. J. Scott.

The District Parsonage Board of Trustees were authorized to proceed with the building of a parsonage when in their judgment it was deemed advisable to begin said work.

The following were licensed to preach: D. L. Lennard, J. D. Livaggerty, E. B. Moel, C. E. McLean, J. H. Bowden. Three of these brethren are Centenary students.

F. B. Hill was recommended for Local Elder's orders, and J. G. Langer, Dean of Centenary College, for Local Deacon's order.

Rev. A. C. Holder, Ph.D., was recommended for re-admission.

Rev. Jno. F. Foster spoke upon the Divinity School at Biloxi and a collection was raised for the same.

Rev. W. W. Drake, Secretary of the Conference Board of Education, addressed the Conference on Tuesday night, presenting the claims of Christian education in a most masterful manner.

The delegates elected to the Annual Conference are L. H. Porter, A. J. Scott, J. M. Midleton, and J. C. Foster.

JNO. F. FOSTER.

PIONEER, LA.

My Dear Dr. Meek: I have returned from a revival at Pioneer, whose pastor is the diligent and faithful Brother W. T. Woodward, of Oak Grove, La. The people there said that our revival at Pioneer was the best ever held there before; and why not, for though they have had good revivals before, things should grow better spiritually as well as in other ways, and especially so since they have one of the best of pastors now, Brother W. T. Woodward, who looks after every interest of our Church. Any charge may consider itself fortunate in securing such a pastor. He has had 110 accessions to our church within his charge, although only six months of his Conference year have past. He has secured 40 or 45 subscribers to the New Orleans Christian Advocate. One of his prominent members said to me: "We all love Brother Woodward."

We had 34 accessions to our Church, 22 or more of whom were baptized Scripturally, which means by pouring or sprinkling, for the prophets said that the water would be poured or sprinkled when Christ should come, and when he came he called pouring baptizing. The Pioneer people are so attentive to preachers and especially to their pastor, and, therefore, no wonder we had a good revival. God will bless any people who are good to their pastor, for he is God's ambassador, and therefore love and respect for him is love and respect for God himself.

ISAAC L. PEEBLES.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

REPORT ON EDUCATION.

(This report on Education was prepared and presented by Rev. J. W. Ward, of Rosedale, Miss., at the recent session of the Greenville District Conference and was adopted by that body.)

The founder of Methodism, himself an educator of world renown, committed his followers for all time to come to the cause of Christian education. As long as Methodism is true to John Wesley, she can never desert the field of Christian education.

In early times the Church extended her efforts to all branches of education from the elemeutary school to the university. The primary object in this was to furnish trained leaders for the ministry and laity within the Church. As time progressed, the scope widened until at present the Church has in view a Christian citizenship for the whole world. Regardless alike of criticism from within and opposition from without, Southern Methodism will forever refuse to quit the field of Christian education.

In the early history of education in America, the Church, with the exception of a few private institutions, furnished the only schools. Later, the various States entered the field. At present the State-controlled institutions have far outstripped the denominational schools both in number and equipment; so that the Church must, under existiug conditions, hold her place either in opposition to, competition with, or co-operation with the State.

Southern Methodism is content to leave the field of elementary education entirely in the hands of the State-controlled schools; and to a very large extent tho secondary also; but she refuses to relinquish to any other agency whatever the right to own, control and operate Christian colleges and universities. In furtherance of this determination she is undertaking the building of two great universities: Southern Methodist University, at Dallas, Tex., and Emory University, at Atlanta, Ga. This Conference is more vitally interested in the latter. This institution has already far outstripped the expectations of its most ardent supporters, and challenges the educational spirit not only of Southern Methodism, but of the entire South and the whole nation. This Conference must have a share in the making of this great university. The opportunity is now ours to do this. Through the Commissioner for Mississippi, the Rev. Robert Selby of the Mississippi Conference, this Conference is asked to share in the contribution of $50,000 for the Lamar Law School. This Conference is ready with wide-open doors and every encouragement to Brother Selby in his effort to raise this sum.

Within her own borders this Conference is fortunate in the possession of a college of A grade for men, and co-educational. In addition to the new administration building, recently completed, this institution needs many other improvements and increased equipment. This Conference stands pledged and ready to meet any wise plan for the upbuilding of Millsaps College and invites her representatives to visit us and receive our contributions.

Grenada College attests our interest in the higher Christian culture of women. This institution is doing the full work of an A grade college, but because of a lack of equipment in some departments and an adequate endowment and income can not now be so classed by the Commission on Education. These deficiencies should be met at once. To this end our Commissioner, Rev. B. P. Jaco, is now in the field for the purpose of raising $50,000. With more than $30,000 already secured, it is hoped he may complete his task by the end of the year. The Greenville District is ready to aid him in every way in this undertaking.

R. K. MORGAN, Principal,
MORGAN SCHOOL,
Fayetteville, Tenn.

THE BOY DESERVES THE BEST.

Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention, you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, of Fayetteville, Tenn., which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bellbuckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.—Adv.

Happiness is neither within us nor without us; it is the union of ourselves with God.—Pascal.

"YOU WANT A JOB?"

That question would be asked you almost daily by business men seeking your services, if you were qualified to keep books, to write a good business hand, or to write Shorthand. The Draughon Training will qualify you. For catalogue giving rates of tuition AT COLLEGE, address Draughon's Practical Business College, Shreveport, La.

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Offers Courses Leading to Degrees in the Following Departments:

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2. THE SCHOOL OF THEOLOGY (The Candler School of Theology) Offers full and varied courses leading to the degree of B. D. The library of the School of Theology is rich and grows richer daily. To it belongs the famous "Thursfield-Smith Collection of Wesleyana," which includes hundreds of the autograph letters of the Wesleys and other Methodist celebrities.

3. THE SCHOOL OF MEDICINE (The Atlanta Medical College). A medical college of the first grade, offers courses in medicine and surgery covering four years and leading to the degree of M.D. By arrangement with the Grady Hospital, the municipal hospital of Atlanta, and the Wesley Memorial Hospital, which is a part of the University system, the School of Medicine is able to offer clinical advantages of great value to students.

4. THE SCHOOL OF LAW (The L. Q. C. Lamar School of Law). Will open next September in the most beautiful and imposing law building in the United States, and with the best library of any law school in the South. The method of instruction will be what is known as the "Case Method," and the course of study will extend over three years, leading to the degree of LL.B. An able faculty, consisting of men who have won with distinction their law degrees in the greatest law schools of the world, have been engaged. In Atlanta every court known to the American judicial system, except the United States Supreme Court, holds regular sessions. "The Lamar School of Law," therefore, offers unsurpassed advantages for the study of law.

For Bulletins, giving full information concerning the several departments of the University, write to

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EMORY UNIVERSITY, ATLANTA, GA.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

BUREAU OF SUPPLIES.

Yes, we have such a department in the Woman's Missionary Society of the Mississippi Conference, and your superintendent is:

Mrs. J. K. Dunn,
630 3rd Street,
McComb, Miss.

This department is very necessary and should mean much toward the advancement of our missionary cause, but if we are to judge by reports our women have not realized the importance of, nor measured up to their privilege in this work. I would be ashamed to announce, publicly, how many reports I received from auxiliary superintendents for the past quarter; and it would be embarrassing to give here the figures of the reports of my predecessor and of the Council Superintendent for last year. We realize figures cannot tell of all the good accomplished, the comfort given, nor the needs supplied, yet they do give some idea of the efforts put forth and I am sure had all the auxiliaries reported even the boxes sent and their values, the figures of our Conference and Council superintendents would not have been so low.

The purpose in this letter, however, is not to dwell upon the past, nor our failures; but to solicit the hearty cooperation of every auxiliary in the Mississippi Conference in this work, that the department may meet the great needs for which it was organized and count for much in the advancement of his kingdom.

So far I have been unable to get a complete list of auxiliary superintendents and addresses—may I ask each one to write me between now and the first of July, reporting all boxes sent during first and second quarters and giving values of the same? Where no boxes have been sent, write any way, that we may get in touch with each other and plan together how best to meet the needs of our department.

I have some plans and suggestions to offer, but being somewhat of a personal nature they would be out of place here.

Yours for service,
Mrs. J. K. DUNN,
Conf. Supt. of Supplies.

CITY MISSION WORK.

City mission work was prosecuted in 1915 by 39 city mission boards and three district boards. At Columbus, Ga., a new city board was organized in January, 1916. At Murfreesboro, Tenn., a new Wesley House has been built, with Miss Laura Summers as Head Resident. There are more than 1700 members on these forty-two boards. At no time in our history has the work been more vital to the communities they served. The Wesley Houses, Bethlehem Houses, and other institutions are constantly used for community entertainment, community group studies, discussions, and a center for local committee gatherings.

Eighty deaconesses and 35 missionaries conducted the work this year; 16 served as church deaconesses. The record of 1915 is as follows: Wesley houses and other settlements, 36; cooperative homes for young women, 7; young women in these homes in 1915, 761; mining centers served by deaconesses and missionaries, 5; trained workers engaged by city and district boards, 85; Day nurseries, 8; children in same, 1283; increase, 668. Kindergartens, 24; children enrolled, 1202; increase, 130. Industrial classes, 60; number enrolled, 3685; decrease, 251. Night schools, 18; number enrolled, 851; decrease, 133. Boys' clubs, 35; number enrolled, 1769; increase, 414. Girls' clubs, 23; number enrolled, 1036; inrease, 289. Young women's clubs, 14; number enrolled, 375; increase, 21. Mothers' clubs, 27; number enrolled 1129; decrease, 30. Story hours, 38; number attending, 999; increase, 72. Free baths, 10; number using same, 5707; increase, 1421. Social entertainments, 140. Patients treated at clinics, 20,414; increase 3449. Sabbath schools, 31; number enrolled, 6376. Meetings addressed by deaconesses and city missionaries, 1437. Visits made, 70,679; visits received, 62,301; increase, 18,580. Total cost of this work to the local boards, $76,-584.95.

A MESSAGE FROM PETROPOLIS.

Miss Helen Johnston writes: "My literary classroom work has been English and Bible. In the Home Economic Department I have had a sewing class and a cooking class. This latter is quite interesting and I have enjoyed it very much. Very great progress along this line at present is impossible for two reasons—lack of equipment and a more proficient teacher. However, we are going to keep doing the little we can and pray that the two essentials which we need to make it a success may soon be given us.

"In the Sabbath school, I have a very interesting class, composed of the older women and called 'Marthas and Marys.' These women deserve special mention because of their punctual attendance. Being mothers and home keepers and a number living at great distances from the church, it means sacrifice on their part to be in their places every Sunday. The church here seems alive and progressive. Nearly all branches of church work have been organized. In spite of hard times and crisis, the work here for the year has been satisfactory. I count it a privilege to be in Brazil again, and my great desire is to be able to do better work in the future than I have done in the past."

A HALF MILLION DOLLARS.

This is the aim for 1916 for the Conference collections.

It is $50,000, increase over 1915.

We have made a good start in the first quarter with $10,964.14 excess over the first quarter last year.

We must work for an excess of $14,-035.86 in the second quarter.

Collect dues and pledges in full this quarter in your society.

Bring into the treasury every dollar that is due.

Let us—

Pray as we have never prayed before,

Work as we have never worked before,

Give as we have never given before,

And we shall succeed!

Mrs. B. W. LIPSCOMB.

WESLEY HOUSE PLEDGE, MISSISSIPPI CONFERENCE.

We call attention again to our Wesley House pledge of $300. Our offering for this work during the first quarter was a disgrace to the women of Methodism in our Conference. Do you recall the amount? It was $9.55. Sisters, what are we doing with our time and strength? Can we not employ both in such a way that they will yield some remuneration which can be converted to this work? It will take $140.45 to pay us to the close of second quarter. Let us put forth every effort to accomplish this purpose. If the task seems stupendous, remember that through Him we can accomplish seemingly impossible things. May we not gladden the hearts of our Conference officers by rallying to this cause and paying it in full to date?

BACKACHE? RUN DOWN? TIRED? CLEAN THE KIDNEYS WITH HOT WATER AND "ANURIC."

When run-down after a hard winter—when life indoors has brought about a stagnant condition in the circulation—most everyone is filled with uric acid—especially is this so of people past middle age. This uric acid in the blood often causes rheumatism, lumbago, swelling of hands or feet, or a bag-like condition under the eyes. Backache, frequent urination or the pains and stiffness of the joints are also often noticed. Dr. Pierce says that everyone should have a good sweat every day—should drink plenty of pure water and exercise in the open air as much as possible. This helps to throw out the poisonous uric acid through the skin and the "water." But for such persons as are past middle age it's often impossible to do this, and lime salts are deposited in the arteries, veins and joints, causing all kinds of distressing conditions. An antidote for this uric acid poison is to take hot water before meals and "Anuric." Ask your druggist for Doctor Pierce's Anuric, or send Doctor Pierce's Invalids' Hotel and Surgical Institute in Buffalo, N. Y., a dollar bill for a full treatment, or ten cents for a trial package.

"Anuric" is a recent scientific discovery by Dr. Pierce. "Anuric" drives the uric acid out of your body. It is a uric acid solvent so effective that it eliminates these poisons, cleanses the system, allows your over-worked kidneys to resume their normal functions, and just a few days' treatment with "Anuric" will convince you because it brings lasting relief to your painful, aching rheumatic joints—no more backache or dizzy spells. Try it now and be convinced!—Adv.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shiver Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gallstones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

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Box 17D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

"Those passions must be dreaded which disguise themselves, either in order to conceal crime, or to multiply it, or to offer security to the transgressor in his crime. Remember the audacity of Judas."

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ASTHMA MEDICINE
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Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough Iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of Iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take Iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray while many another has gone down into inglorious defeat simply for the lack of Iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy; but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

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THE NEWTON DISTRICT CONFERENCE.

An Experiment in the Country Conference.

When the proposition was first proposed by Rev. H. R. McKee that the Newton District Conference meet this year with the Rose Hill Church, there was some hesitancy as to the advisability of the course. The hospitality of the Rose Hill people was known and appreciated, but Rose Hill is a small village twelve miles from Pachuta, the nearest railroad station, and seven miles from Hickory, the station where most of the delegates would want to leave the train. Naturally it thought also of the inconvenience to the connectional officers who might desire to attend. But when Brother McKee told us how anxious his people were to have us at Rose Hill and how the neighboring churches would attend their brotherly offices, we all voted to go to Rose Hill.

On Tuesday May 16, the introductory sermon was to be preached at 8 p. m. The night before a heavy rain fell in the midst of a protracted meeting. Tuesday dawned with threatening clouds with every indication of more rain. Automobiles were put in commission for such roads. But some conveyances met the trains at the delegates' visitors and in behalf of the Conference a vote was taken of good cheer.

The serious circumstance of the weather was seen when people started who were of a mind to attend the preaching service. Every appointment during the conference was full. The people knew that the preaching services for Wednesday and Thursday were during school hours and therefore the conference could not be the occasion of a holiday. The sermon Tuesday night was preached by Rev. W. A. Bell in the Union Station. It was thought that a sermon and preacher for the first impression would be the best. The sermon was followed by a [illegible]

[illegible]

[illegible]

[illegible]

In this connection, we recall some pleasing recollection of the opening and appropriate address of welcome by Brother Brogan Hoover, and the impressive and appropriate [illegible] Brother Hogg.

Marvin Hannibal Miller and William J. Stokes were present to preach and Felix Lafayette [illegible], who had been a prominent preacher in the Baptist Church, was present as a lay preacher.

Reports [illegible] that most of the local preachers had been [illegible] efficient [illegible] termination to maintain a [illegible] discipline and [illegible] was complained [illegible] to attend it were [illegible] according to the law [illegible] These [illegible] some local [illegible] at least [illegible] them [illegible]

[illegible]

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[

FROM THE COMMISSIONER.

"Into each life some rain must fall,
Some days must be dark and dreary."

Such has been this one, but very acceptable to the farmers, two weeks having passed and all things being ready for another season. Reports from the hills and bottoms alike are very encouraging, and this slowly falling rain will "bring more joy to men than any prophet with his tongue or pen."

But mine is not the role of a weather reporter, and I must get down to business. The Elder dropped into my sanctum a few days ago and reminded me that I am getting behind (spring fever? tender toes? cold feet?). He was just in from Anguilla and full of praise for the long sycamore of the delta—fine prospects for a new church, at an early day at Delta City; a good quarterly conference, and the Elder concedes that Alford has the "socks on him" when it comes to a fine garden. Now that's some admission; for, for a good garden, good preaching and good humor, Sharbrough is hard to beat.

I was under the shadow of Chapman's fig tree shortly and heard things of him unlawful to repeat. My mission was to complete the happiness of two young people, at an hour when the schedule suited Vicksburg better than Rolling Fork. By the way, Doctor, I don't think the young folks love each other as much in these latter days as in the long ago. "Least while," the preachers in these parts are not very active in that branch of business.

Saw Wells in our city yesterday, and he reports evidence of new life at Oak Ridge. Since my last, things have been quite lively in the district. "John D.," our very efficient secretary, gave you a most excellent report of the proceedings of our district conference at Gloster—a delightfully harmonious session. Ten years ago that little city entertained comfortably our Annual Conference, but the boll weevil has made that impossible again, for a while; yet the Glosterites have made a record fight to maintain their former prestige. I shall not soon forget the cordial hospitality of the home of Mrs. Julia Ralford Love and her accomplished daughter, Mrs. Brown. With the exception of one pastor, the Upper End of the district was fully represented and did its share at the handspike. The programme began with Roberts and closed with Foreman—the Alpha and Omega. Will Hopper demonstrated that he can preach; and Chapman? well for speech-making he "beareth away the victory."

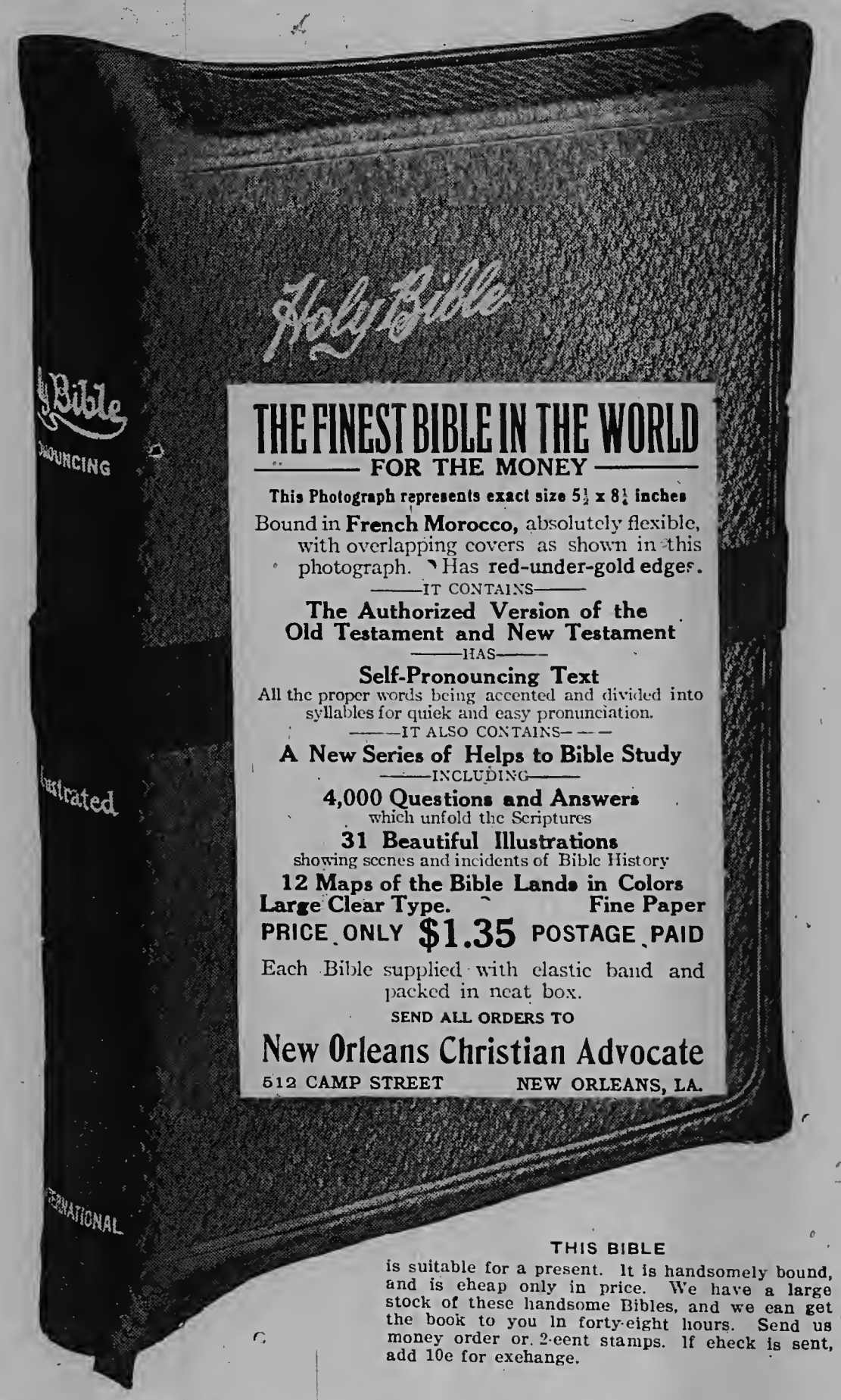
Of the Commencement at Port Gibson College I have already sent in the report. Both Crawford Street and Gibson Memorial observed Children's Day on May 14, with full houses and good collections. With more children than any other Protestant denomnation in the city, Methodism should grow by leaps and bounds in Vicksburg; yet not so, and here's the puzzle.

Commissioner Selby has been with us in the interest of Emory University; we were pleased to have him, and his splendid address should have secured a handsome sum. A previous engagement took us from the city on Monday morning; so I am not informed as to final results. With three special interests for the first Sunday in May, and a like number for the second, this preacher has had a job on his hands getting enough days for these numerous special occasions that have grown upon us. If the thing don't let up, we'll have to call a convention to revise the calendar so as to get in more Sundays.

In the Christian Advocate (Nashville) of May 12 (page 22) is a contribution from A. D. Betts which, alongside one from D. R. Barbee, of Mobile, in the New Orleans of the 4th inst (page 6), should give us pause. For some years I have feared that our Methodism was too far from the people in this democratic age, and that we were losing while others are gaining at our expense. The O'Kelly movement of 1792 might have been too previous, and evidently was not popular; but with a membership of 76,000, all told, scattered over large territory and served by few pastors, can we compare the conditions of 1916 when we represent a following of tens of millions, served by thousands of pastors, many of whom are among the foremost men in the States in which they live, as well as the communities in which they labor?

Every pastor among us has been impressed with the fact that our people have been educated to depend largely upon actions of conferences and boards without seeking to know further the merits of the matters in hand, and the numerous letters which pile upon the pastors' desk suggest a surfeiting almost to discouragement.

Vicksburg, Miss. T. B. HOLLOMAN.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CHIEFLY PERSONAL.

In our issue of last week mention was made of the death of one of the children of Brother J. V. Bennett, of Monticello, Miss., and of the critical illness of two others. Now, Tuesday morning, we are in receipt of the following telegram from Rev. P. D. Hardin, of Jackson: "Bennett's children are better, but Sister Bennett is critically ill. Pray for them." Let the readers of the Advocate remember this stricken family at the throne of grace.

Rev. H. T. Young, of Amite City, La., gives us a club of 7 subscriptions to the Advocate, for which he has our thanks, and in his business letter appends the following note: "We have a very fine people at this place, and the Lord has been with us in the work all the year. The attendance at all the services of the Church has largely increased, and we have had a number of accessions to our membership. More later." The Amite Times of May 12 printed the sermon that Brother Young delivered in our church in that city on Mothers' Day, which was a strong and eloquent utterance.

In the death of Mrs. W. H. Riley, Sr., on May 26, at her residence, 237 Bermuda Street, Algiers, there was the passage from earth of a most useful, consecrated and beautiful Christian life. Loved by all who knew her, she was not only for years an active worker in our Church in Algiers, but was a woman of splendid character and potent for good in all that elevates and blesses others. Her son, Dr. R. L. Riley, has met a heavy loss in the taking from him of his devoted and noble mother, and the Church and community deeply mourn her departure. The funeral services, conducted by her long-time friend and brother, Dr. John T. Sawyer, were largely attended, and she rests well in the family plot in the Metairie Cemetery.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 8, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

WHAT WAS DONE AT SARATOGA.

The action taken by the late General Conference of the Methodist Eipscopal Church concerning the union of the Methodist bodies of the United States is heing variously interpreted by the religious press of the country. This is not at all surprising, in view of the fact that the paper there adopted is very vague and eonfusing. Dr. John F. Goucher, of Baitlmore, who served on the Committee of Sixty that formulated it, and who was accorded the distinetion of presenting it to the General Conference, in his remarks on that occasion frankly admitted the indefiniteness of the measure in the following language: **"The method of statement may not be quite satisfactory to some of the Conference because, as I have heard it remarked, it Is not definite enough; it is not specific enough; it is not detailed enough. But in the judgment of your Committee that is one of its chief excellencies."**

History of Union Movement.

We cannot agree with this distinguished Northern educator that the Northern General Conference did a wise and commendahle thing when it met this great issue under the attending circumstances in a manner so lacking in explicitness. To realize the full force of this statement let us briefly review the antecedent history of this momentous movement. In December, 1910, at the instance of representatives of the Methodist Episcopal Church, the Joint Commission, composed of men acting for that denomination, for the Methodist Protestant Church, and the Methodist Episcopal Church, South, began the negotiations looking to the unification of Americau Methodism. The first step taken was to appoint a suh-committee of nine—three from each of the participating denominations—charged with the task of formulating a scheme of union to he suhmitted to the entire Commission. This sub-committee met in Cincinnatl on January 18, 1911, to perform the work committed to its hands, and, after the most careful deliberation, wrought out a unification plan which was submitted to the whole Commission in May of the same year at a meeting held in Chattanooga, Tenn. The latter body there gave three days to a careful and exhaustive examination of the scheme formulated by the sub-committee, modifying and endeavoring to make it more feasible and acceptable. It then adjourned, having made provision for the perfected plan to be presented to the General Conferences of the three denominations eoncerhed in the undertaking. Two of these General Conferences—those of the Methodist Protestant Church and the Methodist Episcopal Church, South, met in May, 1912, and, in accordance with this understanding, the scheme of union that had been agreed upon went before hoth of these bodies. The Methodist Protestant General Conference adopted it, but that of the M. E. Church, though it was definitely in hand, **passed it over without making the least specific reference to it,** merely giving out some glittering generalities on the subject of union. Later, the statement was made by some of the Northern Methodist leaders that no action was taken by their General Conference because the plan in question was regarded as only "tentative," and hence as not properly calling for legislative enactment. How they expeeted the plan ever to eventuate in anything if this construction were accepted and adhered to hy all the Churches interested, has never been explained to this good day.

The Saratoga Procedure.

Such was the status of things when the General Conference of the Methodist Episcopal Church, South, convened in Oklahoma City In May, 1914. That body, upon the recommendation of its Committee on Church Relations, to which the report of the Joint Commission had been referred, unequivocally endorsed the plan that had been agreed upon at Chattanooga, with a single modification which pertained to the colored Methodists. So the plan again went back to the General Conference of the Church, North, eommended by the General Conferences of both of the other Churches that had been parties to the preceding negotiations. Thus it will he seen that every consideration of propriety and justice demanded that the Northern Methodist General Conference should meet in a straightforward and open manner the great issue which it had once completely ignored. Certainly, in view of the foregoing facts, it was no time for further shifting and evading and the handing out of Delphic utterances susceptible of various constructions. **Having trailed one of the participants for a full quadrennium and the other for two years** in facing and disposing of the project in contemplation, surely it was right to expect the Northern Church to speak its mind clearly and emphatically concerning the salient features which it embodied. Yet the only leader who opened his mouth concerning it, the man specially seleeted to hring it forward, presumed to state publicly that it was "INDEFINITE" **and to claim that as one of its excellencies.**

Was he wrong in this? Let us carefully examine this much heralded plan and see. We want the facts, whatever they may be, in this inquiry. After the "preamble," and a reference to the aetion of the Church, South, follows a declaration that the plan is regarded as "tentative, hut nevertheless as containing the basic principles of a genuine unification of the Methodist hodies of the United States, and especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization. Then comes a pronouncement that the Church, North, "regards the plan proposed by the Joint Commission on Federation as feasible and desirahle, and hereby declares itself in favor of the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, in accordance with the general plan of reorganization, with the following recommendations."

Plan Both Endorsed and Repudiated.

So far so good. These general affirmations are in almost the exact language of that used by the Church, South; and if the general assembly of the Church, North, had stopped here, all would have been well. But the declaration in favor of unifieation hy a process of reorganization is not made without restrictions, but **"with the following recommendations:**

"(a) That the General Conference be made the supreme legislative, executive, and judicial hody of the Church under constitutional provisions and restrictions.

"(h) That the number of Quadrennial Conferences he so increased as to provide more adequately for the needs of the reorganized Church both ahroad and at home."

Now we submit that these two specifications, taken with their neeessary implications, are completely destructive of the most fundamental of the principles set forth in the plan of the Joint Commission on Federation. The underlying foundation of that scheme of reorganization, the one without which it could never have commanded the assent of the Church, South, is stated in the following words: "We suggest that the governing power of the reorganized Church shall be vested in one General Conference and three or four Quadrennial Conferences, both the General and Quadrennial Conferences to exercise their powers under constitutional provisions and restrictions, the General Conference to have full legislative power over all matters distinctively connectional, and the Quadrennial Conferences to have full legislative power over distinetively local affairs." It was also suggested that these Quadrennial Conferences should elect the Bishops, fix the boundaries of Annual Conferences, and that it should be made impossible for them to go beyond their prescribed bounds by having an outside hody to interpret the constitutionality of their acts. No one of these hodies under this scheme could ever invade the rights of another. Here was a plan for the protection of the Church, South, the smaller body, which has problems of a more delicate character than any other section of American Methodism, that was eonsidered ample, rockribbed and indestructible. The discussions that have taken place in the Church papers of both the North and South for the past two or three years show that the meaning of these provisions was clearly understood hy the leading men of hoth denominations.

Northern Scheme Inconsistent.

Now look at the action of the Northern General Conference in the light of these facts. What has it done? Instead of endorsing or refusing to endorse this eigar-cut proposal, it has sidestepped it, and while, claiming in general terms to favor the basal principles involved, it has submitted specific counter propositions which would utterly subvert and destroy the most vital and essential basic feature of the whole scheme.

If one body is elothed with SUPREME power, there eouid he no **indestructible** autonomy any-

(Continued on Fourth Page.)

"BE STILL AND KNOW THAT I AM GOD."

By Maud M. Kittrell

Oh, can you doubt him now,
Or question still his wondrous being—
The why, and when, and how?
When all seems dark and gloomy
And you're burdened down with care,
Just whisper soft and low these words—
They'll drive away despair.

—From the St. Louis Advocate.

Black Hawk, Miss.

THE SAME MESSAGE.

"I have the same message." Thus in substance Dr. John Clifford, the veteran English Baptist leader, prefaced a sermon recently preached at a little town in England where he was born and where sixty-four years ago he preached a trial sermon. The text then was. "Behold the Lamb of God, that taketh away the sin of the world," and he frankly said that after fifty-seven years as pastor of one church he had no other message than the one with which he began his ministry. In all these years Dr. Clifford has been a champion of progressive thought and of the most comprehensive type of Christian fellowship. Here is an instance certainly of the persistenee of underlying truth, despite inevitahle ehanges in emphasis. How many men who have preached fifty or even twenty-five years ean honestly say to-day, "I have the same message?"—Congregationalist.

THE HABIT OF PRAYER.

A minister of some experienee lately made the diseovery that out of every ten ehurch members as far as he has been able to find out, only three have a fixed habit of sincere prayer. It is to be hoped that his experience is misleading. Yet Christians, it is certain, neglect prayer in a manner most dangerous to their souls; and too many more merely "say their prayers" daily, and never really pray at all, except in times of crisis. The habit of earnest prayer is a habit of strength and peace.

"We kneel, how weak! we rise how full of power!
Why, therefore, should we do ourselves this wrong,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer.
And joy and strength and eourage are with Thee?"

The young Christian needs prayer even more vitally than older disciples. Let us early form the habit of thus seeking God daily and neyer let it go.—Pittsburgh Christian Advocate.

MORE CHRISTIAN HOMES.

Napoleon once said: "What Franee needs is mothers." What we need to-day is more Christian homes. It has well been said, "The hand that rocks the eradle rules the world." That hand so shapes the destiny of future men and women as to determine what they shall be to the world, whether a blessing or a curse. In the home impressions are made for eternity. Would that I might burn this truth into your mind. The plastic mind of the child is fashioned and fixed in the mold. If it is ever to be changed afterwards there must be a breaking-up proeess instead of the natural formation.

It was a Christian home that gave us the Wesleys. In that home was born an influenee that lives to-day in the hundreds of thousands of Methodists all over the world. In our own beloved Church it was the godly home of Bishop Dubs that furnished the first superintendent for our China Mission, now to be re-enforced by the produet of that home in the person of Homer Dubs, as well as with a medieal missionary in the person of Doetor Niebel, who comes from a family of three generations of preachers.

May your home be such as to inspire in those who go out from it a desire for the best things in life! The things of which Jesus spoke, when he said: "Seek ye first the kingdom of God and his righteousness." May it be sueh to those who remain in it at the evening time of life that it may be only a step, only a moving to another similar, only better home, when the Master shall bid you move to the home above!—The Evangelical.

THE COUNTRY CHURCH.

By Rev. Paul Dwight Moody.

(This extract from a more extended article by Mr. Moody is printed by permission of the Biblieal Review, eopyrighted, publisbed in the Bible Teaehers' Training School, Lexington Avenue, New York.)

A great many lovers of agriculture and the eountry ehureh have eome forward and declared that here was a way out of Egypt, and that if only the chureh took the lead in the dissemination of a seientific knowledge of agrieulture she would win back her old place and again we would see the horse-shed full of a Sunday, and everything would be satisfactorily solved. Indeed, the very newspaper article, to which reference was made at first, said that a seientie knowledge of farming was to be given to all the men that this ehurch was preparing for eountry parishes. This statement eould come only from a rather reekless newspaper man on the one hand or a rather visionary and impractieal theologian on the other. There are many men who can absorb a knowledge of agronomy far better than they ean of apologeties. There are others whose knowledge of Hebrew roots will not be impaired by being mixed with a knowledge of other kinds of roots as well. A knowledge of the proper rotation of erops for some men and some parishes would be as useful as a knowledge of the eouneils of the church. But on the whole tbe wisdom of this is very far from obvious.

In the first place, a partial knowledge is always apt to be dangerous and to no one more so than to a minister, and of no subjeet, with the possible exeeption of those we assoeiate with the healing art, is an amateur's knowledge less useful, if not positively more dangerous, than of farming. The regular eourse that the man pursues who ean present a diploma in agrieulture is no easy one and ean hardly be carried on amid the studies necessary to beeome a eompetent leader in matters spiritual. The idea that anybody can be a farmer and that farming is simple and that a correspondenee eourse will equip the student for an advisership in matters agrieultural is so erroneous that it is not even worth stopping to disprove. The magazines that encourage the return to the eountry on the part of eity folk tell the exceptional, if not apoeryphal, yarns about the men who do suceeed, but they say nothing of the many who lose their all. The minister has not the time to devote to becoming the kind of expert he must be if he hopes to give advice on land drainage and cattle breeding to men who have spent tbeir lives at it.

And, in the seeond place, the day has nearly gone by when the minister ean do this. The old prejudiee against the seientifie farmer is fast disappearing, and there are many eounties where the farmers have an agricultural expert who gives his serviees free to all who belong to the local farmers' associations. It is all wrong to think that the old stoek figure of the eomie paper is in any way now a portrait of the man who, after all, is the main figure in American life, without whom the greatest city would starve in a week and for whom the railroads run and the factories operate. Where the old prejudiee does exist it is not going to be removed by advieе from the minister. If there is a problem of the eountry church, assuredly it is not going to be solved by putting the minister into overalls or eonfusing his mind with all the puzzling statisties of a mixed or balanced ration. The minister is in the community for the upraising of Christian eharaeter and not for the raising of improved or registered calves.

Moreover, it is very doubtful if his congregation will ever allow him to forget this. If the minister is a success it will be because he preaches the Gospel in a way that moves and helps men and becauso he is a good adviser with respect to the things that fall in his sphere, and, above all, because he is a good and trustworthy and lovable man. If he is a suceess he does not need any agrieultural activities or interests to fill his time or to eommend him to a congregation only too ready to open their doors and their hearts to him. But if, in the great task for whieh he comes among them, he fails, he cannot rehabilitate himself by telling them how to make their hens lay or what to do to cure rust in asparagus. We are apt to be doubtful of the lawyer who dabbles in medicine, as we conclude that his law studies must have suffered somewhat if he has had time to devote to medieine. At the same time we are not overconfident as to his knowledge of medieine.

There may be some injustice in the statement that the jack-of-all-trades is master of none, but the old statement is founded on long observation. So with the minister. If he can interpret Isaiah he will not need to know how to eure ensilage; but if he eannot, no amount of knowledge on the latter subject will atone for the former omission. If it is found that he thinks he knows something that he does not, then there is grave danger of his being suspected of not knowing other and more important things as well. A story has made the rounds of the papers of the Reverend Dry-as-dust who asks a drunken eountryman the way to a neighboring village. The reply is so overseasoned with profanity that the grieved gentleman points out that the rustic is on the way to extreme punishment. The reply was that as this stranger did not know the way to the next village even, what eould he possibly know about the way to hell. There is, of course, a great fallacy here, but since human nature never has been very logical we need not give it any more occasion to stumble than is unavoidable.

The whole fallacy of this movement to instruct the minister in farm economy and to try to make him an expert is well illustrated by the remark a friend in a neighboring town made to me. He is one of the most useful and efficient ministers in the State. Speaking one day of one of his parishioners, he made the remark that this man had reeently sold a cow at a figure, if I remember eorrectly, in excess of what he himself receives for his yearly salary. At this time a book had lately been published by two investigators in these fields who were entbusiastically certain that this was the way out, and that the only solution of the "country problem" was agricultural education. My friend dryly remarked as he spoke of the matter: "I suppose so-and-so would have me go and give that man a little advice on how to increase the supply of milk." We do not want to be spoken to with authority by the agricultural expert on matters in the Old Testament, on the ground that there is much that is agricultural and pastoral in that, and I doubt if we make any headway as ministers by attempting to invade a field that is becoming more highly specialized every year.

After all, the deepest problems of the country church are not economie but spiritual. And it is always harder to speak with positiveness in this field where only God knows and sees clearly. It is doubtful if in a great many matters there is much difference between the problems that the minister in a small country church and a small city church have to faee.

When I was a mere lad in my old home in Massachusetts I used to be sent every Sunday to carry a preacher to a small schoolhouse where were held the only religious services that community had. Later I was assigned the task of seeing that it had preachers and was made responsible for the services there. Desperate attempts used to be made to interest the community in these serviees. It took a speaker of almost national reputation to

get an audience out, and that kind were not preaching there—often. As I used to worry over this problem it finally came to shape itself for mo in this way: The weaker the place the stronger the man needed. Kipling has put in the mouth of one of his keenest characters, Mrs. Hauksbee, the statement that any woman can manage a wise man, but that it takes a very wise woman to manage a fool. The same thing is true of churches. The average man can manage the average church, but it takes a spiritual genius and a saint of more than common caliber to manage the small church with its lack of workers and the loss which comes when the momentum of numbers is lacking. But it is not only the smaller the church the bigger the man, but the smaller the church the less money there is for a poor man, let alone a man that is really of value to his day and generation.

As I used to wonder at the problem as a boy, brought face to face with it in a concrete form, it seemed to me that there was no solution. After many years I am a minister myself, and though not in the strictest sense a country minister, since the church I have the honor to serve is in a town of over 8000 population, still it is a country community all about us, and I am privileged to know well many of the splendid men who for shamefully small sums are working at this problem or problems (instead of writing about them). But I see no more now than then any solution of the problem as a problem. But now I am not certain that a solution is needed. We are all apt to wish for some one word to open doors, as in the old fairy tales, and to solve for us all secrets. The word is lacking and always will be, save in realms of fancy. As I write, in a thousaud and one small country churches the problem is being solved for this and that church and field for this year. But the very methods that are being worked out so well in these churches are doing nothing in other churches. And where a difficulty is not being solved it is often because discontent has crept in and the minister is feeling dissatisfied and is lifting up his eyes to other fields and envying the laborers there the splendid stand of grain, forgetting that back of this was the planting and the watering and the silent growth and the faithful tending.

It is in the realm of the spiritual, but it is not the problem any more than any others have been, but it is a problem, and an important one, that so many are allowed to think slightingly of the work of the country church. The seminaries are the chief offenders in this, for too often the student, even there, comes to think of the country field as too small or too insignificant for his powers. And if by chance he finds himself at the close of his seminary course obliged to take a small field, because a blind world has not been awake to what he can do for it, too often he looks upon this as but a stepping stone to advancement.

England can teach us a lesson here, for she has found a way to keep some of her great men in places that needed them sorely. Who can forget that Kingsley, with all his gifts, remained to the end the vicar of the little church of Eversley? And the world is richer, as well as Bremerton, for the fact that in an earlier generation George Herbert found enough to do there and so stayed on and transformed this wickedest of little places into a paradise and incidentally found time to serve the world and more than his own day by the poems he wrote and the songs he sung.

All honor to the humble man who turns his back on all chances of fame and fortune and chooses to serve God where he feels he best can! But the church at large could help him in his loneliness and sense of isolation and separation from the larger world, which threatens his usefulness and self-respect sometimes, if it found ways to make him feel that in his remote corner he was not forgotten and that the work he was doing was noted and cared for by more than the few who hear his falthfully prepared sermons. Teach the student that it is not disgraceful to serve many years in the small field; but at the same time find a way to bring some sense of service to the larger world to the man who stays in the small place. Let the pulpits of the larger churches be open to him now and then, and let him feel that the fact that he is a servant of the King is of such dignity that it is a lesser importance where he serves.

St. Johnsbury, Vermont.

CHURCH EXTENSION, PLUS.

By Rev. James A. Burrow, D. D.

It was a graceful thing for the Automobile Club of Louisville, Ky., to take the members of our General Board of Church Extension, with representatives of Annual Conference Boards, and visitors, on a Saturday afternoon's drive over the city and through the shaded parks. We passed the Southern Baptist Theological Seminary, with three or four hundred students, the Presbyterian Theological Seminary, the churches of the city, the Ford automobile factory, the biggest tobacco factory in the world, the handsome residential districts, the shaded boulevards, and the beautiful parks. Hills and dells and groves and greenswards and green trees made passing panoramas of rare beauty.

Our General Church Extension Board has not always been known and felt in Louisville, but now it is there, "on the map," and to stay. The Board of Trade gave a complimentary banquet to Church Extension visitors in the city, which broke the record for that body, it being the first similar honor ever given to any part of a religious denomination. The big banquet hall on the teuth floor of the Seelbach Hotel was crowded, some seven hundred persons having seats at the festal board. Bishops and laymen, lawyers and doctors, Methodists, Baptists, Presbyterians and the rest were represented. Among those who responded felicitously to toasts were a Jewish rabbi, an Episcopal rector, a Baptist college dean, a Presbyterian instructor in elocution, an English physician and Methodist Bishops. Wit and wisdom abounded. Humor was in the air. Stilted dignity slipped out of the windows and flew away over the city housetops. The business toastmaster, Mr. Frank Cassell, an original Holston man and brother of Judge Cassell, of Radford, Va., led the way in discarding conventional proprieties, and in making the occasion free, felicitous and fine. The speeches were short—a dozen of them—so that the banquet was over by 11:00 o'clock.

The pulpits of Louisville listened to Methodist Bishops and dignitaries on the Sabbath following. In the afternoon our Fourth Avenue Church was packed to its capacious limit to hear the addresses of Dr. Sam Steel, of Columbia, S. C., who had been invited by the Board of Church Extension to deliver the same. All of our Bishops were present except Bishops Key and Waterhouse. Bishop Atkins presided. Possibly the exercises were a little too long before the speaker of the hour was called, but the great crowd stood the heat heroically, and was genuinely disappointed when the eloquent speaker stopped. Has our Church a more fluent orator than Dr. Steel? I doubt it. His word-painting ability is something wonderful, while his eloquence is thrilling. His theme—"The Challenge to the Church"—carried him through phases of Church Extension work, through fogyish opposition to progress, through the bloody cruelty of warring nations to the world's only hope of safety—a triumphant church, spreading the everlasting gospel of the Son of God. Following the address, our splendid stone building, standing in fine proportions and beauty, of perfect Greek architecture, was dedicated to the service of God through our General Board of Church Extension.

At night another capacity congregation crowded into the Fourth Avenue Church, two doors from the new Church Extension building, to hear two of our greatest pulpit and platform speakers, Bishops E. E. Hoss and Warren A. Candler. After other features of the evening programme, Bishop Hoss read his address on the life of Bishop Asbury—read it under difficulties, as the air was hot, and the acoustics not good. It is a scholarly and able address. Bishop Candler was called to the platform at a late hour, and did not attempt a full speech. He could hardly be dull if he should try. His reference to Bishop Coke's physique, and to his own "bungalow style of architecture," brought the broad smile, which, along with other apt witticisms, helped to electrify the atmosphere. He commented on certain phases of Bishop Asbury's character, and made pointed applications to present day conditions. I should very much like to hear Bishop Hoss and Bishop Candler, under the best conditions, with no time limit, and on separate hours, turn themselves loose on a great theme like the great Asbury.

Monday morning the General Board of Church Extension resumed its sittings. I was present, along with other visitors, by the grace of the courtesy. For the first time I got an inside view of the workings of that great dynamo of our Church. Practical problems confront it such as many of our Methodist folk do not think about. How to save church property here and there, how to make loans to the best advantage, how to place donations where they will do the most good, how to get co-operation from presiding elders and preachers, how to get their great cause before the people, were among the practical questions of the hour. The completion of our Washington City Church was discussed. Mt. Vernon Place has been agreed upon as the site. The Board recommended assessments upon the Annual Conferences, and urged the collection of all outstanding subscriptions, that the great church may be pushed to completion.

Mr. J. B. Duke, of North Carolina, was given a hearty vote of thanks for his generous provision for the distribution of $35,000 annually to missions, to Church Extension, and to the superannuates of North Carolina. The significant statement of that princely giver, in giving this money, is worthy of widespread repetition. He said, "I give to the Church because it does not pass away." Let others who are able to put money where it will go down the ages benefiting humanity bear this wise utterance in mind. The church is no transient institution.

Mrs. Hannah W. Morton, widow of Dr. David Morton, was given an enthusiastic but tender greeting when she came before the Board by special invitation. Five thousand copies of the life of Dr. Morton, by Bishop Hoss, will be taken by the Board for sale and distribution. It is Dr. McMurry's plan to put this volume in the hand of every young preacher coming into the Conferences of Southern Methodism.

Dr. R. S. Stout, General Church Extension Secretary of the Colored Methodist Episcopal Church in America, made a short talk to the Board, and was recommended to our people for sympathetic assistance. Bishop Kilgo paid an earnest and eloquent tribute to the colored people of the South, and declared that we could not get along without them.

The increase in our general Loan Fund is the largest of any year in our history. The Board expressed its gratitude to Dr. McMurry, and voted to make him some sort of a gift as a testimonial of appreciation. One of the Bishops suggested to the writer that it should be a vacation and a trip of recreation somewhere.

A warning note was sounded to the effect that churches which rush ahead with building enterprises in violation of business principles, and of the rules of our Church, must quit calling upon the Board to save them. I could not tarry till the closing session, as an engagement in Nashville called me inexorably. All in all, it was a great week for Church Extension, one of the strong arms of our Methodism. I failed to say that a big Sunday school rally was held on Friday night in our Fourth Avenue Church, which was addressed by Drs. Bulla and Chappell and Bishop Atkins. The General Sunday School Board met in the new Church Extension Building during this gathering of Methodist clans from over our connectionalism. The Sunday school department of our Church knows no secondary force.

WHAT WAS DONE AT SARATOGA.

(Continued from First Page.)

where else. Our Federal Government in the United States is not "supreme." It has only certain ceded powers—all others are reserved to the States. These the General Government cannot invade. The Supreme Court would interpose its strong arm and say, "Thus far shalt thou go, and no farther." But the Church, South, is asked to consent to make "supreme" in all the functions of government a single body, in which she would be in a helpless minority. **This is the thing which the plan of the Joint Commission on Federation chiefly sought to guard against.**

Apparently, to make the desired autonomy of the Church, South, or any large portion of it, still more impossible, it was, furthermore, recommended that there be a larger number of Quadrennial Conferences. Obviously the smaller such a body might be, the less of self-governing power it could be expected to exercise. And as we stated last week, Dr. Claudius B. Spencer, Editor of the Central Christian Advocate (Kansas City, Mo.), who is a member of the Northern Church Commission which has just been named to handle this matter, has stated in his paper since the Saratoga action was taken that the purpose of enlarging the number of these Quadrennial bodies is to split up the Methodism of the South, along with that of the North, and he also intimates that it is not desired that they shall elect their own Bishops.

But it may he asked if the paper adopted at Saratoga Springs does not refer, in the action taken, to "the Quadrennial Conferences as stated in the proposed plan?" Certainly it does, hut that is a very vague expression, when the whole of its enactment is considered. The truth is, the different parts of the Northern plan are in hopeless and irreconcilahle conflict with one another. When there is in existence a General Conference with SUPREME legislative, executive, and judicial powers, no other body with an adequately safeguarded autonomy can possihly exist in connection with it. Even if constitutional restrictions should he thrown around the "supreme" organization, would it not be the sole judge as to when those provisions were infracted? And could it not by judicial construction do anything that it might desire? Every informed man knows how the Supreme Court of the United States, though it possesses only supreme judicial power, has expanded the constitution of the United States in this manner. And with a hody. "supreme" in blended legislative, executive, and judicial functions, the danger would be vastly greater. Indeed, there is hardly any limit to which such a body might not easily go.

Peril in Such a System.

And, moreover, the constitutional restrictions established could not only be expanded hy construction—they could also be changed. If two-thirds of the General Conference and three-fourths of the Annual Conferences should be vested with this power, as is now the case, who can say that in a union of all the white and colored Methodists of the United States and of the related Conferences in foreign lands, the Southern (white) Church could always maintain the safeguards necessary to prevent a disturhance of the complicated social conditions that surround her?

We will not pause to discuss at any considerable length the inconsiderate manner in which the Northern General Conference has swept past the proposal of the Joint Commission to have the constitutionality of the acts of the General Conference and the Quadrennial Conferences under the supervision of some other tribunals. The value of such a provision has already heen indicated in the course of our discussion. The Church, North, is, as respects this proposition, clinging resolutely to the position it occupied when American Methodism was riven in twain, a positlon which was repudiated by the great Joshua Soule, who was a Northern man in every fiber of his heing. This may seem to be a small matter now, hut it was not a small matter in the decades of the last century, and the time may come when it will again be a matter of vast moment. The greatest, the most stable, and the safest democracy that the world has ever known is the American Republic, and it is builded upon the principle which the Joint Commission recommended in this connection. Who would want to be goverened by a single Congress supreme in all legislative, executive, and judicial functions? How would Louisiana, or Mississippl, or South Carolina, or Georgia, with their hundreds of thousands of black population, like to have all States' rights wiped out and pass under the domination of the Federal Legislature at Washington, thus clothed with supreme power? The Church, South, has prohlems in this respect scarcely less serious and vital than those of the political commonwealths of this section.

The Negro Question Involved.

In our judgment, the posltion that the Northern General Conference has taken on the Negro question, if adhered to, will make union with the Church, South, impossihle. We admit that ostensibly they are with the Jolnt Commission on Federation on this question, but, as we have before said, and as is clearly implied in the foregoing discussion, its conception of the Quadrennial Conference and that of the Jolnt Commisslon are two utterly dissimilar things. The latter hody expected these Conferences to be very large hodies, with a great measure of autonomy that no other agency could ever invade or take from them. The one General Conference that the Church, North, insists upon would leave no place for such Quadrennial Conferences as these. Their idea of such Conferences seems to be something altogether different. Dr. Goucher, in his address dealing with the Northern plan, compared these Conferences, among other things, to the consultation meetings that the Northern Bishops are now having in their residential areas.

Under the Saratoga plan, if it should be fully worked out, the Negroes in the Methodist Episcopal Church, in the C. M. E. Church, in the A. M. E. Church, and in the African Zion Church, would be grouped into Quadrennial Conferences, and thus numbering nearly a million and three-quarter communicants, would, if they are to he equitably dealt with, be given representation in the Supreme General Conference in proportion to their numhers. Thus their strength in that body would he nearly equal to that of the Methodist Episcopal Church, South, to say nothing of the much larger white representation from the North. Shall we, under the influence of mere sentiment, shut our eyes to these facts and place our Church which so largly represents the white citizenship of the Southern States in a position so fraught with peril as this?

We do not desire to make the impression that the white people of the South feel unkindly toward the Negroes. On the contrary, we helieve that they are really the best friends that the colored people have. The hetter element among them want the Negroes Christianized, and they desire them to have opportunities for moral, intellectual, and financial advancement. They believe in giving them security of life and property, but they desire to have them understand clearly that they need not hope to intermingle socially with the white people of the South. And they believe it is hest, both for them and the white people, for them to refrain from participation in politics. With this conception in view, they have framed their laws and builded their State constitutions.

Now, as we understand it, the convictions of the Methodists across the Ohio, like those of the Northern people in general, are not in harmony with this status of things. While not openly pressing the matter of social equality, they encourage the Negroes to believe that they should ride in the same coaches on the trains and in the same parts of the street cars that the white people do, and that they ought to have the privilege of exercising the ballot and of holding office in the same manner as men belonging to the white race. The administration of the Methodist Episcopal Church, in our judgment, whether so designed or not, tends to foster and encourage such aspirations among the colored citizens of this section. **We have seen it stated in some of their publications that the reason why they could not abandon their work in the South was that they felt it to be their duty to change the "atmosphere" prevailing in the Southern States in this respect.** Would they have less desire to do this in a united Church than they have now? We do not think it is likely that they would. We write this with no bitterness, nor with any desire to stir up unpleasantness. We would concede to our Northern brethren the same right to their views that we claim to our own. But this is a time when there should be no concealment between the Methodists of the North and South—when the plain, unvarnished truth should be told. The Southern Methodists dare not retreat from the position of the Southern people on this question. To do so would be to disqualify themselves for the largest service in the great territory in which a favoring Providence has placed them. However much their field might be widened in other lands by this proposed alliance, it is in these Southern parallels that they must do their chief work, and nothing could compensate them for the loss of the confidence and affection of the white people of the Southern States.

Southern Church Has Done Most.

To sum up the situation, we think it may be said that the Church, South, has shown more desire for the unification of American Methodism upon fair and generous terms than has the Church, North. She led in adopting the plan of the Joint Commission, though the Northern Church had hy two years the earlier opportunity to do so.

Except with reference to the Negroes, whom she expressed a desire to place in a separate organization, holding fraternal relations with the united white Church, she has stood squarely and openly for every recommendation of the Joint Commission on Federation, which the representatives of the Northern Church helped to work out. On the other hand, as we have shown, while commending the proposals of the Joint Commission

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in a general way, by its counter propositions, the Northern Church has brought forward a modified plan which would nullify all of the more vital features of the program that had been definitely agreed to by her commissioners.

The General Conference of the Methodist Episcopal Church, South, declared that it desired union with our Northern brethren and it went as far as it felt that it could go with justice to the sacred interests in its hands in its efforts to secure it; but, however much union with the Methodism of the North may be longed for, it cannot be purchased at the cost of erecting a barrier between our beloved Church and the white people of the Southern States. It was to avoid this that our fathers reluctantly drew apart from them in 1844, and we dare not do otherwise than follow in their footsteps in this respect if the same two alternatives are presented to us, as they now seem to be. Our first and highest obligation is to our own people. Our main competition as a Church in the South is not with the Northern Methodists and probably never will be—it is with denominations that are thoroughly Southern in their sentiments and which have no notion of changing in that particular. Shall we place ourselves at such a disadvantage in this respect that they would be certain to outstrip us and take away our crown?

Where Responsibility Should Rest.

We think that the Church, North, first, by completely ignoring the plan of the Joint Commission on Federation in 1912, and by sidestepping it and injecting new issues utterly subversive of the basal principles of that scheme in its General Conference which has just adjourned, has pursued an improper and indefensible course: and if the present movement for Methodist union has been defeated, as may be the case, upon it the responsibility for this result should rest. And such we believe will be the verdict of the public when all the facts involved are made known and the true significance of the action taken at Saratoga Springs is clearly understood.

OUR GREAT EFFICIENCY CONFERENCE.

Be it known to all Methodists that the Efficiency Conference of Methodist preachers and Christian workers held at Grenada College, Grenada, Miss., May 30-June 2, 1916, was an unqualified success.

The attendance was beyond the most sanguine expectations of any one. The Grenada College dormitories, dining room, and chapel were full to their utmost capacity, and it seemed as though the whole North Mississippi Conference had come together. This was especially gratifying in view of the fact that the Conference had been planned only a few months before at an efficiency meeting of the Bishop and presiding elders and the advantage of an Annual Conference origin and announcement could not be had. All of the Conference Boards had, however, heartily endorsed and co-operated in the movement, and all publicity possible had been given it.

The explanation of the attendance and the success of the conference was evidently in the program offered, which Bishop Atkins affirmed to be the equal of any that he had ever seen, Ocean Grove, Winona Lake, Northfield, and all others not excepted. He congratulated Rev. W. W. Woollard and Rev. W. L. Duren, to whom the work of preparing the program had been chiefly committed; and the whole conference expressed high appreciation as well of the bountiful provision made by President Countiss and Commissioner Jaco of the College for physical comfort and well-being. The weather was ideal. Appetites were good. Food was palatable and plentiful. Surroundings were beautiful, and the good-fellowship was such as is rarely seen and as can only be remembered with genuine pleasure.

The serious responsibilities of examinations, reports, committee meetings, making and receiving appointments were absent from this gathering, and the joy of living and loving and ministering was felt in its inspiring and exhilarating power.

It was a gathering together of the prophets to enter into a larger appreciation of the glory and honor and power of their prophetic office in the world of men and events. The speakers measured up ably to the occasion. George R. Stuart was inimitable with his contagious humor, seasoned with common sense and genuine piety and Christian purpose to minister in love and hope to the souls of men. His addresses on "Lop-sided Folks," "How to Get an Audience," "The Use of Humor and Pathos in Preaching," and "The Value of Illustrative Preaching" were among the most attractive features of the Conference.

Very different in style but of the very highest order and impressive to an unusual degree were Dr. W. J. Young's four lectures on "The Prophet as Preacher, Priest, Pastor, and Man of Affairs." At the close of the first address a prominent member of the Conference said to me, "That was immense. I've got my money's worth in that one message." But each address that followed was equally thoughtful, fervent, forcible, perfectly wrought out; and behind the message was always the same quiet, earnest, devout man, the impress of whose life was felt, to the admiration of all. Emory University is fortunate in having such a man among its professors, and his presence among us has inspired the greater confidence in ministerial training under such prophetic leadership.

Bishop Atkins brought us two able addresses—the first an illuminating exposition of the first chapter of Ezekiel as "The Chief of the Christologic Prophecies," and the second a scholarly and thoughtful presentation of "Jesus, the Teacher."

Dr. Chappell, our Sunday School Editor, with his usual earnestness, fluency, familiarity with his subject, and virility of mind, delivered three addresses not only on Sunday School work, but on the larger and profounder question of religious education. His subjects were "The Edueational View-point," "An Educatlonal Policy," and "The Model Sunday School."

Dr. W. W. Pinson, our Secretary of Missions, evidently burdened and hampered in his work by the untoward world conditions to-day, yet recognizing that in Christianity and in Christian missions alone is the hope of the future, spoke earnestly on "Twentieth Century Neighborhood" (two addresses), and "The Big Brother among the Nations." The last named was commended as especially fine.

In the absence of Dr. McMurry, we were about to state that this concludes the list of distinguished speakers and addresses, but the recollection of the remarkably thoughtful and inspiring address by Mr. J. H. Ledyard of Tupelo, one of our own laymen, constrains me to mention his discussion of "The Efficient Pastor" as worthy to be named with these others as among the choice things of the Conference.

Our own brethren acquitted themselves admirably also, and their messages in the "Open Forum" and in general discussion gripped the attention and elicited unfeigned admiration and praise.

Such with the devotional hours and music was the program, rich in interest, information, and inspiration, and tending powerfully toward the greater "efficiency" in the work of the Kingdom for which the conference was planned.

A resolution favoring the holding of a similar conference a year hence was unanimously adopted; and the brethren departed for their respective fields of labor feeling, that "it was good to have been there," and strengthened and inspired for more effective service.

THOS. H. LIPSCOMB.

Grenada College, Miss., June 2, 1916.

A GREAT DAY IN ALEXANDRIA METHODISM.

Sunday, May 28, was Home Visitation Day in the First Methodist Church, Alexandria. The Laymen's Missionary Committee, with T. W. Holoman chairman, had divided the city into thirty districts and made a correct list of our members residing in each district. Then a visitation committee of sixty members was selected and divided into groups of two each. This committee met at prayer meeting Wednesday evening for instruction and to pray for the movement.

A pastoral letter was sent to each member stating the purposes of the visitation and requesting all members not on the committee to remain at home during the hour of visitation to receive the visitors. Sunday morning the pastor preached on Christian Stewardship, and at the close of the service the committee of sixty came to the altar for special consecration and prayer. Promptly at 3 p. m., despite the heat, the committee assembled at the church for prayer, final instructions, literature and assignment of territory. Each team of two was assigned to one of the thirty districts and given a list of all our members therein with the request that they also visit any other Methodists whom they might find residing in that district.

At the evening hour for services a large congregation assembled. The choir rendered special music and the congregation joined heartily in singing familiar hymns. Then one member of each of the thirty teams, with the exception of two or three, made a report of the afternoon's experiences, and the services closed with a brief talk by the pastor and the introduction to the congregation of thirteen new members.

The reports showed that the subscriptions amounted to the benevolent assessment or more; that the membership had been brought into a better acquaintance; that the workers had received a blessing in doing the work, and that more than forty prospective members had been discovered. Thirty-six members have been received during the past two months, mostly by certificate.

The pastor finds in the Alexander church a large company of "true-hearted, whole-hearted" members who love the Lord and his Church, and respond loyally to every call for service. We feel that there is a great field of opportunity for our Church in this growing city, and with confidence in God and his people we expect great things to be accomplished for our Lord.

W. H. COLEMAN, Pastor.

FROM DR. JOHN T. SAWYER.

Dear Dr. Meek: About the union of Northern and Southern Methodism, I have attentively read all you have written on that very important matter. I endorse your views and conclusions fully. The fraternity we now have is working nicely; and, as separate bodies, each preserving its own individuality, God has prospered each of us in our one legitimate work—the saving of the world for God.

You rightly stress and question the declaration of the M. E. Church that the new General Conference of united Methodism "be made the supreme legislative, executive, and judicial body of the Church, etc." The plan proposed by our Church is the better one. Anyhow, Doctor, let the whole matter be thoroughly sifted; and we must be slow to rush pellmell into each other's arms—the very close hug might crush out the weaker body.

We don't need to make a new Church of about seven millions—such a mighty body could do no more for the Master than the Methodist bodies continuing to work as now, side by side, and lovingly, in the battle against the world, the flesh and the devil. JOHN T. SAWYER.

New Orleans, La., May 30, 1916.

"The one who loves you most, the one who is the most loving, is the one who is the easiest to please. And that is the reason children can please their mothers when they can not please anybody else; the mother sees something that nobody else can see. It is never difficult to please your mother, she loves you so. * * * And so the most loving one is God; he is love, then he must be the easiest to please."

Secular News

By R. E. Meek.

Over three-fourths of Canadian territory has voted out the saloon.

A new Federal law determining the standard sizes of the barrel went into effect on June 1.

It is thought that the majority of the workers in copper mines are immune from typhoid fever.

The European war has created a great demand for quicksilver, which is now worth $300 a flask.

Statistics show that Chinamen do about $40,000,000 worth of laundering in the United States every year.

Roumania possesses an unusually large supply of salt in its natural state. This is one of the really great resources of that country.

Italy has placed an embargo on the export of macaroni, which is one of the chief food products of the country, for an indefinite period.

London has recently been amused by Sir James Dewar, the famous English scientist, who exhibited a soap bubble which lasted for a month.

Since June, 1915, the number of people convicted of drunkenness in England, Scotland, and Wales has been reduced a little over fifty per cent.

It has been proved by a German official test that the danger to a city from lightning is lessened by the networks of telephone wires over it.

A system of compulsory military education for every normal male between the ages of 8 and 26 years has been adopted by the Government of Australia.

The Baptist Record states that according to Bradstreet's the cost of living is now higher than it has been for fifty years—92 per cent higher than it was in 1896.

The cost of sending wheat to Europe is now ten times greater than it was in 1914. This is probably due to the fact that, with the exception of coal, the ocean freight rate on grain has risen faster than on any other commodity.

During the school term just closed 1400 diplomas were earned by pupils attending the public, high, and normal schools of New Orleans. The educators of the Crescent City ought to feel proud of the success of the city schools, and so ought every other loyal citizen of this metropolis of the South.

Col. John Biddle, who is a member of the corps of engineering and has had charge of many important public works, has been selected by Secretary of War Baker to succeed Col. Clarence P. Townsley as Superintendent of the United States Military Academy at West Point. Col. Biddle graduated from West Point in 1881.

Gen. Joseph S. Gallleni, former French Minister of War, died at Versailles, France, on May 27. Gen. Gallieni's record as a servant of his country was spotless and it was but natural that he should be highly esteemed by his fellow citizens. There is no praise that we can think of within the bounds of reason too high or too great for unselfish patriotism.

Surgeons in the German army are testing the value of powdered sugar as a dressing for suppurating and contaminated wounds. Speaking of the results obtained from the use of sugar, one of the surgeons (Dr. Hercher) says that powdered sugar makes it unnecessary to rinse out or irritate a wound as it causes such a profuse oozing of fluid that the wound is coplously washed within, and that its efficiency is due mainly to the stimulation of the secretion which dilutes and washes away the pus.

An English scientific periodical declares that one can shave very well without soap. The only way to find out whether there is any truth in this assertion is for some one who wishes to be a benefactor of humanity to make a trial of scraping the hair off of his face by wetting his whiskers with water and using a sharp razor as is recommended by the aforementioned journal. Americans, however, should remember that this is a sample of England's petty economy, and that if they are going to do anything toward saving money it ought to be on a wiser and larger scale.

A German woman was recently beheaded with a broadax by a headsman for the murder of her husband, daughter, and stepson. From this instance it appears that the Germans are not always modern in the method they pursue in executing criminals. Could such a legal proceeding be imagined as being sanctioned by law in America? Yet this method of administering the death penalty is about as good, if not superior, to some used in our own country. There is no nice way to deprive one of life. It is a horrible thing, but it has to be done for the safety of society.

The prediction has recently been made by a Harvard University publication that the four-year undergraduate period will be reduced to three years. We think that this is a prophecy that one can make with every degree of safety if he does not go too far and attempt to state abont when the change will take place. Even now the fourth year does not count for much, so far as the pursuit of literary and non-professional studies are concerned in many of our institutions of learning, owing to the fact that the students are allowed to begin the study of some profession in it.

MEXICO AND READJUSTMENT.

The matter of readjustment of our missionary work in Mexico to which our Board of Missions is committed, has brought forth a vigorous protest on the part of nearly all of our missionaries on the field, as well as many others. This readjustment would turn over a large part of the field already organized and occupied by our Church to the Methodist Episcopal Church.

This is, in our judgment, only another instance of the folly of attempting to force ecclesiastical supervision in order to bring about an impracticable ideal. The development of a mission field should be along the line of normal growth with as little outside restraint as possible, and there is, therefore, danger in this movement.

It is due our Board of Missions, however, especially our General Secretary and his assistants, to state that certain rumors have been set afloat that are not in accordance with the facts. Therefore, at the late meeting, in order to allay any anxiety that might possibly exist with regard to the attitude of the administration to this matter, the General Secretary read the following statement signed by himself and the Foreign Secretaries—Dr. Ed F. Cook and Miss Mabel Head:

"Inasmuch as rumors have reached our ears and certain published statements have appeared in the press to the effect that the affairs of the Board in Mexico were being administered in the interest and furtherance of the proposed readjustment of boundary lines, we wish expressly to declare that there is not the shadow of a basis in fact for such statements, and it is our purpose to administer our affairs in Mexico both directly and indirectly in the letter and spirit of the Board's action, without reference to one view or the other concerning this boundary matter, until the General Conference has acted on the same."

It will be a matter for action at our next General Conference as to whether this readjustment shall really take place, and we take it that more will depend upon the attitude of the native church and their leaders on the field than on any theory of the Board or Secretaries. We do not believe in forcing the membership of any body of the church, either small or large, to go here or there in order to meet the plans of idealists who have so far misconceived the spirit of the Kingdom of God as to dream of unity other than a unity of spirit. In the Kingdom of God there are "many members, hut one body." Some of the modern leaders for church unity are perilously near in their ideas to the zealots of the fourth century. If Methodists will go to work at the right end of their job of unification there will be no need of disturbances in our mission fields.—North Carolina Christian Advocate.

Raleigh Advocate Also Speaks.

After printing the statement by our Missionary Secretaries shown above, the Raleigh Christian Advocate says:

This statement seems clear cut and satisfactory so far as the secretaries are concerned; yet the report of the Board carries with it a fact in that connection that does not seem quite in harmony with that statement. Bishop Candler introduced a resolution which provided that "all the other questions of co-operation involved should be deferred and held inoperative pending action by the General Conference." This resolution was defeated by the Board, thirty-one voting against it and twelve for it. In defense of this action the report states that the Board has acted twice before on that question. As to what the previous actions were, we are not informed; but it is not our opinion that Bishop Candler is the man to introduce unnecessary resolutions; and, as the statement of the secretaries only proposes to administer affairs in the letter and the spirit of the Board's action, it may not after all touch the question that is stirring the hearts of those men and women who are laboring on the field and whose work is about to be torn to pieces. We confess we should have felt better about it if the Board had adopted the Bishop's resolution.

BILLY SUNDAY ON A MOTHER'S KISS.

"There is a mighty power in a mother's kiss—inspiration, courage, hope, ambition, in a mother's kiss. One kiss made Benjamin West a painter and the memory of it clung to him through life. One kiss will drive away the fear in the dark and make the little one brave. It will give strength where there is weakness. I was in a town one day and saw a mother out with her boy and he had great steel braces on both legs, to his hips, and when I got near enough to them I learned by their conversation that that wasn't the first time the mother had had him out for a walk. She had him out exercising him so he would get the use of his limbs. He was struggling and she smiled and said: "You are doing fine to-day; better than you did yesterday," and she stooped and kissed him, and the kiss of encouragement made him work all the harder, and he said: "Mamma, I'm going to run; look at me." And he started, and one of his toes caught on the steel brace on the other leg and he stumbled, but she caught him and kissed him, and said: "That was fine, son; how well you did it!" Now, he did it because his mother had encouraged him with a kiss. There is nothing that will help and inspire like a mother's kiss."

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FAITH.

What do we plant when we plant the tree?
We plant the ship which will cross the sea,
We plant the masts to carry the sails,
We plant the plank to withstand the gales,
The keel, keelson, and beam and knee,
We plant the ship when we plant the tree.

What do we plant when we plant the tree?
We plant the houses for you and me,
We plant the rafters, the shingles, the floor,
We plant the studding, the laths, the door,
The beams and sidings, all parts that be,
We plant the house when we plant the tree.

What do we plant when we plant the tree?
A thousand things that we daily see,
We plant the spire that out-towers the crag,
We plant the staff for our country's flag,
We plant the shade from the hot sun free,
We plant all these when we plant the tree.

—Henry Abby.

GOUNOD AND THE ROMAN PRIZE.

Shortly before his death Gounod wrote a brief account of how he became a musician, and this has lately been published for the first time in the British Weekly.

It was before the boy was thirteen years old that the spirit of music stirred in his nature. He was a pupil at the Harcourt school, and had the hard discipline of seeing his mother trudge through winter snow and beneath summer sun to obtain the means to pay for the education of her children. The boy longed for the day when he could help her. But her views of how that day was to dawn differed from his own. She wanted him to go to a university, while he felt only through music could he live his real life.

His mother was determined. She would do anything rather than see her son a "vagabond musician." It seemed inevitable that he must become a soldier. At last he appealed to her again.

"I will stay at school if you wish it," he said, "but one thing I am determined on. I will never become a soldier."

"Do you mean that you will not obey the law which calls for military service?"

"No," he replied, "but I mean that the law shall be a dead letter, so far as I am concerned. I will win the Roman prize, which will free me from the necessity of becoming a soldier."

His mother saw that he was in earnest, and went to the school principal, Father Pierson, to lay the matter before him. This pleasant old gentleman sent for the lad.

"So, my little fellow," he said, "we are going to spend our life among musicians."

"Yes, Mr. Pierson," was the answer.

"But music—is that a profession?" asked the instructor.

"What about Mozart, Meyerbeer and Weber?" replied Gounod.

The good principal was somewhat taken aback.

"Oh, Mozart! That is a different matter altogether," he said. "He gave proof of genius when he was only your age, but you, what can you do? Let us see."

With these words he scribbled on a piece of paper Joseph's ballad beginning, "When my childhood was past." He handed Gounod the sheet.

"Come, let me have some music for these words," he said.

The boy ran off, and two hours later came back with his first musical composition.

"Good gracious!" said the old gentleman. "You are a terrible fellow. Go ahead and sing your little song now."

"Sing without a piano?" remonstrated the boy. "What do you want a piano for?"

"To play an accompaniment. It is impossible in any way to set forth the true harmony of the work without a piano," pleaded the lad.

"Nonsense, I don't care a fig for your harmony," said the old gentleman. "What I want to know is whether you have any musical ideas, any true musical temperament. Go ahead."

The boy began to sing, and when he had finished he glanced timorously at his critic. Tears stood in the old man's eyes, and more rolled down his cheeks. He was so strangely moved that the boy composer was not surprised to find himself the next moment in his arms.

"It is beautiful, beautiful, my boy," he said. "We will make something out of you. You shall become a musician, for the real fire is in you."

And so the first step was taken and the lad had secured a champion. His mother allowed him to study music, and three years later he took the "Prix de 'Rome," and accomplished his heart's desire.—The Presbyterian.

BILL.

Bill is only a dog, a great big, shaggy St. Bernard dog. He's but a dog, but he taught several of us a lesson in friendship on an Avondale (Cincinnati) car the other night. As the car rounded the corner into Reading Road from Mitchell Avenue, the motorman saw something dark lying on the track. Of course he stopped. Then Bill made his first impression on those on the car. He arose with a bound from the car track and rushed to the sidewalk, barking all the time. Every one watched and saw Bill take a man's hand in his mouth and lead him over to the car. When the man and the dog came into the halo of light that surrounded the car, it could be plainly seen that his master was blind. Bill led him carefully to the open car and barked out his happiness when he saw his master comfortably seated. When the car started, Bill never let the seat in which his master was sitting get a foot ahead of his faithful nose. He ran like a deer alongside the car, barking to let his master know that he was still on duty. When they reached Shillito Street, the car stopped and Bill stood on guard while his master climbed out. The last seen of the pair was when they disappeared into the darkness, the man's hand resting gently on Bill's shaggy back and Bill leading him home.—Don Allen, in the Times-Star.

PREPAREDNESS.

Dear Doctor Meek: This is the season for our schools to turn loose upon us a great number of "Graduates." Only last week our city graded school here turned out seven handsome young boys and four beautiful girls, each armed with a diploma. This week our Mississippi Synodical College is likewise sending forth a number of graduates. It is interesting to one who has pulled out as far from the shore in life as you and I have done to watch these young people as they "go forth to war" with the problems of life. Essays and speeches galore have been thundered forth recently from the school rostrum. "We have set sail—where shall we anchor?" "Night brings out the stars," "Give me liberty or give me death," and "Sink or swim, survive or perish," and the like have filled the air with a spirit and aroma of youth, ambition, patriotism, and zeal. But to older ones it presents a more serious side. To see our boys and our girls transformed from a pupil to a real citizen, to see them enter into the larger stream "where the brook and the river meet," brings us face to face with a solemn thought. Yes indeed, they "have set sail," but "where shall they anchor?" What joys, what hopes, what achievements await them just over the hill-top? And what sorrows, what disappointments, what failures lie in lurk for them?

In looking into the faces of the different ones who have graduated it is but an easy task to note that no two of them are alike. No two possess the same mental capacity nor the same individuality. Yet each one has some special gift or some special talent whereby success may be attained. I am always interested in a class to wonder which one or ones will achieve special distinction in life. But I always feel an inclination to say to all of them that "success is success," no matter whether in big things or little things. A cornstalk well developed is as much of a success as the mighty oak. God simply meant for one to be a cornstalk and the other an oak. In my humble opinion, parents make a mistake sometimes in expecting too much of a child. All people have not the same gifts. "Let him who can not make an ear of corn make the best grade of shucks," is still wholesome advice. I believe that many a boy (and girl too, as for that) make failures because they undertake to do the wrong thing in life. That is to say they undertake to "swim up-stream." A successful farmer is a success as much so as a successful lawyer or merchant. Pope has said to us, Know thyself." If a boy could just hang himself, so to speak, on the fence and get off and study himself—study his weak points and his strong ones, his natural bent and his unnatural bent—then it would be easier to succeed. An ambitious parent too often pushes his child out into a field which nature never intended for him, and hence he is either a failure or only a partial success.

David happily knew his own limitations and discarded Saul's armor for his own little sling and pebbles. But his work done to Goliath was a success—he killed him very dead.

Let us then pause, right now, for a moment and help our boys and girls who have thus far "prepared" themselves for life's duties—assisting them in that line of work for which they seem best "prepared" by nature to fill successfully.

Holly Springs, Miss. W. A. BELK.

IN LOVING MEMORY OF MRS. CHAS. GALLOWAY.

How fair the moonlight shines above her couch to-night;
How sweet the mocking-bird's night song among the trees;
How sweet her rest, who rested her brave soul in God!
Almost methinks I hear her spirit's sigh of rapture, borne
Earthward on the springtime's perfumed breeze.

How glad the smile within her eyes when she was here among us,
Seeking from some sad soul the load to lift;
How kind her voice and counsel, bravely given.
Seeking to heal within the lute the widening rift!

How sweet the love-light in those eyes that sought to cheer us;
How kind the tender pressure of her hand,
Smoothing the way for halting feet that faltered,
Speaking the gospel of God's love we all could understand!

She walked among us in faith strong and simple,
With step courageous, and with hands outstretched to help the weak,
With heart of love and pity for the erring—
No sad heart missed the word of comfort she could speak.

Hers was the hand to lift to parched lips a cup of water,
Hers the soft touch to cool the feverish brow,
Hers each sweet service her brave soul saw wanting.
Hers the sweet word of sympathy—no regrets disturb her now.

How fair the moonlight gleams—her soul was fairer;
How peaceful—all her soul was rested in God's peace;
How soft the gentle night winds breathe above her pillows;
How sweet her rest is, after all pain's surcease!

After her life's glad service she is resting;
After the gleam of noonday, peals the evening bell;
After she'd lived and loved and suffered
"After life's fitful fever she sleeps well."

Mississippi City. E. P.

A Christian woman writes that on account of the war she has had to sacrifice some things, but does not want the Lord's work to suffer lack of any sacrifice she can make and sends her usual contribution to one of the Church's missionary agencies. This is the true Christian spirit. If all of God's people were imbued with the same spirit there would be no lack of means to do the Lord's work.—Presbyterian of the South.

Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

OUR HONOR ROLL.

This roll is to be made up of charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.
2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.
3. Kossuth Circuit, North Miss., Rev. D. R. McDougal, pastor.
4. Oak Grove Circuit, Louisiana Conference, Rev. W. T. Woodward, pastor.
5. Shuqualak Circuit, North Miss. Conf., Rev. A. S. Raper, pastor.
6. Flora Ct., Mississippi Conference, Rev. M. F. Adams, pastor.
7. Trenton Ct., Mississippi Conf., Rev. T. B. Winstead, pastor.
8. Brooksville Ct., North Miss. Conf., Rev. J. J. Baird, pastor.
9. Sumrall, Mississippi Conference, Rev. J. C. Chambers, pastor.
10. Hermanville, Mississippi Conferenee, Rev. J. W. Price, pastor.
11. Colfax, Louisiana Conference, Rev. H. B. Perritt, pastor.
12. Tchula, North Mississippi Conference, Rev. Chas. P. Moss, pastor.
13. Magnolia, Mississippi Conference, Rev. N. B. Harmon, pastor.
14. Satartia, Mississippi Conference, Rev. Roy H. Kleiser, pastor.
15. Scotland Circuit, Mississippi Conference, Rev. H. K. McKee, pastor.

INCREASE OF DIVORCES.

The number of divorces issued annually in the United States continues to increase at a rapid rate. In 1867 the number of divorces granted was 9937; in 1906 it was 72,062, more than seven times as many. It is stated of late the rate of increase of divorces has been three times as large as that of the population of our country.

This is a tendency of the times that may well excite grave concern. The home (the family) is the foundation of the social order, and in proportion as it is injured or broken up, are a nation and a civilization weakened.

Some reformers write as if all that is necessary to remedy this menace is to enact a Federal divorce law that will apply in all the States; but all such talk evinces quite a superficial view of this great problem. We are disposed to favor a uniform law regulating the granting of divorces for all the States; but, as the New York Independent recently pointed out, the real evil to be combated is not the divorcement of married couples, but is the state of things that lies back of such legal procedures, and of which they are but the outcroppings. So, as is the case with many of the other ills prevalent among our people, the only cure for this widespread and alarming development is more of the religion of Christ in the hearts of those entering into the marriage relation.

When the true, spiritual Christianity wanes in a land, all the virtues decrease with it, and vice in all its myriad forms is strengthened. In consequence of this, the Churches and preachers have the welfare and the conservation of society in their keeping to a far larger extent than have parliaments and legislators.

OUR LIBRARY TABLE.

The Three Religious Leaders of Oxford and Their Movements. By S. Parkes Cadman. The Macmillan Company, New York. Pages 596. Price, $2.50.

This volume is an evolvment of a course of lectures delivered under the auspices of The Brooklyn Institute of Arts and Sciences during the Lenten Season of 1913. The three religious leaders referred to, as characterized by the author, are: "Wyckliffe, the real originator of European Protestantism; Wesley, the Anglican priest who became the founder of Methodism and one of the makers of Modern England and of English-speaking nations; and Newman, the spiritual genius of his century, who re-interpreted Catholicism, both Anglican and Roman." These are affirmed to be the most masterful and influential religious leaders that Oxford University has produced in the course of its long and remarkable history. Dr. Cadman is one of the most outstanding figures in the American pulpit, and whatever comes from his pen at once commands large attention. In the present instance he had a theme worthy of his unusual powers, and in consequence he has given the public a book of surpassing merit, which, we think, is destined to live beyond the years of the present generation. Being himself an Englishman, he was peculiarly fitted to give such a series of biographical and historical studies. The work is quite instructive, contains many striking passages, and is calculated to profit greatly the careful and intelligent reader.

The Traitor's Son. By Ruth Shartel McVoy. The Neale Publishing Company, New York. Price, $1.30, net; by mail, $1.40.

A fascinating love story, in which historical characters are to be made to figure in a way that almost causes one to forget that one is reading fiction. The traitor's son is Philip Arnold, an imaginary son of Benedict Arnold, who is represented as having been American bred, as being ardently in sympathy with the United States, and a captain in its army, and as having been charged by his disbonored father with the task of redeeming the name which he had so deeply disgraced. This hero of the book is an attractive and chivalric young man, who is the very soul of honor and who in the midst of the most enticing temptations remains faithful and true. The scene of the story is principally in Alabama and Washington City, and its setting is at the time that James Madison was President and the famous Dolly Madison was mistress of the White House—both of these distinguished personages participating in the thrilling events related, as also did General Andrew Jackson. The narrative is connected with Indian outbreaks and the War of 1812, embracing in its scope the attack of the British upon Washington and the bloody battle of New Orleans. The heroine of the book, a gifted, beautiful, and high-minded young woman, fits admirably into the general plot of the novel, never ceasing to interest and charm the reader. All in all, it may be said that the work is an unusually brilliant and entertaining piece of fiction, which exalts sound ideals, and which in every respect reflects much credit upon the talented Southern author, who is the wife of Rev. J. T. McVoy, pastor of the First Methodist Episcopal Church, South, of Huntsville, Ala. Those who purchase and read the volume will feel amply repaid for having done so. We heartily commend it, and wish for it a wide circulation. It may be had of the author, or of Smith & Lamar, Nashville, Tenn., or Dallas, Texas.

DEATH OF REV. G. H. GALLOWAY.

On Wednesday, May 31, after last week's issue of the Advocate was practically off the press, we received from McComb City, Miss., the following telegram from Dr. I. W. Cooper, presiding elder of the Brookhaven District:

"Rev. George H. Galloway died here this morning at 3 o'clock a.m. His death was sudden, being due to heart failure. The funeral will be held to-morrow afternoon at 4 o'clock. Great sorrow in McComb City."

The press dispatches state that Brother Galloway's death was quite unexpected, though his health had not been good for some time. He is reported to have been up on the preceding day and to have attended a missionary service at his church the night before he passed away.

The deceased was one of the best known members of the Mississippi Conference. He was born and reared in Madison County, Mississippi, being a cousin of the lamented Bishop Charles B. Galloway. He was educated in the public schools and at Centenary College (Louisiana), and entered the Methodist itinerancy in his early young manhood. He was attractive in physical appearance and was fluent and popular as a preacher. Among the later charges that he served were Court Street, Hattiesburg, the Port Gibson District, and Centenary Church, McComb City. He was serving his second year as pastor of the last named church and was universally esteemed and loved not only by the members of his own congregation, but by the entire citizenship of the community. He had recently held a great revival meeting in his church, and his work at McComb had in every respect been of a character to strengthen Methodism and build up the kingdom of Christ. This efficient worker will be greatly missed from the itinerant ranks of the Mississippi Conference, and his memory will be cherished and revered by a large circle of friends, both among the ministry and the laity.

Brother Galloway is survived by a widow and several children. To them and all others whose hearts have been touched by this sad bereavement, we extend profound sympathy, and pray that the Heavenly Father may graciously comfort and sustain them.

We trust that some one in a position to do so will furnish the Advocate with a fitting memoir of the deceased at an early date.

MANSFIELD FEMALE COLLEGE.

Under the presidency of Mr. R. E. Bobbitt, Mansfield College is making a record that may well be envied. The year just completed was most satisfactory to the Board of Trustees and Faculty. Twenty-seven young ladies were graduated from the institution on Tuesday evening, May 30. On Sunday, May 28, the writer was the guest of the College. One cannot realize the beauty and glory of the great college building, which presents an atmosphere of homelikeness and purity that is not attained in many homes themselves, until he has inspected it for himself. The girls seem to feel like children of the school, they are parts of it, and they manifest a spirit of graceful loyalty and devotion that makes the heart of the visitor swell with that emotion which we all experience in the presence of unusual scenes of beauty and charm. It all reminds us of what we hear about from the times of old: how the young people were reared in homes offering protection from temptations and the gross ugliness of life. If parents are looking for a real home for their girls they could find no better place than Mansfield College.

It is most evident to the observer that the young ladies who attend Mansfield have the privilege of being finished in an atmosphere of high ideals and culture. The religious life of the students receives the special attention of the faculty. The Methodist Church is only a block from the campus, where all attend regularly; the prayer hour is strictly observed daily. The displays during commencement days evidenced the nature

of the work being done by the young ladies. The great reception hall in the main building was decorated with works by the students in Keramic art both in pottery and chinaware, which showed class and distinction, also mural decorations of studies in water color, in oil, in charcoal, and tapestry. The girls have a full course in Domestic Science with a view to the practical home life which naturally follows the years spent in school. Music is a special feature of Mansfield's training of its young ladies. And no art or science tends more toward culture than a superior musical education. The exercises at Commencement were brightened by the display of wonderful talent in this direction, both vocal and instrumental. Further, a Normal course is given at Mansfield which equips a girl for teaching in the State of Louisiana without having to stand the State examinations for that privilege, save in the book, "The Theory and Art of Teaching." An effort, which gives hope of being successful, is being made to relieve the graduates of Mansfield of this duty.

The conclusion is easily reached that Mansfield is a fit place to send a girl whose parents desire her modesty to be preserved, her talents fully developed, and her religious life conserved. This is a school that will fit a young lady for the home life first of all, for teaching school in an efficient manner, and even to enter into the business world to earn her own living.

During the presidency of Mr. Bobbitt, whose success he shares with his devoted and consecrated wife, the institution has grown in popularity with the citizens of Mansfield and with the Methodists of the State at large. The boarding attendance has increased from 21 to 65, the income from $8000 to $16,000, the faculty from 7 to 12, the departments from 3 to 5, the normal students of the Senior class from 9 to 18, and the salary bill from $5000 to $8000.

We solicit the patronage for this worthy institution of every Methodist home in Louisiana where there is a girl old enough to be sent away to school; we recommend the institution to the Methodists of every State in which our Church operates if proper facilities along school lines are not had locally for the development of their girls.

C. A. BATTLE.

PERSONAL AND OTHER NOTES.

Rev. Briscoe Carter, the efficient presiding elder of the Ruston District, Louisiana Conference, attended the Commencement exercises of Millsaps College at Jackson, Miss.

Rev. W. W. Holmes, the wide-awaks presiding elder of the New Orleans District, Louisiana Conference, went to Shreveport last week to attend a meeting of the Board of Trustees of Centenary College.

Mr. J. A. Clardy, a merchant of Maben, Miss., sends the Advocate ten renewals and one new subscription. From such good work for our publication we cannot but judge that Brother Clardy is a successful business man. We appreciate his efforts in behalf of the Advocate.

Prof. R. S. Peets, a graduate of Millsaps College, and Superintendent of the Moss Point schools, will have charge of the President's office of Whitworth College during the next three months. He requests that all communications be addressed to Whitworth College, Brookhaven, Miss.

"Rev. J. R. Robertson, a superannuate member of the North Mississippi Conference, died at Pontotoc, Miss., at 1 p.m., June 5; obsequies there tomorrow," says a telegram from the Editor, who is at Jackson, Miss. The Advocate extends sympathy to the bereaved ones in their great loss.

We acknowledge with thanks new and renewal subscriptions from the following friends: Rev. H. T. Young, Amite City, La., 2; Rev. J. G. Johnson, Black Hawk, Miss., 8; Rev. W. C. Beasley, Hickory Flat, Miss., 3; Rev. T. J. Hopper, Toccopola, Miss., 2; Rev. E. H. Cooley, Walnut Grove, Miss., 5.

Rev. N. E. Joyner, the gifter pastor of our Carrollton Avenue Church, New Orleans, last week attended the meeting of the Board of Trustees of Mansfield Female College, at Mansfield, La., and, on his way home, made a visit to the Lafayette District Conference, then in session at Lake Charles.

"Just a few words," says Brother E. H. Cooley, Walnut Grove, Miss., "to let you know that we prosper and that the Lord is blessing us with good health, abundant provision for our material needs, and, best of all, with the presence of his Holy Spirit. Is it not grand to be under the immediate care and guidance of a gracious Lord?"

Dr. J. W. Beeson, the President of Meridian College, Meridian, Miss., is very gracious in his praise of the sermon delivered by Bishop McCoy at the Commencement exercises of Meridian College. The whole program of the Commencement occasion was quite a success, judging from the tone of the President's communication.

A note from the Editor of the Advocate, who attended the Millsaps Commencement at Jackson, Miss., states that Bishop Hoss preached a great sermon Sunday morning, June 4; and that Dr. S. H. Werlein, pastor of the First Methodist Church of New Orleans, La., delivered an interesting discourse to the Y. M. C. A. at the evening hour.

Rev. A. G. Shankle, the popular pastor of our Church at Mansfield, La., is now in New Orleans to attend the Commencement exercises of Tulane University, from which institution his son, Warren, a brilliant young man, is about to be graduated. Brother Shankle, in company with Rev. W. W. Holmes, paid the Advocate an appreciated call last Tuesday.

Rev. A. H. Williams, of Strongs, Miss., informs us that the Efficiency Conference of the North Mississippi Conference was in session last week at Grenada. Some of the speakers were Dr. E. B. Chappell, Bishop James Atkins, Dr. W. W. Pinson, Dr. J. R. Stewart, and Dr. Young of Emory University. Brother Williams reports that great good has been done in this move.

Dr. Bulla, the Corresponding Secretary of the General Sunday School Board, has sent us a program of the Institute to be held at Lake Junaluska, N. C., July 11-22. Such names as J. W. Shackford, Miss Minnie E. Kennedy, J. R. Pepper, E. B. Chappell, and many others of note, appear on the folder as speakers for the institute. We are sorry not to be able to give the whole program.

Rev. W. L. Graves, our pastor at Montpelier, Miss., in a note to the Advocate with a remittance for subscriptions, includes the following cheering message: "I have just spent nearly two weeks at Webb, Miss., assisting Rev. O. L. Savage in a revival meetnig. Thirty members were added to our Church and several pledged for membership in other churches. Brother Savage is having splendid success in his new field."

The Advocate acknowledges with thanks the invitation of the Faculty and Students of Blackstone Female Institute, Blackstone, Va., to attend the twenty-second annual Commencement of the institution given June 2-4, 1916. The annual address was made by W. T. Ellis, LL.D., Swarthmore, Pa., and the sermon was preached by Dr. Homer S. Sherman, Staunton, Va. Fifty-four young ladies were graduated at this Commencement.

Deserving approbation is in order for Rev. Hugh K. McKee, of Wesson, Miss., in having sent us a total of thirteen subscriptions for the Advocate. This puts his charge upon the honor roll. He further says: "I have one Sunday school where all the officers and teachers take the Advocate." We believe this charge will prosper under the leadership of this brother, who is thus diligent in placing his church paper in the homes of his officials.

Rev. F. B. Ormond, of McComb City, Miss., informs us of the sudden death on May 31, at 3 o'clock in the morning, of Rev. G. H. Galloway, pastor of Centenary Methodist Church, of that city, after an illness of only an hour and a half. His death has brought gloom over the whole city. The funeral services were held in Centenary Church Thursday afternoon. To the bereaved loved ones the Advocate extends its heart-felt sympathy.

Rev. C. A. Northington, pastor of the New Albany Circuit, North Mississippi Conference, writes: "We have just had our second quarterly conference. Our presiding elder was at his best. The conference convened at Mt. Olivet Church, where Brother Dorsey was licensed to preach at a quarterly conference twenty-two years ago. I have observed Children's Day at each of my churches, with a collection amounting to $27.20. The finances of the charge are well in hand."

Rev. W. N. Dodds, of Verona, Miss., has sent us a list of eight renewals to the Advocate, together with a remittance of $5 on the Helping Fund. The Helping Fund is for the purpose of sending the Advocate to worthy people who are unable to pay for it. Brother Dodds states that Mr. J. N. McCord, an elderly member of one of his churches, is responsible for this remittance, since he had read the statement of an old gentleman of eighty-three who had taken the paper for a number of years but was not able to subscribe longer. Such charity is highly commendable.

Rev. B. F. Jones, of Moss Point, Miss., speaks quite enthusiastically about the work of Rev. Rob't Selby in regard to his campaign for the endowment of the Lamar School of Law, as follows: "Our mutual friend, 'Bob' Selby, was with us on the third Sabbath in May in the interest of Emory University. He made a fine address, and our people responded with a liberal contribution. 'Bob' is the right man in the right place. As Dr. Ward, of North Mississippi, would say, 'The man and the hour have met.' He will have the $5,000 long before the two years have passed." Everybody knows that such news is highly receptive to the Advocate.

TRULY GREAT PREACHING.

One of the finest encomiums ever passed upon a sermon was the tribute which Louis XIV one day paid to Massillon, after hearing him preach at Versailles: "Father, I have heard many great orators in this chapel, I have been highly pleased with them, but whenever I hear you I go away displeased with myself, for I see more of my own character!" It is the business of a preacher not to seek for gilded compliments or high salary, but to reveal God to man, and so man to himself. A mighty and gracious doctrine of God will tend to shame men out of their moral littleness and meanness. It will render the most proud displeased with themselves, and so will prepare the way for a truly redemptive work of grace in the heart. The greatest pulpit orator is the man who gains converts to the Christ, and so helps to people heaven with sanctified spirits.—Unidentified.

OAK GROVE CHURCH DESTROYED.

Dear Dr. Meek: Our church was blown down here last night at 12 o'clock. There came an awful cloud directly out of the northwest and coursed to the southeast. Not one dollar of insurance did we have, as usual. The Masonic Hall was also blown down. Every store and dwelling was damaged, more or less. The courthouse, in process of construction, was damaged to the extent of about $2500. Several persons were hurt, but no one was seriously injured. Many animals were killed.

The pastor of the Baptist Church came to me this morning and said: "Brother Woodward, you and your people are perfectly welcome to our church until you rebuild." For this we are very grateful. Our good people are talking of building at once. We ask your prayers. Any donation that can be made to us will certainly be appreciated. Our parsonage was damaged to the extent of about $100. Yours in Christ,

W. T. WOODWARD, Pastor.

Oak Grove, La., June 4, 1916.

TO OUR SUBSCRIBERS.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right. We revise the dates once a month.

Papers will be continued unless subscribers order otherwise. If you desire that your subscription be canceled when it expires, it is necessary that you notify us to stop the subscription.

When ordering the address of a subscriber changed, please give the old address as well as the new.

The subscription price of the New Orleans Christian Advocate is $1.50. We allow 8 months for $1, provided remittance is made by money order or cash. In making remittances by check add 10 cents for exchange. Banks charge 10 cents for collecting checks out of town.

OUR SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1916:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $2 or under. Do not send us a check for $1, as it will only be credited as 90 cents. Banks will give you exchange on New York or New Orleans for the asking.

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Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?
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GUARANTEE OF ADVERTISING.
All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
JACOBS & CO., ADV. MANAGERS,
Clinton, S. C.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. MARY JANE TERRELL (nee Jones) was born on Feb. 2, 1842, and died on May 7, 1916. She was married to G. F. Terrell on June 5, 1860. She joined the Methodist Church in July, previous to the camp meeting held at Adams Campground. Of this union were born ten children—two died in infancy. All the others survive her, except Mrs. Ella Nunary. She was a true wife, a patient, devoted motber, a true friend to everybody. She was a devoted Christian. She doubtless heard the words "well done, thou good and faithful servant," and has entered into "that rest which remains for the people of God." To her grief-stricken family I would offer the comfort of these lines:

Farewell mother, precious darling.
Now thy form lies 'neath the sod,
Tho' thy spirit went at parting,
Back again to be with God.

O, 'twas hard to see thee leaving.
O, so hard to say good-bye
With our hearts all torn and bleeding,
Shedding tears we could not dry.

And when at last our life is ended
We'll greet thee in that realm on high,
When broken hearts are wounded,
And none ever say good-bye.

R. H. BARR, P. C.
Auburn, Miss.

NEW COURSE OF STUDY.

The Course of Study for Undergraduates, as adopted by the College of Bishops in May, 1916, to go into effect with the close of the present Conference year, is as follows:

Course for Admission on Trial.

1. "Life of Christ," James Stalker; "Life of St. Paul," James Stalker.
2. "Manual of Christian Doctrine," J. S. Banks (J. J. Tigert's edition.)
3. "Wesley and His Century," W. H. Fitchett.
4. Book of Discipline.

FIRST YEAR.

1. The Four Gospels and Acts, with "Handbook" by Dr. Andrew Sledd (examination to be on the text of the Scripture itself.)
2. Wesley's "Sermons," 1-26.
3. "The New Life of Christ," by J. Agar Beet.
4. Wesley's "Sermons," Volumes I. and II., in Everyman's Library (thesis to be written on the subject assigned by the Correspondence School.)
5. History of the Methodist Episcopal Church, South. (E. E. Hoss's "Life of McKendree," H. M. Du Bose's Life of Joshua Soule.")
6. "Ministry to the Congregation," John A. Kern.
7. The Discipline.
8. Written sermon on "Repentance."

SECOND YEAR.

1. Romans to Revelation, with "Handbook" by Dr. Andrew Sledd (examination to be on the text of the Scripture itself.)
2. Wesley's "Sermons," 27-52.
3. "Christian Doctrine," R. W. Dale; "Letters on Baptism," Edmund B. Fairfield.
4. Wesley's "Journal," Volumes II. and III., in Everyman's Library (thesis on subject assigned by the Correspondence School.)
5. "History of Methodism," H. N. McTyeire.
6. "Lectures on Preaching," Phillips Brooks.
7. "Elements of Deductive Logic," Noah K. Davis, with analysis by Bishop Denny.
8. "Manual of Discipline," fourteenth edition.
9. Written sermon on "Justification by Faith."

THIRD YEAR.

1. Genesis to Esther, "Handbook" by Prof. Frank Seay (examination to be on the text of the Scriptures itself.)
2. "General View of the English Bible," B. F. Westcott.
3. "The Christian Faith," Olin A. Curtis.
4. "The Reformation in Germany" and "The Reformation in Lands beyond Germany," two volumes, Thomas M. Lindsay.
5. "Elements of Psychology," Noah K. Davis, with analysis by Bisbop Denny.
6. "Building the Kingdom," E. E. Chappell.
7. A biography: "Life of William Tindale," Robert Demaus.
8. Written sermon on "The Witness of the Spirit."

FOURTH YEAR.

1. Job to Malachi, "Handbook" by Prof. Frank Seay (examination to be on the text of the Scripture itself.)
2. Apologetics: "Grounds of Theistic and Christian Belief," George P. Fisher; "Evidence of Christian Experience," L. F. Stearns.
3. "Elements of Ethics," Noah K. Davis.
4. "The Christian Ministry in the Early Centuries," Thomas M. Lindsay.
5. "The Building of the Church," Charles E. Jefferson.
6. "Christianity and the Nations," Robert E. Speer.
7. "Life of Hugh Latimer," Robert Demaus.
8. Written sermon on "Regeneration."

Course of Study for Local Preachers.

FOR DEACON'S ORDERS.

1. New Testament; with aid of "Handbook" prepared by Andrew Sledd.
2. "Manual of Christian Doctrine," J. S. Banks (J. J. Tigert's edition.)
3. "History of Metbodism," H. N. McTyeire.
4. "Life of Christ," James Stalker.
5. "Winning of the World for Christ," W. R. Lambuth.
6. "The Story of Our English Bible," P. B. Wells.
7. The Discipline.

FOR LOCAL ELDER'S ORDERS.

1. Old Testament, with aid of "Handbook" prepared by Frank Seay.
2. "Grounds of Theistic and Christian Belief," George P. Fisher.
3. "History of the Christian Church," George P. Fisher.
4. "The Apostolic Age," George T. Purves.
5. "Ministry to the Congregation," John A. Kern.
6. Manual of Discipline, fourteenth edition.

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Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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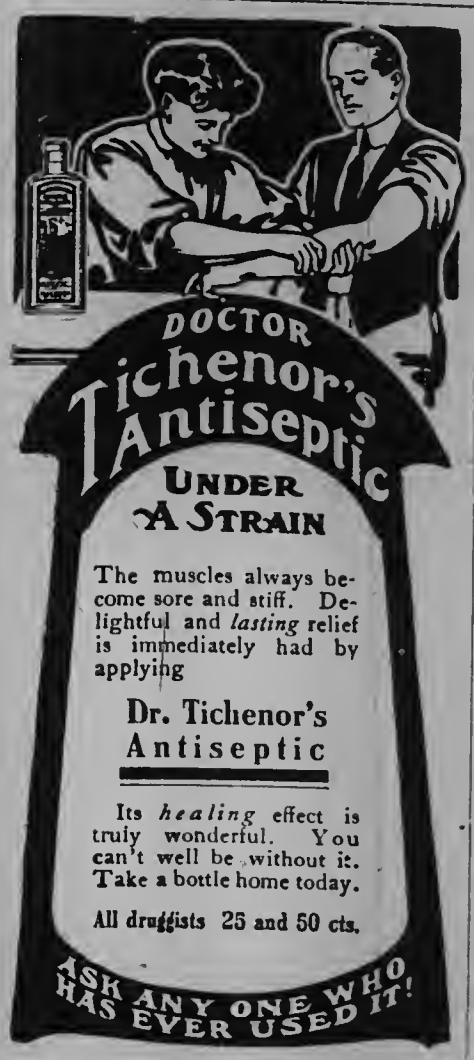
Absolutely Non-narcotic
Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.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LET US REJOICE EVERMORE.

There is no real joy outside of a real experience. In order to rejoice evermore, the soul must be filled with the Spirit. Jesus said, My Father and I will come and make our abode with you." How? In the person of the Holy Ghost.

With this fountain-head of joy within one, there is no obstruction that can stop its flow. In the midst of trials and tribulations there is joy evermore; even in the dark valley and the shadow of death, there may be peace and joy.

The joy of the world is too often turned into sadness, and heartache. In the midst of such joy we find ourselves in sorrow, cast down and discouraged; but, with the Spirit-filled saint of God, it is altogether different. God speaks, saying: "All things work together for good to them that love the Lord." Not some things; but all things. This is a sweet message on which the soul that is filled with love divine can ever rest secure. It enables us to see in all our disappointments only God's opportunities. God is ruling in the universe of his saints and says, "I will never leave thee nor forsake thee." Again, He says: "Be careful for nothing, but in everything by prayer and supplication make your request known to God." The great Apostle Paul, after years of the most heartless persecution against him, said: "I count it all joy." It is a true saying, if we obtain a great experience, we will have great joy that nothing can destroy.

"That comfort was mine,
When the favor divine
I first found in the blood of the Lamb;
When my heart it believed,
What a joy I received,
What a heaven in Jesus' name!"

HILARY S. WESTBROOK.
Meridian, Miss.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

COMMENCEMENT AT BOONEVILLE, MISS.

Dear Dr. Meek: Since the Advocate is a household treasure in many Methodist homes, all the readers will be interested to know how we "Booneevillians" enjoyed a recent visit from Rev. L. M. Lipscomb and wife. We had had them with us last year as a pastor and helper, and not a member was ready to "ship" them, but when a Bishop is seeking eldership timber he doesn't consider the clinging vines and tendrils, but the timber itself. Thus the Winona District is happily blessed and Booneville feels proud in yielding presiding elder timber.

Our high school recently closed, and as this was Methodist year the "powers that be" unanimously chose Brother Lipscomb to preach the Commencement sermon and deliver the annual address. Now all who are acquainted with him know that he doesn't believe in a half-way doing of anything; so he brought along his "better half" on this occasion, to the delight of her many friends who had invited her to come and share the pleasures of the exercises.

On Sunday morning the church was crowded, despite the copious showers. The choir, directed by Mr. Dunmore, assisted by Mrs. J. J. Taylor, and led by Miss Nona Wayne Patrick at the piano, produced some of the "never-to-be-excelled music. One anthem was so thrilling, so soul-stirring that the congregation sat spell-bound. The preacher remarked: "Some things are sublime beyond description. They can only be felt. That is my attitude toward such soul-stirring music." In the sermon Brother Lipscomb was at his very best. His text was taken from John 10:10, the memorable words of Christ, "I came that they might have life, and that they might have it more abundantly." In his plain, clear-cut expressions he strongly emphasized the point that a life without Christ is no life at all; that education without educating the heart, mind, and soul is worse than no education at all. He said the Christian life is the rational life, the normal life, the attractive life, the **abundant** life. But I will desist. No words of mine can describe that great sermon.

"'Twas something so divine,
Description would but make it less;
'Twas what I heard, but can't define,
'Tis what I felt, but can't express."

On Monday morning the graduating exercises were held at the school building. On the platform, which was beautifully decorated with ferns and pot plants, were seated the graduates, the school faculty, the pastors, and the speaker of the day. Eleven graduates read essays and received loads of flowers and other gifts. After this, Brother Lipscomb rose in all the grandeur of his magnificent stature, and after a few preliminary remarks announced as his subject, "Life, Liberty, and Happiness," and in his own inimitable way he gave a grand discourse to the young people just emerging into life on their own responsibilities. He said: "Be firm, be true, be joyous, and make your life something worth while. Life is just what you make it. Some old fossils crawl away into secluded corners and draw the curtain of self about them and become soured on the whole world." He said: "The Christian life is not a life of asceticism, proscription, and oppressions, and direful forebodings; but it is the fulness and harmony of all light and virtue, truth, music, laughter, and song." He turned to the young lady graduates and said, "Some of you may become washerwomen, and in so doing you may be a joy to your husbands and a blessing to humanity." He then related from real life a narrative of a washerwoman getting married to a poor but honest man, and now they are immensely rich, living in high life and are loved and respected by all who know them. He said: "You had better become washerwomen than to become society ladies and be a curse to your husbands and a degradation to the world. Whatever you do, be true: live this ideal Christ life, and you may become whatever you will."

A FRIEND.

THE TROUBLE IS NOT INSIDE.

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of teller that came under my personal knowledge. One of 15 years standing." 50c at druggist's or by mail from Shuptrine Co., Atlanta, Ga.

"The great men of the world don't talk about the importance of their work: they just do whatever comes to hand—it's only second-rate men who say that their talents haven't full scope."—From A. C. Benson's "Waterbrooks."

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That question would be asked you almost daily by business men seeking your services, if you were qualified to keep books, to write a good business hand, or to write Shorthand. The Draughon Training will qualify you. For catalogue giving rates of tuition AT COLLEGE, address Draughon's Practical Business College, Shreveport, La.

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HELP FOR WORKING WOMEN

Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—"I suffered so much with female weakness that I could not do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I recommend it to any woman suffering from female weakness. You may publish my letter if you wish."—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

Zolvonoids FOR WOMEN

"Whatever is done for others is doubly effective if accompanied with prayer."

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sunday School

MISS KENNEDY SUCCEEDS MRS. HAMILL.

The new Director of Elementary Work of our Sunday School Board is Miss Minnie E. Kennedy. The Christian Advocate says of her: "When, several months ago, Mrs. H. M. Hamill (now Mrs. Arthur W. Rider) resigned the position of Director of Elementary Work with our Sunday School Board, this place was offered to Miss Minnie E. Kennedy, of Birmingham, Ala. Miss Kennedy has accepted the position and last week came to Nashville to enter actively upon her work with the Sunday School Board. Miss Kennedy is a native of Opelika, Ala., where our Church has had for many years one of its great Sunday schools. She was for some time superintendent of the Elementary Division of the Alabama Sunday School Association. For the last few years she has been the General Secretary of the Birmingham Sunday School Association and has done splendid work there, as in other fields of service. Birmingham is admitted to be one of the foremost cities of the country in Sunday school organization. Miss Kennedy has taken a prominent part in the International Sunday School Association work and on a number of occasions has been on the program of its conventions. Well equipped for the important position to which she has been called, she will give to the Church efficient service. We congratulate the members of our Sunday School Board that for this work they have been able to secure one whose recognized ability and successful experience will commend her to the entire Church."

"HOW TO RUN A LITTLE SUNDAY SCHOOL."

One of the problems of the Sunday School Field Secretary or other workers in Sunday school institutes and conventions is how to answer questions that involve the title of this paragraph. We so often hear folks say, "Well, what you have told us is all right for the larger city or village school; but what about the little country school?" And, notwithstanding the successful management of the small school consists largely in the adaptation of principles and plans that work in the larger school, it has been difficult to so present the subject as to make it really "take hold."

It is true there has been a lack of literature dealing sympathetically and constructively with the problems of the little school; but there has just come from the Revell press a small volume by Rev. E. Morris Ferguson, of New Jersey, Educational Superintendent of Sabbath School Missions for the Presbyterian Church, bearing the title I have used for this article. It is an exceedingly readable little book, and is as full of good things as the New Orleans Christian Advocate is (and that's saying considerable, as you well know), and I would like to see a copy of it in the hands of every country superintendent. There are seven chapters in the book, the table of contents being as follows:

I. What It Needs: General Needs, Members, Organization, Teachers, Housing, Equipment, Relations, Support.

II. Making a Start: The Simple Start, The Educational Start, Remaking an Old School, Insuring Permanence, What to Teach, Educational Lessons, The New Plan at Work.

III. Increased Attendance: A Laudable Ambition, Retention and Graduation, Dangers in Numbers, Rewards—Wise and Otherwise, New Classes, A Table of Growth, Winning New Pupils, Gospel Salesmanship, The Extension Departments.

IV. Running by the Week: The Superintendent a Teacher, The Weekly Routine, Notes on a Rural Program, Class Instruction, Desk Instruction, Official Routine, The Worshiping Sunday School.

V. Running by the Quarter: The Sunday School Calendar, Planning the Desk Work, Replanning the Class Work, Appraising the Term's Work, Records and Recognitions, An Educational Festival.

VI. Running by the Year: An Educational Prospective, Reorganizing for the New Year, Two Plans of Class Formation, The Course of Study, Observing Promotion Day, Present and Future Teachers, The Official Staff, The School's Finances, The Workers' Conference.

VII. Getting Results: Reasonable Expectations, A Table of Results, Overcoming Difficulties, The Securing of Life-Decisions.

This little book can be secured from our own Publishing House (Smith & Lamar, Nashville, Tenn., Dallas, Tex., or Richmond, Va.), and as the price is but sixty cents any superintendent can have a copy. I hope there will be a large sale of this book among our Southern Methodist Sunday school superintendents—they need not be afraid of the book because it is not written by a Methodist; there's nothing in it that will disturb their Methodist principles. Write for "How to Run a Little Sunday School," by Ferguson.

A. L. DIETRICH.

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

KLEIN CAMPAIGN AT EL RENO, OKLAHOMA.

On April 16, the work began after two months of planning and organization and ran six weeks; so that really fourteen weeks of work has been largely given to the revival effort, with all the Protestant Churches heartily united. The movement was and is of the Lord. There have been upward of 500 professions of conversion and reclamation. The churches are in better condition spiritually than ever, probably, and all really sincere Christians seem more determined to magnify the work of His Kingdom. Follow up meetings are being held in several churches this week and the good work is expected to go on and on.

The team was composed of Rev. G. A. Klein, evangelist, of Nashville, Tenn., and his superb supporters, Mr. and Mrs. Boyd of Atlanta, Ga., who direct the vocal and instrumental music—both are experts in this field—together with the famous Wisdom sisters of Macon, Mo., and Rev. Mr. Blew of Chicago. All these added greatly by their efficiency to the success of the meeting. A stronger evangelistic team could scarcely be gotten together. Only the Boyds will remain with Brother Klein. That's a great team, however.

The meeting was a rising tide and closed on a climax. On the last day, at the men's afternoon service, after a spirited presentation of the needs of El Reno, the men were given an opportunity to express themselves on this subject. Many spoke with enthusiasm, denouncing the Sunday movies, poolrooms, gambling dens, and "bootlegging." Judge Phelps observed that if any ten men would back up their convictions they could close the joints and run the "bootleggers" out of town. When he was judge some one tried to run a Sunday theater and an injunction was served and it was closed, but that people had allowed this condition to creep in upon them until now the custom has fastened itself upon the town. Then an opportunity was extended the men to sign a petition in the form of the following resolution:

"We, the undersigned citizens, believing that Sunday afternoon and evening picture shows are detrimental to the spiritual and moral well-being of our citizenship, respectfully petition the City Council of El Reno to pass an ordinance forbidding theaters and picture shows on the Sabbath day.

This was signed by about 400 men and a committee was selected by a unanimous vote to carry it to the Council.

The evening service was sad and heart-searching. Many embraced the last opportunity to decide for Christ and a life of divine service.

The subjoined statement was adopted by the Ministerial Alliance on Saturday evening and was unanimously endorsed by the whole congregation:

"Rev. G. A. Klein has just finished a six weeks' campaign with the Protestant Churches of El Reno, Oklahoma, and we take this method of expressing our appreciation of Brother Klein and his excellent co-workers. As a ministerial alliance with our congregations, we esteem them very highly in love for their work's sake. We have found them tireless, true to the Bible and uncompromising with every form of vice and sin. Brother Klein is a sweet-spirited and congenial brother, with a faith in God and man that caused the most consecrated among us to attend in awe. His work is of a very high and constructive order in that he succeeds admirably in strengthening the bonds of love and co-operation between pastors and their churches—exalting the Kingdom of God above every other consideration. We heartily commend Brother Klein and his associates to any community or people who want a revival conducted on this high plane."

It is stating the fact mildly to say we are all sad that the end has come. Godspeed the noble people who have been among us preaching, singing and praying for our uplift!

W. L. ANDERSON,
Pastor M. E. Church, South.
El Reno, Oklahoma, May 29, 1916.

CHILLS

and fever, though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

REVIVAL AT RIPLEY, MISS.

Dear Dr. Meek: Our people and church have been greatly helped by a spiritual feast. Plans had been well arranged for our revival campaign, and the services of Rev. J. H. Bell, of Columbus, Conference evangelist, were secured. He came to us on the second Sunday in May and remained with us twelve days, which to all who attended the services were "mountain top experiences."

Brother Bell preaches the plain gospel, which goes direct to the hearts of his hearers. His fervor and strong personality give force to his messages. His ability to incite men, women and children to personal work, prayer, and testimony is remarkable.

In addition to the two preaching services daily, there were two prayer meetings each afternoon; one for women at the church, at 4 o'clock; the other for men, at the court-house at 5 o'clock. These were seasons of deep heart-searching. Strong men shook with emotion under the powerful presence of the Spirit.

The body of the membership was truly revived. Scores of people pledged themselves to higher living. Sixteen have been added to the Church on profession of faith. While this is glorious, there is no means of measuring the great and lasting good accomplished.

T. E. PEGRAM,
Church Lay Leader.
Ripley, Miss., May 26.

BROTHER: Accidentally discovered pleasant tasting root—quickly and easily cures tobacco habit and indigestion. Gladly send particulars. **W. E. Stokes, Mohawk, Florida.**

LOUISIANA NOTES.

By Rev. D. J. Weems.

Rev. T. J. Holiaday is pastor at Cotton Valley, an old, substantial town; at Spring Hill, a live mill town; at Couchwood, a new mill town, and at Hartman, a farming community. We had a good service with each of these churches. Every one spoke in highest terms of the pastor. He has an excellent people to serve with work enough for two men. They have had good schools at each place. Professor W. B. Smith, at Spring Hill, Professor J. R. Humphries, at Cotton Valley, Miss Scaife at Couchwood and Miss Vashti Kearin at Hartman.

Minden is one of the best towns in North Louisiana with a population of about 4000, and has five churches and one of the best public school buildings in the State. The teaching force consists of Prof. J. B. Snell, principal, and ten excellent assistants. Rev. W. W. Drake is the popular pastor of the Methodist Church. He preached the commencement sermon for the public school. His theme was putting spiritual and religious matters first, temporal and worldly matters second. The sermon was helpful and well received. He is a four-year preacher until the time limit is removed. Brother J. M. Miller is chairman of the Board of Stewards. Hon. C. M. Roberts is the Sunday school Superintendent. Brother Drake has his church well organized, and he has an elegant modern brick building.

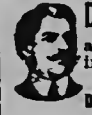
Rev. J. M. Brown is the senior preacher of the Conference, and has charge of Haughton and Doyline, two nice railroad stations in an excellent farming country. He is accepted as an excellent, up-to-date preacher, though he has passed three score years and ten. He is sweet-spirited and lovable. His home is cheered by two intelligent daughters. Rev. W. W. Nicholson, a worthy local preacher, has charge of the Sunday school at Doyline. He is a fine man and he has a nice family. Prof. L. M. Phillips and four nice young ladies have had charge of the public school there.

Rev. A. L. Harper, preacher in charge of the Sibley work, is a stirring, wide-awake man. He began his revival campaign at Sibley, May 26, with Rev. J. F. Dring, of Ringgold, assisting. They will, no doubt, succeed as they are capable of fine service, and Sibley is a nice railroad town. Brother Harper has a smart wife and three lovely girls in his home.

To be faithless is to fail, whatever the apparent success of earth; to be faithful is to succeed, whatever the apparent failure of earth.—Maltbie Babcock.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c



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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Logtown, June 3, 4.
Bay St. Louis, 8 p. m., June 4.
Escatawpa, at Orange Grove, June 7.
Moss Point, 8 p. m., June 7.
Long Beach, June 11, 14.
Gulfport, First Church, 8 p. m., June 11, 12.
Biloxi, Main St., June 18, 19.
Biloxi Mission and Miss. City, at Oak St., 8 p. m., June 18.
Lumberton, June 25, 26.
Vancleave, July 8, 9.
Coalville, at Poplar Head, July 11.
Carriere, July 22, 23.
Poplarville, July 24.
Hub, at Baxterville, July 29, 30.
Columbia, Aug. 6, 7.
Mentorum, at Mt. Zion, Aug. 11.
Wiggins, at Stillmore, Aug. 12, 13.
Brooklyn and Bond, at Maxie, 7 p. m., Aug. 16.
North Gulfport and Lyman, North Gulfport, Aug. 20.
Americus, at Big Point, Aug. 26, 27.
Wolf River, Aug. 30.
Saucier, Sept. 2, 3.
Pascagoula, Sept. 10.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Edwards, at Clinton, June 11, 12.
Jackson, Rankin Street, p. m., June 12.
Satartia, at Wesley Chapel, June 17, 18.
Mendenhall, at Bethany, June 21.
Brandon and Pelahatchie, at Greenfield, June 25, 26.
Jackson, Millsaps' Memorial, p. m., June 26.
Seashore Divinity School, July 2.
Lintonia, at Bethany, July 8, 9.
Yazoo City, p. m., July 9, 10.
Terry, at Forest Hill, July 15.
Flora, at Dover, July 23, 24.
Fannin, at Goshen Springs, July 29, 30.
Eden, at Lamkin, August 6, 9.
Jackson, Capitol Street, August 8.
Madison, at Pearl River, Aug. 11.
Sharon, at Lone Pine, Aug. 13, 13.
Canton, p. m., August 13.
Vaughan, at Fletcher's Chapel, August 19, 20.
Benton, August 20, 21.
Bolton, at Brownsville, August 23.
Florence, at Thomasville, Aug. 26, 27.
Harrisville, at Braxton, Aug. 27, 28.
Camden, at Mellville, Sept. 2, 3.

P. D. HARDIN, P. E.

Brookhaven Dist.—Third Round.

Adams, at Ebeneezer, June 24.
Meadville, at McCall, June 24, 25.
Scotland, at New Hope, June 28.
Topisaw, at Holmesville, July 1, 2.
Tylertown, at Tylertown, July 8, 9.
Summit and East McComb, at East McComb, July 15, 16.
McComb, at Centenary, July 16, 17.
Gallman, at Old Crystal Springs, July 22, 23.
Crystal Springs, July 23, 24.
Preaching at Knoxo, July 30.
Topisaw Camp Meeting, Aug. 6.
Caseyville Camp Meeting, Aug. —.
Hazlehurst, Aug. 12, 13.
Buford, Aug. 19, 20.
Pleasant Grove, Aug. 24.
Wesson, Aug. 26, 27.
Barlow, Aug. 30.
Monticello, Sept. 2, 3.
Magnolia, Sept. 9, 10.
Fernwood, Sept. 16, 17.
Brookhaven, Sept. 23, 24.
Bayou Pierre, on Wednesday of protracted meeting at Mathews Chapel.
South McComb, Tuesday of protracted meeting at Osyka.

I. W. COOPER, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Wilson, at Pine Grove, June 10, 11.
Ponchatoula, at Lee's Landing, June 17, 18.
Amite, June 19.
Keener Memorial, June 21.
Springfield, at Red Oak, June 24, 25.
Franklinton Ct., at Varnado, July 1, 2.
Franklinton, at F., July 3.
Kentwood, July 5.
Hammond, July 6.
Pride, at Gilead, July 8, 9.
Gonzales, at Antioch, July 9, 10.
District Conference, at Clinton, July 11, 14.
Baker, at Black Water, July 15, 16.
Denham Springs, at D. S., July 18.
Jackson and St. F., at Star Hill, July 22, 23.
Zachary, at Slaughter, July 23, 24.
Greensburg, at ———, July 29, 30.
Pine Grove, at P. G., Aug. 5, 6.
Tangipahoa, at Natalbany, Aug. 6.
Baton Rouge, First Church, Aug. 7.

H. W. BOWMAN, P. E.

Monroe Dist.—Third Round.

Calhoun, at D'Arbonne, June 10, 11.
Farmerville, at DeSlard, June 17, 18.
District Conference, at Rayville, June 21, 23.
Rayville, June 24, 25,
Seashore Divinity School, June 27 to July 5.
Bonita, at New Hope, a. m., June 3, 9.
Monroe, p. m., July 9.
Oak Ridge Revival, July 10 to 21.
Sicily Island, at Vidalia, July 22, 23.
Collinston, a. m., July 29, 30.
West Monroe, p. m., July 30.
Waterproof, at Wesley Chapel, Aug. 5, 6.
Lake Providence, Aug. 7.
Oak Grove, at Forest Dedication, Aug. 12, 13.
Brooklyn, Aug. 15.
Eros, at Indian Village, Aug. 17.
Mangham, at Little Creek, Aug. 19, 20.
Winnsboro, at Crowville, a. m., Aug. 26, 27.
Gilbert, at Magnolia, p. m., Aug. 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Third Round.

First Church, June 11.
Blanchard and Mt. Zion, June 18.
Noel Memorial, p. m., June 21.
Coushatta, at Wesley, June 24, 25.
Queensborough, p. m., June 25.
Logansport, July 2, 3.
Bayou Lachute, at Taylor Town, a. m., July 9.
Mansfield, p. m., July 9.
Greenwood, at Summer Grove, July 15, 16.
Anacoco, at Prospect, July 22, 23.
Many, at New Hope, July 29, 30.
South Mansfield, at Williams Chapel, Aug. 5, 6.
Pelican, at Bethel, Aug. 12.
Mooringsport, at Oil City, Aug. 13.
Ida, at Ida, Aug. 16.
Cedar Grove, at Belle Bayou, Aug. 19.
Vivian, at Vivian, Aug. 20, 21.
Leesville, Aug. 27.
Noble, at Benson, p. m., Aug. 29.
Pleasant Hill, at Marthaville, p. m., Aug. 31.
Lake End, at Hannah, Sept. 2, 3.
Grand Cane, at Keithville, p.m., Sept. 7.
Zwolle, Sept. 10.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Indian Bayou, at Indian Bayou, June 10, 11.
Lafayette, June 17, 18.
New Iberia, June 18.
Morgan City, June 24, 25.
Franklin, June 25.
Patterson-Jeanerette, at P., July 1, 2.
Crowley, July 8, 9.
Gueydan, at Gueydan, July 15, 16.
French Mission, at Port Barre, July 22, 23.
Abbeville, at Kaplan, July 29, 30.
Evangeline Mission, Aug. 5, 6.
Mouma Mis., at Houma, Aug. 12, 13.
Lafourche Mis., at Raceland Prairie, Aug. 13, 14.
Eunice, at Eunice, Aug. 19, 20.
Lake Arthur, at Bell City, Aug. 26, 27.
Jennings, West Lake, Sept. 2, 3.
Rayne, Sept. 9, 10.

J. I. HOFFPAUIR, P. E.

Hattiesburg Dist.—Third Round.

Ellisville, June 18.
Court St., June 18, 19.
McLain, at Cross Roads, July 1, 2.
Lucedale, at Shipman, July 2, 3.
Leakesville, July 4.
New Augusta, at McLaurin, July 6.
Magee, at Pinola, July 9.
Taylorsville, at Soso, July 15, 16.
Mt. Olive, at Cohay, July 16, 17.
Eucutta, at Boyles Ch., July 19.
Purvis, July 23, 24.
Estabutchie, at Bethel, July 29, 30.
Collins, July 30, 31.
Prentiss, at Mt. Zion, Aug. 5, 6.
Sumrall, Aug. 6, 7.
Oloh, at East Columbia, Aug 12, 13.
Silver Creek, Aug 13, 14.
Williamsburg, at Santee, Aug. 15.
Heidelberg, Aug 20, 21.
Blodgett, Aug. 26, 27.
Richton, Aug. 27, 28.
Seminary, Sept. 3, 4.
Main St., Sept. 10, 11.

GEO. H THOMPSON, P. E.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

ABERDEEN DISTRICT MEETING.

The Aberdeen District Meeting of the Woman's Missionary Society was held in the Methodist Church in Nettleton, May 12. All were exceedingly sorry that our capable and much loved district secretary, Mrs. J. H. Haughton, could not attend the meeting on account of the death of her father. Mrs. Haughton had worked faithfully and untiringly to make the meeting a success in every way.

Mrs. Vic Thompson Hoyle, who for three years was Conference president, presided over the meeting in the absence of Mrs. Haughton. It is needless to say she conducted the sessions with much ability, and that her beautiful, inspiring talks will long be remembered by all who had the privilege of attending this district conference.

For this occasion the church was most beautifully decorated with pot plants and cut flowers. A lovely program of music and addresses had been arranged by the ladies of the Nettleton auxiliary for Thursday evening, the opening session. Mrs. Francis, president of the local society, conducted this meeting in a most pleasing manner. Mr. J. A. Lowe delivered a most eloquent address of welcome in behalf of the town. Many sweet words of welcome were extended the visitors and delegates from the various churches and societies of Nettleton. Mrs. C. B. Baker responded to these addresses on behalf of the missionary societies of the district.

Friday morning was devoted to different departments of the work. One of the most interesting features of the morning was the reading of Mrs. Haughton's report by Mrs. Hoyle. The report was very gratifying to all in the Aberdeen District, more auxiliaries having been organized in the Aberdeen District the past year than in any other. The reports of delegates were read and listened to with much interest. Some auxiliaries were not represented and failed to send in their reports.

Mrs. T. W. Woodward of Starkville, Conference second vice president, conducted the Institute on Children's Department in a most interesting and instructive way. Good reports from some of the Junior societies were given, showing that children are becoming more and more interested in missions.

Mrs. Hoyle thrilled the hearts of all present with a most eloquent address on the subject, "Why We Are Here." She told of the beautiful work done in the North Mississippi Conference, and pleaded with the young people and children to assist in this great work. After announcements were made, the morning session closed with the benediction by Rev. J. E. Thomas, of Amory.

The afternoon session was devoted to many interesting reports and talks on various subjects. The Young People's Department was ably handled by Mrs. T. W. Baker of Aberdeen, Conference first vice president. She made the different phases of the work plain to all, emphasizing the importance of the co-operation of the adults in this great work. Mrs. T. M. Clark, of Tupelo, conducted the Institute on Mission Study and Publicity in a way that was beneficial to all, proving that the inspiration for missions comes from a knowledge of conditions gained in mission study. An interesting paper on this subject was read by Mrs. Shearer of Shannon.

The department of supplies was ably handled by Mrs. Lee Wilson of Pontotoc. She gave a most touching and instructive talk on the subject.

Amory was chosen as the place to hold the next district meeting. The time and place for the next all-day rally was left to the decision of Mrs. Haughton.

There were many other interesting features of the day, but we cannot mention them all. However, we must not fail to mention the beautiful hospitality of the people of Nettleton. Surely a district conference was never more royally entertained. In fact, nothing seemed to be left undone in the way of making the occasion pleasant for all. Their doors were thrown wide open, and the most beautiful, generous plans had been made. At noon a beautiful dinner was spread in "picnic style" on the church lawn, where every one was well served. The memory of this occasion and of the good people of Nettleton will linger long in the hearts of all who had the great pleasure of attending this meeting.

Mrs. C. B. BAKER,
Secretary.

NEGRO WORK.

The report of Paine College shows that 136 girls have come under instruction in domestic arts and sciences. The older students have had some part in the social service of the Bethlehem House as a part of their training for future service.

The Bethlehem House at Augusta, Ga., has reached hundreds through the cooking and sewing schools, the kindergarten, Camp Fire Girls, and Boy Scouts. In addition to this, students from Paine College, Walker Baptist, and Haynes College have been given some training for social service under the direction of the supervisor of the Bethlehem House Work. The greatest work done through the Augusta Bethlehem House has been the quickening of the educated negroes to a sense of responsibility of service for the poorer, more helpless class.

The Bethlehem House at Nashville, Tenn., has been fortunate in securing a good house adapted to its work. Two missionary volunteer students from Peabody College have helped in the conduct of this work. The kindergarten, mothers' club, and other lines of work have been emphasized. Much good has resulted.

The cost of the maintenance of all this negro work was $8000.23.

COMMUNITY CLUB AT IUKA.

Our Community Club, which was organized in January with twenty members and which has since doubled its membership, is progressing nicely and bids fair to be a benefit and uplift among the negroes. We have one meeting a month, held either in one of their churches or the schoolhouse. A regular program is arranged and carried out. Such subjects as "The Child in the Home," "The Child in the School," are being studied and discussed. The director, who is Mrs. C. W. McKnight, presents the Bible lesson each time.

We have a membership committee, a sick committee, and a schoolhouse committee, all of which are interested and have made a good start. The White Civic League has offered a prize for the cleanest and most sanitary home among the negroes, and quite a number have entered the contest.

We also co-operate with the W. C. T. U. Sisters. When you once take up this work you will experience more fully the real missionary spirit and feel that you are truly ministering to God's little ones.

Mrs. W. T. ROSS,
Supt. Social Service.

OUR NEW VOLUNTEER.

The Conference Society received an invitation to the Commencement exercises of Scarritt. The enclosed card bore the name of Miss Myrtle James of Calhoun City, Miss., who is one of the graduates. A short time ago a letter was received from Miss James, telling of her decision to go to the foreign field. Next year she will spend in the homeland to gain further preparation. During that time she expects to keep in touch with the Conference Society. It gives us much pleasure to announce the name of this volunteer for service, and we pray that God's blessings may rest on her plans.—N. Mississippi Conference Bulletin.

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HONOR DUE.

When I asked the brethren and sisters if they could sing Thomas Oliver's great hymn, "The God of Abraham Praise," they replied promptly: "O yes. We have been singing that regularly ever since Bishop Wilson came out here." And this leads me to say that wherever I have gone throughout the East—in Japan, Korea, and China—I have found the name of our venerable Bishop to be like ointment poured forth. Other Bishops may come and go, but no one will ever be able to give a service so distinguished as to dim the memory of that which Bishop Wilson has rendered in the Orient. Shall we ever have another such preacher?—Bishop Hoss, in Nashville Advocate.

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If I have learned any valuable lesson in my life, it is this, that no one's feelings are a measure of eternal facts.—George Macdonald.

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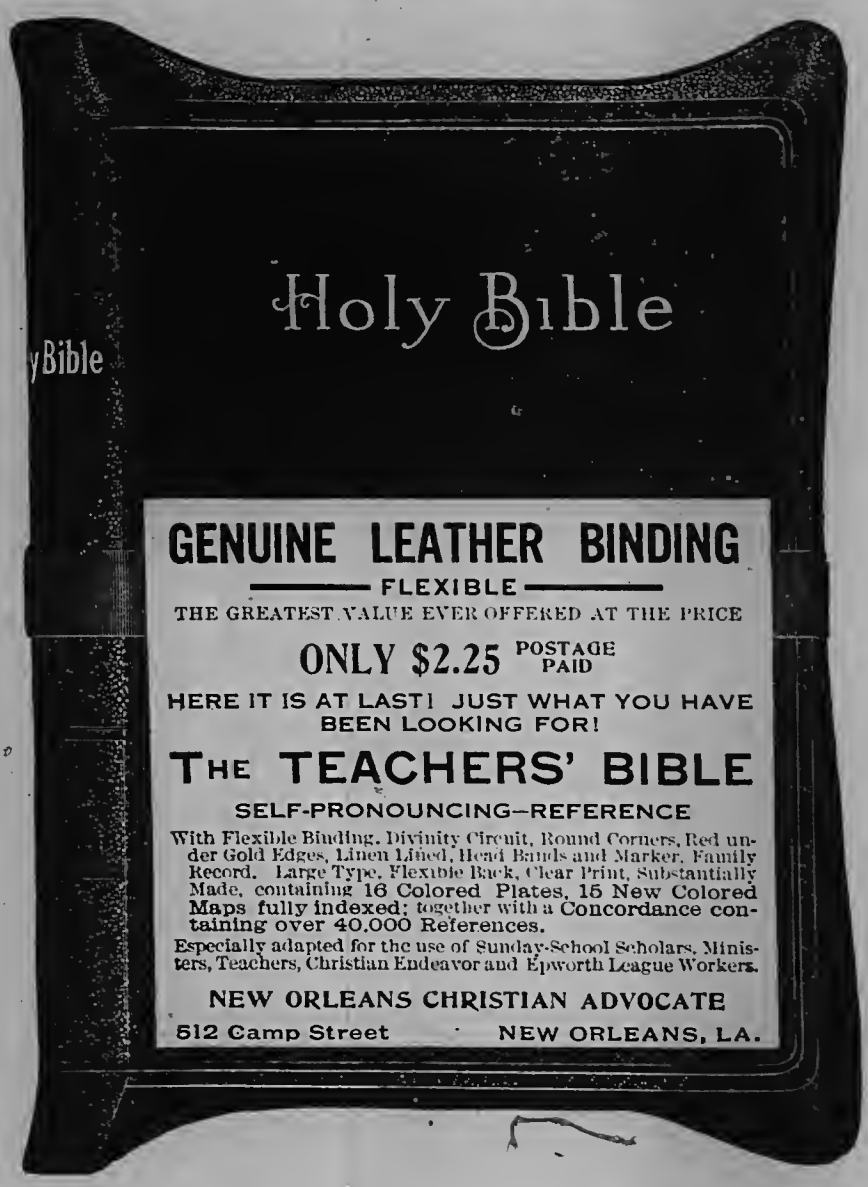
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NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

From the Field

Sturgis, Miss.

Dear Brother Meek: On the 19th of May the stork visited the parsonage here and left us a little bright-eyed baby girl, Ida Etheline. We are very proud of her. Both the mother and child are doing well. On Saturday and Sunday, May 20 and 21, Brother Woollard, our presiding elder, held our second quarterly conference, which was a great occasion. Brother Woollard was at his best and gave us some very strong and effective sermons. We are planning, working, and praying for a great year.—J. C. McElroy.

Scooba, Miss.

Rev. Dan E. Kelly, our Conference evangelist, came to us on the morning of the third Sunday in April, and began a meeting. From the first service till the last it was felt and seen that the Spirit of God was present to lead the preacher and the people, and to own and bless what was being done. The Congregations grew from a house full at the beginning to an overflowed house before the meeting closed. Our Presbyterian and Baptist friends were with us from first to last, aiding in song and prayer and in every other way possible. Not even an expert could have told any difference between the Churches. All were earnestly working to one end—to honor God and build up his Kingdom at this place. The meeting had not run but a few days, when it was being said by many that it was the "best ever held in Scooba." Of course, in this, as in all great movements for to better conditions morally in a community, there were a few—very few, I am glad to say—who took to the woods; but I feel sure that even those few are heartily ashamed, and wish they had stood with us in the fight. Brother Kelly is truly an evangelist that needeth not to be ashamed. I thought that I knew Kelly before this meeting, but I freely confess that I did not. I know him now, and am in a position to defend him and his work should it ever become necessary to do so. Brother Kelly won the good will of the people, and those who know him best love him most. Fifty-six joined our Church, forty of them by profession of faith, and several joined the Baptist and Presbyterian Churches.—C. C. Evans, P. C.

Pioneer, La.

Dear Brother Meek: Times are "tight" financially and there is plenty of hard work up this way. But we find time to go to church and serve God, who is ever mindful of and who has been so good and has done so much for us poor mortals and has spared us in health and strength of body and mind and has given us the earnest of the Spirit and the "desire" to do good and to "build for better things." For, to be sure, all that we are, as well as all that we possess, are His, and we are but "instruments" in His hands, stewards in this world—this "moral vineyard"— to accomplish His will and bring about great and good results. In and through us He works to will and do of His "own good pleasure" if we will but allow and give him "right of way" and co-operate "along right lines. Surely, His goodness and mercy have followed us all the days of our lives. He is "doing mighty, wondrous works" in these parts. Our "prospects" for crops are fairly "good." Our worthy and beloved pastor, Brother W. T. Woodward of this (Oak Grove) Circuit, is a "veritable live wire," a "hustler," and is "doing things." He is inspiring his people by untiring "zeal" to achieve something for the glory of God and the Master and for "humanity's sake." That it is not "all of this life to live nor is it all to die," but that we shall "render an account" to God in that life beyond the stars "in the sweet by-and-by," is being preached and emphasized by Brother Woodward in all of his sermons. A very successful revival meeting was held in the town of Oak Grove during April, in which our pastor was assisted by Rev. Mr. Bell of Columbus, Miss. As a result of this meeting, some sixty were added to the church membership.

Brother Woodward closed a revival meeting at Pioneer a few days ago, having been assisted by Rev. Isaac L. Peebles of Wesson, Miss. There were 35 new names added to the church membership. Our good people esteem and appreciate Brother Woodward very much, and they are very generous in their co-operation and support. They showed their unfeigned appreciation also for the visiting brethren—Bell at Oak Grove and Peebles at Pioneer—by substantial tokens in the way of a "voluntary offering." Brother Woodward is not "unmindful" of our Advocate either, for he is continually singing its praises and increasing "its circulation" by securing new subscribers, for he recognizes the fact "that an enlightened, intelligent, interested membership is necessary and is a great lever and power" with which and through which to bring about "results," and money for Bibles, good books, the Church paper, does not mean less money for the ministry and the "causes." See? He has just completed the new church at Forest and is enterprising to build a new brick edifice at the new Parish Site—Oak Grove—at a cost of $10,000. The new courthouse is under construction at that place and when completed in November will have cost upward of $55,000. Long live the dear old Advocate and may God bless you!

S. TAYLOR JACKSON,
Circuit Lay Leader.

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Take calomel to-day and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

"By this shall all men know that ye are My disciples, that ye love one another." As every lord giveth a certain livery to his servants, so Love is the livery of Christ.—Latimer.

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Our Advocate Campaign

The exhibit below shows the status of our Advocate campaign to secure 3500 new subscribers, as it stood at the close of May 31. This exhibit extends back to the time of the Annual Conferences, thus showing all that has been done. No renewals are given. The next exhibit will be made in our first issue in July. It is urged that our pastors secure the renewal of last year's subscriptions. If the renewals are neglected, the campaign to add 3500 new subscriptions to our list will not meet the desired end..

Total new subscriptions sent in from the Louisiana Conference, 239; Mississippi Conference, 291; North Mississippi Conference, 532, distributed as follows:

Louisiana Conference.

Alexandria District—

W. W. Perry, Boyce	45
J. O. Bennett, Jena	9
R S Walton, Bunkie	1
J. W. Booth, Merryville	1
H. B. Perritt, Colfax	3
Robert Randle, Harrisonburg	2
J. H. Montgomery, Melville	1
J. D. Harper, Opelousas	2
Total	64

Baton Rouge District—

H. T. Young, Amite	7
J. L. Cady, Greensburg	1
T. M. Babington, Franklinton	5
J. B. Fulton, Baker	1
J. R. Ables, Ponchatoula	2
C. A. Battle, Baton Rouge, First Church	9
P. S. Carpenter, Oaknolla	1
R. V. Fulton, Zachary	6
Total	32

Lafayette District—

A. I. Townsley, Crowley	1
C. E. Fike, Rayne	1
Total	2

Monroe District—

J. F. Waltman, Farmerville	5
W. T. Woodward, Oak Grove	36
R. H. Bamburg, Eros	1
W. J. Porter, Sicily Island	9
George Fox, Waterproof	1
J. R. Roy, Gilbert	1
H. W. Ledbetter, West Monroe	1
H. B. Thomason, Winnsboro	15
Total	69

New Orleans District—

J. A. Alford, New Orleans	1
T. J. Wariick, Bogalusa	2
P. O. Lowrey, Donaldsonville	1
Total	4

Ruston District—

J. M. Brown, Haughton	7
S. D. Roberts, Bernice	3
A. L. Harper, Sibley	1
W. L. Doss, Dubach	2
F. E. Otts, Homer	1
T. J. Martin, Sr., Ringgold	2
C. B. Powell, Plain Dealing	5
J. F. Dring, Ringgold	12
J. M. Henry, Ruston	2
Total	35

Shreveport District—

A. H. Parker, Coushatta	6
S. D. Howard, Many	4
W. W. Drake, Minden	8
T. D. Lipscomb, Zwolle	1
J. C. Price, Ida	3
R. W. Tucker, Shreveport, Noel Memorial	5
I. T. Reams, Queensborough	6
Total	33

Mississippi Conference.

Brookhaven District—

N. B. Harmon, Magnolia	2
Rev. H. K. McKee, Wesson	11
W. H. Saunders, Fernwood	1
W. W. Moore, Bogue Chitto	5
J. W. Thompson, Meadville	1
R. H. Barr, Adams	1
B. F. Lewis, Hazlehurst	1
F. B. Ormond, McComb	1
I. L. Peebles, Wesson	14
Total	27

Hattiesburg District—

C. E. Downer, Eucutta	1
W. M. Williams, Collins	8
J. C. Chambers, Sumrall	8
T. W. Adams, Hattiesburg	14
J. W. Ramsey, Heidelberg	2
H. J. Moore, Lucedale	2
W. J. Ferguson, Mount Olive	1
J. M. Lewis, Prentiss	1
M. L. Burton, Richton	1
R. T. Noien, Williamsburg	17
Total	55

Jackson District—

R. H. Kleiser, Satartia	5
W. B. Waidrop, Mendenhall	9
A. S. Oliver, Eden	2
Mrs. S. T. King, Pelahatchie	3
J. F. Campbell, Benton	2
W. J. Dawson, Bolton	3
M. M. Black, Canton	5
G. P. McKeown, Edwards	1
M. F. Adams, Fiora	16
M. W. Porter, Harrisville	2
H. P. Lewis, Jr., Madison	7
R. E. Rutledge, Vaughan	10
W. M. Sullivan, Yazoo City	5
T. J. Norsworthy, Yazoo City	1
Total	71

Meridian District—

Mrs. J. H. Downey, Bailey	3
O. S. Lewis, Shubuta	7
R. H. Clegg, Porterville	1
J. T. Abney, Bucatunna	3
A. M. Broadfoot, Meridian	16
J. L. Hunnicutt, Oak Grove	2
C. A. Schultz, Daleville	3
J. L. Deceli, Waynesboro	22
Total	57

Newton District—

L. E. Alford, Lake	1
W. L. Linfield, Presiding Elder	1
C. M. Crossley, Forest	5
J. B. King, Montrose	7
J. G. Galloway, Philadelphia	1
W. W. Murray, Shiloh	2
Total	17

Port Gibson District—

J. H. Foreman, Silver City	10
R. F. Harreli, Centreville	3
C. F. Emery, Natchez	3
E. L. Alford, Anguilla	1
J. T. McVey, Lorman	4
J. W. Price, Hermanville	4
L. L. Roberts, Vicksburg	3
C. H. Strait, Rolling Fork	7
W. W. Hopper, Mayersville	1
B. W. Lewis, Utica	3
Total	39

Seashore District—

R. T. Pichett, Escatawpa	1
J. L. Carter, Wade	4
J. R. Jones, Gulfport	1
H. F. Tolie, Biloxi	2
H. J. Maddox, Biloxi	1
P. H. Grice, Mentorum	12
W. L. Blackwell, Vancleave	4
Total	25

North Mississippi Conference.

Aberdeen District—

A. H. Williams, Strongs	1
T. E. Yancey, Verona	1
S. B. Myers, Okoiona	1
W. L. Graves, Montpeller	2
C. R. A. Brantley, Aberdeen	1
A. H. Williams, Strongs	1
J. E. Thomas, Amory	1
R. M. Evans, Calhoun City	24
J. W. Raper, Houston	7
O. W. Bradley, Tupelo	10
W. N. Dodds, Verona Cir.	5
Total	54

Columbus District—

J. J. Baird, Brooksville	8
I. F. Holland, Macon Cir.	4
D. W. Babb, Crawford	8
T. J. Haifacre, Artesia	8
W. A. Bowlin, Cedar Bluff Cir.	3
J. W. Robertson, Cochrane	1
W. L. Duren, Columbus	6
T. E. Gregory, Columbus Cir.	5
A. S. Raper, Shuqualak	14
L. P. Wasson, West Point	4
Total	61

Corinth District—

O. P. Armour, Walnut	1
J. M. Wyatt, Booneville	9
W. I. White, Iuka Cir.	6
W. C. Beasley, Hickory Flat	2
J. E. Cunningham, Corinth	7
W. C. Carisle, Guntown	3
W. D. McCullough, Iuka	6
D. R. McDougal, Kossuth Cir.	27
A. J. Henry, Mantachie Cir.	4
M. E. Scatt; Marietta	8
Guy Ray, Mooreville Cir.	3
J. A. Goad, Myrtle Cir.	3
S. L. Pope, New Albany	1
C. A. Northington, New Albany Cir.	27
R. P. Neblett, Ripley	2
M. L. Ward; Ripley Cir.	3
B. P. Fullilove, Rienzi Cir.	3
W. B. Baker, Sherman Cir.	6
Total	121

Durant District—

J. A. Clardy, Maben	2
W. M. Langley, Pickens	2
H. M. Cockrum, Chester Cir.	1
C. P. Moss, Tchula	4
Rev. J. A. Poe, Sidon	2
P. F. Luter, Acona	2
J. G. Johnson, Black Hawk Cir.	6
F. A. Howell, Durant	5
J. I. Almond, Durant	1
J. T. McCafferty, Eupora	2
J. J. Garner, Kilmichael Cir.	10
S. A. Brown, Kosciusko	17
V. C. Curtis, Lexington	10
W. J. O'Bryant, Lexington Cir.	3
T. L. Oakes, McCool Cir.	5
G. W. Gordon, Noxapater Cir.	3
W. F. Rogers, Sallis Cir.	3
H. M. Young, Vaiden	3
Total	81

Greenville District—

Mrs. Robt. Howard, Coahoma	3
Mrs. G. S. Robinson, Friar's Point	5
A. T. McIlwain, Glen Allan	5
W. C. Lester, Arcola	2
J. D. Wroten, Benoit	2
E. M. Shaw, Boyle Cir.	15
R. O. Brown, Clarksdale	5
R. W. Evans, Gunnison	7
D. R. Wasson, Jonestown	5
W. W. Jones, Lula	9
W. M. Campbell, Shelby	6
Totaal	64

Holly Springs District—

G. A. Baker, Pope	1
J. W. Dorman, Water Valley	4
W. L. Storment, Coffeeville Cir.	2
R. A. Tucker, Grenada	6
C. T. Floyd, Holcomb Cir.	12
A. S. Brisco, Lamar Cir.	7
W. S. Selman, Mt. Pleasant Cir.	1
E. S. Lewis, Oxford	2
D. H. Crowson, Paris Cir.	12
T. J. Hopper, Toccopola Cir.	5
Total	52

Sardis District—

J. H. Brooks, Senatobia	6
R. I. Collins, Courtland	1
W. D. Bennett, Sardis	1
W. D. Wendell, Como	2
Jas. Porter, Oakland Cir	1
W. R. Goudelock, Crenshaw	3
Mrs. F. M. Cribbs, Vance	2
T. H. Porter, Olive Branch	1
J. B. Conner, Arkabutla Cir.	6
Miss Nyna Pollard, Batesville	8
H. G. Roberts, Coldwater	4
J. A. Biffie, Eudora Cir.	3
A. M. Bennett, Longtown Cir.	3
J. A. Pattherson, Tyro Cir	2
F. H. McGee, Independence	5
Totai	48

Winona District—

W. J. Wood, Winona	3
E. C. Driskell, Sumner	3
J. H. Ingram, Ruleville	4
J. H. Smith, Carrollton Cir.	1
W. S. Lagrone, Drew	12
B. F. M. Bullard, Duck Hill Cir.	5
J. H. Mitchell, Indianola	5
W. S. Shipman, Itta Bena	3
D. R. Rogers, Sumner	1
O. L. Savage, Webb Cir.	14
Total	51

NOTICE.

Anyone desiring a personal worker, soloist, and chorus leader for evangelistic services, please write Geo. Avery, Jr., 416 Elmer St., Biloxi, Miss. For reference write Rev. J. R. Jones, Gulfport, Miss., or Rev. J. L. Sells, Wiggins, Miss.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 63—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3117.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 15, 1916. CHAS. O. CHALMERS, Publisher.

PREPAREDNESS.

Recent events have made the word "preparedness" one of the most familiar in the language. The terrible war now raging in Europe, with all its misery, and the danger that our own nation may yet become involved, have led many of our people to advocate a more ample provision, on land and sea, for the national defense.

Led by New York, two score and more of large cities in our country have had great preparedness parades as a demonstration of popular opinion. New Orleans was among these cities, and, compared to population, the parade of the Crescent City was equal to any in the country. Miles and miles of people, drawn from every plane of society, and every business and profession, marched for hours past the reviewing stand at the City Hall. It was a great parade, and a spectacular demonstration of public opinion concerning the adequate defense of our country in this time, when wars, and rumors of wars, threaten our national life.

But citizens, orators and newspapers have had no more to say recently concerning preparedness than a certain Book has been saying for ages. However, it is a different kind of preparedness which the Bible advocates. While the word "prepare," in its different forms, is used in varied ways, and sometimes with no special significance, in the great number of instances it is used with the word "heart." Zophar, the Naamathite, advised the sorrowing Job to prepare his heart, and stretch out his hands toward God. In the Tenth Psalm, we read that the Lord hears the desire of the humble, and will prepare their heart. When Ezra, the Scribe, went on his important mission to Jerusalem, it is said that he had "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Jehu, the Seer, reproved Jehoshaphat for some of his transgressions, but said, "Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." When the good King Hezekiah proclaimed a great passover, he prayed for the people thus: "The good Lord pardon every one that prepareth his heart to seek God."

And in the closing days of the aged King David, he prayed thus for his people: "Prepare their heart unto thee."

So Bible preparedness differs from the preparedness of which we hear so much to-day in this—that it is not a preparation of material things. It is a preparation of the heart. The heart of man, in all reality, is as physical a thing as any other organ of the body. But, from remote time, it has been used to denote the most refined and immaterial of ideas. It has been regarded as the "seat of the affections, or sensibilities, collectively or separately, as love, hate, joy, grief, courage, and the like. In that mystic region of the heart, the emotions are born, the emotions which surcharge the whole being, and work for weal or woe. It is often used to denote the better or lovelier part of the nature—the spring of all our actions and purposes; the seat of moral life and character. It is rarely used to denote the seat of the understanding and the will—their place is in the mind. But the heart is closely connected with the mind, and they often work in harmony. The mind indeed should be prepared unto the Lord; every righteous cause should be based upon sound reason. But it is possible for the mind to be convinced, while the emotions are not stirred. It is that mystic realm, where thought is linked to thought, desires are conceived, and motives are born—the whole spiritual nature of man—that must be prepared unto the Lord. And that is doubtless the Biblical meaning of the word "heart," the whole spiritual nature—mind and heart.

This preparation of the heart is for to-day. There are some who seem to think that preparing the heart, and preparing to meet God, belong to the last few moments on earth. When he halts with faltering footsteps on the margin of death, when he begins to grope in the darkness of uncertainty and fear, then he will prepare his heart to meet God; so thinks many a man. And if you speak to him of preparing the heart, he may think you expect him soon to pass away. But the preparation of the heart is for life, and not for death.

How is the preparation of the heart to be accomplished? Not by its own power. Jeremiah tells us that "the heart is deceitful above all things, and desperately wicked." The heart, though it knows its own bitterness, is incapable of its own cleansing, as the words of the prophet and the sad experience of men prove. Man cannot be his own savior. But some one has said that

> "In the wreck of human lives,
> Something noble still survives."

Though fallen in sin, man is able to respond to the overtures of mercy. He can pray. And the hour of true prayer may be the hour of redemption. The portals of prayer have double doors that swing both ways; through them petition and answer go and come, and sometimes pass each other on the way. The fugitive Jacob saw a ladder on which, ascending and descending, were the angels of God. Man can pray, and man can receive the blessings, but only God can cleanse the heart and prepare it unto himself. Therefore the aged David prayed the Lord to prepare the heart of his people.

The phrase, "unto thee," in David's prayer, is very significant. It reminds us of the preparation of the ancient sacrifice, to be laid upon the great brazen altar of the temple. The heart is to be prepared as a sacrifice unto God, a sacrifice better than "all the beasts on Jewish altars slain." But those beasts, though only a type of a better and greater sacrifice, were required to be without spot and without blemish. So God prepares the heart by casting out its sin, that it may be laid upon the altar a spotless offering.

But to change the figure for one that is better—the heart is a temple, to be dedicated unto God. As every part of the old temple was holy, fitted for the presence of God, so the heart must be cleansed for God's indwelling. Thus the disciples tarried in an upper room until the Holy Spirit filled them utterly.

But here we realize that every figure of speech is imperfect, and that it has its limitations. A temple which is stationary, and cannot move from its place, may serve to represent God's indwelling. A temple where God dwells between the cherubim, and shines forth, may serve to illustrate the saving influence that goes forth from a Spirit-filled life. But it is a poor and inadequate illustration of the wonderful, gracious activity of the apostles as they went forth from that upper room, filled and empowered by the Spirit, to cross and re-cross the Roman Empire, plant churches afar, and brave danger, persecution and death. May the impressive lesson of miles of marches, passing for hours along the streets of New Orleans and other cities, and even the terrible struggle of the nations, with its ruin of cities, its slaughter of millions, and its warning as to the insecurity of earthly institutions, and of human life, be this: the best of all preparedness is the preparation of the heart unto the Lord. For that will insure rich, full and abundant life here, regardless of the shocks of time and change, and then—beatitude in a world that is abiding.

R. H. H.

WE STAND AND SERVE.

The isolated body of mankind is gone, and we stand shoulder to shoulder to-day facing the same problems of life. The world is better than ever before in its history. This is made possible by the fact that we are given the instruments with which to serve one another. The progress of the world is not evidenced so much by the leviathon of the deep, the steel girders of the continents, but by the spirit which makes these things essential. This is a day of specialists. One man is a farmer, another a merchant, another a physician, another a lawyer, all needing the other. How helpless would the farmer be without the manufacturer and the merchant, and vice versa. Such a spirit has been spread over the whole world. England needs our cotton, and we need her financial aid; Germany needs our food supplies and we need her cheap manufactured articles; and this interrelationship is still more evident in Europe than in this country.

Hate and differences must disappear as there arises the spirit of mutual service. When this need is so felt that it becomes impossible to do without it the world will be closer together than even now. Men feel the pains of others to-day more than ever. We of this country are so in sympathy with our brethren at war across the seas that we can almost hear the explosion of the mighty guns, see the masses of men falling in the embrace of death, hear their cries for aid, their shouts of courage, and their moans of pain.

The path of Christianity has made the needs of civilized men common property; we may show our religion to-day better than ever before because there are so many ways of helping others.

C. A. B.

DRIVEN AND DRAWN.

Rev. J. Edgar Russell.

One of the most fascinating books is the "Letters of Mrs. E. B. Browning." Among the rich gems of thought and experience is this one: "I was driven and I was drawn." She is writing of her marriage to Robert Browning. If there was ever on earth a pure love between man and woman it was here. The union on earth was only for a few short years, but it made those years golden.

The friendship was at first a literary one. In her early letters we find her now and then mentioning him, with appreciation of his worth and mild criticism for his occasional vagueness in his poems. Browning received permission to call on her in a literary way—she was able to meet and converse with but few of her friends and admirers. She herself was long in fully interpreting the devotion. But at last in the most manly way Browning acknowledged his great love and offered the tribute of marriage. Duty at first was not clear to her, as she was no longer young and was regarded as a hopeless invalid. In the case of Browning love was not blind, for he recognized her physical weakness—in fact thought that she was really worse than she was. He welcomed the task of being her defender and supporter. Love was finally victorious and for fifteen years was nobly vindicated.

"I was driven and I was drawn." A statement of the exact truth. Mrs. Browning's father was rather prosperous and was a good provider. He had strength without the balance of gentleness. He was conceited and arrogant. He assumed rights no father ought to assume. He treated Browning's overtures with more than contempt. He never rightly appreciated his marvelous daughter. In fact, the only member of the family who rightly did was a brother who was drowned—a pitiless disaster in her life. She never quite recovered from it. She needed elements in her daily atmosphere her father's house did not and could not supply.

So she was driven. And is it not all typical of that highest love—our love for Christ in response to his love for us? Christ is the Master of providence. All things are his. He loves us in our frailty and despondency and doubt. While Mrs. Browning's was only physical weakness, ours is moral and spiritual weakness. More than ever maiden needs lover, we need our living Master. And we are driven. In the far country there is a famine. Friends fail, and the money is exhausted, and the servitude becomes grievous. The husks at our feet mock us. We know that after all we are made for better things. We are in real, unrelieved, undisputed want. Driven, but driven as reasoning beings and not as beasts. "Come, let us reason together."

She was drawn. There in the person of Browning was an unforced, persistent, unmeasured love, ready for a service that would go to any measure of sacrifice. She felt that she had so little to give, not youth or beauty or health or fortune, but all to receive. But she had a personality of infinite worth, and Browning was the rich discoverer. "Draw me, we will run after thee." "I drew them with the cords of a man, with the bands of love." Jesus is the eternal lover. All that drives, all the lower motives that are legitimate in their time and place, become subordinate to the one supreme, constraining power. The inspiration of Browning's devotion got into his wife's poems. There was a grasp, a mastery, an enthusiasm, an optimism. The supremely great hymns are all of one piece. It is unwearied gratitude to the "love that would not let us go."

As the years passed Mrs. Browning saw more and more in Browning her ideal. In her estimation he was all but faultless. And he reserved nothing that would make her life fruitful. His choice of residence, his work, his ambition, his leisure—all were subordinate to the duty he acknowledged to her. The man whose personality was so rich in the poems was no other in the quiet and seclusion of the home. He literally incarnated the great qualities he championed in his writings. Jesus was infinitely worthy when he won us, but how that excellency has been interpreted to us as we have gone through the varied experiences of our pilgrimage! We are on the same old terms as ever—the old standing, but an ever new insight.

Mrs. Browning was more jealous of the reputation of her husband than she was of her own. She was tolerant of criticism and misunderstanding of her own productions. But she had a passion that the great gifts of Robert should be widely recognized and liberally rewarded. What are our little honors and advancements and appreciations compared with his glory? "For to me to live is Christ." "Jesus, the name high over all." Paul eulogized even those who opposed him for their preaching of Christ.

Mrs. Browning literally died in the arms of her husband. What she had clearly foreseen came at last. Her last word was, in answer to how she felt, "Beautiful." There is one who will never leave or forsake us. In the last great extremity underneath us will be the everlasting arms.—Pittsburgh Christian Advocate.

THAT LOUISVILLE MEETING.

By Rev. S. A. Steel, D.D.

It was a big meeting, to celebrate a big achievement, engineered by a big man, in the interest of a big cause. And you know I like big things—always did. When I was a boy in the Mississippi canebrakes I preferred to hunt bears instead of 'coons, and deer instead of 'possums. I was always hunting for the biggest ear of corn, the biggest watermelon, the biggest pumpkin, the biggest of whatever was to be had. One of my boyhood castles in the air was an estate of 3000 acres, rather small I admit, but showing the Anglo-Saxon instinct for land, and a pretty good patch for a wee bit of a boy. I love big men, big ideas, big enterprises, big business, and have been pestered all my life with the plague of littleness.

Now, McMurry is a big man any way you take him, though it was rather an exaggeration when the toastmaster at the banquet told that when Mac could find but one of his shoes and got after the porter about it, he found he had blacked his suitcase for the other! He also told that if Mac would quit his big Church Extension job there was a big business job ready for him in Louisville. No wonder business wants him. He knows how to bring things to pass. I honestly believe I can beat Mac preaching along some lines; but I would not try to bend his bow! It looked like the Board had met simply to ratify what the Secretary had decided ought to be done. He had every detail at his finger's end, and all the plans outlined, and the complicated threads all in his hands. He is a genius on his job, and has built up the work committed to him to vast proportions, and built it up on sound and established business principles.

I confess I did not know anything about the new Church Extension office building until I was honored by the invitation to be one of the speakers on the dedication program, and I rather flatter myself with the idea that I keep up with the procession. I don't think many of the rank and file knew about it. Silently, it rose in polished stone and beautiful architectural design, and came to its completion without blare of trumpet or boom of gun. And it is a building that worthily represents while it adequately serves the great Society that erected it to house its work. Beautifully finished, and furnished with modern facilities for keeping records, and making the architectural plans for the churches and parsonages it helps to build, the important papers, trust deeds, contracts, etc., all the documents of the immense interests it handles are safely stored and protected. If Dr. McMurry had done nothing else but secure the erection of this important building, it would have signalized his administration; but this is a sort of by-product of his varied and indefatigable activities.

In his dedication exercises he pulled off a big event. Louisville knew the affair was on. Dr. McMurry had his guests entertained at the finest hotel in the city. The Chamber of Commerce gave the Board a banquet at which there were 800 guests, and speakers representing many of the denominations of the city. It was a good old time, and when the little sentimental airs provided by the program as a sort of musical delicacy had been served, and Sam Hay, forgetful of the ps and qs of such an occasion, broke loose with "'Tis the Old Time Religion—its good enough for me," the rafters trembled with the rapturous song. Good for Sam! They won't sing "The Butterfly in the Sunshine" at the marriage supper of the Lamb, the great banquet that is to celebrate the final triumph of our cause, but there will be enough Sams there to raise a shout for "The Old Time Religion."

The Church Extension Society is a great success. Organized in 1882, it has helped to build about 9000 churches, over fifty per cent of all the churches we have, and a large number of parsonages. The past year has been one of the most prosperous in its history. No money given to the Church is more safely invested nor produces larger results than the money given to this Society. Dr. McMurry believes in literature as a means of making his work go; and has called into existence a large and excellent assortment of tracts and booklets setting forth the merits of the work he has in hand, and a pastor can hardly do a better thing for his people than to supply them with these cases of moral dynamite.

I was able to make connection with my part of the program, though it was a limping, if not a lame performance. Retiring Sciatica still held me in its grip. I can't call my limp "Byronic," for he had a good deal of "cussing" mixed up with his, and I have gone this far on the journey without indulging in that "profane luxury;" and I can't call my limp "Jacobic," for Jacob got his praying. Whatever type mine is, it seriously interferes with cavorting propensities. I had the same old difficulty in finding "terminal facilities" after an hour and ten minutes of introductory program, and the President called time on me. It seems to be the order of the day to bring the aeroplanes down, but I landed on my feet, and everybody could see that I was not out of soap anyhow. How is that for a mixed metaphor! Dr. McMurry says he is going to print the speech, so whoever reads it will get it all.

It was a great occasion and marks a forward epoch in this department of our work.

Columbia, S. C.

WHAT IS NEEDED IN THE PULPIT.

Some preachers make the mistake of addressing to Pharisees sermons suitable for Publicans, and vice versa. They would do well to take a lesson from John Wesley, who once preached to a congregation that was "at ease in Zion" a scathing discourse on the text, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" At the close of the service an irate hearer met Wesley with the criticism: "Sir, such a sermon would have been suitable in Billingsgate—but it is highly improper here!" "If I had been in Billingsgate," replied Wesley, "my text would have been, 'Behold the Lamb of God, which taketh away the sin of the world.'" Thus were revealed two characteristic qualities of Wesley's nature, and indeed of all true Christian preachers—fearlessness and pity. It is very easy to storm impressively before the weak and the broken-hearted, but what is needed in the pulpit is a stalwart courage which will rebuke sin in high places, joined, on occasion, with a yearning tenderness which will bind up the broken reed, and apply to conscience-stricken hearts the precious balm of Gilead. To Pharisees preach the terrors of the law, and to Publicans the tenderness of Christ.—Zion's Herald.

SEASHORE DIVINITY SCHOOL.

June 27 to July 6, 1916.

All is now ready for the Eighth Session of the Seashore Divinity School, to be held at Seashore Campground, Biloxi, Miss., June 27 to July 6, 1916, and the prospect is for a most successful session.

Lectures.

Rev. H. M. DuBose, D.D., our Book Editor and Editor of our Review; Rev. W. W. Pinson, D.D., our Missionary Secretary, and Rev. Frank Seay, B.D., professor of New Testament Greek and Interpretation in our Southern Methodist University, Dallas, Texas, who has been requested by the College of Bishops to write a text book on Old Testa-

Along the Beach.

ment study for the course of study for our preachers, are the capable leaders who will occupy the platform during the session. Those who know these men will know what a treat is in store for all.

Under Graduates' Chance.

Plans for instruction and examination of Under Gradnates are the best. Each Annual Conference will be officially represented on the faculty for each class, and can satisfy the committee and Conference from which he comes. The young men all report that the method of the Divinity School gives them more from the course than they can get in any other way.

Post Graduate Course.

Among the new features for this session is the Post Graduate Course of Study or Reading. This has been arranged with special reference to those

Campground Tabernacle.

who lacked early opportunities and is easy and inviting. The course for this session is:

"Bury's Students' History of Greece," Dr. Everett Kimball.

"An Introduction to Philosophy," Geo. Stuart Fullerton.

"The Story of Our Bible," Harold B. Hunting.

"Ivanhoe," Sir Walter Scott.

"Macbeth," Shakespeare.

An hour will be given to a review of each study some time during the session.

Bishops Invited.

Bishops E. E. Hoss, Collins Denny, and W. B. Murrah, who preside over the patronizing Conferences, have been urgently invited to attend, and we hope to have the pleasure and profit of their presence.

Presiding Elders' Meeting.

One of the interesting and potential features will be the meeting of the Presiding Elders of the four participating Conferences. These leaders will get together for mutual counsel and help, and such a meeting should hold large promise of added efficiency for the work of the Church.

Meeting of Methodist School Presidents.

Another meeting of interest will be that of the Presidents of our Methodist Colleges and Training Schools throughout these Conferences for conference over the problems and prospects which they confront, and we trust every one of our colleges and schools will be represented.

The Social Feature.

There is no calculating the blessing and inspiration to be received from the association with the many consecrated men of God gathered here, the exchange of experiences both sad and joyous, and the sweet fellowship of these days by the sea; and the privilege of knowing and associating with the great men who come to instruct us from the platform and who have always proved most companionable and brotherly. The whole is planned to rest the weary worker, cheer the dispirited, refill the empting vessel, inspire anew faith and courage, and send the servant of God back to his task with a new vision and a new assurance and power.

"Come thou with us and we will do thee good."

H. M. ELLIS.

Words of Appreciation from Those Who Know.

"The Divinity School has given me a fuller vision, a stronger faith, a deeper spiritual life, and a greater determination to do more in our Master's kingdom."—T. D. Lipscomb, Louisiana Conference.

"I have gone from the session of the Divinity School each year ashamed of myself for not being a better preacher and a better man, and yet always inspired to greater efforts. Besides the benefits the lectures have afforded, the fellowship of the brethren has been most pleasant and helpful."—J. E. Cunningham, North Mississippi Conference.

"The Seashore Divinity School has been to me a much needed intellectual and spiritual stimulus. I feel grateful for it. Its recreation has been welcome, its fellowship delightful, its work congenial, its opportunities uplifting. The image of the enchanting Gulf in the moonlight or in the glitter of sunshine sooner shall fade than shall be forgotten the inspiring appeal for a better life."—H. B. Watkins, Mississippi Conference.

"The Divinity School has meant to me, among other pleasures and blessings, these distinctly:

"1. A refreshing and quickening of my own consecration to Jesus and His Kingdom.

"2. A clearer, more definite and larger conception of the high calling and work of a preacher.

"3. A heartening and reassuring of my faith that ultimately all science and critical study will further the Kingdom of God.

"4. A delightful feeling of brotherliness and oneness with my fellows in the ministry.

"5. A kind of eager determination to be more efficient in my labors."—Henry M. Andrews, Alabama Conference.

TWO BOOKS.

Dr. H. J. Henderson and Rev. T. H. Lipscomb, B.D., are safe and sane men of the North Mississippi Conference. They speak as present day ministers to the present day American people. They are college men and "theologues," but eminently Christian men, and recognize the apostolic fact that "our sufficiency is of Him." These finished men have each written a book. Dr. Henderson gives as a title: "When Sainthood was in Flower." Of course sainthood is still in flower, and is to bloom forever, but the Doctor presents in captivating form the saints of Bible times—a sample from the great people of the Book of God set forth in twentieth century words, but presented also with the attractions of antiquity, and the lessons by regal personages at that period of human history and applied to the people of later generations and of the present time. Some one said, "Dr. Henderson's book should be found in the Epworth League library," but also the instructive chapters of the book are worthy of a place in any American library.

The other book, written by Rev. T. H. Lipscomb, B.D., is a masterpiece in very many particulars. The third page has the simple words, "To My Mother;" and the introduction by the author very far exceeds in value the small price of the entire modest volume, which is entitled "Conscience and its Culture," a subject which naturally awakens thought, and is most studiously handled from the first chapter of the book unto the finish. Great thinkers can afford to read this independent and carefully prepared production by this educated North Mississippi pastor. The book contains thirteen chapters and two hundred and sixteen pages. Chapter ten is exceptionally fine, and the climax is probably reached in chapter eleven, entitled "The Mountain Top."

A. H. WILLIAMS.

Strongs, Miss.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference met on Wednesday, May 10, 1916, at 8:30 a. m., in East End Church, and closed on Friday at noon, after a very profitable session. The opening sermon was preached on Tuesday evening by Rev. O. S. Lewis in a most impressive and helpful manner.

Rev. J. T. Leggett, who is in his fourth year on this district, presided. Brother Leggett has made a splendid record and has had the joy of seeing the pleasure of the Lord prosper in his hands. The attendance of both preachers and laymen was excellent. Every pastor was present and, I think, stayed the entire time. There were, in all, 91 members present. I do not remember a better record than this.

Pastor's reports were very encouraging for this time of the year. Several charges had already had good revivals, and the pastors were encouraged over the outlook. Every interest of the Church was looked after. The Sunday school interests were in the hands of Rev. J. L. Neill, Field Secretary; Millsaps College was represented by Dr. A. F. Watkins; Church Extension by Rev. L. E. Alford; the Hospital work by Rev. H. M. Ellis; the Orphans' Home by Rev. J. B. Randolph; the Laymen's Movement by Professor G. L. Harrell. Rev. Robert Selby presented the matter of Emory University in a manner that guarantees the success of the enterprise he has in hand. Mrs. McQueen, District Secretary, presented the woman's work. Mr. A. L. Dietrich, Divisional Secretary, was present; as was also Rev. J. L. Purcell, of the Mississippi Conference Training School. With all of these no time hung heavily on our hands.

As is usual, we had preaching twice every day. Sermons were preached by Robert Selby, A. F. Watkins, J. L. Decell, O. S. Lewis, B. L. Sutherland, and this writer. The devotional hours were times of refreshing from above and were led by J. B. Randolph, J. L. Decell, and J. T. Abney. On one afternoon the devotions, lasting thirty minutes, were conducted by Brother F. B. Gray, a consecrated engineer, converted last year, and a member of the South Side Church. It was a happy time. The session of Wednesday afternoon was devoted to the Laymen's Missionary Movement. The program was arranged and presented by Dr. J. W. Beeson, District Lay Leader, and participated in by a number of laymen and preachers. An excellent paper on "The Social Service Committee," by Mr. D. W. Heidelberg, was ordered printed in the New Orleans Christian Advocate.

Delegates to the Annual Conference were elected as follows: C. W. Cochran, H. N. Harrington, W. E. Lathram, and W. D. Hawkins. L. P. Brown and W. T. Barnes are alternate delegates. During the Conference J. L. Decell, for the district, presented to Brother Leggett an Underwood typewriter as an expression of the district's affection for him and of their gratitude for

his fidelity to duty. Brother Leggett's response was eloquent and impressive, declaring he considered it the highest privilege of his life to touch the lives of the younger ministers for good. The presence of most of the local preachers was appreciated and most of them made encouraging reports. Brother E. T. Breland gave up his credentials as a local preacher, asking to take a layman's place in the church. Frank Barton Allen and Marvin F. Walker were granted license to preach, and the former was recommended to the Annual Conference for admission on trial.

The Conference will meet next year in the city of Shubuta, where many good things await us. Dr. J. W. Beeson was re-elected District Lay Leader.

The following District Sunday school organization was effected: Executive Committee—J. T. Leggett, H. N. Harington, D. W. Heidelberg, W. T. Barnes, J. D. Fatheree; District Secretary, J. B. Holland; Superintendent Teacher Training, J. W. Beeson: Superintendent Wesley Bible Classes, W. E. Lathram; Elementary Superintendent, Miss Mamie Fishel: Home Department Superintendent, Mrs. Joseph Libby. H. B. Watkins, J. A. Moore, B. L. Sutherland, and H. A. Gatlin were elected to act with the presiding elder as an Ad Interim Committee on License and Recommendation.

Rev. R. F. Witt, superannuate, was present at several sessions of the Conference. The East End folks, led by their pastor, Rev. J. A. Moore, and his excellent wife, showed the Conference every possible kindness, and the resolutions of thanks at the close were much more than a formal expression of appreciation.

H. B. WATKINS, Secretary.

JOHN WESLEY.

By Rev. J. F. Foster.

God lives and all is well, for the God of Abraham, Isaac, and Jacob—the nation-creating and nation-guiding God—still lives.

This was so in the dark days of the early part of the eighteenth century when England, forgetting God and humanity, was rapidly running on the rocks of destruction. There were no standards in those days and the people were ready for any extremities. France had its revolution in the latter part of this century, its guillotine and baptism of blood. Had France had a Wesley, history might have been different and the man from Corsica never heard from.

England was corrupt to a marked degree, and between the Scylla of royalty and the Charybdis of poverty and squalor among the poor and mining classes, the British Isles were ready for a similar baptism of blood.

And as the temperament of the two nations was different—that of the Anglo-Saxon not being so mercurial as that of the French, the chances are that had such a baptism of blood overshadowed Britannia the result would have been far deeper and much more lasting.

England's position gives it an influence such as no other nation has, and therefore its impress is broader and more far-reaching than any other European power, and its colonies make it world-wide in its reach. Had England and its pure type of religion and the character which it had begotten gone down, the loss to the world could not be estimated, and an imagination greater than that of a Jules Verne would be neeessary were the results measured.

The one man under God that saved England and the world from such a loss and kept the world from stepping back two hundred years or more, lifting it and putting it forward two hundred years, was John Wesley. The thoughtless measure his work as that of a street preacher and discount the man and the work. Since Paul and Luther, there has not been his like in the history of the world.

When God would make a man, he begins a century or two before, for no small man ean do a great work.

The Annesley family were in training during days which tried men's souls. Their history reads like a romance. Dr. Annesley was one of the most cultured and intellectual men of all England. His blood had been tempered of God and the times. The Wellesley, or Wesley, blood likewise had come up through trials and tribulations and there was trained into the same those elements of leadership which made both Arthur and John—the one a leader of men and a moulder of thought; the other a leader of armies.

The first saved England from itself; the other from imperialism and Napoleon.

The world knows the Duke of Wellesley as Arthur, Duke of Wellington, and the light and fickle opinions of men omit and forget that other great son of the same blood, John Wellesley, or Wesley—not Duke of Wellington and savior of England from imperialism, but the spiritual illuminant of an age, a race, a world, advancing the thought of all enlightened, thinking and living men—molder of a civilization the like of which the world has never seen and whose end is not yet.

These two streams meet in John Wesley—the pure, intellectual, religious life of the Annesleys and the religious, sturdy, courageous blood of the Wellesleys—and a man was the result—a man planned of God—may I say, begotten of God, or raised up by God, for a great purpose?

This man little knew his real field of labor and never saw behind the veil, but quietly did his duty as he saw it, and in simplicity stooped to the level of the under man. He lifted humanity, saving a nation, and for that nation a creed and a belief in God, and thus advanced the world, saving it from that which would have put an estoppel to all progress and carried the world back several centuries.

Some one has said that had Napoleon and his views triumphed, the world would have been put back one hundred years: but had Wesley not have been, Napoleon would not have been, and the history of all Europe, America and the world would not have been as it is.

Think of America and what it means to the world in moral force and its mission to the races as symbolized in the statue of Columbia enlightening the world, and realize that without Wesley and the pioneer preacher this might not have been. He was possibly the most intellectual man of his age, aud had a genius for organization the like of which has seldom been seen in the history of the world. Richelieu was indeed a great man, and as an organizer, where shall we find his equal? In Wesley we find his superior. His grasp of a situation, his iusight into the elemental, his far-reaching understanding of results, of cause and effect, has seldom, if ever, been equaled. The height, the depth, the breadth, and the simplicity of the man are remarkable and unique. He builded wiser than he knew—not anticipating but following the leadings of God, though not seeing the divine purpose or plan in his life. Little did Wesley know that the progress of the nineteeth and twentieth centuries was in his hand, together with the greatness of the republic across the seas. America's debt to Wesley and his pioneers can never be measured until the last billow of the sea of time has broken on the shores of eternity.

The history of his movement you have had told to you frequently and you are quite conversant with it, but may I refer to his work just for a moment? He did not intend other than to do his duty as an enlightened servant of God, and he loved his Church to the last, not planning to start a schism therein, or to organize another ecclesiasticism.

His work was to preach Christ and the truth, but the Church which had lost the truth and caused largely the conditions which he faced forced him and his work out of the synagogue, and a new Church was the result.

The Church—known as Methodist is indeed a great body, but were we to face the true work of the man's life, it would be seen not to be its only or greatest effect. The refinding, if I may so call it, of vital religion; the bringing back to man's thought and faith, the fact of the existence of a God and that this God would reveal himself to man; the privilege of a soul in fellowship with God and the awakening religious conscience of a race, may be spoken of as a few of the results of his life.

The greatest fact of history is God, and the greatest factor in one's life is God. I once thought it was blood, and I believe in blood. The temperament of each nation plays a large part in its life, but not the greatest, for a people are as their characters.

Character is no deeper, no higher than self, unless one has seen more than self. Thus abiding, stable character can not be built upon self, for character is deeper than expediency and its anchor-sheet does not hold fast in the realms of self-exploiting or gain. The only anchor sheet for character is God, and only they who have seen him have that within their living which can hold them amid the storms and vicissitudes of life. The greatness of a people is its character, and its character is as is the nation's view-point and knowledge of God and their response thereto. He, then, who does his age and nation the most service is he who shows them God and leads them to accept the divine issues of life. This Wesley did as has no man since Luther, and his name should be coupled with the truly great of earth. The greatness of a man may be measured by the length of the shadow his life casts over future time.

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OUR SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1916:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $2 or under. Do not send us a check for $1, as it will only be credited as 90 cents. Banks will give you exchange on New York or New Orleans for the asking.

All money orders or drafts should be made payable to the New Orleans Christian Advocate.

Church News

Dr. Josiah Strong, who was born Jan. 19, 1847, and died April 28, 1916, was one of the outstanding Church leaders of this country. He was a congregational minister. From 1898 to 1902 he was President of the League for Social Service. Since 1908 he has been editor of the "Gospel of the Kingdom." Some of his noted books are: "Our Country," "The Twentieth Century," "The Times and Young Men," "The Next Great Awakening."

The London Times speaks of the line of Y. M. C. A. buildings behind the stretch of soldiers from Dixmude to Frise, in France, as the "bulwark of England." The forty-three places of shelter, where the tired soldier may rest, may read religious periodicals, may think quietly about his spiritual life, must be a great comfort to the people at home who have made them possible. Besides this line, there are a hundred other Y. M. C. A. buildings at the British base and training-camps in France.

Rev. L. D. Patterson, a missionary of the Methodist Episcopal Church, South, in Sunkiang, China, writes the following interesting paragraph: "Once, during a big festival, I stood with three or four helpers for an hour on the steps of the greatest temple in Sunkiang and preached Christ and sold Gospels—fifty-five copies in an hour. The old priest in charge of the temple came out and listened a while. He took a Gospel of John and glancing through it said: 'What book is this?' 'Honorable priest,' said I, 'it is God's Book.' He stood and read for a few minutes, then pulled out the price, and, handing it to me, said, 'It is a good book,' and turned back into the gloom and shadow of his hoary old temple. But not as he came out; for now he carried a torch which would throw wondrous light on his long, blind groping after the secret of true blessedness of God to the saving of that 'dear old man and the 'multitude of the priests.'"

Secular News

More than 100 were killed and 250 injured by a tornado which swept over southern Arkansas and northern Mississippi on June 6. Property loss at Jackson, Miss., amounted to $300,000.

About 37,000 people marched in the great preparedness parade in New Orleans on Saturday, June 3. This is said to have been the largest parade of any kind ever seen in this city.

Yuan Shi Kai, China's President, is dead, and he is succeeded by Li Yen Hung, the Vice President. It may be remembered that Yuan endeavored to establish a monarchy some time ago with himself as the imperial ruler, but this falling, he retained the presidency.

The saw for amputating bones when limbs are removed is becoming ancient since an electric bone-sawing machine is in use in some quarters. All kinds of fancy repair work is made possible by this handy instrument, since the bone may be cut in grooves with inlay pieces hammered in and nailed.

Earl Kitchener of Khartoum, England's Secretary of War, together with his staff, was lost June 6 when the cruiser Hampshire was torpedoed or struck a mine off the West Orkneys. He was on his way to Russia on war business. General Sir William Robert Robertson, Imperial Chief of Staff, is Kitchener's successor.

On May 31, 125 miles south of Norway and 150 miles off the coast of Denmark, the greatest naval battle in the history of the world was fought between the English and German navies. Accurate reports of the losses have not yet been ascertained, but it is safe to say that England sustained much greater injury to her navy than Germany. However, England is still mistress of the seas.

The Powell Bill, providing for a constitutional amendment giving women the right of suffrage, was defeated in the House of the Louisiana Legislature by a vote of 60 yeas against 49 nays, a two-thirds majority being essential to its passage.

Dr. James J. Hogan, of San Francisco, is said to have invented a fluid to be introduced into the veins instead of real blood in transfusion operations.

IN APPRECIATION.

The Board of Bishops of the Colored Methodist Episcopal Church at a recent meeting adopted the following resolutions expressive of their appreciation of the aid given their Church by the Methodist Episcopal Church, South:

"Whereas ever since the beginning of our Church the Methodist Episcopal Church, South, has shown by words and deeds that it did not in the act of our organization 'set us off,' but rather did set us up a full-fledged, independent Methodist Church, giving us that freedom without which no people can do its best; and whereas in our effort to help ourselves along our several lines of educational and religious development our parent Church has not only always encouraged us, but also has very often aided us financially and otherwise co-operated with us in our struggles; therefore be it

"Resolved, 1. That the General Board of Bishops of the Colored Methodist Episcopal Church do hereby express their sincere gratitude for what our parent, the Methodist Episcopal Church, South, has done for our educational and missionary work in the past.

"2. That we thank the Methodist Episcopal Church, South, for its establishment of a regular theological department for our young preachers, forty-nine of whom are at present in our Divinity School at Paine College, Augusta, Ga.

"3. That we indorse the action of the College of Bishops of the Methodist Episcopal Church, South, in recommending one of our number to the pastors and laity of their Church, asking them to make for him every opening possible in their Conferences and congregations, as well as to individual persons, for making appeals on behalf of our educational work in general and our preacher-training department in particular.

"4. That we pledge our hearty co-operation, with an indorsement of our parent Church, in any effort it may make to overthrow lawlessness in this country and to establish even-handed justice on the basic Christian principle of God's fatherhood and man's brotherhood, regardless of race or color.

"5. That we hail with delight the success that has come to the foreign work since its beginning in Africa, and we rejoice that we had a share in pioneering and establishing this work. This share we put down as a proud part of our history and as an earnest of the co-operation we propose to maintain with the great Methodist Episcopal Church, South, just as rapidly as means and men can be acquired for that enterprise in our fatherland.

"6. That on behalf of the General Board of the Colored Methodist Episcopal Church and its entire membership, our Bishops severally subscribe their names to these resolutions.

"Signed: L. H. Holsey, Isaac Lane, R. S. Williams, E. Cottrell, C. H. Phillips, M. F. Jamison, R. A. Carter, N. C. Cleaves."

—Church News Items.

LOUISIANA CONFERENCE FOR THE DIVINITY SCHOOL.

The Seashore Divinity School will be held at Biloxi, Miss., June 27 to July 6, and the Louisiana Conference is for it. The District Conferences have emphasized it by urging the preachers to attend and by taking a collection for its support. The presiding elders of the Conference will have their third quarterly meeting there. Bishop Hoss will be there. It will be worth while to any preacher to spend ten days at the Seashore Campground, by the sea, in the study of the Word of God and better methods of church work. The sea bath, the helpful fellowship, the splendid lectures, any one of which, will be worth the price of the trip.

What a happy, helpful thing it would be for all parties concerned for every church in Louisiana to surprise the pastor with a purse and a vacation trip to the Divinity School. It would be a fine investment for any church. The expense at the Campground will be about $15. The railroad expense can be easily figured. I will be glad to furnish further information to any individual or church desiring to send the pastor.

W. W. HOLMES.

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NOTICE.

To the Subscribers to the Fund for Ministerial Education at the Session of the Mississippi Conference, December, 1915, at Laurel, Miss.

My Dear Brethren: It is gratifying for me to state that quite a number of the above have paid their subscriptions, but there are those who have not.

This notice is to call your attention to the need there will be, before the opening of the schools, of those who are the beneficiaries of this fund.

Will you kindly, at your very earliest convenience, remit the amount of your subscription to me at Brookhaven?

What has been appropriated so far has been of inestimable value to the young men who have had the use of it. We need to do more for the education of our young preachers. The leading laymen of the Church, and others as well, are demanding a better educated ministry. It behooves us to do the best we can for these young men who are wanting to prepare themselves in proportion to the demands. Very sincerely,

ROBT. SELBY.

NOTICE.

Anyone desiring a personal worker, soloist, and chorus leader for evangelistic services, please write Geo. Avery, Jr., 416 Elmer St., Biloxi, Miss. For reference write Rev. J. R. Jones, Gulfport, Miss., or Rev. J. L. Sells, Wiggins, Miss.

CENTENARY COLLEGE COMMENCEMENT.

The closing exercises of the session of 1915-16 at Centenary College began with the Commencement Sermon on Sunday, June 4, which was preached at the First Methodist Church in Shreveport by Dr. W. J. Young, of Emory University. Both this sermon and the one preached by Dr. Young at night under the auspices of the Y. M. C. A. are said to have been able and impressive sermons, enjoyed by large and appreciative audiences.

The graduating exercises were also held in First Church, for the convenience of the public, on Monday evening, June 5. At that hour, the customary Alumni Association program was combined with the graduating exercises proper. Dr. John L. Scales, of the class of 1892, a resident of Shreveport, presided at the first part of the program, introducing Mr. R. O. Randle, of Monroe, of the class of 1909, as the Alumni orator. Mr. Randle's address, after a brief review of the history and value of the college in the past, voiced a strong appeal for the maintenance of the church college, emphasizing the need for Centenary in the life of Louisiana. The address was followed by a poem of sentiment and reminiscence by Mrs. Ruth Kessinger Wilbanks, of the class of 1912.

The baccalaureate address was delivered by President Bobbitt, of Mansfield Female College. Mr. Bobbitt took as his theme "Measuring Men," and delivered a thoughtful and appropriate address, pleading for high ideals and exacting standards of character.

Diplomas were delivered to two young men, Messrs. Q. R. Henry and T. F. Wilbanks, after a brief and suitable address by Dr. R. H. Wynn.

The Board of Trustees of Centenary College, at its meeting in Shreveport on Tuesday, May 30, authorized the following statement of the work and future policies of the College:

After a very comprehensive report from Dr. Wynn, the President of the college, and a thorough review of the work being done, as well as of all the difficulties and discouragements attending it, the Board is unanimous in its hearty and appreciative commendation of the thorough and conscientious work being done and the careful discipline being administered by Dr. Wynn and his faculty; and Dr. Wynn has been re-elected to the presidency, with instructions to plan the work of the coming session along lines suggested in his report.

The Board squarely and earnestly faced the difficulties of the situation. The inadequacy of financial resources to make all the improvements that ought to be made was discussed, but the Board has no doubt of its ability to meet the situation, and plans were made for taking care of the financial demands of the immediate future. One thousand dollars, a recent contribution of Mr. C. W. Blair, is available for necessary improvements in building and equipment which will be added during the vacation.

In the discussions of the Board, very hearty expressions were given by different members, among them leading business men of Shreveport, as to the value of the work being done and the future of the college.

The difficulty of maintaining a large patronage in competition with the State and other institutions of learning was frankly considered, but the Board recognizes the growing feeling that such a school as Centenary, with its emphasis upon moral and religious development, along with the maintenance of exacting standards of literary scholarship, has an important place and mission.

In the solution of this problem of securing patronage, the general and thoughtful co-operation of the pastors throughout the State is earnestly desired. If pastors will send to the President the names of high school graduates and others who may be induced to enter the college, as some pastors are already doing, the patronage may be largely increased and the influence of the school correspondingly widened.

Some plans for making the school more attractive in its offers to students were discussed, which may be announced later.

W. WINANS DRAKE.

COMMENCEMENT AT MILLSAPS.

Tuesday, June 6, marked the closing of the twenty-fourth session of Millsaps College, which, though scarcely beyond its majority, is ranked among the strongest educational institutions of the South, and counts her Alumni by the hundreds, many of whom occupy places of honor in the various professions and callings.

The programme of the season began with the contests of the Freshman and Sophomore classes, Friday, June 2. On Saturday, June 3, was held the Inter-Society Debate on the question: Resolved, "That President Wilson's contention that armed merchant vessels should be exempt from submarine attack is correct." It will doubtless be gratifying as well as encouraging to our much perplexed Chief Executive to learn that those who espoused his cause were declared the victors. So, Teddie to the contrary, President Wilson may continue to exchange notes with our neutral neighbors, for there is no appeal from the boys at Millsaps.

For the fourth time in the history of the College, Bishop Hoss appeared upon the rostrum, this time to preach the sermon at eleven o'clock on Sunday. The announcement of his coming was all that was necessary to secure a crowded house. Taking as the basis of his discourse the 8th and 9th verses of the 14th Chapter of St. John's Gospel, like a wise scribe, he brought forth things new and old out of this table talk between Philip and his Lord.

At 8 p. m., a large audience gathered in the handsome Galloway Memorial Church to hear Dr. S. H. Werlein, who had been selected to deliver the Annual Sermon before the Y. M. C. A. of the College. Taking St. Paul's declaration in Phil. 3:13, "This one thing I do," he brought forth many helpful suggestions in his exhortations to the members of that association.

On Monday, at 10:30 a. m., the representatives of the Senior Class contested for the Von Sinter Medal.

Diligent inquiry into the affairs of the College by the Board of Trustees developed these facts: that the property of the institution was never in such excellent condition, that the attendance upon the higher classes had been the largest in its history, and that the prospects for enlarged patronage has never been more encouraging.

In view of the 1917 Commencement being the twenty-fifth anniversary of the College, the Trustees launched a movement for a worthy celebration of the occasion, and various committees were appointed to this end. The curriculum was so arranged as to give larger study to the Bible and kindred subjects, and the establishing of the chair of "Teacher-training," in conformity with the law passed by the recent State Legislature.

On Tuesday morning Dr. Werlein delivered the baccalaureate address, which measured up to the fullest demands of the hour and takes its place among the grandest deliverances at Millsaps College.

At the conclusion of this address President Watkins conferred the Degrees of the institution upon sixteen graduates in the literary courses.

The absence of Major Millsaps, who was confined at his home by illness, was felt by all, and fervent prayers were offered on all occasions for the speedy recovery of the generous founder of the institution.

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SARATOGA SCHEME WOULD BE RUINOUS.

By Rev. S. A. Steel, D.D.,

Mr. Editor: Such misleading impressions have been made on the public mind about the prospective union of the Methodist Churches, North and South, that I ask the privilege of setting the matter in its proper light. The last General Conference of the Southern Church adopted a plan for the "unification" of American Methodism. In that plan, the Methodist Church, South, retained its autonomy and complete control of its own affairs, while becoming an integral part of a reorganized Methodist Church. The General Conference of the Methodist Church, North, which has just met at Saratoga, has adopted a plan for the union of the two Churches totally different from the one we offered, and which it is almost certain will never be accepted by our side.

I have just returned from a college commencement in Kentucky. I found the Methodist preachers in Kentucky stirred to the bottom on the question. A number of representative men met in an informal way. Letters were read to the meeting from a number of our Southern Bishops and from other prominent men. The meeting was unanimously agreed on these points: (1) That we are in favor of the "unification of American Methodism" along the lines indicated in the plan adopted by our last General Conference; (2) that we are unalterably opposed to any plan that surrenders our Church to the control of the Northern Church; (3) that the Saratoga plan completely blots out the Methodist Church, South, and by putting the whole Church under "one supreme General Conference" places the Southern Methodists at the mercy of an overwhelming Northern majority; (4) that we indignantly repudiate the sentiments of Bishop Hendrix that "we have been wandering in the wilderness for 40 years," and affirm that he spoke for himself in his imprudent utterances at Saratoga, and (5) that we urge the Bishops of our Church to call a meeting of the Southern Bishops as soon as possible to take steps to arouse our Southern Methodists to the serious situation that confronts us.

From this time forth the fight is on. And if our Southern Methodists do not want to see all their property, their churches and schools and hospitals and orphanages and everything else pass out of their hands and into the control of Northern Methodists, it is high time they were speaking out; for Bishop Hendrix, who, though a Southern Bishop, is a Northern man in all his sympathies, has led us to the brink of complete surrender. An issue as grave as that of 1844, when the Church was divided, confronts us now.—From the Columbia (S. C.) State.

RESOLUTIONS

Passed by the Lafayette District Conference.

Resolved by the District Conference of the Lafayette District, in regular session convened, at Lake Charles:

That we endorse the idea of unification between the different branches of American Methodism.

That we realize there are many details to be worked out, and many points of difference to be adjusted. That, however, we believe there is sufficient spirit of brotherhood, loyalty to Methodist doctrine and teachings, and consecration to the cause of Christ in the respective branches of Methodism, to enable us through brotherly love and sacrifice to overcome all difficulties and unite ourselves into a greater Methodist Church militant for the advancement of the Kingdom of God.

Signed: R. E. Brumby, A. P. Holt, A. M. Mayo, Crow Girard.

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The Home Circle

BETTY'S ONIONS.

Arlene Putnam.

On Betty's sixth birthday Uncle Ned sent her a square white package. When the postman handed it to her, she ran over to Jack's house so that he could help her unwrap it. There were two boxes; one contained six big onions and the other was a box of candy. Betty divided the candy with Jack and gave him the onions to plant in his vegetable garden. She herself never raised vegetables; hers were always flowers.

A few weeks slipped by. Jack had planted the onions, and his garden was growing fine. One day he came running over to Betty's house. "I'm going to Grandma's to stay two weeks." He screamed the news at her.

"When are you going to start?" asked Betty.

"This afternoon," was the reply.

Jack stayed more than twice as long as he had expected to at Grandma's.

When he came home about the first thing he did was to go out and see how his garden was growing. "Betty, oh-h Betty, come here, quick," he called, "and see what's happened to my onion bed!"

"Yes," called Betty, "I'm coming." And she threw her arms around her playmate's neck and kissed him soundly before she even glanced at the onion bed. "Oh, Jack, I am so glad you have come home!" she cried.

"Yes," said Jack impatiently, "but look at the onion bed!"

Betty did look and there in the middle of Jack's onion bed grew six beautiful hyacinth plants, and four of them were in bloom. Betty clapped her hands. "Oh, Jack! those are the six onions I got on my birthday. They were bulbs and I supposed they were onions."

A few days later Betty got a letter from Uncle Ned. "How are your hyacinths growing, Betty?" he asked among other things.

"They are growing fine," said Betty in her reply. To Jack she said: "It's a wonder I didn't slice them up for onion soup instead of giving them to you."—Pittsburgh Christian Advocate.

PLAYING WITH FIRE.

"What's happening over there?" Gladys almost let go of Uncle Bob's hand in her excitement, and that would never have done in the crowded city streets.

"It's a parade!" cried her Brother Bert. "Can't we watch it Uncle Bob?"

"Sure enough, it is a parade," said Uncle Bob. "Let's hurry, or we will miss it. I wonder who is parading to-day? This isn't an anniversary of any kind."

"It's Fire Prevention Day, I heard some one say this morning, but they wouldn't have a parade for it, would they?" Bert looked at his uncle questioningly.

"That's just what it is—the morning paper said the Fire Commissioner had planned a parade. I'm glad you'll have a chance to see it."

"So am I," agreed Gladys happily. "It isn't every day we get a chance to come into New York, though we do live so near."

Gladys and Bert had come in from their home in New Jersey to spend the day with Uncle Bob, and they were having the best kind of time. Uncle Bob was so full of fun, and always planned such delightful things. To-day they were going out to Bronx Park to see the animals, but this parade was an unexpected addition to their holiday. They hurried to the corner in time to see the first float pass, and watched the entire parade with interest.

"Look at the two children," cried Bert suddenly. On the float approaching was a representation of a little boy and a larger girl playing with a toy stove near a window, with the curtain of thin material flying out in the breeze into the flames.

"Playing with fire cost $101,582 last year," read Gladys slowly. "I had no idea so many bad fires could start that way."

"That means just in New York City," replied Uncle Bob. "It would be much more if we counted the cost of fires like that all over the country."

There were other floats in the parade, showing the danger of carelessness with matches, bonfires and other things from which a bad fire might start, and the fire department had its engines and other apparatus on exhibit, too. But somehow that float showing the danger of playing with fire made more impression upon Bert and Gladys than anything else, and later in the day, when they were at the Bronx Park, Gladys said:

"I'm going to be careful about playing with fire, and I'm going to tell every one I know how dangerous it is. Mother has always warned us, but I didn't realize how much harm it could do."

"There is another way to play with fire that is even more dangerous," answered Uncle Bob.

"What way?" asked Bert.

"To do things that are harmful to your body and mind and keep them from being strong and well," was the reply. "Using cigarettes, for instance. Tobacco stunts your growth, makes your mind less active, takes away your power of endurance, and dulls your tools—your brain and nerves and muscles, that you must depend on to succeed in the world. If you start to smoke, it is like starting a fire where there are shavings and other things that will burn easily, for you start a habit that is one of the hardest in the world to break off, and that will do you all kinds of damage. It is the same way with taking liquor—it does you no good, but an immense amount of harm. Most of the crimes are the result of liquor drinking, as policemen and judges will tell you. As you grow older you may be tempted to try these things 'just once,' but remember what it costs to play with fire, and say 'No,' if liquor and tobacco are offered you."

"We've learned in school how harmful alcohol and tobacco are." Bert spoke thoughfully. "But I never thought before how hard it would be to stop if you once started to use them."

"The best thing to do is never to start," said Gladys wisely.—Journal and Messenger.

JOHN H. COCHRAN.

The subject of this sketch, John H. Cochran, was born in Green County, Ala., September 26, 1825; and died at his home in Daleville, Miss., March 25, 1915. Early in life, he moved with his parents to the State of Mississippi, and located in Lauderdale County, where he lived until the day of his translation, and where the imperishable influence of his noble life still lives. His father, Samuel H. Cochran, was the first sheriff of Lauderdale County. His official bond, in the sum of $15,000, payable to A. S. McNutt, Governor, and dated June 18, 1838, is on record in the first Book of Records of Lauderdale County, with Vincent Delk, Peter Doty, Stephen Lacy, and Benjamin Harry given as sureties. J. H. Cochran was a nephew of Rev. Robt. Smith Finly, D.D., who for eighteen years was a prominent member of the Alabama Conference, filling some of the most important stations in that Conference; and who, in 1854, was transferred to the East Texas Conference, where he was a conspicuous figure until the day of his death.

Brother Cochran was twice married. His first marriage was to Miss Hellen G. Hightower, of Lauderdale County, with whom he lived happily for 46 years. Her pure, self-sacrificing love was an inspiration to him in meeting the responsibilities of a growing family. God called her home on March 8, 1884. To this union twelve children were born—ten sons, and two daughters. One son, Pinkney L. Cochran, died in infancy. James S. and Edward N. Cochran died in the bloom of young manhood. The eldest son, William H. Cochran, who died later in life, entered the field of journalism, and was for a time the successful editor of the East Mississippi Times, at Starkville, Miss. Another son, Dr. T. J. Cochran, a prominent physician of Daleville, Miss., died on March 12, 1915. Two daughters and five sons still live to cherish the memory of the consecrated life of their sainted father. One of the daughters married H. P. Harrington, a prominent citizen of the county, whose death several years ago left her a widow with several children. She lives at the old home near Daleville, Miss. The second daughter, Mrs. Annie Temple, was left a widow by the death of her husband, and now lives in Meridian. C. W. Cochran, whose success in the lumber business has placed him among the foremost business men of the State, lives in Meridian. Judge Robt. F. Cochran, a leading lawyer of Meridian, was at one time Circuit Judge of the Tenth Judicial District. Samuel L. Cochran is a successful physician in Louisville, Ky. John B. Cochran is a prominent lawyer in Nacatee, Fla., and George C. Cochran, of McAlister, Okla., is a man of affairs in the business line of that growing State. Brother Cochran was married the second time on September 17, 1885, to Mrs. Jane Elizabeth Glenn, widow of Dr. Glenn of Lauderdale County. Her rare virtues of Christian womanhood made her a blessing to him in his declining years. She still lives to mourn his death.

The old South gave to the new South a man of splendid character in the person of John H. Cochran. Born and reared under the influence of the old South, he inherited the instincts and high ideals peculiar to that period, and in every relation in life he exemplified the honor and courage of that type of manhood produced by the old South. He was a patriotic citizen, and ever stood for that form of government which guarantees to every citizen his rights. When that dark period of sectional strife hung like a pall over the country, he responded to the call of the South with a daring courage which only the brave and true can maintain. In matters of civic obligation, he had a fine sense of personal responsibility, and unswervingly followed his convictions of right. In his home he maintained the dignity of authority, but always with due consideration for the happiness and welfare of his family. He was a good husband, a kind father, and gave himself industriously to providing for the comforts of a large family. His modest home was open to his many friends, and they always found a cordial welcome under his roof. His home was the preachers' home, and many a prophet of God shared his liberal hospitality, and went away to call him "blessed."

At the age of twenty, Brother Cochran gave his heart to God and united with the Methodist Church. For more than fifty years he served faithfully as steward in the Church of his choice. He believed in the old-time order of Methodism, and held firmly for the "faith once delivered to the saints." The conscientious devotion of his life to the cause of Christianity, and the intelligent consecration of his time, money and energy to the Church, evidenced his appreciation of the high commission of a Christian gentleman.

At a ripe old age Brother Cochran heard the call to share the rewards of the faithful in the Church Triumphant, and he answered that call in full assurance that

"It is not death to die,
To leave this weary road,
And join the brotherhood on high,
And be at home with God."

May the God whom he served comfort the aged wife and guide the children and grandchildren in the "paths of righteousness for his Name's sake."

J. T. LEGGETT.

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Editorial

A GREAT DIFFERENCE.

The opinion seems to prevail among many that the General Conference of the Methodist Church, North, endorsed the plan for unification adopted by our own General Conference in 1914. The fact of the matter is that the Church, South, declared for federation along safe and comprehensive lines. The Quadrennial Conferences that it proposed were to have power to protect sectional interests and to solve sectional problems, with authority to establish Conference boundary lines and elect their own Bishops. Further, the Negro was to be eliminated absolutely in the scheme of reorganization. The Church, North, proposes nothing short of complete union with a single General Conference as the supreme legislative, executive and judicial power. It positively refuses to eliminate the Negro. We do not doubt the sincerity of the Northern wing of Methodism in its efforts to effect a working relationship between itself and the Church, South. It is reported that a mighty spirit of religious enthusiasm, burdened with humility, moved the Northern General Conference in its recent step. That this Conference could be so religiously fervent and still adopt such abortive resolutions in regard to unification, is convincing indeed of the great gulf fixed between us that only time can eradicate. Had feelings of superiority, of condescension, and of undue egotism been the prevalent tone of the movement, we might hope for an abridgement of our difficulties, for these faults can be overcome by the grace of God. The spirit of unconscious proprietorship ever and anon arises among our brethren of the North in regard to what they seem to think are their Southern provinces, and they open their jaws to swallow us up—churches, schools, hospitals, and all—at one mighty gulp. But the Southern Church has never favored such a procedure.

Seventy-two years of history are behind the two Churches as they have trod their separate paths in serving God. Their differences do not lie so much in the religious realm, nor even in the moral, but in that broad field of industrial and social conditions which so distinctly differentiate between the North and the South. The line of cleavage is clearly marked, for those along the firing-line of each Church, as they face one another, get their inspiration from the one or the other territory which is so divergent from its opposite. That we of the South could be so misunderstood that our Northern brethren still persist in shoving upon us the Negro question, with its attendant dangers, is hardly believable! Bishop Wilbur Patterson Thirkield, the resident Bishop in this section of the Northern Methodist Church, stated to us only to-day that never, never would the Northern Church relinquish the Negro. Bishop Thirkield certainly is in a position to know. The matter of the Church, North, diligently pursuing the course of conquest in the South by spending its missionary money and placing its Bishops here for the purpose of overseeing white members, raises a question that must be answered. Atlanta is proportionately the most thickly populated Methodist city on the globe; still Northern Methodism persists in building with missionary money a Church in that city and establishing a Bishop there to see after the white constituents. We feel, in the face of such facts, that Northern Methodism does not understand us; its opinion of us must be of an estimate that we hesitate to express. This state of affairs is somewhat of a reflection upon the Northern Church, for it manifests a lack of information and fraternity that is appalling. If we know anything of equity and justice, it is not for the South to alter its essential positions, but for the North to modify its mood, its estimate, in regard to the South.

Again, the Northern Church has grown far away from that old stock from which both organizations sprung in the early part of the nineteenth century. The evidences of the most radical changes are seen in their Church polity. They have a different view of the episcopacy from us, they have removed the time limit, they have fostered woman's suffrage both in Church and State, they have radically changed the organization of their various general boards, and they differ from us in the manner of handling our Church papers. In fact, the Churches are so separated by a hundred major and minor differences that reorganization seems altogether impracticable. All of these matters are but the evidences of a really different people from what we know in the South. If the points of variance were merely upon the surface the problem would be an easy one; but the warp and woof of the people of the North and South are different; they think differently, they act differently, they reach different conclusions by the same given facts; **and they are different.** No Church government could ever incorporate both sections under one autonomy unless it were characterized by an elasticity resembling that of the government of the United States with its great respect for States' rights. Some day this condition may obtain, but for the present it seems far away.

C. A. B.

THE WAR AND THIS COUNTRY.

Financially, the European War now in progress since the fall of 1914 has been a source of great gain to the people of the United States in all sections. Cotton, the chief product of the South, has soared in price; Louisiana's sugar industry has been saved, which means millions to this section of the country; the iron and steel industries of the North have been overworked with orders for their products at top prices; the grain crops of the West have been marketed with large gain to the producer; the banks of this country at this time are filled with gold to be loaned to anybody who can furnish security, which is quite different from normal world conditions we often have to face.

Our Church has profited by these conditions. In 1915 the value of our houses of worship increased $2,019,129, the indebtedness on same decreased $1,248,790; for Home and Conference Missions the Church paid in excess of the year preceding $16,179, and for Foreign Missions alone an excess of $60,495. The Publishing Houses, for the year ending February 29, showed sales of $1,033,427.48; and their net profits were $109,817.83. The revenues of the Church Extension Board increased $11,081. It is interesting to note that the discrepancies between 1913 and 1914 were on the opposite side of the balance sheet, for Home and Conference Missions decreased $10,000, Foreign Missions $35,000 and Church Extension $17,000.

God has wonderfully blessed us in our recovery from the financial depression of the fall of 1914. We are again on our feet financially. But as we reap the golden harvest the great end of the horn of plenty should be turned to those in need across the seas.

C. A. B.

OUR CHURCH SCHOOLS.

This is the time of year for our people to remember their denominational schools. The young people of the Advocate constituency are urged to consider seriously the Church school in the vicinity before thinking of going off to a secular institution. They may not see the great necessity of choosing the school of religious convictions now, but later in life the realization will probably strike home when it may be too late. The Church maintains its institutions, at great cost, because of the need for its schools. Those of a religious and strictly moral frame of mind see more clearly as time passes the harm and danger, so menacing to the higher ideals, that go along with State school education. Doubtless the State has its educational mission to fulfill, and no one should lift a hand against the institutions it maintains; for it reaches a class of people in all social stratas who would not educate its youth at all unless it could be done through a State institution, which indicates the lack of moral and spiritual conceptions. We can only hope that the day will come when Christian enlightenment will so overtake the modernism of the present that all our institutions, both denominational and secular, will be lighted by a great religious awakening. Whatever institution, at home or abroad, appeals merely to the mental man and leaves the moral and religious to be jeopardized from the lack of provision of proper moral and religious aid becomes a menace to the home and to the Church.

C. A. B.

THE TRAGEDY OF THE UNPREPARED.

The thousands of people who marched in parades in New Orleans and other cities fear the tragedy of the unprepared for national defense. But the greatest of all tragedies is that of an unprepared heart. The bloody figure of the war god, trampling upon defenseless America, is the spector of the patriotic imagination which our people identify with the ruthless tragedian of the unprepared. But the greatest of all tragedies is not that of a proud people ground under the heel of the conqueror; it is a wrecked human life.

In many instances in Holy Writ, we learn of the folly of being unprepared. There is the sad case of the man who had not put on the wedding garment. The foolish builder seemed to think that the skies overhead would be as changeless as those of Egypt. And when he built his house upon the sand, he did not foresee that the rains would descend, and the floods would come, and the winds would blow and beat upon that house, and it would fall, and great would be the fall of it. The five foolish virgins also illustrate the tragedy of being unprepared.

The Parable of the Ten Virgins is one of the most beautiful of all the parables. Some one has said: "The arts have been made to minister to its illustration: poetry, painting, and the drama have combined to give it an exceptional hold on the Christian imagination. * * * A parable like this one would rather silently read than expound; for exposition is almost sure to mean turning poetry into prose." But sometimes poetry is better than prose. Sometimes the distant view is more satisfying. When the Great Stone Face was viewed from afar, it wore an aspect at once grand and sweet. It seemed like the glow of a vast, warm heart that embraced all mankind in its affections, and yet had room for more. But when one approached quite near to the majestic image in the mountains, the very features of the face, the likeness of a human countenance disappeared, and one saw only a mass of rocks, piled in chaotic ruin, one upon another.

Sometimes it may be true that we set too much store by all the details of a parable, and lose the main truth. Sometimes we may try to write a spiritual truth into that which may be only a mere accessory of the story, from which the parable is formed. Though we may not enter into all the details of this parable, we feel a sense of the tragic in reading it. The foolish virgins failed to

do what they were expected to do, because they were not prepared. The parable is a tragedy of the unprepared.

Some men are unprepared to meet the duties and responsibilities which God imposes upon them, because their manner of living has not led them to feel a brother's need and a brother's woe, and because they have not been empowered by the Spirit for work in the kingdom. Some are unprepared for the great trials of life, because their shallow Christian experience has not strengthened them against the evil hour.

And alas! the day of probation ends, the time comes when the unprepared stand before a closed door, which they are not permitted to enter. Nothing can be more tragic than a doorway of life closed against those who flee from death. The foolish virgins came to a closed door and knocked upon it in vain. So those who, through selfishness, close the door of heaven upon others, also close it upon themselves. The last tragedy of the unprepared is a closed door, and they knock at its portals, and cry aloud; without avail. "Watch therefore," said the Master. R. H. H.

PERSONAL AND OTHER NOTES.

Rev. T. J. Norsworthy, one of our preachers who has served important charges in this section, and now doing evangelist work, called at the Advocate office Friday while in the city on a visit.

On page 6 of this issue of the Advocate is a short article by Dr. S. A. Steel entitled "Saratoga Scheme Would Be Ruinous." We commend it to the careful consideration of our readers. It is illuminating.

Rev. H. N. McKibben, our pastor at Harperville, Miss., in a business letter, states: "Our new circuit is manifesting considerable interest, and we hope to begin work on our new parsonage within a few weeks."

Rev. J. E. Craig, a local preacher within the bounds of the Louisiana Conference, says: "Should any of the brethren desire my services in protracted meetings, they may address me at Baton Rouge, La., P. O. Box 52."

Rev. R. H. B. Gladney, Field Secretary of the Sunday School Board of the North Mississippi Conference, recently made a trip to Birmingham, Ala., to attend a meeting of the North Alabama Federation of Bible Classes.

Some one addressed an envelope to the Christian Advocate from Lake Charles, La., but failed to enclose the letter or to put the return address in the left-hand corner. This notice may serve to inform the sender of the error.

Dr. F. N. Parker, our beloved Louisianian whom we have loaned to Emory University for a while, is at Baton Rouge for a few days. He preached with great acceptability at the First Methodist Church of that city last Sunday.

Rev. J. R. Jones, presiding elder of the Seashore District, Mississippi Conference, informs us that Rev. E. C. Gunn, our pastor at Long Beach, Miss., was operated upon on the 12th inst. at the King's Daughters' Hospital, Gulfport, for appendicitis. We hope for Brother Gunn's speedy recovery.

"An Old-Fashioned Methodist," as a good friend to the preachers terms himself, expresses, on page 15 of this issue of the Advocate, his views on certain interesting matters. That we, as preachers, cling close to the Lord and preach the Gospel, is the great end to which we have been called.

Rev. D. R. Wesson, of Jonestown, Miss., had a very narrow escape in the recent storm sweeping over parts of Mississippi and other States. He says: "I am thankful that I escaped the cyclone with as few injuries. I was in the Linfield House, which was literally torn to pieces. I was left lying on a clean floor with no roof over me. My brother was thrown into the yard."

Rev. H. T. Carley, of the Louisiana Conference, who teaches at Centenary College, Shreveport, La., is now at Ellisville, Miss., and his mail should be addressed to him there. Brother Carley will be glad to assist in protracted meetings this summer; and we assure our preachers that they will find in him the highest type of Christian minister and a strong and forceful speaker.

Rev. A. C. McCorkle, of Tunica, Miss., in a letter enclosing a list of subscriptions, says: "Things are going well with us. We have bought new pews for our Church at Tunica and have raised $1500 for all purposes. I have had conversions at each evening service for the last two Sundays. Rev. S. L. Pope assisted me in a meeting at Robinsonville and it was successful. Brother Pope is fine help."

Rev. M. B. Sharbrough, presiding elder of the Port Gibson District, Mississippi Conference, agrees with the Editor—we say this in the Editor's absence—in matters pertaining to Church interests at the present. Brother Sharbrough says: "I am still enjoying the Advocate and am doing my best for it. I think we never had a better paper. This may be because I agree with you in most things."

"I expect to go back to Centenary," says Rev. H. T. Carley, of Centenary College. "I think the session just closed, in some respects, the best since I have been connected with the school. The attendance was not any larger than usual, but the work generally was better, I think. I believe Centenary is doing a fine work for Louisiana Methodism. The indications now point to a good attendance next fall."

The funeral services of Rev. J. R. Robertson were held at Pontotoc, Miss., in the Methodist Church on June 6, at 3 p. m., conducted by the pastor, Rev. W. M. Young, assisted by Rev. R. P. Goar, Rev. S. L. Pope, and Rev. R. P. Nehlett. The floral offerings were beautiful. A great company of people atended the services. Brother Robertson was once pastor at Pontotoc and his memory lives in the hearts of the people.

Rev. A. S. Lutz, the popular presiding elder of the Monroe District, Louisiana Conference, sends the Advocate a duplicate of the quarterly report of his district. It shows that 227 were received into the Church during the quarter, which ended May 22; 7 revival meetings were held; $9164 was raised for all purposes. Gains are registered in all the important lines of work. The Monroe District will prosper under the guiding hand of Brother Lutz.

We thank the following friends for new and renewal subscriptions, as follows: Rev. G. W. Gordon, Noxapater, Miss., 4; Rev. H. M. Young, Vaiden, Miss., 3; Rev. C. E. Downer, Shubuta, Miss., 6; Rev. H. P. Lewis, Jr., Madison Station, Miss., 3; Rev. R. G. Lord, Taylor, Miss., 4; Rev. A. C. McCorkle, Tunica, Miss., 2; Rev. E. H. Simpson, High Point, Miss., 5; Rev. J. A. Goad, Myrtle, Miss., 2; Rev. J. H. Smith, Carrollton, Miss., 3; Rev. J. H. Grice, Glancy, Miss., 6; Rev. J. T. Weems, Carriere, Miss., 7; Rev. R. H. Bamburg, Eros, La., 2; R. T. Ware, Noble, La., 4.

Mrs. Sidney Hodges, a worthy worker of the W. C. T. U. at Booneville, Miss., says of Rev. L. M. Lipscomb, the presiding elder of the Winona District, North Mississippi Conference, and his wife, that they "both hold a very warm place in the hearts of all our people. Brother Lipscomb is a great preacher. He appeals to the young people as well as to the old; he is a rare specialist in the direction of young life. We do not think the district will hold him long, for his greatness is keeping pace with his stature. He should be the president of some big university."

The Advocate is in receipt of folders containing programs of the District Conferences of the Aberdeen and Durant Districts of the North Mississippi Conference. Rev. Jno. W. Bell is the presiding elder of the former district, and Rev. E. H. Rook is the preacher in charge at Vardaman, where the Conference will be held. Rev. W. W. Mitchell is the presiding elder of the latter district, and Rev. T. M. Bradley is the pastor at Durant, the seat of the District Conference. We wish both of the Conferences unlimited success in the work that is undertaken. The programs show that careful plans have been laid.

Dr. S. H. Werlein, pastor of First Methodist Church; Rev. A. J. Gearheard, pastor of Louisiana Avenue Methodist Church; Dr. George Summey, Editor of the Presbyterian Journal, and Rev. U. D. Mooney, pastor of the Napoleon Avenue Presbyterian Church, composed a committee, from the New Orleans Protestant Ministers' Association, which recently made a trip to Kansas City, Mo., to interview the Rev. Wm. Sunday relative to holding a meeting in New Orleans. Dr. Werlein states that Mr. Sunday would not consider the matter at present, and further said it would be two years before he could give it his serious attention.

Rev. W. W. Perry, our pastor at Boyce, La., encloses us a list of 15 subscriptions. He has our thanks for his fine work for the Advocate. Brother Perry states: "We have just closed a good meeting at Glenmora, where Rev. J. W. Faulk is pastor. While with him I secured these subscriptions, making 60 renewal, and 6 new, subscriptions for this year. The meeting at Glenmora began May 28 and continued through June 6. Nearly 30 members applied for membership, with more to follow. Brother Faulk has received about 65 members this Conference year to date. He has a large field and many responsibilities, and he is doing well for it. All goes well with us at Boyce."

Rev. R. S. Walton, of Bunkie, La., who acted as secretary at the recent session of the Alexandria District Conference, writes: "The Conference closed to-day (June 9); 36 answered to the roll-call—20 preachers and 16 laymen. Thursday was given almost entirely to the laymen. W. S. Holmes, of Baton Rouge; R. O. Randle, of Monroe; T. W. Holloman, of Alexandria; Rev. C. V. Breithaupt, Sunday School Field Secretary, Dr. R. H. Wynn, President of Centenary College, Mrs. Percy Holt, of Crowley, and Mrs. Winstead, of Natchitoches, were the principal speakers at the Conference. There were no applicants for license to preach. The Layman's Day proved the most profitable of the session, while the entire Conference was pleasant and helpful."

Bishop Wilbur Patterson Thirkield, of the Methodist Episcopal Church, residing at New Orleans, and having charge of the Conferences among the white and colored people of that Church in this section, called Monday at the Advocate office. He was enthusiastic over the question of union between the two great branches of Methodism. Bishop Thirkield was on the Commission of Sixty, and on the special Committee of Fifteen, at the General Conference at Saratoga, and took great part in formulating the plans for union that were passed. He states that the Methodist Episcopal Church, North, only contemplated embodying in the plans for union the Negroes that now are a part of its organization, and, if the Church, South, desired, those of the Colored Methodist Episcopal Church; which limitation he thinks would alleviate any difficulties regarding white supremacy in that portion of the proposed organization in the South. Bishop Thirkield is very definite in his convictions that the Northern Methodist Church will never agree to relinquish the Negro, and stated firmly that the sentiment of the whole Northern Church was in this direction. Since he was an important factor in the shaping of the sentiment of the General Conference at Saratoga, and since he is a minister from the very heart of Northern Methodism, he should know whereof he speaks, and his words may be quoted with somewhat of authority. The Bishop further states that Northern Methodism is distinctly for union, and not for federation. It is hard for one of the Church, South, to see the difference between having at the beginning, in the proposed united Church, a half million Negroes only, instead of the two million that would be in the fold if other Negro Churches were admitted that have been mentioned in this connection—first, for the gap would be laid down, and it would only be a question of a short time before all the others would be included; and, second, the social side of the matter would remain at the same status, so far as the South is concerned, whether there were included 500,000 or 2,000,000.

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The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
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B. S. ATKINSON, Traffic Manager.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. EUGENIA C. CARMICHAEL was born on July 8, 1836, and departed this life on February 22, 1914, at her home at Utica, Miss. She was a sister of the late Attorney General Thomas Ford and of Dr. T. B. Ford, of Columbia, Miss. She was married to Mr. Martin Ford on February 8, 1855, and to this union three children were born. The husband and father was taken from them on December 16, 1858, and she was left with the care of her little ones. On December 12, 1861, she was married to Mr. W. D. Carmichael, and to them were born eight children. She was survived by her husband and all of her children, except Dora Ford, who died in infancy, and her second son, Dr. W. P. Carmichael, who died on September 3, 1894. Mrs. Carmichael was a saintly Christian woman. She was truly one of God's ministering angels on earth. She was ever ready to comfort those in sorrow or distress; and in her quiet life, devoted to her home and family. She was an inspiration, not only to her own children, but to the entire community in which she lived. While she had her part in rearing a large family, still there were others to whom she was indeed a mother. For more than fifty years she was a faithful wife and companion to him whom she left behind when she crossed over the river, where she is now awaiting the last home coming.

G. L. HARRELL.

IN MEMORIAM.

Whereas, God in his wisdom, on the 8th day of May, 1916, summoned our brother, WADE C. McCRARY, to receive the reward prepared for the faithful; therefore be it resolved:

1. That in the death of Mr. McCrary the Methodist Church of Byhalia, Miss., loses a zealous and consecrated member, the Board of Stewards a valued co-worker, the community a citizen of upright character and constant influence for good, and his children a tender and affectionate father.

2. That, while recalling his many virtues and remembering his consistent Christian life, we are comforted by the consciouness that he died in the Lord, and that he is at peace in that happy home prepared for those who are faithful until death.

3. That we deeply sympathize with his bereaved family and our prayer is that "the Lord, who doeth all things well," will abide with and comfort them in their affliction.

4. That a copy of these resolutions be sent to the New Orleans Christian Advocate; also to his pastor, and his family.

Signed: W. H. French, Thos. D. Burrow, Committee.

THE GOING AWAY OF A NOBLE CHRISTIAN WOMAN.

On Tuesday, May 15, 1916, Mrs. L. A. Forsyth, wife of the late Rev. J. L. Forsyth, who for many years was an honored member of the Mississippi Conference, died at her home in Sharon, Wisconsin.

Sister Forsyth was Miss Laura Steele before her marriage to Brother Forsyth, and was a niece of the Rev. Elijah Steele, one of the noted preachers of the early days of Methodism in Mississippi. It may not be inappropriate to state that Brother Forsyth was instrumental in the conversion of Bishop Marvin; and that Sister Forsyth was a cousin to the first wife of Bishop Waterhouse.

After the death of her husband, she moved to Washington, D. C., where she resided with her stepdaughter, Mrs. Mildred Lovejoy, and educated her only son, Steele Forsyth, for the medical profession. On the death of her daughter she moved with her son, Steele, to Sharon, Wis., where he is enjoying a lucrative practice of his profession.

Sister Forsyth was a woman possessed of many admirable graces—those rich and beautiful graces which combine to form a strong character and a charming personality, and which fitted her for the place she filled so eminently as the helpmeet of the preacher. Her death was not a surprise, and yet it was not expected just at the time it came. We are to believe by every token of a consecrated Christian life that she was prepared for the summons, and died in the triumphs of a living faith in Christ.

Three children—a stepdaughter, Mrs. Melson of Baton Rouge, La., a stepson, the Rev. W. G. Forsyth, a prominent member of the Mississippi Conference, and her only son, Dr. Steele Forsyth, together with an innumerable company of friends, are left to lament her going. Her remains were brought back to her Mississippi home at Crystal Springs, accompanied by her devoted son, Dr. Forsyth; and after lingering for a little while in the old church she loved so much, that sorrowing friends might bow together around the sacred altar in solemn prayer to God, she was tenderly laid to rest by the loving hands of the friends of other days in the City Cemetery, close by the side of her honored and exalted husband, there to await the resurrection of the just.

B. F. JONES.

Moss Point, Miss., June 1, 1916.

OAK RIDGE CHARGE, MISSISSIPPI CONFERENCE.

Dear Dr. Meek: On Sunday, May 28, at Bovina Church, Oak Ridge charge, we organized a Ladies' Aid Society with 14 members. While this society will not be recognized by our Church, yet I feel sure it is a step in the right direction and will mean much in the way of religious and social progress among the women of the little town; and, also, I am sure it will mean much in the way of needed improvement to the church and premises. The outcome of the society, if they continue an organization, I feel sure; will be a Woman's Missionary Society.

I am glad to say in this connection that I am more and more encouraged over the prospects of Oak Ridge charge; there is a "going" in the mulberry trees, and I feel sure the needed revival is coming. Amen.

Yours in Christ,
J. A. WELLS.

Oak Ridge, Miss.

DON'T USE SOAP
on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, course and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body, and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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Does not contain opium, morphine, nor any of their derivatives.
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Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

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Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Efficiency Conference recently held at Grenada, Miss., had a great program, was great in attendance, and will be great in its results. The one to be held next year will be greater in all the points mentioned.

Have you sent your Children's Day offering to Rev. V. C. Curtis, Lexington? Have you held Children's Day services? If not; maybe your presiding elder can help you, or may be your Field Secretary can start things to going. Ask for help if you need it.

Have you studied Billy Sunday's method of winning men by the thousand? He uses the organized Bible class to prepare the way, to carry on, and conserve the results of his wonderful evangelistic campaigns.

Ten years ago the horse and buggy conveyed people through the country at about six miles an hour; to-day the car conveys the same people at the rate of twenty-five miles an hour.

Ten years ago our revival methods did fairly well in meeting the needs of the day. We are now forced to use different methods. We must discover and train a large number of people to be used of God before the revival, during the revival, and after the revival, in winning men for Christ. Study and work the plans of the Wesley Bible Class and you will find a method that meets the demands of this restless age. We have got to catch men by moving faster than a "machine." It will take thought, work, prayer. God moves this way.

Look out for a challenge from the Sardis and Holly Springs Districts to the Aberdeen and Durant Districts for a contest in organizing Wesley Bible Classes. Such a contest ought to result in the organization and enrollment of one hundred new classes within sixty days. Through these classes we ought to bring in a thousand or more adults to study God's Word and win hundreds to our Savior. This kind of a contest will bring permanent results to the glory of God and the upbuilding of His kingdom through organized, spirit-filled Methodism. The Wesley Bible Class is the latest, best method of discovering and training men for every department of church work.

TO SUPERINTENDENTS.

I clip the following terse paragraphs from the June number of the "Workers' Council" and pass it on to others through the New Orleans Christian Advocate. If you happen not to be a Sunday school superintendent, just call your superintendent's attention to it the next time you see him. These lines describe what Mr. J. M. Way, the Field Secretary for the Atlantic Division, calls "The Kind of Superintendent I Would Like to Have." It sets a pretty high standard, but Methodism has always been a Church with high standards.

1. One who is called of God.
2. One who is a fine executive.
3. One who consults the pastor.
4. One who smiles while at work.
5. One who reads good literature.
6. One who is a model Christian.
7. One who has a written program.
8. One who praises his colaborers.
9. One who prays for the teachers.
10. One who is trained for the work.
11. One who is careful to be on time.
12. One who brings and uses his Bible.
13. One who reads his Bible every day.
14. One who uses tact and good judgment.
15. One who attends the Church services.
16. One who studies the Sunday school lessons.
17. One who shakes hands as though he means it.
18. One whose interest in the work is contagious.
19. One who makes the Sunday school "go" during the summer.

A. L. DIETRICH.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference will be held at Rayville, La., from June 21 to 23. The opening sermon will be preached by Rev. C. C. Miller, of Lake Providence, on June 20, at 8 p. m.

Those delegates who expect to attend will please inform the pastor, Rev. H. N. Harrison. A full attendance on the part of the laymen is expected.

ALBERT S. LUTZ, P. E.

SEASHORE DISTRICT NOTES.

Our presiding elder is just beginning his third round of quarterly conferences. He reports a steady progress on practically every charge in the district during the first six months of the year. Our district conference at Biloxi was one of the very best it has ever been the privilege of the writer to attend. The business was dispatched without a jar and without undue haste. Wrangling and "fuss-and feather" speech-making were conspicuously absent from all the sessions. The laymen of the district were there for work and inspiration, and were given both. Dr. Robert Selby made a great speech at the 11 o'clock hour, Thursday. Brother Neill, with his posters and his personality, kept the Sunday school work before us during the entire session. The jolly correspondent to the Advocate from the Hattiesburg District was there to represent Whitworth College. Brother Adams will never suffer for lack of a word.

Brother Grice has been doing a great work on the Mentorum charge. His thirty or forty days in the hospital at New Orleans will not seriously interfere with his work, as his plans are being ably carried out by Brother Broome. It is reported that on the Vancleave charge, Brother Blackwell is doing his best year's service. "Uncle Lonie" Fayard is serving his ninth year as pastor of the Wolf River Mission. He has only baptized about thirty babies to date, but is not at all discouraged, believing that he will reach well up toward the hundred mark before Conference. "Uncle Lonie" is an institution.

We are expecting great things of our district this year in the way of revival work. From the ring of the reports at the district conference it would seem that the brethren are preparing for a strenuous campaign of evangelistic effort during the summer months. The district parsonage will soon be so far completed as to allow Dr. Jones and his family to move into it. Funds are still badly needed, both for the work of rebuilding and for the indebtedness. ELMER C. GUNN.

Long Beach, Miss.

Calomel Makes You Sick, Ugh!

"Dodson's Liver Tone" better than calomel and can not salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

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WELCOME RELIEF

Follows the use of Dr. Tichenor's Antiseptic on the face after shaving.

Mix with five parts water and bathe the face well each time—and your shaving troubles will all be over.

No more *Chafing, Stinging, Chapping* or *Soreness* if you will do this. *"It's soothing coolness is delightful!"*

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Oak Ridge, at Porter's Chapel, June 17, 18.
Vicksburg, Crawford Street, June 18, 19.
Vicksburg, Gibson Memorial, June 24, 25.
Silver City, at Midnight, July 2, 3.
Fayette, at McNair, July 6.
Mayersville, at Fitler's Landing, July 9, 10.
Harriston, at Rodney, July 14.
Port Gibson, July 16, 17.
Rocky Springs, at Willows, July 20.
Hermanville, at Satepta, July 22, 23.
Utica, at Reeves' Chapel, July 27.
Gloster, at Liberty, Aug. 5, 6.
Woodville Circuit, at Friendship, Aug. 12, 13.
Woodville Station, Aug. 13, 14.
Centerville, at Macedonia, Aug. 16.
Nebo, at Nebo, Aug. 19, 20.
Roxie, at Knoxville, Aug. 27, 28.
Anguilla, at Sunflower Chapel, Sept. 2, 3.
Rolling Fork, at Cary, Sept. 3, 4.
Washington, at Kingston, Sept. 8.
Natchez, Sept. 9, 10.

M. B. SHARBROUGH, P. E.

Meridian District.—Third Round.

Porterville, at Chapel Hill, June 24.
Scooba, at Binnsville, June 25.
Enterprise and Stonewall, at Concord, July 2.
Meridian, at Poplar Springs, July 9, 10.
Meridian, East End, July 9, 10.
Lauderdale, at Lockhart, July 16.
Waynesboro Circuit, at Pleasant Grove, July 29, 30.
Waynesboro Station, July 30, 31.
DeSoto, at McGowan's Chapel, Aug. 12, 13.
Shubuta, Aug. 13, 14.
Pachuta and Quitman, at Orange, Aug. 19, 20.
Vimville, at Sageville, Aug. 26, 27.
Meridian, 7th Avenue, Aug. 27, 28.
Matherville, at Salem, Sept. 2, 3.
Meridian, Central, Sept. 4.
Meridian, South Side, Sept. 5.
Dekalb, at Pleasant Ridge, Sept. 9.
Moscow, at Mellen, Sept. 10.
Buckatunna, at Clara, Sept. 16, 17.
Daleville, at Andrew's Chapel, Sept. 23, 24.
Meridian, 5th Street, Sept. 24, 25.
Clark Mission, at State Line, Sept. 27.

J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE

Holly Springs Dist.—Third Round.

Water Valley (First Church), June 21.
Water Valley (North Main), June 22.
Pine Valley, at Banner, June 24.
Holly Springs, June 25.
Red Banks, at Mahon, June 26.
Holcomb, at New Hope, June 27.
Grenada, June 28.
Coffeeville, at Bethlehem, June 29.
Oxford, June 30.
Abbeville, at Midway, July 1.
Holly Springs, July 2.
Byhalia, at Fountain Head, July 3.
Waterford, at Pine Mountain, July 4.
Ashland, at Wesley, July 6.
Potts Camp, at Cornersville, July 8.
Holly Springs, July 9.
Randolph, at Hunter's Chapel, July 15
Toccopola, at Salem, July 16, 17.
Paris, at Wyatt's Chapel, July 18.
Taylor, at Forest, July 19.
Holly Springs, July 23.
Mt. Pleasant, at ———, July 26.
Lamar, at ———, July 28.
Holly Springs, July 30.

The brethren all understand why so much time is being given to Holly Springs. It is hoped that Dr. Henderson, who is steadily improving, may be able to look after all the interests of his charge by the first of August. No charge can respond more heartily and sympathetically to the needs of a sick pastor than has Holly Springs. Their generosity and loyalty is worthy of all praise.

JAMES H. FELTS, P. E.

Greenville Dist.—Third Round.

Arcola and Hollandale, at Arcola, June 11, 12.
Benoit and Bulah, at Winterville, June 17, 18.
Shelby and Alligator, at Duncan, June 18, 19.
Greenville, June 25, 26.
Clarksdale, July 2, 3.
Shaw and Merigold, at Litton, July 8, 9.
Leland, July 9, 10.
Tunica and Robersonville, at Robersonville, July 15, 16.
Lula and Dubbs, at Rich, July 16, 17.
Friars Point, at Farrell, July 23, 24.
Gunnison, at Deeson, July 30, 31.
Glen Allan, at Leota, Aug. 5, 6.
Coachoma and Lyon, at Coahoma, Aug. 12, 13.
Jonestown and Belen, at Dundee, Aug. 13, 14.
Boyle and Shipman's Chapel, at New Salem, Aug. 19, 20.
Cleveland, Aug. 27, 28.
Rosedale and Hillhouse, at Rosedale, Sept. 3, 4.

H. S. SPRAGINS, P. E.

Aberdeen Dist.—Third Round.

Aberdeen, June 11.
Tupelo, June 18.
Amory and Nettleton, at Nettleton, June 25, 26.
Shannon, at Pleasant Grove, July 1, 2.
Okolona, July 3.
Verona, at Palmetto, July 8, 9.
Houston, July 14.
Houston Mission, at Macedonia, July 15, 16.
Algoma, at Campground, July 20.
Pontotoc, July 21.
Vardaman, at Loyd, July 22, 23.
Calhoun City, at Big Creek, July 29, 30.
Prairie, at Strongs, Aug. 6, 7.
Montpelier, at Fosters, Aug. 11.
Buena Vista, at Pleasant Grove, Aug. 12, 13.
Fulton, Aug. 18.
Tremont, Aug. 19, 20.
Nettleton, at Shiloh, Aug. 24.
Smithville, Aug. 26, 27.
Greenwood Springs, at Friendship, Sept. 3, 4.
Houlka, at Concord, Sept. 7.
Okolona Ct., Sept. 9, 10.
District Conference, at Vardaman, July 11, 12, 13.

JNO. W. BELL, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Farmerville, at DeSiard, June 17, 18.
District Conference, at Rayville, June 21, 23.
Rayville, June 24, 25.
Seashore Divinity School, June 27 to July 5.
Bonita, at New Hope, a.m., July 8, 9.
Monroe, p. m., July 9.
Oak Ridge Revival, July 10 to 21.
Sicily Island, at Vidalia, July 22, 23.
Collinston, a. m., July 29, 30.
West Monroe, p. m., July 30.
Waterproof, at Wesley Chapel, Aug. 5, 6.
Lake Providence, Aug. 7.
Oak Grove, at Forest Dedication, Aug. 12, 13.
Brooklyn, Aug. 15.
Eros, at Indian Village, Aug. 17.
Mangham, at Little Creek, Aug. 19, 20.
Winnsboro, at Crowville, a. m., Aug. 26, 27.
Gilbert, at Magnolia, p. m., Aug. 27, 28.

ALBERT S. LUTZ, P. E.

Winona Dist.—Third Round.

Winona Ct., at Columbiana, June 9, 10.
Winona Station, June 11, 12.
Duck Hill, at Goar Springs, June 17, 18.
Carrollton, at Longview, June 24, 25.
Greenwood, June 25, 26.
Sunflower, at Fairview, July 1, 2.
Indianola, July 2, 3.
Moorhead, July 8, 9.
Itta Bena, July 9, 10.
Inverness, at Caile, July 15, 16.
Belzoni, July 16, 17.
Swiftown, at Lotus, July 22, 23.
Lambert, at Vance, July 29, 30.
Ruleville, Aug. 5, 6.
Drew, Aug. 6, 7.
Valley Mis., at Belleview, Aug. 12, 13.
Tutwiler, at Mattson, Aug. 13, 14.
Minter City, Aug. 19, 20.
Schlater, Aug. 20, 21.
Webb, at Strathmore, Aug. 26, 27.
Dublin, at Parchman, Aug. 27, 28.

L. M. LIPSCOMB, P. E.

Baton Rouge Dist.—Third Round.

Ponchatoula, at Lee's Landing, June 13.
Wilson, at Pine Grove, June 17, 18.
Amite, June 19.
Keener Memorial, June 21.
Springfield, at Oak Grove, June 24, 25.
Kentwood, July 5.
Hammond, July 6.
Pride, at Gilead, July 8, 9.
Gonzales, at Antioch, July 10.
Zachary, at Slaughter, July 17.
Denham Springs, at D. S., July 21.
Jackson and St. F., at Star Hill, July 22, 23.
Baker, at Black Water, July 24.
Franklinton Ct., at Varnado, July 29.
Franklinton, at F., July 31.
Greensburg, at Center, Aug. 4.
Pine Grove, at Killians, Aug. 5, 6.
Baton Rouge, First Church, Aug. 7.
District Conference at Clinton, July 11-14, the opening sermon to be preached on the night of the 11th, and the sacrament of the Lord's Supper will be administered.

H. W. BOWMAN, P. E.

Don't Wait Till It Rains

and those nagging pains of Rheumatism take hold on you again. Begin now to take "RENWAR" Rheumatic Salts, the new scientific formula that drives Rheumatism out of the blood and makes you well for keeps. You can't rub Rheumatism out any more than you can wish yourself rich. You must remove the cause from the Blood. That's what "Renwar" does. Get a bottle to-day, price 50c., and begin taking it at once. Remember it is guaranteed to give relief or your money back. Sent, postpaid, on receipt of 50c., if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

The original data of reason do not rest on reason, but are necessarily accepted by reason on the authority of what is beyond itself.—Sir William Hamilton.

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In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

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Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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A beautiful Hotel, overlooking the sparkling waters of the Gulf of Mexico. The best of everything. Write for descriptive booklet to Mrs. CORA E. WHITE, Mgr. W. E. WHITE, Ass't Mgr.

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The Meridian College-Conservatory is unique in many respects. It aspires to be a "character factory" for making all around, sensible men and women. It is a standard college requiring fourteen entrance units. Four years of work in all branches of Art, Music, Elocution, or Expression, or Oratory, Domestic Science and Business, leading to degrees of B. A., B. S., B. L., and B. Mus. It safeguards its pupils as few other colleges do. It is a careful school for careful parents. Located on a high plateau among the health-giving pines, three and one-half miles from Meridian, Mississippi. The table is supplied from a 200-acre farm owned and operated by the college. For catalog, rates and special information, address J. W. BEESON, A. M., LL.D., President, Meridian, Miss.

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Great Old Remedy For Skin Diseases
DRIVES POISON FROM THE SYSTEM.

Get it fixed in your mind that skin eruptions, Scrofula, Eczema, burning, itching skin, and all skin diseases are due entirely to impure and infected blood. Agree with us in this belief, and your trouble can be relieved. The way to do it is to take S. S. S., a remedy that has relieved thousands of people in the last fifty years. Get it from any druggist. If yours is a special case, write for expert medical advice to Swift Specific Co., Dept. Z, Atlanta, Ga.

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THE BIBLE IN CHINA.

The American Bible Society last year circulated twice as many Bibles in China as in the United States. There were circulated 1,184,991 in our country and 2,244,746 in China. This Society has printed the Book in seventeen dialects for that country. This means we long for the revolution of China for this Word "giveth light." No people can read it without becoming an enlightened and progressive nation.—Wesleyan Christian Advocate.

THE GREAT PROBLEM OF FATIGUE.

Has it ever occurred to you that practically every adult person, who works, is an habitual drinker of some beverage other than water? Physicians have explained the reason. They tell us that mental and physical work inevitably produce "Fatigue," which is nothing more nor less than Nature's call for refreshment or for stimulation. Under modern conditions of life (which we call civilization) it is impractical for most of us to drop our work simply because we are tired, and yet the scientists tell us to continue our work during fatigue is absolutely injurious to our nerves and muscles.

They explain that under such circumstances the judicious use of refreshing beverages relieves the fatigue by removing the resistance to the nervous and muscular impulses, making our work easier and lighter, in very much the same way that oiling a machine reduces the friction and prevents its becoming overheated.

Nature has provided us with the ideal lubricants to overcome the injurious effects of fatigue. They are the xanthin (pronounced zan-thin) beverages, including beef tea, cocoa, coca-cola, chocolate, tea and coffee. The scientists tell us that the xanthin beverages refresh the nerves and muscles by a process similar to actual lubrication and without affecting the will in the least, therefore without exciting one to overexertion as is the case with artificial stimulants.

In the case of beef tea and other meat extracts the refreshing principle is an animal product called xanthin; in cocoa and chocolate, a vegetable xanthin known as di-methyl-xanthin, or caffeln. When these beverages are digested they are all converted into the animal form of xanthin, which is a normal and constant ingredient of the flesh and blood of all animals and is essentially abundant in the tissues of young animals and children. Many scientists regard this xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes, we become less alert and active, and feel a great need for the xanthin beverages.

Coca-Cola is therefore the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts and contains no tonic acid or caffeol. The carbonation of the fruit flavors combine with the caffein to give a delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea or coffee, in spite of the fact that coca-cola contains only about one half as much of the active principle, trimethyl xanthin.

In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the composition and the refreshing qualities of the drink. Write for a copy, read it carefully and you will understand why Coca-Cola is the nearest approach to a perfect solution of the world's greatest problem of fatigue. A copy of this booklet may be had by addressing The Coca-Cola Co., Department "C," Atlanta, Ga.—Adv.

THE COST OF HIGH LIVING.

Eighty-eight million gallons of whisky were made in the United States last year. Who drank it all?

Fifteen billion cigarettes were manufactured in the United States last year. Who smoked them all?

Thirty-two million pounds of snuff were manufactured in the United States last year. Who did all the sneezing?

Two hundred and twenty million pounds of smoking tobacco were made last year. Who had all the pipe dreams?

Eight and a half billion cigars were made in the United States last year. Who made all the smoke?

Half a billion packages of chewing gum were manufactured last year in the United States. Who worked their jaws?

Twenty thousand moving picture theaters paid $25,000,000 for films last year and 11,000,000 persons saw the moving pictures. Where did they get all the dimes and nickels?

Ten billion copies of newspapers were printed in this country last year. Who took time to read them?

One hundred and seventy thousand clergymen preached in two hundred and twenty thousand churches last year, and the congregations, of all denominations, numbered forty milllon. Who went to church?

It is interesting to know what is going on in this country—the things that people are doing and who are doing them—and why.—Leslie's Weekly.

COLLEGE AND RELIGION.

The amazing literary, historic, and scientific accumulation of recent years has led to a state of perplexity in the face of certain religious problems for which traditional conceptions are no longer adequate. A new spirit of toleration has come with the influx of vast foreign populations. The Church needs what the college stands for because, if religion is to be preserved, the convictions of its worth must come from a reasoned confidence that it is coherent, consistent with human experience, and adaptable to each new addition to the stock of human knowledge. The clergy must be progressive with its determinations reached by scientific methods. The college and higher education generally need religion. The religious impulse and the Christian ideal are among the most potent influences known to man for saving a college life from the purely mercenary, uselessly social, icily selfish, sodden, sensual elements.—Dr. Thomas Nicholson.

WILBUR R. SMITH BUSINESS COLLEGE

Medal awarded Prof. Smith at the World's Fair. Bookkeeping and Business, Shorthand, Typewriting and Telegraphy taught. Notes received. Situations—[illegible] graduates in business. Begin now. Address WILBUR R. SMITH, Lexington, Ky. SUMMER SESSION

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For more than two decades users of Eckman's Alterative have tested its efficacy in such cases, for calcium chlorid is one of the chief constituents of this preparation, which has produced beneficial results in thousands of instances. And in this form it is so combined as to be easily assimilated.

If you are thus afflicted, a trial may prove this to be just what is needed to assist Nature in bringing about a return to normal health.

It is safe to take, because it contains no poisonous or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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THE BIGGS SANITARIUM

"IN THE LAND OF THE SKY"

Asheville, North Carolina

The Biggs Sanitarium is situated in one of the most desirable residential sections of Asheville, a city famous for its beauty and healthfulness.

It is by no means a hospital where one is compelled to see and associate with those suffering from unsightly or contagious diseases, but a private sanitarium, where the victims of certain chronic ailments may regain health and strength under scientific direction and among pleasant surroundings.

At the Biggs Sanitarium all the various successful forms of physiological drugless treatment are employed: massage, remedial gymnastics, mechano-therapeutics, spondylo-therapy, electricity, hydro-therapy, high frequency, electric light baths, arc light, X-ray, vibration, with special treatment in certain ailments such as asthma, catarrh, paralysis. • Psychological treatment and mental training in indicated cases. Scientific regulation of diet is an important factor in our plan of cure.

We make a specialty of and very successfully treat chronic sufferers which ordinary methods of treatment fail to cure. We have been especially successful in the treatment of asthma, bronchitis, catarrh, dyspepsia, rheumatism, neuritis, neurasthenia, nervous debility, insomnia, melancholia, paralysis (including paralysis in children), and special diseases of men and women.

We do not accept cases of tuberculosis, cancer, insanity nor any case that we consider incurable or undesirable.

At the Biggs Sanitarium you will find all the comforts of home; the rooms are large and airy; the grounds surrounding the buildings are ample and well shaded, affording pleasant resting places for the patients. Our first effort is to render each patient comfortable and thoroughly at home, so he or she may obtain the full benefit of the treatment.

Our Guarantee: Every patient accepted for treatment is allowed one week in which to become acquainted with us and to become familiar with our methods, with the distinct understanding that if in any way dissatisfied, treatment may be discontinued at the end of the trial week, and there will be no charge.

If you are suffering from some chronic ailment which ordinary methods of treatment have failed to cure, if you are over-worked and run down and want to have a delightful outing amidst beautiful mountain scenery, and at the same time receive scientific treatment for your troubles, write for illustrated booklet of Asheville, "The Land of the Sky", pamphlet describing our methods, diagnosis blank, testimonials and the names of physicians, clergymen, lawyers and others who endorse our methods. Sent free to any address.

THE BIGGS SANITARIUM
ASHEVILLE, N. C.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

CORINTH DISTRICT MEETING.

The Woman's Missionary Society of the Corinth District held its annual meeting in Booneville, April 24 and 25, with forty delegates and visitors present. The very efficient secretary, Miss Corinne Rogers, of New Albany, was in the chair, and the program was filled with good things for our women. We were most fortunate in having with us Mrs. Conger and Miss Dunstan, fresh from the Council Meeting. It was indeed an inspiration to listen to the messages brought back by these two officers. Most instructive institutes and discussions, bearing upon every department of our work, were held. Splendid reports were given by a number of societies, and when pledges were called for, over $800 was pledged from the district. At the Clarksdale conference Miss Rogers had set as our goal $900, and we are still hoping to attain to our goal.

Booneville makes an ideal hostess—in fact, her hospitality cannot be surpassed, and the attending delegates felt as if they should like to make Booneville, with her beautiful little church, a permanent place of meeting.

Mrs. S. F. RILEY.

NEED OF A WOMAN'S MEDICAL COLLEGE, TAUGHT IN ENGLISH, FOR EAST CENTRAL CHINA.

Dr. Hattie F. Love, of our Woman's Medical College, Soochow, makes a very strong plea for a union medical college in East Central China, to be taught in English. Dr. Love is in a position to see and know the great need for such an institution, for the women of China still cling to their old customs, and would rather suffer untold agony in silence than call upon a male physician. True, there are some who have thrown off the old shackles, but the vast majority have not. The question is, "What are we going to do for these thousands?"

There are three medical schools for women in China; those for men far outnumber those for women. The money invested is out of proportion, too. The Rockefeller Commission is putting medical education for men on a more scientific and permanent basis, but it does not think the time ripe for the medical education of women. The Commission has carefully considered the subject and reports the greatest difficulty is the inability to get a sufficient number of girls with the necessary preliminary education. The China Medical Journal, May, 1915, in commenting upon the report of the Commission says: "If it were definitely announced that at some time in the future a medical college for women would be established, the announcement would give a great stimulus to this higher education of girls, and this preliminary difficulty might be solved very speedily."

East Central China has come to realize its responsibility in eliminating this "preliminary difficulty," for in the fall of 1915 the first literary college for women was opened. Dr. Love says she has been greatly surprised at the number of women who have applied for entrance into our medical college. "The indications, I think, are that as the coming years give more high school graduates, the number of those desiring to study medicine will be greater than it is now among the women in America."

It is an undisputed fact that through the home must come the regeneration of China. To have homes such as we have in America there must be congeniality, equality, mutual respect, love, and helpfulness between man and wife. How can this be, if the man is developed and the woman neglected and left to dwindle into insignificance? The Chinese woman must be given an equal opportunity with the man not only in medical education, but in all education. Chinese women possess the qualities which fit them to take up the medical profession, for they are ambitious, faithful and diligent students. There is nothing abnormal in the Chinese woman studying medicine, for has not all midwifery in China been done by its women?

As we have said before, there are three colleges for women in China, one in the extreme north, another in the extreme south, and ours. Dr. Love pleads not for a fourth college, but for a union one in this central part of China, and emphasizes the fact that it be taught in English. There naturally arises the question, "Why in English?" and Dr. Love gives the following reasons: "The graduates of the high schools of East Central China are capable of studying medicine in English; the medical missionary can teach at once without a long period of mastering the Chinese language well enough to teach medicine in it; medical books and magazines translated into Chinese are yet limited in number; the student educated in English can keep up to date. Medicine to her will be a rich, unlimited, ever-accumulating storehouse which English will unlock for her. Such a student, furthermore, will be fully prepared for any possible opportunities of postgraduate work in the United States or England."

How can a woman's medical college taught in English be provided for East Central China? Neither the government, the Rockefeller Commission nor one Church Board can or will do it at present. The government does not yet realize the need, the Commission feels that the time is not ripe, and one Church Board does not have sufficient funds at its command to provide adequately for the equipment and staff of a woman's medical college. Consequently such a school can only be established through the united efforts of the various Church Boards, thus ensuring "faculty, funds, friends, permanence, and results."

The place with greatest advantages to offer should be selected as the home for this college. Soochow, Nanking, and Shanghai present themselves, each for some excellent reason; but Shanghai seems to offer the greatest inducements on account of its population, wealth and convenience. It is a city which will afford the greatest amount of clinical material, and probably the most substantial support among the Chinese." It already has two medical schools for men, taught in English; and the Rockefeller Commission proposes "to establish at Shanghai a new medical college, and to provide for co-operation with existing medical schools in and near Shanghai on such basis as would be advantageous to the co-operating schools, and would unite the medical educational forces and the principal hospitals of the entire lower Yangtse Valley contributing to Shanghai.

Dr. Love says, "If the Union Medical School for women could be established in Shanghai, and affiliated with this great foundation, the advantages of such co-operation and union of the medical educational forces for women of East Central China with those hospitals of the lower Yangtse and with these co-operating institutions of Shanghai, would be such that the Chinese women would not need to go out of their own country for proficiency in the medical profession."

TO THE PREACHERS IN THE ABERDEEN DISTRICT, NORTH MISSISSIPPI CONFERENCE.

The fourth (25th) Sunday in June has been set apart by the missionary society of this Conference as "Woman's Day." We request you to remember the date, and urge every minister in this district to observe same in his church. Where you have more than one church, observe it in succession at your other appointments.

We are anxious to have a general observance of this day in our district, and feel sure we can rely upon each minister to co-operate with us.

Yours in the work.

Mrs. J. H. HAUGHTON,
Sec'y. Aberdeen District.

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Mr. Morgan is a graduate of the Webb School, Bellbuckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a $15,000 building as an addition to his school.

A postal card to Mrs. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.—Adv.

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WALKER WHITE, Sec'y and Treas.,
EMORY UNIVERSITY, ATLANTA, GA.

WANTS THE PREACHING SERVICE PRESERVED.

Dear Doctor Meek: Will you allow an old-fashioned Methodist to thank you most heartily for publishing the editorial in the first column, first page, of the Advocate for June 1? As I understand the words spoken, and the thoughts of the Master, as recorded by his companions, and the clear-cut comments of Saint Paul, it seems to me that it is the duty of the pastors to "feed the flock," to "feed my lambs," to "tend my sheep," and how hungry God's children do get for the Bread of Life! Some of my ministerial friends think I am "cranky" for objecting to the use of the 11 o'clock hour for various anniversaries, Easter cantatas, children's services, etc. I feel that I am not different to the plain, ordinary church-goer, and when I leave my comfortable chair on Sabbath morning, it is because I am hungry for the gospel, and thirsty for the water of life. When this is not forthcoming—as is now too often the case—I feel that I have lost something out of life. I have asked bread, and been given a stone!

Doctor Meek, please hammer along that line somewhat harder. The pew is not patient now—it simply stays at home oftener than it should. The pastors do not seem to see the needs of the hour, and do not comply with the requirements of the spirit of the law of the Church.

No objection is offered to "children's day," and other special things, if held at some other hour. But we want a real message at the 11 o'clock hour that will enable us to meet the many strains and struggles of the long, hard week that is before each of us.

With the prayer that the pastors will see the needs of the pew, and meet each demand with the full gospel as proclaimed by the Master himself, I will sign myself, what I really am—

AN OLD-FASHIONED METHODIST.

WINONA DISTRICT NOTES.

Our district conference at Itta Bena, Miss., was a great affair, and the spirit of fervor and enthusiasm was truly an evangelical tonic. Brother Shipman was an ideal host, and his fine people vied with each other in their warm hospitality and gracious treatment of the itinerants and the delegates and visitors to the conference. No district within our knowledge can boast a liner lot of wise, earnest, and efficient laymen in the Lord's work.

Brother Shipman is doing a noble work and putting sunshine and heart into it, which always make a fine combination.

Brownlee has Belzoni by the ear and heart. They are warming on the new church idea and the whole body seems to be a unit for a new brick church of handsome and commodious proportions, not to cost less than ten to twelve thousand dollars. They need such a plant to house the Sunday school and take care of the growing interests in that community.

Brother Mitchell is faithfully and energetically doing a fine work at Indianola. They have recently raised and spent on the parsonage nearly a thousand dollars, which makes it one of the prettiest and most comfortable homes for the pastor to be found in our borders.

Brother Ingram has gone into his new church at Doddsville, which is a beauty and a joy, and was finished at a cost of about $2500. There are only a few people in that little city, but the folks are a whole lot bigger than the town. They do things on a broad scale.

Brother Lagrone, at Drew, and his people have a mutual brotherhood and general warm time co-operating and pushing the Lord's cause in that great country. Now, when things get a little cool and chilly, just go down to Drew and get into the summer heat and evengelical spirit of that town. It will help you to thaw up and feel like a May morning.

Brother Ruff is planning a $10,000 church at Moorhead, and expects to begin construction soon, as such a plan has just about materialized. The parsonage there, which was well-nigh destroyed by fire, has been rebuilt, and is better than it was before. Moorhead is a strategic point and of great importance from the railroad crossings there; it has one of the largest and finest cotton mills in the State in full blast of operation, and, in addition to these and other local interests, there is located in the town the Sunflower County Agricultural High School, which is an attractive proposition of the kind, and brings lots of young people there who need religious help and inspiration in that formative period of their lives. We must have a great church there, and it is soon to be a glorious reality under the leadership of Bob Ruff.

Brother Hall is having his wonted success at Greenwood, preaching to large and interested congregations, and everything is moving with life and enlargement of vision and hope. There is mutual confidence and love between him and his flock, without which there can never be a high score of brotherly reciprocity or efficiency. There are some fine, big men in that great church, and the resources of that congregation, when it is deeply conscious of its power and possibilities, are simply beyond computation.

Rev W. N. Duncan is doing a noble, radical, subsoiling tillage at Winona. His people are in love with him and co-operating with him in a deep, effective effort to save what in our right and God-given power we may save—all of the sources of life and happiness and moral perfection of being.

Our good and fine friend, Dr. J. W. Price, has not recovered yet from his afflictions, but we trust he will continue to improve till he is himself again.

Bishop Murrah transferred G. W. McLain from Sunflower to Lambert, and L. W. Caine was placed in charge of the Sunflower work. Both of these, who have recently gone to their new fields, write encouragingly and hopefully of their outlook and prospects.

Brother W. J. Wood is building faithfully and surely on the Winona Circuit. His people love him cordially, and if they did not, it would be a case for suspicion as to how they are made up.

At Sehlater, Brother E. B. Sharp is leading the battle, and his people are in love with him to a pleasing degree.

I do not think I have ever observed more rapid moral and religious changes in any section of the country than those which have taken place in the Delta. Years ago, when I was fresh from the hill country and the schools, it seemed that there was a vast ignorance and indifference in nearly all the sections of the Delta I knew with regard to the wide-open, outrageous, body-killing, mind-slaying, soul-slaughtering sins and immoralities that ate up the happiness and sunshine and joys of living, and spread darkness and disease and misfortune and shortness of daylight everywhere. Now the people are finding out that the devil is the devil, and that he is black, too. If a man will read and think he will most surely give the devil the slip, for he will get on to his business and see what sort of a devil the devil is. No man that has a pretty good bunch of brains will follow the devil to his own death and utter ruin. No, sir; it is ignorance, or selfishness, or lust, or passion, or avaris, or some other abnormal, noxious, depraved, enervated tendency, taint, or faculty, bereft of healthy, positive potencies and longings, that blind a poor creature to his own needs and best in being.

Mr. Editor, I congratulate you on the strength of your editorials and the fine make up of the old New Orleans Christian Advocate.

L. M. LIPSCOMB.

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Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, may-be at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's digestion upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all druggists.

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DURANT DISTRICT WOMAN'S MISSIONARY MEETING.

The Durant District Meeting, W. M. S., will convene at Ackerman, Miss., on June 27, and continue through the 28th. Among the interesting numbers on the program will be missionary moving pictures managed by Ackerman's wide-awake pastor, Rev. Chas. D. McGehee. A number of the Conference officers will be present. A great meeting is expected.

ELIE WILLINGHAM,
District Secretary.

REVIVAL AT EPLEY, MISS.

Rev. P. H. Howse, of the McLain charge, has been assisting me in a few days' meeting at Epley. Brother Howse is a strong gospel preacher and one of great spiritual force. He held his congregation, and, in spite of interruptions, they became larger and larger as the days went by. Those who have been serving in this part of the State realize that Methodism has never had a very strong hold at Epley. We received eleven members. They were the most prominent people of the community. God blessed us in our efforts and to him be the glory and the praise. We will be glad to have Brother Howse with us again. The community as a whole was delighted with him and his preaching. While the renumeration for his work was nothing to compare with the value of his work, we feel that it indicated the deep interest of the whole community.

JOHN C. CHAMBERS, P. C.

FROM BROTHER McINTOSH.

Dear Dr. Meek: My helpers and I are here in a revival that promises big things. This city is situated near the Brazos River and is surrounded by as rich country as can be found anywhere in Texas. This is one of the leading places of South Texas and famous for its hot wells. There is no doubt that this mineral water has in it much of curative power. This is called the "Carlsbad of America." Thousands and thousands of people come here every year to be treated for rheumatism, sciatica, catarrh, blood and skin diseases, malaria, and nervous troubles. I see people come here on crutches and in a short time they have laid their supports aside and are walking all over town. Dr. J. W. Torbett, one of the prominent physicians of this place, a splendid Christian gentleman, and a leading Methodist, has a large sanatorium right near the main well and he treats with great success thousands of people annually.

If any of our people suffer with rheumatism or sciatica by all means let them come to Marlin. These baths will do them good. More about the meeting later. Success to the Advocate.

Yours fraternally,
W. M. McINTOSH.

Marlin, Texas.

NOTICE.

To the Pastors of the Aberdeen District:

Brethren: The fourth Sunday in June has been appointed as Woman's Day. Let each pastor bring woman's work prominently before the congregations. Let us make Aberdeen the banner district of our Conference.

JNO. W. BELL, P. E.

Aberdeen, Miss.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

THE ROAD TO HAPPINESS.

Not when we are determined, come what may, to have a pleasant and a happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue, and the path be through the valley of the shadow. The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time, is the sure harbinger of dreary days. It is when we have the courage to forget all and to lift up our hearts to do the will of God that, like a swallow flashing from the eaves, happiness glances out with glad surprise.—G. H. Morrison.

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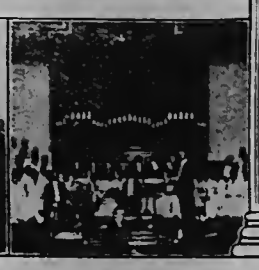

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3118.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 22, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

FROM A VINE.

On the back porch there is a vine which is giving me much pleasure. From a number of seeds, it alone "came up." But so luxuriant did it become that I have been training the vine and its numerous branches to form a screen clear across the porch. To accomplish this the vine has been forced along a lateral string for many feet. And I am sometimes a little conscience-stricken at this. For every morning I find that vine and branches have left the level string, and tried to climb upward. God teaches everything to struggle toward the light.

The same is true of man. But with man it is more than a beautiful instinct. It is the presence of the Holy Spirit. More than all forms and systems, more than all human preparation and the multiplying of days, we need the indwelling Spirit. Pentecost comes by prayer. Prayer is a preparation of the heart to receive God, and a committal of oneself to God's plans. R. H. H.

A WORD TO THE WISE.

There is a disposition on the part of some to be indifferent to, or superior to, our established forms and the dignity of worship. And they may hurry through with the "preliminaries" (to reach the sermon), and sometimes wound the sensibilities of a congregation, who have come to worship as well as to be instructed.

Any hymn will do. After the manner of the good old brother, who began by saying, "Sing, brethren, sing 'Come Thou Fount,' or 'Alas! and did'—I don't care which;" the first hymn thought of is announced. No wonder there was quite a little adverse criticism of the Hymnal two or more years ago. But it is unwise to condemn something simply because it is little known. From that Hymnal may be brought forth treasures new and old.

Then there is the Order of Worship. Men should have a care how they come into the presence of God. And uniformity is necessary when many worship together. If a form is useful at all, its usefulness is not increased by its mutilation.

As an example of a disposition on the part of some, take the word **Amen.** Was ever a word used with varied pronunciations? Sometimes the accent is placed upon the first syllable. Sometimes it is **Aman,** and again, **Amon.**

Consider also the benediction. Sundry additions are made, as **the Father; sweet fellowship; rest and abide; now and forever.** Sometimes the minister seems to forget that he is pronouncing a benediction upon the people, for he concludes with the words, "be with **us** all," instead of, "be with **you** all." The same liberty is sometimes used in abridging or changing our beautiful Ritual.

It would seem a very simple matter to avoid error by following the plain directions, and also the language, which is none the less clear because it is dignified, chaste and beautiful. R. H. H.

THE POWER OF FAITH.

Faith is the measure of our condition to-day and our hope of the future; for the Master said to the Syro-Phoenician woman, "Great is thy faith; be it unto thee even as thou wilt."

So man finds that in himself lies the possibility of all good or all evil. In himself is the making of a man, or the degradation of a being created in the image of God. Persian Omar, perhaps in doubt of the future, wrote:

"I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul returned to me,
And answered, 'I Myself am Heaven and Hell.'"

Doubting, he wrote: believing, we may form his striking lines into a law of life. In the heart of every man is the making of heaven or hell. Looking downward, his eyes are darkened by shadows of earth. Lifted above, they reflect an image of heaven.

"O woman, great is thy faith: be it unto thee even as thou wilt." These words may not be of universal import in all the relationships of life. There is often a ministry in suffering, and adverse things may come upon the faithful now rather for the furtherance of the gospel. Since the founding of our Republic, scarcely more than a score of men have dwelt in the White House. It is idle to say that every man can be President. It is useless to say that, beyond a doubt, he can be and do a great many other things, if he will. But in that realm where all is high and beautiful in character, he can be what he wills to be by faith in God.

R. H. H.

MYTH OF THE SUNFLOWER.

According to that beautiful system of the ancient Greeks which sought to explain the origin of things and the vast powers of nature, each day the rosy-fingered Aurora flung open the gates of dawn, and the golden-haired god, Apollo, drove the flaming car of the sun across the heavens.

And as he passed daily over the earth, Apollo was loved by a fair young maiden, named Clytie. But all in vain. And in pity the gods turned her into a sunflower. Since then, in every warm clime the sunflower has mutely turned her face to the sun—a fact alluded to by Mr. Moore:

"As the sunflower turns on her god when he sets
The same look that she gave when he rose."

Only a myth—but through the ages the sunflower has gathered into her own golden heart something of the glory of the sun himself.

We become like that on which we look. Beautiful pictures and stained glass windows have a mission. Some parents are careful to hang good pictures in the rooms of their children, for they are influenced by them. A certain lad wanted to go to sea because, all his life, he had looked on the picture of a full-rigged ship sailing the great ocean.

We become like that on which we think. It is not sufficient to ask if there be any harm in this or that. Is there any good in it? This is the better question to ask of some of our diversions and pleasures. Paul said of a number of things of good report, "Think on these things." Think on the things that be of God. Look up to Him, and some day you will be like Him, and see Him face to face. R. H. H.

WATERS FROM ABOVE.

Beginning with the pure melting snows of the highest height, joined by bubbling springs and gurgling brooks, a crystal stream pours swiftly down the mountain-side. At times it leaps in cataracts that send up a silver spray, that glitters in the sun; at times it glides in such glassy smoothness that it mirrors heaven.

And as the swift stream ripples over its million vari-colored pebbles, it sings to the shore, and to the birds overhead, of the great part it is going to play in the world. It is on its way to bring life to thirsty beasts and men in the valley below; it is hurrying to turn the groaning wheels of big mills, and at last to give something to the great sea itself.

Alas for the mountain stream, with all its high hopes! For, when the valley is reached, it is all but lost in a dark stream of the lowlands. Oozing out somewhere in gloomy swamps, making its muddy way through boggs and fens, the latter becomes the ugly sewer of the country-side.

But in that dark hour the mountain stream remembers the melting snows of its birth, the thousand crystal springs that flow into it, and the momentum gained in mile after mile of its swift descent, and the waters from above gain the mastery—the larger stream flows on, pure and clear, all the way to the sea. And as it winds on its peaceful way through broad fields and by great cities, it murmurs thus: "Remember the Source, and be true to the best you have known.

R. H. H.

CONCERNING CHURCH REGISTERS.

It is a regrettable fact that many church registers are badly kept. Sometimes no record is made as to the manner in which persons are received. Sometimes no record is made of the loss of a member, by certificate or otherwise. A certain pastor was still trying to locate a family whose names were on the register of his church when the family moved back to the town, and the pastor was asked to secure their church certificates from elsewhere.

The register of the first church may have been at fault. But sometimes quite a liberty is taken in such matters. Persons are received upon their own statement, without securing certificates. And the church from which they come is not notified, and confusion results.

But censure in such cases should not be too severe. For ofttimes it is well-nigh impossible to obtain church certificates, though the Discipline plainly directs pastors to issue them to persons removing elsewhere. What wonder, then, that other pastors are inclined to receive persons without certificates, when they are convinced that such persons have every right to the certificates which they have not been able to secure.

In many instances the records of baptisms and marriages are badly kept. Those whose duty it is to keep these records should do so faithfully and accurately. R. H. H.

proceedeth out of the mouth of God." must not be interpreted in any narrow sense; by it is meant whatever expresses a thought, whatever presents

an idea, or sentiment of the divine mind, whether it be an object of nature, an event of history, a combination of articulate sounds that make up the spoken word, or of arbitrary signs that set before us the printed word, or aught else, all are entitled to the name word, and since God, and God only, is the ultimate and absolute author of all truth, all words must be viewed, in so far as they express truth, as words that "proceedeth out of the mouth of God." Now what growth intellectual, aesthetic, moral, or spiritual, could a finite being know though endowed as highly as an archangel, if brought into being in dark, empty, echoless space, where no light could reach the eye, no sound the ear, no flavor the taste, no odor the smell, no object the touch? I mean that if the present experiences which we have through our senses were impossible, could we wake to life or know living, unless other agencies, at least measurably effective, took their places? I answer emphatically, no, and affirm that the powers of our being, however marvelous, would remain unrealized.

Yet mere existence in the presence of objects, events, articulate or printed words, or anything else that embodies divine thought and sentiment, cannot of itself give life or an experience of living. Just as ores must be crushed and smelted before yielding up their precious metals, so these forms must be mentally, morally and spiritually analyzed and appropriated before yielding to the soul their treasured nourishment. Thoughts and sentiments are immaterial like the soul itself, and require physical embodiment in order to affect the sensorium and reach the soul. Talleyrand uttered a great truth when he said, "Language is a means of concealing thought." Every student of a dead language sees at once the truth intended to be conveyed. The Greek and Latin, for instance, are tombs more marvelous than the pyramids of the Nile, in which lie buried the thought that pulsed the brain and quickened the heart-throb of the noblest men in two great civilizations of the past, and now, when uncovered and grasped, stir the pulse of elect spirits in every foremost land. In life's beginning all language is dead to us. When infants, we did not know what our mothers meant by their first avowals of love, given in caresses and then in words, until attention was called to each again and again. Attention, then, we may conclude, protracted and ofttimes painful, must be given to the forms, events, sounds, characters and all else that embodies God's thoughts on which our souls are appointed to feed in any true experience of life as living or as true development.

Our practical need then is to demand of our mammon-worshiping spirits and bread-seeking natures time in which to stoop down and read the testimony of the rocks, to handle the shining treasures of the mineral kingdom, discerning the laws and marvels of crystallization; time to analyze the very substance of the rocks and name the elements into which they may be resolved; time in which to enter the vegetable kingdom and classify its myriad forms of beauty, touching the tender petals of its flowers, and thinking of the life force that clothes them with such beauty of form and delight of fragrance; time to become naturalists by entering the kingdoms of life in the orders below man, and go through them, noting the habits and instincts of their various gradations; thinking in this realm, as in all others, God's thoughts after him; time in which to acquaint ourselves with the world of human history and literature that has not vanished with the forms producing it; time in which to study man, through whom God has brought his creation to its climax, and revealed most concerning himself, except what we find in the Book of books, and named the Bible. This Book, a copy of which I hold, should be not only ever in our hands or close to hand, but carried in our hearts. It is not something simply to be read, but to be constantly studied, to be habitually and profoundly pondered.

Demand of yourselves, I beseech you, time in which to study its story of creation and the fall, its record of the flood, its call of Abraham, and the sojourn of the patriarchs in the land of promise, the going of Israel into Egypt, and his bondage there, his deliverance and the wilderness wanderings, the Mosaic institutions, the settlement of Canaan under Joshua, the periods of the judges, and kings, the captivities, the prophets, major and minor, and their great messages, and especially should time be given to the New Testament scriptures, which bring to its culmination what God has been pleased to reveal to man through those who wrote and spake as they were moved by the Holy Ghost. The good news in its fourfold setting as given in the gospels cannot be too thoroughly considered. The Acts of the Apostles, which is also the acts of the Holy Spirit and of our risen Lord! the Epistles written by Paul and other apostles to the churches of their founding, and the Revelation of John, the best beloved disciple, all claim our most diligent and constant meditation, and are given to minister nourishment in the strength of which we may go and grow through immeasurable duration.

If, as we well know, thoughts are awakened in the mind of him on whose attentive ear there beats daily and nightly the rhythm of ocean's tidal minstrelsy that are vaster than the ocean itself, and if he who surveys the expanse and splendor of the heavens receives an inner illumination greater than is found in all its boundless reaches, what must be the measure of enlargement and light that shall come to him who esteems as more than his necessary meat contact with the contents of this which is pre-eminently "the Book of God and the god of books?"

Now, the words of our great Book are not simply words for the nourishment and inspiration of our being, but many of them are words of express command, and all in their innermost significance are for the guidance of life. In the earliest Scriptures you come upon what we know as "the Ten Commandments." Throughout these sacred writings there are numerous special commands and doctrines that imply specific duties, such as repentence, faith, and love. Obedience to these is essential to righteousness, and the righteous teachings of the book are not by precepts and commands alone, but by examples. Herein is revealed holy characters and holy living, and the supreme example is given in him whose character was without a flaw and whose living was perfect. He was "the Word made flesh" that "dwelt among men," and men beheld "his glory as the glory of the only begotten Son of God, full of grace and truth."

All the commandments of the Book bear the impress of infinite wisdom, and have in them the warmth and pulse of the Infinite love. To disregard the commands of this Book is to realize in ourselves atrophy, corruption and death. Where they are disregarded, whether by the individual, family, community, state, nation, or humanity as a whole, the inevitable results are a miscarriage of life, reporting itself in moral stench, anarchy, and all that goes to make a hell of human society in all the orders of its units.

Obedience to these commands produces the just and righteous man whose path is as the shining light that shineth more and more unto the perfect day. That we may have light and life, God breaks the silence of eternity to speak. "I am come," saith Jesus, "that they might have life, and that they might have it more abundantly." We should view ourselves as not simply in God's universe, but university, as called upon to move up and out from under tutors and governors in the basement story of life's mansion into higher and wider rounds of life and living. If it were possible for the nourishment, inspiration and guidance that is now to be found in the words that proceed out of the mouth of God to become exhausted, we may be sure that his purpose in our creation and his delight in our life and living would lead to yet higher and fuller expressions of the infinite fullness of the truth that is in him. He is infinite and we are finite, but it is his will that we, the finite, should steadily increase in the fullness and perfection of the infinite.

Let us take each to himself and for himself the exhortation with which Oliver Wendell Holmes closes his poem on the Chambered Nautilus

Build thee more stately [illegible] of thy soul,
As the swift seasons roll!
Leave thy low-vaulted past
Let each new temple nobler than the last
Shut thee from heaven with a dome more vast
Till thou at length art free
Leaving thine outgrown shell by life's unresting sea

Los Angeles, Cal.

FEDERATION OF THE METHODISTS

By James Callaway

The movement on foot for the federation of the two great branches of Methodism into one as prior to 1845 sounds like the day of brotherly love has dawned in America

"The parliament of man, the federation of the world," is a poetic idea, betokening a utopia. The movement is urged in the interests of the contracting parties, with the view of a more efficient spread of the gospel

Will the unity of the two great Conferences effect this? As it is each great Conference acts as a harmonious whole. Can such harmony exist in one huge religious body the General Conference? Consider the temper of the two peoples. The peoples of the South are as much unlike those of the North as the English are unlike the French. The two civilizations are unlike

In the huge Conference composed of delegates from every State, the Southern representation will be in a hopeless minority. The majority will impose on the minority. It has always been so. The restraining power of godliness will not prevent. Selfishness and graft will intervene

The split before was because of injustice to the minority Offices of profit, in the home and missionary field, were handed out as the majority desired. The South, the minority, was largely ignored. Human nature is too imperfect yet not to expect the majority to feather its own nest.

If the combine of the two into one, the South will hold the same relation to the majority as it does in Congress.

When the European war burst like a sudden storm upon the world, we of the South were just ready to handle our cotton, and there was no market It was confusion and ruin. It was a new and unexpected situation. In their distress the cotton growers asked of the general government no gifts, but a loan, placing cotton as security, the best security in the world, to tide them over the sudden disturbance of trade conditions.

What was the answer of Congress?

Every member of Congress from the non-cotton growing States mocked the idea, saying they wanted cheap cotton. Self-interest controlled their conduct. We did not ask for alms, only a temporary loan, based on cotton as security Now this is referred to simply to show what majorities will do. Human nature is the same, unfortunately, in religious bodies as in the political world Sectional interests sprang up in Congress as to the cotton proposition. Self-interest will control the actions of the huge "Conference." It did so in post-bellum days; it will do it again

In the huge federation of women's clubs it was a part of their constitution that the organization be non-political, yet two years ago at Chicago the majority let in the suffrage question and endorsed woman's suffrage. The Southern members protested vigorously, reading the clause of the constitution made to govern the convention What result? The majority were Northern and Western women and they hooted at the protest of the Southern minority. Women claim to be better than men; yet these women violated their own agreement to carry a political point. In politics all are alike.

The General Methodist Conference of the Southern States, like the Southern Baptist Convention, is too unwieldy as it is. The delegates from the

South in the General Conference will be proportionate to representation. That puts the South in the minority, that means wrangle, continual wrangle. The removal of slavery does not stop the wrangle. There are other rocks and a plenty of them upon which to split. In the first place, we are a different people. In the next place, those Northern people will inject the negro question. All the kaiser's horses and all the king's men could not prevent them from doing it. Why, now in all the suffrage meetings in the North the affections of the members center around the negro. He is the pet—for the present it is the negro woman who is the pet—waging a war to give her the ballot.

Why, just send one of our Southern girls to a Northern college and she returns not the "Southern girl" of yore, but a little "teched" with anti-South ideas, and she comes home to "revolutionize" things, to prate against State government, and declare the apostle Paul was an old fogy, not to be accepted as orthodox in these "progressive" days.

Better bear the ills we have than stick our minority-heads into the jaws of a grasping majority. Let the South remain the South.—Macon (Ga.) Telegraph.

WHITWORTH COLLEGE COMMENCEMENT.

In closing the session of 1915-16, Whitworth College has added another splendid chapter to the history of her educational career. The session just closed was one of the most successful in the history of the institution.

Sunday, May 21, at 11 o'clock, Bishop James Atkins preached the Commencement Sermon to a large audience. Though fatigued by travel and the pressure of business matters, the Bishop preached a great sermon. The service scheduled for the Y. W. C. A. Sunday evening was estopped by a downpour of rain, but the student body, with a few visitors, assembled in Cooper Hall for a vesper service conducted by that princely Christian gentleman, Dr. E. H. Mounger. One of the thrilling features of this service was an old-time "experience meeting." A large number of the young ladies spoke touchingly of what the College had meant to them religiously. Their intelligent expressions of a definite experience, "born from above," and infused with a passion for things that are "just, holy, pure and of good report," vindicate the high ideals for which Whitworth College as a Christian institution stands, and her work of training for "the life that now is, and of that which is to come."

Monday morning was given to class day exercises. It was a brilliant affair. The fine program was so splendidly executed as to furnish unusual entertainment for the audience.

Graduating exercises were held Monday evening at 8 o'clock. After the rendition of an excellent musical program, Hon. J. S. Sexton, of Hazlehurst, Miss., in his usual forceful style, delivered the Baccalaureate Address. The address was of a high order, and timely. The brilliant array of historical facts, showing the progress of female education, and the vivid illustrations of the position and influence of woman in our modern life, won the favor of the entire audience. Then, with emotions of joy and sadness, the graduating class responded to a very pleasing address by President I. W. Cooper in the presentation of diplomas. Eighteen young ladies, having graduated from the Literary Department, were awarded diplomas, as follows: Johnnie Byron Bailey, Rebecca Blanch Cox, Sydney Roberta Gale, Jessie Frank Greer, Lena Hunter, Ruth Audrey Kellogg, Delaney Myers, Lottie B. McRaney, Vivian and Alma Sauls, Ruth Libby Sharbrough, Mary Maud Ainsworth, Mollye Elizabeth Baker, Bettie M. Henry, Delle Davis Johnson, Francis Jeanette Leggett, Mable Claire Potter and Leslie Vaughan Rush. Diplomas in Shorthand were awarded to Ethel Crosby, Letha Hodges, Dorothy Hart and Sylvia Winborn. In the Music Department, Cora Brister was awarded a diploma in Voice, and Ary Carruth, Carie Clark and Edna Cooley, in Piano. Nell Levern Van was awarded a diploma in Expression.

In the Domestic Science Department, Mary Weston and Fern Elarton were awarded diplomas. Certificates were given as follows: In Shorthand, Margaret Calvit, May Patton and Nancy Travis. In Bookkeeping and Shorthand, Rosetta Seals. In Piano, Mary James Germany. In Expression, Evelyn Harn. In Art, Irene Brazil. Class medals were awarded as follows: Senior, Leslie Vaughan Rush. Junior, Flora May Grafton. Sophomore, Mary Hinton. Freshman, Mildred Cooper. Preparatory, Alma McMillan.

To those who are looking for a Christian college, with modern equipment, healthy surroundings, a home-like atmosphere, and refined and cultured influences, Whitworth College offers exceptional advantages. Dr. Cooper is doing a great work, and should have the co-operation of the Methodists of the Conference in his untiring efforts to build a greater Whitworth.

J. T. LEGGETT.

WHY THE PREACHERS SHOULD ATTEND.

Every Methodist preacher within reach should attend Seashore Divinity School, because:

1. Of his need of relaxation and rest. It is still true, "All work and no play makes Jack a dull boy." The most strenuous workers would no doubt be more effective, as well as add some years to their ministry, if they would sometimes unstring the taut bow and allow it to relax. "Rest a while," said Jesus to His disciples. (Mark 6:31.)

2. It will help the preacher to sometimes occupy the pew. He needs to learn sympathy with the listener who is hearing his pet theories assailed, and the one who is hard to convince. He is in the habit of being the "speaker." He is in danger of getting so he'll not enjoy the meeting where he cannot "speak." I have known preachers to leave an assembly where great leaders were giving most inspiring messages merely because they were not "on the program." Providence saved the program and the audience. Such gentlemen would have abandoned the upper room when the disciples tarried for the Holy Spirit had they not been "put up to preach," and themselves, not the disciples, been the losers.

3. Every preacher needs to take the measure of himself by the side of big men. He is so accustomed to measure himself by his estimate of those to whom he preaches and by other preachers of meager attainment near that he fails to realize the possibilities of his own development. To come into the presence of great souls and bear the wisdom of great minds is to be spurred out of fatal self-satisfaction and set on the way to all personal enlargement.

4. And how we need the re-charging of the exhausted or exhausting batteries of power! The preacher is of necessity somewhat isolated. True, he has his Bible and closet, his good and wise laymen and his instructive books—thank God for them all! But meditation and books cannot take the place of the living personality. God speaks most effectively through men who have been led to fuller light, richer experiences and devoted ministries. An angel sped from heaven to Cornelius, but only to tell him his hope lay in the message of Peter. The handclasp, the play of features, the sparkling eye give truth an insistence and power as nothing else can. And the preacher who scorns this best way of the Almighty for revealing fuller light and larger power deserves to have men turn away from him, as one unaccustomed to God's methods and incompetent to teach his will.

5. The preacher must keep up with the best methods of applying the old power. The world was never so astir. New inventions for performing old tasks and accomplishing old desires crowd on each other's heels. The best teachers are eagerly seizing every aid for imparting the old truths and the best physicians and surgeons are wide-eyed for every new diagnostic and remedial help. They go far and spend much for increased personal efficiency. Surely the preacher, with the greatest of all responsibilities, cannot afford to be less eager and vigilant in seeking the best methods of bringing the old sin-smitten and heart-hungry humanity to know the old, redeeming grace and power.

Those who have attended Seashore Divinity School for the purpose of receiving its help testify most heartily that it is filling, in a large degree, all these, and other needs of the Methodist minister.

H. M. ELLIS.

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Church News

The Southern Baptists raised, in their fiscal year just closed, $1,996,986 for home and foreign missions. This shows an increase of $192,457 over the previuos year.

According to their last statistics, the Methodist Protestant Church in America has 2181 ministers, 239,598 members, 1300 churches, church property valued at $2,375,607, and 750 parsonages valued at $959,545.

Rev. George H. Miller, D. D., is the Secretary-eleet of the General Board of Education of the Methodist Protestant Church, and Rev. Crates S. Johnson, D. D., is the Secretary-elect of the new Forward Movement Commission which was established by the last General Conferenee of that Church.

The Southern Presbyterian Church has enjoyed unpreeedented spiritual prosperity in the last several years, and especially in the last year. In 1914 the aeeessions by profession of faith were 16,149; in 1915 they were 20,156, and in 1916 they were 21,804. This shows an increase of 35 per cent in the number of conversions in two years.

Something seems to be wrong with Presbyterian theology of the North. Occasionally, reports of rank modernism of the elergy of that denomination, espeelally in New York, are heard. A newspaper report says that Rev. G. A. Andrews, Assistant pastor of West End Presbyterian Church, has declared that the Bible was not inspired.

In Japan, Kimura San, the "Billy Sunday" of that eountry, preached to 5000 people per night in Tokyo, and in two weeks 1300 people had "hit the sawdust trail." One hundred and fifty thousand people are on the church waiting list in India, for the Churches are not adequate to receive them at present. There has been an average of one convert in that country every hour since Korea became a mission field twenty-five years ago.

Dr. James A. Anderson, Commissioner of the North Arkansas Conference for Vanderbilt University, has issued a volumnious report to that Conferenee in whieh he openly states that it is his intention to throw his weight on the side of reopening the whole Vanderbilt question at the next General Conference. We are of the opinion, however, that he will be very mueh in the minority in sueh a poliey.

On April 6, 1916, the members of the gradnating class of the United States Military Academy at West Point were formally presented with Bibles by the American Tract Society. Rev. Percy H. Silver, chaplain of the Academy, conducted the devotional exercises, and Rev. Harlan G. Mundenhall, D. D., New York, made the presentation address. Nearly six hundred men in full uniform, the entire cadet corps, were present. This was the forty-sixth annual presentation of Bibles at the Academy.

Dr. E. G. B. Mann, Editor of the Central Methodist, does not look with favor upon the proposed union of the two Methodisms of this country according to the scheme outlined by the Northern Methodist Church. Dr. Mann is wise and farsighted; his judgment is always superior. Of the fact that some of our brethren visiting the Northern General Conference seemed to be swept off their feet by the enthusiasm manifested, he states: "That hilarious tumult and premature shouting at Saratoga Springs must have carried some of our garrulous brethren away from base."

REDUCED RATES ON THE L. & A.

THE LOUISIANA & ARKANSAS RAILWAY, on July 3rd and 4th, 1916, will sell tickets from all Louisiana Stations to all Louisiana Stations on the L. & A. Ry. and its direct connections at the very low rate of one and one-third fare for the round trip. A good opportunity to visit friends and relatives in other Louisiana towns and cities at small expense. Tickets will be limited to reach original starting point prior to midnight of July 5th, 1916. Ask the Agent for full particulars.

B. S. ATKINSON,
Traffic Manager,
Texarkana, Ark.

Secular News

Once more the Panama Canal is open. How long will this condition prevail? Is the question.

The Military Service Bill has been adopted in Great Britain. This means compulsion for those properly fitted to serve as soldiers in the present war.

Sir Roger Casement, the leader of the recent Irish rebellion against the British Empire, will be placed on trial in London for treason during the latter part of June.

Germany has 9000 aeroplanes, and Bulgaria, with a population less than Massachusetts, has over 300, while the army of the United States has less than two dozen, with only about a dozen of them available for war purposes.

William Jennings Bryan appeared at the Republican Convention at Chicago in no official capacity whatever, but played the role of a plain newspaper reporter. He performed the same function in the Democratic Convention at St. Louis a week later.

The first car of new wheat to reach St. Louis from any point in the United States this season came from Natchez, Miss., and arrived on June 14. The wheat was sold for $1.15 per bushel. The shipment was ten days ahead of the first shipment of last season.

The Review of Reviews states that "the reports of the Board of Foreign and Domestic Commerce show that during the first nine months of the current fiscal year exports from the United States were almost $3,000,000,000, more than 50 per cent greater than the previous record for such a period."

To show that the United States is reaping a golden harvest from the war in Europe, it may be noted that two years ago steel billets were worth $21.78 a ton. In February of this year the price quoted was $56 a ton. Gunpowder is almost five times higher in price than two years ago, and the value of dynamite has increased 138 per cent.

Louis D. Brandeis, nominated by President Wilson in January for the vacancy upon the bench of the Supreme Court of the United States caused by the death of Mr. Justice Lamar, has at last been seated in that high station. His nomination was confirmed by the Senate after a rigid investigation as to his fitness, which lasted two months.

The Republican National Convention, meeting on June 7 in Chicago, nominated Charles Evans Hughes, an Associate Justice of the Supreme Court of the United States, for President. The Progressive National Convention, meeting simultaneously in the same city, nominated Theodore Roosevelt for President, and Jno. M. Parker, of Louisiana, for Vice President. Colonel Roosevelt has not yet accepted the Progressive nomination.

Dr. David Starr Jordan, President of Leland-Standford University, and one of the foremost educators of the day, spoke Wednesday evening, June 11, at Garig Hall at the Louisiana State University, Baton Rouge, on the subject of "Lessons from the War." Dr. Jordan showed some of the evils of war, and plainly manifested that he was decidedly a pacifist. The great end in this conflict is for us to keep out of the war, he stated.

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THE BURDEN OF KEEPING UP APPEARANCES.

Human nature has no trait more marked than the desire to "be like other folks," espeelally in society and in the tokens of domestic prosperity. There are people who can not bear the thought of being eclipsed in any way by a neighbor's show of material advancement.

In some respects this spirit is commendable. No one wishes to attract attention by being peculiar, or by showing contempt for fairly good examples set by other folks, yet it were better to be overly independent than to be hurtfully subservient to social custom.

"There is," as one writer observes, "a dreadful ambition abroad for being 'genteel.' We keep up appearances, too often at the expense of honesty; and, though we may not be rich, yet we must seem so. We must be 'respectable,' though only in the meanest sense—in mere vulgar outward show. We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us; but must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to satisfy the vanity of that unsubstantial genteel world of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheater, in the midst of which all noble, self-denying resolve is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy, come from all this ambition to dazzle others with the glare of apparent worldly success we need not describe. The mischievous results show themselves in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not dare to seem poor, and in the desperate dashes at fortune, in which the pity is not so much for those who fall as for the hundreds of innocent families who are so often involved in their ruin."

Illustrations of the foregoing truth can be found in almost any daily paper. The instances are not few in which men "dare to be dishonest, but do not dare to seem poor." The exposure of their frauds and dishonesties has brought heartache to many loved ones, some of whom, possibly, by ungovernable social ambition may have unconsciously contributed a share toward the fatultous impulse to do wrong.

We wish some effective means could be devised of ridding society of this unnecessary burden.—Michigan Christian Advocate.

NOTICE.

Anyone desiring a personal worker, soloist, and chorus leader for evangelistic services, please write Geo. Avery, Jr., 416 Elmer St., Biloxi, Miss. For reference write Rev. J. R. Jones, Gulfport, Miss., or Rev. J. L. Sells, Wiggins, Miss.

THE BEST PREPAREDNESS.

That the country is to be put in better fighting trim, if only for defense in a foregone conclusion, no matter how the European war clips back or the party political "safe guard."

But there is another preparedness besides that of a material character and that is the preparedness for citizenship, for a development of a spirit of civic and national pride that is founded deep in a respect for law and order.

When a citizenship of a country measures up to the highest ideals of law observance that country is not likely to lack eager, earnest defenders when the call comes. "To your tents, Americans!"

And this sort of preparedness is to be done at home, in the school, and in the church, and the keynote to it has got to be "parental control." The poison in our civic veins is lack of home government; it keeps our juvenile courts full and is largely the backward reaching cause of the long dockets in the upper courts.

The American motherheart must lose, not its tenderness, but its softness, and take on something of the Spartan element if the men and women of the future are to have the best preparedness for the national good. The first requisite of a soldier is obedience to orders, and the first requisite to good citizenship is respect for the law that governs the community.

This is the other phase of preparedness that the Democratic party should preach to its adherents. Training camps to learn to handle a gun and dig trenches are all right, but they should have their parallels in such private training as will give a wholesome respect for authority at home and in the community. The political party that does not overlook this preachment is the one that will show the sincerest patriotism and stand the best chance of ultimate triumph.

The best way "not to raise your boy to be a soldier" is to raise him to be a law-abiding citizen.—Memphis Commercial Appeal.

MISSISSIPPI ORPHANS' HOME.

The annual meeting of the Board of Trustees of the Mississippi Orphans' Home (Methodist Orphanage) was held on June 6 at the Orphans' Home. The manager's report set forth the following facts pertaining to the Home: On June 1, 1915, there were 217 children in the Home. From June 1, 1915, to September 15, 1915, twenty-two were received, fifteen adopted or placed in good homes, one was taken out by relatives and five went out for themselves. From September 15, 1915, to June 1, 1916, eighty-eight have been received, five returned to the Home, thirty-nine adopted or placed in good homes, forty-six taken out by relatives and six have gone out for themselves. For the entire year, from June 1, 1915, to June 1, 1916, 110 have been received, five returned to the Home, fifty adopted or placed in good homes, forty-seven taken out by relatives and eleven have gone out for themselves, leaving 224 in the Home on June 1, 1916, making a total of 332 children cared for during the year. We have had an average of 220 in the Home for the entire year.

Spiritual Life.

The spiritual interest of the Home seems to be good. We have a good Sunday school, also a good Epworth League which meets every Sunday, and we also have preaching in the Home every Sunday. In good weather the children are permitted to attend the churches out in town at the morning service, and sometimes at the evening service. Forty-two have been received into the Church on profession of faith this year. We have prayer meeting on Wednesday evening, chapel exercises every evening and boys' prayer meeting on Saturday night.

Teachers and Helpers.

The following teachers have been selected for next session: Miss Georgia Brumfield, principal and teacher of Eighth and Ninth grades; Miss Corinne Avery, teacher of Sixth and Seventh grades; Mrs. J. B. Randolph, teacher of Fourth and Fifth grades; Miss Amanda Howell, teacher of Second and Third grades; Miss Susie Robinson, teacher of Primary and First grades; and Mrs. Mary Williams, teacher of music.

Realizing the need of practical training for the children, we have organized two classes in sewing, one for the large girls and one for the small girls; a class in shorthand and typewriting; a class in nurse training and also a class in domestic science. The two latter classes are small consisting of six or seven girls each. These departments have done well. Miss Ora Bacot of Pelahatchie has been elected teacher for the Garland Community School at Warmack Farm. The following helpers are employed in the Home at present: G. L. Lauderdale, Assistant Superintendent; Mrs. Rosa Greely, Head Matron; Miss Claudine Curtis, Office Assistant; Mrs. H. W. Neal, Boys' Matron; Mrs. Z. M. Barr, Kitchen Matron; Mrs. Carrie Cochran, Baby Matron; Miss Maggie Loyd (one of our large girls), Laundry Matron; and J. L. Ferguson and wife, Warmack Farm.

Health.

The health in the Home has been good. We have had about five cases of appendicitis requiring operations, all of which were successful. We have been trying to build up our dairy herd in order to supply a sufficient quantity of good, wholesome milk for all of our children, which the experts say is very essential, and in response to appeals, Mr. J. H. Minor of Lumberton and his Sunday school class there have donated a 100-ton capacity silo. Mr. J. N. Dantzler and his company of Biloxi have given an 8-16 horse-power Mogul International Harvester tractor engine. To complete our dairy equipment, we need a cutter with which to cut ensilage to fill the silo, and a new sanitary cattle barn at the farm, where we expect to keep the dairy herd and to build the silo. We expect to plant some corn, peas and sorghum to fill the silo after the oats have been harvested.

Repairs.

Some needed repairing has been done and some more improvements have been made. Some work has been done in patching the roofs on all three of the buildings, the main building and boy's dormitory have been screened, two new washing machines have been bought for the laundry, a good engine has been donated by Brother J. H. Sherard, the president of our Board; the old boiler has been repaired and the small boiler at the laundry has been overhauled completely, putting in new flues throughout. A boiler shed has been built over this boiler and the screened kitchen is in process of erection. Other repairs are very much needed. The front porch of the main building needs repairing, the buildings all need painting, new gutters are needed, and valleys, together with further repairs on the roof of the main building and on the inside where the plaster has fallen, caused by the leaks in the roof. A new boiler will be needed before the coming winter.

Fire Protection.

In order to protect the children and the Home in case of fire, we have bought and installed fire hose in the basement and on each one of the other three floors of the main building. A special donation was made by Mr. W. M. Lampton, of Magnolia, to cover this expenditure.

Happiness.

The helpers in the Home all seem to be loyal and efficient and the children all seem to be happy and contented. We need your prayers and cooperation.

Rev. J. B. Randolph was unanimously re-elected superintendent of the Orphanage.

KELLER LODGE, ON THE CAMPGROUNDS.

Keller Lodge has screened rooms and good beds. Write for rates. Mrs. H. D. Coulter, Proprietor, Campgrounds, Biloxi, Miss.

ANNUAL MEETING OF THE NORTH MISSISSIPPI EPWORTH LEAGUE.

Dear Mr. Editor: The writer wishes to give a few facts in regard to the North Mississippi Epworth League Conference, which will be of interest to our North Mississippi readers. The Conference delegates began to arrive about noon on Monday, June 5, and upon arrival were assigned to their respective homes. At 6 p. m., the delegates and friends of the Conference were delightfully entertained at a formal reception given by Mrs. Mauldin. This was a very pleasant hour, as many new friends were met and many others met again who had not seen each other since the last Conference.

The opening exercises of the Conference began at 8:15 at the First Methodist Church. Quite a large number of visitors and friends were present, at which time the visiting delegates were fully assured in welcome addresses that their coming and presence was a delight and that they were welcome to the hospitality of Water Valley's homes. There were about 40 visiting delegates, representing twelve different chapters. This does not show much for figures, but what shall be told in the next few lines will probably convince the reader of the tone and spirit of the Conference. We had two sunrise prayer-meetings, at which we had about 60 each. The writer considers these meetings the "backbone" of the Conference; they were very strengthening and inspirational. Another thing that needs to be told is that the sum total of all pledges for missions and divisional secretary was $500. The hour for taking pledges was one of the most interesting and enthusiastic of all the Conference. Rev. Paul Powell of Cloverport, Ky., was the Conference visitor. His advice in the Conference institutes and his evening address were things long to be remembered by all who heard him. The absence of Dr. H. G. Henderson, president of the League Board, was a source of much regret to everybody.

On Wednesday afternoon the good citizens of Water Valley took the visitors out in cars to enjoy a delightful "spin" over the good roads around Water Valley. This little social function added much to the delight of the visitors and was more than was necessary to convince the delegates of the hospitality of their hosts.

The officers elected for 1916-17 were as follows: E. F. Puckett, President, Nettleton; Rev. J. H. Holder, Vice President, Sardis; Miss Mabel Fulmer, Secretary, Water Valley; V. H. Stephenson, Treasurer, Booneville; Miss Myrtle Furr, Junior Superintendent, Pontotoc; Rev. E. H. Cunningham, Conference Reporter, Leland.

The following district secretaries were elected: Aberdeen District, Miss Mamie Hyde, Pontotoc; Columbia District, Miss Mildred Neal, Starkville; Corinth District, Mr. C. D. Daniels, Booneville; Durant District, Mr. Ray Lyons, Durant; Greenville District, Miss Vera Salmon, Shelby; Holly Springs District, Prof. R. B. Scarborough, Holly Springs; Sardis District, Rev. J. H. Brooks, Senatobia; Winona District, Mr. Joe Lipscomb, Winona.

The Conference is indebted to Brother Dorman for his kind advice, his convincing testimony, and for his presence throughout the session. Brother Dorman is very proud of his League and says that he does not know how he could do without it; it is such a help to him in all his work.

The Conference goes to Starkville next year.

E. F. PUCKETT, President.

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The Home Circle

THE NEW BABY.

There came to port last Sunday night
The queerest little craft,
Without an inch of rigging on;
I looked, and looked, and laughed.

It seemed so curious that she
Should cross the unknown water
And moor herself right in my room,
My daughter, O my daughter!

She has no manifest but this,
No flag floats o'er the water,
She's too new for the British Lloyds—
My daughter, O my daughter!

Ring out, wild bells, and tame ones, too!
Ring out the lover's moon!
Ring in the little worsted socks!
Ring in the bib and spoon!

Ring out the music! ring in the nurse!
Ring in the milk and water!
Away with paper, pen, and ink—
My daughter, O my daughter!

—George W. Cable.

A GOOD SAMARITAN.

A lady was traveling from Providence to Boston with her weak-minded father, who became possessed of a fancy that he must get off the train while it was in motion.

His daughter endeavored to quiet him, but found it difficult, and she was about giving up in despair when she noticed a very large man watching the proceedings intently over the top of his newspaper.

Of course this man might have kept on reading. He might have said to himself, "This is no affair of mine." He might have thought, "I need every minute of this journey for to-night's preparation." But he was a Good Samaritan, who thought of others first; and so, as soon as he caught the lady's eye he rose and crossed quickly to her.

"I beg your pardon," he said; "you are in trouble. May I help you?"

She explained the situation to him.

"What is your father's name?" he asked.

She told him, and the large man, leaning toward the troubled old man, had addressed him by name, shaken hands cordially, and eugaged him in conversation so interesting and so cleverly arranged to keep his mind occupied that he forgot his need to leave the train, and did not think of it again until they were in Boston. Here the stranger put the lady and her charge into a carriage, received her assurance that she felt perfectly safe, had cordially shaken her hand, and was about to close the carriage door when she remembered that she had felt so safe in the keeping of this noble looking man that she had not even asked his name. Hastily putting her hand against the door she said:

"Pardon me, but you have rendered me such a service, may I not know whom I am thanking?"

The big man smiled as he answered, "Phillips Brooks," and then turned away.—Baltimore Christian Advocate.

AS THE YEARS ROLL BY.

By Mrs. George S. Brown.

How merciful is Providence that we do not, as Rip Van Winkle, sleep twenty years and then suddenly awake to find ourselves old. Picture the horror of all at once seeing the hair gray, the sparkle of the eye gone, the blush of the cheek faded, the shoulders stooped, and the step slow! Yet this is what comes to all who live to reach their three-score years and ten. None of us want to get old. We cling to youth. We never fully realize that it is gone from us. When we were children, we thought forty a ripe old age, and for fifty and sixty—why, people who had lived that long should not care when death claimed them. But ah, what a different view-point comes with maturer years! Forty is the prime of life, and who would ever think of being classed as old at fifty? Absurd! Did any one ever hear of a woman of sixty declaring herself an old lady? Why, women of seventy look pityingly on those of eighty and speak of "when I get old," and the men walk with a swinging stride as if to defy nature. No, the day never really comes when we are convinced of the fact that we are old and when we do not resent being called old by others. There are always others who are older and so much more decrepit, that we are young in comparison.

Nevertheless it is true that we do grow old, but there is where the wisdom and loving kindness of Providence comes in. We grow, and so we do not realize the change any more than a growing child is conscious of his added inches. Do you remember the day when you were combing your long, brown tresses and you discovered a few silver hairs? You laughed and pulled them out, humming a bar of "Darling, I am growing old; silver threads among the gold," but in a few months too many appeared to pull out and then you told your friends that it "runs in your family to turn gray early." You reminded them that your mother was prematurely gray, and you had an aunt that had more white hairs than black at twenty, and you feel that you are inheriting the family trait.

Another day comes when you feel the strain of your eyes as you work button-holes or when you read. You lay aside your work or your book, thinking you are tired. You have abused your eyes with so much embroidering or the electric lights and of course you must pay the penalty. You can not reconcile yourself to the thought of wearing glasses, and so you put off the evil day, but the eyes continue to run water, and when you are reading aloud, suddenly the page blurs and the children wonder why you do not go on. The glasses must be bought and your husband or mother laugh at your reluctance and remind you that almost as many young people and children wear glasses as old people, and it is no evidence of age. Boldly you go to the oculist and tell him how you have abused your eyes, and, of course, you will not consider spectacles—just nose glasses, that make you appear intellectual, whether you are or not, even if they do pinch your nose and leave a crease, or fall off every little while. The optician takes all the starch out of you when he says: "It will not take long to have this prescription ready as it merely calls for the first glasses—simple magnifiers—no defect whatever in your vision." After that blow you hesitate to put them on and determine that they shall only be worn in the privacy of your room, and you laugh a great deal over the adjustment and get them upside down, but gradually—oh, so gradually—they become such a necessity that you forget to take them off, and, after the first criticism, it is not so bad.

How much pleasure it affords you to introduce your youngest child to a stranger and have him say, "Surely you have not a child this old!" Then you laugh and bring forth others and watch the surprise on his face. But by and by you realize that no more surprise is evinced and you have made up your mind not to patronize your old dressmaker any more because she dared hint that your last dress was too gay for a woman of your age. How glad you are that bonnets have gone out of style, for they used to be such a line of demarkation between youth and old age. Now, there is so little difference in dress that other signs must be well in evidence for one to judge. And these signs are coming—but they are not cruel; they come slowly.

Will you ever forget how you hated to give up the low-necked dress and the short sleeves that were so comfortable in summer? You clung to them longer than you should, but you made excuses by saying that your neck and arms were plump and you felt a choking sensation in a high collar; but, after a few blunt reminders from your friends that you were trying to be girlish, you martyrize yourself. Dresses that fasten down the back were once so stylish, and, really, women who were quite old wore them, but you remember that the time came when you felt that even that day was past, so you rejoice that they open down the front now for old and young alike. It now seems a long time since you so wistfully laid aside those pretty pinks and blues and began selecting dresses with lavender and little black dots. You are thankful that Dame Fashion has decreed that no one is ever too old to wear white.

You awake one morning to find that your dearest friend is a grandmother and you have a queer sensation when the posibility of such a thing dawns on you. True, she married young, and so did her daughter, but you did likewise, and, if your big boy were a girl, he too would very probably be married and no doubt you would be a grandmother. "Am I really getting old?" you ask yourself. But here comes the reassuring thought that women are grandmothers at such an early age that it means nothing at all.

It is not the women alone that cling to youth. Did you ever notice how the old men pride themselves on their ability to run for a car, and how indignant they are when a conductor puts out a protecting hand? Rudely, they brush it aside, and not for worlds would they ring the bell and wait for the car to come to a full stop. They endeavor to leap off, never realizing how awkward they are nor how they make the passengers hold their breath for fear of an accident. Many an old man, instead of being grateful to the youth who will offer him a seat, annihilates him with a look and would rather drop than to take the proffered seat. If the hand grows tremulous you hear a great deal of his nervous trouble.

Oft-told tales are a sure sign of advancing years, and when you catch yourself telling the same story to-day that you told yesterday, and to the same person, you may well sigh and feel that youth is leaving you.

None of us will give in to the fact that we are old; we may look it, we may feel it, the family Bible may bear witness to the fact, our schoolmates and companions may drop off and leave us, but still we are young and it is good that it is so. In an effort to keep young we associate with young people and our hearts are kept young. God meant it to be so, and therefore he willed that the approach of old age should be so gradual as to be unnoticed. He is kind in all of his dealings to his children, and just as he tempers the wind to the shorn lamb, so he takes care that the crowning honor of old age shall descend upon us gently, gradually, imperceptibly. If our lives have been spent in the service of the Master and in bettering our fellow-man, old age is beautiful, and, with thankful hearts, we can say to our kind Heavenly Father, "Thou doest all things well."

SOMEWHAT SUGGESTIVE.

A minister who had received a number of "calls," and could scarcely decide which was the best invitation to accept, asked the advice of a faithful old African servant, who without hesitation replied: "Master, go where is the most devil!" Judging on this basis, it might be difficult to determine which one of several fields really contained most of evil within it. There are Nazareths out of which, according to popular opinions, no good can come; but there are also Jerusalems which, priding themselves on their exalted piety, stone the prophets, and even crucify the Christ. There is plenty of evil in every section of the country, and among any class of men, and the determining reasons which should guide a Christian worker in making choice of a sphere of labor are not simply objective considerations relating to others, but also subjective factors found in his own education, mental make-up, temperamental peculiarities, degree of experience, and adaptability for intelligent co-operation with other laborers.—Zion's Herald.

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Editorial

SHALL WE CAPITULATE?

On June 10, 1844, the most famous General Conference in the history of Methodism adjourned. According to constitutional rights it had divided the Methodist Church into its two present great sections. On May 1, 1845, the Southern Methodist Church continued its autonomy by its general convention at Louisville, which rounded out matters for the regular meeting of the General Conference at Petersburg in 1846. Thereafter the Church, South seemed content to pursue the even tenor of its way.

But in 1844, when the first General Conference of Northern Methodism met, a program of attack upon Southern interests was begun the like of which has never been equaled in Church history before or since. While this spirit has been modified, still it may be seen that the present tendency of the Northern Church to absorb the Southern branch began at this early date. The first act of the Northern General Conference in 1844 was to pronounce the division of 1844 unconstitutional, in spite of the fact that its own leaders had made the division essential. The far eastern section of the Church had threatened schism, did not the South capitulate. Dr. Lovick Pierce, who represented the Southern Church as a fraternal delegate, stated in a note to the Northern General Conference that his mission was one of kindness and love, but he was not accorded the privilege of a reception as a fraternal delegate from the Church, South. Dr. Pierce refused to be received on the strength of personal courtesy, and as he withdrew he stated that never again could the Southern Church renew the offer of fraternal relations between the two bodies, but that the proposition must come from Northern Methodism. This concession was not made by the Church of the North until after many years. Suits had to be entered by the Church, South, in the States of Ohio and New York for its rightful share of the publishing interests. In New York the Southern Church won; in Ohio it lost and carried the case to the Supreme Court of the United States, where it was won. This was followed by a period of attack upon the Southern Church by the Northern Methodist press, which represented that organization before the people as the "Mother Church," or the "Old Church." This was done in spite of the legal division of territory and interests in 1844, and in spite of the winning of our rightful property in the Courts. A sad page in the history of the relationship of the two organizations was written during the Civil War. "After the Federal forces had occupied," McTyeire says, "large sections of Southern territory, Bishop Ames, with preachers of the Methodist Episcopal Church, followed the victorious army with an order procured from Secretary of War Stanton, and took forcible possession of Southern Methodist pulpits, even to the exclusion of ministers appointed by the Church authorities and desired by the congregation. These violent paroxysms died out after the war ceased and had to be ousted, repeatedly and reluctantly."

In 1866, however, the Northern Church seemed to have been in no endeavor to take over the Southern Church body and soul, through the courts and through ruinous strife. Bishops Janes and Simpson appeared before the Southern Bishops in St. Louis, at their annual meeting, with sentiments of union. They expressed themselves as believing the division of those Churches of the same faith and order to be productive of evil, and they believed reunion would be productive of good. In 1870 two commissioners, representing a commission from the Northern Church, found their way to Memphis to attend our General Conference, and to treat with a similar commission from our Church on the subject of union. In 1874 their first fraternal messenger appeared at a Southern Methodist General Conference. The same General Conference appointed a commission to meet the one of the North; and in May, 1876, the Joint Commission met at Cape May. However our General Conference did not authorize its commission to formulate plans for union, but to adjudicate any outstanding problems. Accordingly, all property claims were settled, the territory of each Church was mapped out, and all seemed to be in harmony. The Cape May Joint Commission became famous because it was thought to relieve the difficulties of the two great Churches by assigning to each its territory, thus preventing useless erecting of "altar against altar." Evidently, Northern Methodism was disappointed in the outcome of its overtures. It must have acted under the impression that union would be ultimately consummated, and so allowed the commission to proceed. And, indeed, for a little time perhaps harmony prevailed.

But since it had registered failure in three lines of procedure to gain back the holdings of the Church, South, viz: by keeping property through the sanction of the Courts; by occupying churches behind the Federal lines; and by proposals of union; the subtle scheme of throwing its mighty phalanxes into the South, and thus making it capitulate, was the next effort. It seems that much has been done to bring about this end. The Cape May Commission's rulings have been ruthlessly set aside, money of the Northern Church has been spent in setting up its churches among white people of the South, its preachers have informed immigrants from the North, and others, that the Southern Church—referring to its name—is merely a sectional organization; some of its Bishops who have lived in the South have adopted a very cordial aspect to Southerners, praising themselves at being entertained in Southern homes and bringing about the spirit of harmony; and the Church, North, has done all it could to throw its line of progress across the whole section, among the white people, with the great end in view of attaining the territory. And it seems that some of our Southern brethren are ready to capitulate. When a minister of the Southern Church who favors union is approached on the matter he usually answers that all this friction is wrong—in unity there would not be the wasting of money in the maintenance of two like denominations in the same community. But who is doing this? Are the Southern people carrying its Church into the North? Not so. It has some organizations in Illinois, but they were with it at the disruption and were so recognized by the Cape May Commission. As to the West, it seems that the two Churches have never been fraternal enough to settle the territorial problem. It belongs to one as much as to the other. The Northern Church, ever since the failure of union in 1874, has consistently thrown its forces into the South with the end in view of gaining the territory. The Southern Church, a few years ago, maintained St. Mark's Hall on Esplanade Avenue in New Orleans; the Northern Church at once proceeded to establish itself in a block of it. In Atlanta, Bishop F. D. Leete has in recent years built a Church in the heart of the city, which move can have no other construction but one of effort to supplant the Church, South. From Georgia to the western bounds of Texas, from northern Kentucky to southern Louisiana the Northern Church has thrown its bread net to catch the white people, and the more frenzied that arises the better it seems it like it, because this brings to the public mind its benevolent activity in the South. Having failed in all other ways, the Southern Church, the North seems to feel, must be forced to the point of raising "to keep down friction." Why does not Northern Methodism invade the Dominion of Canada and help the Canadian Methodist Church in its work—if the invasion of the South is done under the pretension of assisting its people. Why does it not try England? That country certainly needs it for the Wesleyan Methodist Church has been steadily losing ground in the past decade, when last year the Southern Methodist Church showed a gain of 9,711 members. The New York Christian Advocate recently published a telegram to the Atlanta Constitution from Bishop Leete which he sent when he was returned to Atlanta at Saratoga for another quadrennium. This sentence was included. "I shall strive to turn the minds of one hundred fifteen thousand members of our Church in the above States (Alabama, Georgia, South Carolina and Florida) into harmony with the end sought: union." When we contemplate the past policy of that Church and how it has striven for that very end with all its might, such words appear ironical. Certainly, the uniformed Southern people of those States who have been beguiled into supporting that institution, and the Northern people who have moved in and who have been told that the Southern Church is a sectional affair as advocated in its very name, will not need overmuch "striving to turn their minds." If that be the whole of the Bishop's mission in the South, we are sure the money for his salary for the next quadrennium will be wasted.

Further, we would like to ask: Why do not the Presbyterians and the Baptists keep themselves continually stirred up by the question of union? In the few decades before the Civil War the questions dividing the sentiments of the North and South split up the former organization: to-day the two great bodies of Northern and Southern Presbyterians lie alongside of each other without friction, each harmoniously doing its great work. In 1845 the Northern and Southern Baptists began their separate careers; they enjoy the confidence of each other without friction. The truth is, these brethren have not tried to invade each other's territory; therefore the matter of union is not a consideration. The Southern Church can never afford to be persuaded into organic union. It would be ruinous. Let us not be driven into the matter through the aggressiveness of our Northern brethren. If the South is not our rightful territory, then we have had no business being a Church at all.

C. A. B.

THE NEW COURSE OF STUDY.

The College of Bishops, according to the authority vested in them by Paragraph 729 of the Discipline for 1914, has revised the course of study for the itinerant and local preachers of the Church. The new course was published in the New Orleans Christian Advocate of June 8.

The studies for those who desire to be admitted on trial have been augmented by three good, solid books. The course for the whole four years has sustained a decided improvement. No book has been introduced of a radical nature, and many of the new texts will add largely to the essential knowledge of a well-equipped minister. It is pleasing to note that the undergraduate is to be examined upon the "text of the Scripture itself." The lack of a working knowledge of the Bible in a preacher is a weakness that cannot be overcome except by learning it truly. We may know how to philosophize about the Bible, we may be acquainted in a general way with its contents, but unless we really have a grasp of the Scripture itself we will ever be hampered in our preaching. Higher criticism, we are taught, means a study of the history of the books, characters and setting

of the Scripture. Such an approach to Biblical knowledge cannot but prove to be of lesser use in administering the truths of the Word of God as they are needed. Indeed, one may be well informed in the history of a book of the Bible, being able to give exact dates and details relative to the origin and occasion of the writing of the book, and at the same time know nothing of the vital message of the Scripture contained to a soul that is sick or to a people who need to be spiritually fed. We want a textual knowledge of the Bible itself; we do not just want to know about the Bible.

Further, this course of study should be well prepared by the undergraduate. The Correspondence School is a great institution, and is capable of proving of inestimable benefit to the student. If the young men of our Conferences would register early with the School and take the course through the year leisurely and with thorough preparation of the lessons, the benefit would near equal a course at college itself. No young man can do the work properly by "cramming" for his examinations on six or seven books just before Conference. If the examinations are taken at Conference the books should be prepared during the whole of the year, and not just in the last month or two. The careful and prayerful attention to the Conference course will usually spell success to the young preacher. To neglect this important duty is to indicate the chief characteristic of a whole life-work. C. A. B.

OUR HONOR ROLL.

This roll is to be made up of charges in which all of the stewards are subscribers to the Advocate. At present it stands as follows:

1. Ripley and Blue Mountain, Miss., Rev. R. P. Neblett, pastor.
2. Court Street, Hattiesburg, Miss., Rev. T. W. Adams, pastor.
3. Kossuth Circuit, North Miss., Rev. D. R. McDougal, pastor.
4. Oak Grove Circuit, Louisiana Conference, Rev. W. T. Woodward, pastor.
5. Shuqualak Circuit, North Miss. Conf., Rev. A. S. Raper, pastor.
6. Flora Ct., Mississippi Conference, Rev. M. F. Adams, pastor.
7. Trenton Ct., Mississippi Conf., Rev. T. B. Winstead, pastor.
8. Brooksville Ct., North Miss. Conf., Rev. J. J. Baird, pastor.
9. Sumrall, Mississippi Conference, Rev. J. C. Chambers, pastor.
10. Hermanville, Mississippi Conference, Rev. J. W. Price, pastor.
11. Colfax, Louisiana Conference, Rev. H. B. Perritt, pastor.
12. Tchula, North Mississippi Conference, Rev. Chas. P. Moss, pastor.
13. Magnolia, Mississippi Conference, Rev. N. B. Harmon, pastor.
14. Satartia, Mississippi Conference, Rev. Roy H. Kleiser, pastor.
15. Scotland Circuit, Mississippi Conference, Rev. H. K. McKee, pastor.
16. Rocky Springs, Mississippi Conference, Rev. C. H. Strait, pastor.
17. Slidell, La., Louisiana Conference, Rev. T. J. Embree, pastor.

PERSONAL AND OTHER NOTES.

Rev. J. E. Gray, of Logtown, Miss., called at the Advocate office last Tuesday. His visit was much appreciated.

The 1916-17 catalogue of Centenary College, Shreveport, La., is just off the press. It is well arranged and excellently printed. Dr. R. H. Wynn, the President, will be glad to send catalogues to any who write for them.

Rev. E. G. Wood, our pastor at Standard, La., reports that he is having a good meeting at that point; that fifteen new members had been received, and that probably next year Standard would be made a station.

Rev. W. L. Doss, Jr., the pastor of our church at Dubach, La., has just closed a series of meetings. Rev. J. W. Lee did the preaching. Brother Doss is one of the best equipped ministers of his Conference, and we predict that the work of the Kingdom will ever advance under his leadership.

Mrs. J. S. Summerlin, of Georgetown, Texas, in remitting to the Advocate for her subscription, sends a dollar for the Helping Fund. As our readers know, the Fund is for the purpose of putting the paper in homes where it is needed and where hardship would be worked if pay were demanded.

Rev. C. H. Strait, of Rocky Springs, Miss., who is now on the Honor Roll of the Advocate, had Rev. T. J. O'Neil, President of Port Gibson Female College, with him Sunday, June 18. Brother Strait is doing a good work on his present charge, and his desire is to make this year the best of his ministry.

The secular papers report a great meeting of the Epworth League organization of the State last week at Alexandria, La. Dr. H. M. DuBose was one of the principal speakers. Rev. Paul S. Powell, of Cloversport, Ky., also addressed the Conference. Rev. Mr. Powell stated that in some lines more progress had been made than any like Conference he had attended.

Rev. L. I. McCain, a young minister of the Louisiana Conference, superannuated on account of his health, called at the Advocate office last Saturday. Brother McCain has been in Texas over a year, and he states that he has regained his health. He expects to take work next year. His friends of the Louisiana Conference will rejoice to know of his restoration to health.

Rev. J. A. Poe, of Sidon, Miss., says: "Our work moves on nicely. The Children's Day exercises were splendidly carried out. A protracted meeting will be begun at Sidon on July 1. The collections are being raised. A new organ has just been placed in the church here. The people of the church at Cruger have purchased a lot for a new church, and are now raising funds to build it."

Rev. W. L. Linfield, presiding elder of the Newton District, Mississippi Conference, has sent us his third round for publication. His communication reached us too late for its appearance this week in the proper place, hence the first four appointments are given as follows: Laurel, Second Avenue, June 24, 25; Laurel, First Church, June 25, 26; Laurel, Fourteenth Avenue, June 26; Jasper Circuit, at Holder's, July 1, 2. The full list will appear next week.

The new 1916-17 catalogue of Mansfield Female College, Mansfield, La., is being sent out by President Bobbitt. It is a beautiful booklet with a deckled crash cover. The fly-leaf has a half-tone cut of the main building of the college, and the pictures of the 1916 graduates appear on the front pages. Other illustrations from scenes of college life decorate the booklet. We take pleasure in saying that the catalogue is one of the handsomest that has come under our observation.

The following friends have sent us new and renewal subscriptions, for which we thank them: Rev. A. H. Williams, Strongs, Miss., 2; Rev. S. E. Flury, Philadelphia, Miss., 7; Rev. W. W. Murray, Pelahatchie, Miss., 3; Rev. Jas. V. Bennett, Monticello, Miss., 2; Rev. R. A. Tucker, Grenada, Miss., 4; Rev. W. A. Bowlin, Cedar Bluff, Miss., 2; Rev. T. J. Embree, Slidell, La., 5; Rev. B. F. Jones, Moss Point, Miss., 6; Rev. J. D. Harper, Opelousas, La., 2; Rev. W. V. Shearer, Shannon, Miss., 5.

"The Ackerman and Eupora, Miss., Sunday schools have just completed a contest that, in point of numbers and results accomplished, has never been equaled in this section. The spirit of friendly rivalry was good, and did much to cement the already existing friendships. Many additions were made to the Sunday schools and churches. Twenty-four people joined the Bible Class at Ackerman on the last day of the contest. The attendance at Ackerman has never been equaled in any kind of religious work; 1575 represented the total for the four Sundays. Eupora had the fine total of 1150. The efforts of the contest have been conserved and the Sunday schools have greatly increased their average attendance."—Sunday School Worker.

Rev. Robert Selby, our live and splendid Commissioner of Emory University for Mississippi, is greatly encouraged in his work, as indeed he has a right to be. He says: "The interest in Emory University is very stimulating to me, and makes me have faith in the speedy success of the work committed to me. The following letter is from one of our leading laymen: 'My Dear Brother: Your letter of the 27th to hand and noted. I saw Brother ———, who informed me that he had given a date in June to represent Emory University in ———. Every Methodist should answer this call that comes to us through the Church as liberally as he can. It means so much to our future advancement. Very sincerely, ———.' I go to this place with a light heart, assured of success. How delightful it would be to receive replies from many more to whom I have written relative to this great enterprise."

Immediately following his recent visit to Jackson to preach the Commencement sermon of Millsaps College, Bishop Hoss returned to his home at Muskogee, Oklahoma. There is a possibility that he may attend the Seashore Divinity School. The Bishop has charge of our work in the Orient, but will not go abroad this year. It is not unusual for our Conferences in the Far East to be presided over by some missionary on the ground, the actual presence of a Bishop not being considered a necessity. Bishop Hoss has already begun to get the work in Louisiana on his mind and heart, and he expects to be considerably in touch with it before the meeting of the Annual Conference next fall. He is not physically as vigorous as we should like to see him, but he is keenly alive to all the interests of the Church and continues to keep very busy in the Master's service. He has lately held a district conference and filled a number of engagements within the bounds of the Holston Conference.

Rev. Felix R. Hill, Jr., who is now completing his fourth year at Rayne Memorial Church, New Orleans, is in high favor with his people. Brother Hill is leading his congregation in making extensive repairs upon the church building, which was partially destroyed by the storm last September. A new floor of inlay work is being put down; new windows of stained glass, bearing pictures representing various Biblical scenes, will be put in; a new pipe organ of modern architectural beauty is being installed; handsome pews will ornament the church; the costly filigree work upon the walls will lend great attractiveness; the lights are hidden, and will cast a soft glow over the auditorium, and the outside of the historic building is being finished to match the interior. We do not believe any church auditorium in the city will present as fine appearance when the workmen are through at Rayne Memorial. Brother Hill has rendered the Louisiana Conference excellent service. He was for two years pastor of Noel Memorial, Shreveport, before coming to New Orleans. Needless to say, his accomplished wife has been of great assistance to him in his important fields of service.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

On May 3, 1916, we laid to rest the body of little JOHN LESTER GREEN, the seven-year-old son of Ira and Addie Green, consecrated Christians. John Lester was a remarkable child, above the average in mind, and a very devout Christian. He showed every mark of good training. He had won to himself a host of friends, young and old. He was buried in the midst of a great throng of weeping friends. His grave was overlaid with a profusion of flowers. Our sympathies and prayers are for the bereaved. His pastor,

D. H. CROWSON.

Mr. J. W. STRONG was born in Hinds County, Miss., on Oct. 18, 1847, and died at his home in Hinds County, Miss., on Jan. 28, 1916. Brother Strong was married twice—first to Miss Mary Jane Ritchey on Nov. 22, 1871. Of this union 13 children were born, 9 of whom are living. On Nov. 15, 1894, this union was severed by the angel of death, who came and took away the wife, who had been his close companion for 23 years. On Jan. 1, 1896, he was married the second time to Miss Mary Elizaheth Ross. Of this union there were no children, but his second wife proved to be a true companion and a faithful matron to this large family of children. Brother Strong leaves a large family to mourn his death and a host of friends. Brother Strong was the father of 13 children; he had 56 grandchildren and 5 great-grandchildren. He was a good man, a good neighbor, and a consecrated Christian. He was converted and joined the Methodist Church in August, 1890, in a revival meeting at Hickory Ridge, conducted by Revs. V. D. Skipper and N. J. Roberts. Brother Strong lived a consecrated Christian life from the time of his conversion to the day of his death. He served as steward in the Church for a number of years, and was very active in Sunday school and prayer meeting work.

J. O. GILBERT, L. P.
Carpenter, Miss.

IN MEMORIAM.

Whereas, Rev. P. H. Swan, for thirty-five years an honored and esteemed servant of Christ and the Methodist Church within the bounds of the Alexandria District, has been removed from our ranks by death; therefore, be it

Resolved, That we his fellow-laborers of this District Conference, hereby express our keen sense of the great loss that has been sustained by the Church in the death of Brother Swan. We shall ever cherish the memory of his faithful service and pure life. We are grateful to the Great Head of the Church for the precious heritage of faith and example that Brother Swan leaves to his Church, his family and his country.

Resolved, That we assure his family of our deepest sympathy with them in their sorrow, and pray that the God of all comfort shall abundantly supply all their need in Christ Jesus.

Resolved, That the Secretary of this Conference be requested to furnish the family of our deceased brother with a copy of this resolution.

PAUL M. BROWN,
Secretary Alexandria District Conference.

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THE REVIVAL AT LEESVILLE, LA.

We have come to the half-way station of the Conference year of 1916, and, therefore, we wish to present to the general public a resume of the work accomplished since the session of our Conference.

After reaching Leesville at the close of the Annual Conference, we began an investigation and careful study of our church and its activities in this field relative to forming plans for the development and extension of the kingdom of God and the strengthening of our beloved Methodism.

We began to plan a forward movement designed especially to the work of increasing the efficiency of our Sunday school. Rev. W. H. Coleman, our Conference Sunday School Secretary, was with us in a two days' institute in the beginning of the year. Our plans for the enlargement of our Sunday school work were carried out as nearly as we could expect. Then the Missionary Society was reorganized with an efficient and effective officiary, and a forward movement plan set in operation which has resulted in the awakening of a larger interest among the ladies of the church.

The Junior and Senior Epworth Leagues were then reorganized, and the departments placed upon a more aggressive basis, and the young life of the Church put to work, in a sense of utility and conservation as never before.

In this connection, I will mention the fact that the Woman's Missionary Society during the year has purchased two fine lots, upon which the new Methodist Church in the future will be erected, and we expect to have the parsonage here in first-class repair by the time the Annual Conference meets.

We have been working from the beginning of the year, looking with an expectancy that the Lord would pour out his Spirit upon the people; to that end, we have prayed and we have preached. We arranged with Rev. D. L. Coale, one of our general evangelists, and Prof. Spindler, his singer, to conduct a revival for us beginning Sunday, May 28. Up to the beginning of the revival, the pastor had received into the Church since Conference at Leesville 78 members in various ways. Brother Coale came to Leesville and opened the campaign and remained with us two full weeks, and Leesville never in its history witnessed such a religious awakening, there being more than 400 conversions and reclamations during the meeting. Our church will get about one hundred new members; up to this writing more than 75 have been received, and there are several other applicants. The other churches of the city will get a goodly number.

I wish to add a few things concerning the evangelist. Brother Coale is one of the strongest evangelists in the field to-day. He is one of the sanest men in that particular work; he not only has a message for the unsaved, but he tones up the church. His closing sermon, "Why I am a Methodist," is worth any expense in any meeting. When he had closed that sermon in Leesville, more than fifty persons were received into the church. At the great closing service of consecration several young people gave their lives for special Christian work—three to the ministry, one to special Sunday school work, one young lady to missionary work and one for special Christian work at home.

Our cause in Leesville has been advanced and the Spirit of the Lord is here. Christians have been built up and united as never before. The spirit of optimism and service prevails.

JNO. L. WILLIAMS, P. C.

IMAGINE THE MISERY
of a 7 years' case of persistent eczema and then the joy of its final disappearance. This is the experience of t. S. Giddens, Tampa, Fla.: "For 7 years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after 8 weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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Zolvonoids FOR WOMEN

SEASHORE DIVINITY SCHOOL,

June 27-July 6.

The following letter is from a presiding elder, one of the leading preachers of his Conference, within the territory of the Seashore Divinity School. It is strong, and speaks for his estimate of this institution.

"Dear Brother Selby: Your recent communication to hand. I will be present to take in the whole of the Seashore Divinity School and am doing all I can to get every man on the District to be present.

"Hope we may have a most delightful session. I am in hearty accord with the school and think we ought to make as much of it as possible.

"With best wishes,

Yours fraternally."

Every presiding elder in the four Conferences has recently had a letter from me regarding the coming session of the school, and it is to be hoped that all of them can be with us.

Bishop Hoss, in charge of the Louisiana Conference, will be with us if possible. Bishop Murrah, who has charge of the Conferences in Mississippi, assured me the other day that he was making his plans to be present. Bishop Denny, in charge of the Alabama Conference, would be with us if it were possible.

It is expected that this will be one of the very best sessions we have had.

Let all of the undergraduates of the four Conferences be present to study and pass their examinations.

Remember the date: June 27-July 6, 1916. ROBT. SELBY,
Brookhaven, Miss. President.

When the Baby is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possibly further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growling children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

THE MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The Fourteenth Annual Session of the Mississippi Conference Epworth League met at Biloxi, June 8-11, 1916, with President W. D. Hawkins, of Meridian, presiding. In the absence of the Secretary, Tom Peebles of Meridian was elected Secretary pro tem. The first day was devoted to the following: 5 a. m., sunrise prayer meeting on the beach; 9 a. m., devotions at Methodist Church by Rev. J. L. Neill; 9:30 a. m., business session conducted by W. D. Hawkins. The President delivered his annual address, in which he set out plans whereby the Epworth League of this Conference, with the assistance of the Sunday School Board, provide a suitable place, along the coast where a summer vacation ground could be fitted up for the Methodist young people. In accordance with these suggestions, the Plan of Work Committee outlined more materially the work that they would propose and further recommend that the President, Secretary, and Treasurer of this Conference confer with a like committee from the Sunday School Board, and that this committee be empowered to act as they saw fit toward securing this ground, etc.

The discussion that characterized the first day was along the line of the Devotional Department, the Literary Department, and the Knights of Ezelah, the latter being handled by Rev. A. M. Broadfoot, of Meridian. Dr. H. M. DuBose of Nashville, Tenn., was present and delivered several masterful addresses on the Epworth League work. Rev. Paul S. Powell, of Cloversport, Ky., gave added inspiration through his well prepared discourses; he proved to be an able League worker. Round tables were conducted on the Missionary Department, Recreation, and Culture Department, and things essential to efficient administration.

The Millsaps quartet being unable to attend, Rev. J. S. Duke headed an improvised quartet composed of himself, Tom Peebles, Seth Pool of Meridian and Otto Porter of Rose Hill, who rendered special music throughout the session of the Conference. Rev. J. S. Duke, of Jackson, favored the Conference with solos.

The sunrise prayer meetings were of an inspirational nature. These were conducted every morning on the beach in a pavilion donated to the use of the Conference by the Riviera Hotel owners. At one service twelve young people gave themselves as volunteers to special work.

The visitors were favored with a boat ride on the Gulf Saturday afternoon. A devotional service was conducted on the boat by Rev. J. L. Neill and a general expression service followed in which every person aboard had something to say. The quartet furnished music for the occasion, assisted at intervals by the entire company. One afternoon was given to automobiling. The Annual sermon was preached Sunday, the 11th, by Rev. Paul S. Powell.

Sunday evening at seven o'clock a rally service was held at the Methodist Church which was participated in by all the visiting Leaguers, the local Leaguers and the Christian Endeavors. Mr. Hawkins led the meeting, which consisted of testimonies, songs, prayers, etc. At the close a call for volunteers resulted in three young persons stating that they had already made the decision previously and were in preparation at the present time; one was preparing himself for medical mission service.

The Conference came to a close Sunday night, with Dr. H. M. DuBose the principal speaker. The Conference adopted a resolution favoring unification of the Methodist Church in the United States, said resolution being previously published in the Advocate.

Officers were elected to serve the ensuing year, as follows: President, W. D. Hawkins, Meridian; Vice President, Thos D. Hendrix, Jackson; Secretary, Tom R. Peebles, Meridian; Treasurer, Rev. L. F. Alford, Saucier; Era Agent, Miss Georgia Jordan, Hattiesburg.

TOM R. PEEBLES,
Secretary.

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MARRIED.

At the Methodist Church, Georgetown, Miss., on June 7, 1916, at 9 p. m., by Rev. Jas. V. Bennett, Hon. JOSEPH B. CATCHING and Miss JENNIE VEE STUART, both of Georgetown, Miss.

CATARRH A BLOOD DISEASE

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Lumberton, June 25, 26.
Vancleave, July 8, 9.
Coalville, at Poplar Head, July 11.
Carriere, July 22, 23.
Poplarville, July 24.
Hub, at Baxterville, July 29, 30.
Columbia, Ang. 6, 7.
Mentorum, at Mt. Zion, Aug. 11.
Wiggins, at Stillmore, Aug. 12, 13.
Brooklyn and Bond, at Maxie, 7 p. m., Aug. 16.
North Gulfport and Lyman, North Gulfport, Ang. 20.
Americus, at Big Point, Aug. 26, 27.
Wolf River, Aug. 30.
Saucier, Sept. 2, 3.
Pascagoula, Sept. 10.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Brandou and Pelahatchie, at Greenfield, June 25, 26.
Jacksou, Millsaps Memorial, p. m., June 26.
Seashore Divinity School, July 2.
Lintonia, at Bethany, July 8, 9.
Yazoo City, p. m., July 9, 10.
Terry, at Forest Hill, July 15.
Flora, at Dover, July 23, 24.
Fannin, at Goshen Springs, July 29, 30.
Eden, at Lamkin, August 6, 9.
Jackson, Capitol Street, August 8.
Madison, at Pearl River, Aug. 11.
Sharou, at Loue Pine, Aug. 12, 13.
Canton, p. m., August 13.
Vaughan, at Fletcher's Chapel, August 19, 20.
Beutou, August 20, 21.
Boltou, at Brownsville, August 23.
Florence, at Thomasville, Aug. 26, 27.
Harrisville, at Braxton, Aug. 27, 28.
Camden, at Mellville, Sept. 2, 3.

P. D. HARDIN, P. E.

Brookhaven Dist.—Third Round.

Adams, at Ebeneezer, Juue 24.
Meadville, at McCall, June 24, 25.
Scotland, at New Hope, Juue 28.
Topisaw, at Holmesville, July 1, 2.
Tylertown, at Tylertown, July 8, 9.
Summit aud East McComb, at East McComb, July 15, 16.
McComb, at Ceuteuary, July 16, 17.
Gallman, at Old Crystal Springs, July 22, 23.
Crystal Sprinqs, July 23, 24.
Preaching at Kuoxo, July 30.
Topisaw Camp Meeting, Aug. 6.
Caseyville Camp Meeting, Aug. —.
Hazlehurst, Aug. 12, 13.
Buford, Aug. 19, 20.
Pleasant Grove, Aug. 24.
Wessou, Aug. 26, 27.
Barlow, Aug. 30.
Mouticello, Sept. 2, 3.
Magnolia, Sept. 9, 10.
Fernwood, Sept. 16, 17.
Brookhaven, Sept. 23, 24.
Bayou Pierre, on Wednesday of protracted meeting at Mathews Chapel.
South McComb, Tnesday of protracted meeting at Osyka.

I. W. COOPER, P. E.

Port Gibson Dist.—Third Round.

Vicksburg, Gibson Memorial, June 24, 25.
Silver City, at Midnight, July 2, 3.
Fayette, at McNair, July 6.
Port Gibson, July 16, 17.
Rocky Springs, at Willows, July 20.
Hermanville, at Sarepta, July 22, 23.
Utica, at Reeves' Chapel, July 27.
Gloster, at Liberty, Aug. 5, 6.
Woodville Circuit, at Friendship, Aug. 12, 13.
Woodville Station, Aug. 13, 14.
Centerville, at Macedonia, Aug. 16.
Nebo, at Nebo, Aug. 19, 20.
Roxie, at Knoxville, Aug. 27, 28.
Anguilla, at Sunflower Chapel, Sept. 2, 3.
Rolling Fork, at Cary, Sept. 3, 4.
Washington, at Kingston, Sept. 8.
Natchez, Sept. 9, 10.

M. B. SHARBROUGH, P. E.

Meridian District.—Third Round.

Porterville, at Chapel Hill, June 24.
Scooba, at Binnsville, June 25.
Euterprise and Stonewall, at Concord, July 2.
Meridian, at Poplar Springs, July 9, 10.
Meridian, East End, Jnly 9, 10.
Lauderdale, at Lockhart, July 16.
Waynesboro Circuit, at Pleasant Grove, July 29, 30.
Waynesboro Station, July 30, 31.
DeSoto, at McGowan's Chapel, Aug. 12, 13.
Shubuta, Aug. 13, 14.
Pachuta aud Quitman, at Orange, Aug. 19, 20.
Vimville, at Sageville, Aug. 26, 27.
Meridian, 7th Avenue, Aug. 27, 28.
Matherville, at Salem, Sept. 2, 3.
Meridian, Central, Sept. 4.
Meridian, South Side, Sept. 5.
Dekalb, at Pleasant Ridge, Sept. 9.
Moscow, at Mellen, Sept. 10.
Buckatuuna, at Clara, Sept. 16, 17.
Daleville, at Andrew's Chapel, Sept. 23, 24.
Meridian, 5th Street, Sept. 24, 25.
Clark Mission, at State Line, Sept. 27.

J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Round.

McLaiu, at Cross Roads, July 1, 2.
Lucedale, at Shipmau, July 2, 3.
Leakesville, July 4.
New Augusta, at McLaurin, July 6.
Magee, at Pinola, July 9.
Taylorsville, at Soso, July 15, 16.
Mt. Olive, at Cohay, July 16, 17.
Eucutta, at Boyles Ch., July 19.
Purvis, July 23, 24.
Estabutchie, at Bethel, July 29, 30.
Collins, July 30, 31.
Prentiss, at Mt. Zion, Aug. 5, 6.
Sumrall, Aug. 6, 7.
Olob, at East Columbia, Aug. 12, 13.
Silver Creek, Aug. 13, 14.
Williamsburg, at Santee, Aug. 15.
Heidelberg, Aug. 20, 21.
Blodgett, Aug. 26, 27.
Richton, Aug. 27, 28.
Seminary, Sept. 3, 4.
Maiu St., Sept. 10, 11.

GEO. H. THOMPSON, P. E.

Greenville Dist.—Third Round.

Clarksdale, July 2, 3.
Sbaw and Merigold, at Litton, July 8, 9.
Leland, July 9, 10.
Tunica and Robersouville, at Robersonville, July 15, 16.
Lula and Dubbs, at Rich, July 16, 17.
Friars Point, at Farrell, July 23, 24.
Gunnison, at Deeson, July 30, 31.
Glen Allau, at Leota, Aug. 5, 6.
Coachoma and Lyon, at Coahoma, Aug. 12, 13.
Jonestown and Belen, at Dundee, Aug. 13, 14.
Boyle aud Shipmau's Chapel, at New Salem, Aug. 19, 20.
Clevelaud, Aug. 27, 28.
Rosedale and Hillhouse, at Rosedale, Sept. 3, 4.

H. S. SPRAGINS, P. E.

Holly Springs Dist.—Third Round.

Red Banks, at Mahon, June 26.
Holcomb, at New Hope, June 27.
Grenada, June 28.
Coffeeville, at Bethlehem, June 29.
Oxford, June 30.
Abbeville, at Midway, July 1.
Holly Springs, July 2.
Bybalia, at Fountain Head, July 3.
Waterford, at Pine Mountain, July 4.
Ashland, at Wesley, July 6.
Potts Camp, at Cornersville, July 8.
Holly Springs, July 9.
Randolph, at Hunter's Chapel, July 15
Toccopola, at Salem, July 16, 17.
Paris, at Wyatt's Chapel, July 18.
Taylor, at Forest, July 19.
Holly Springs, July 23.
Mt. Pleasant, at ———. July 26.
Lamar, at ———. July 28.
Holly Springs, July 30.

The brethren all understand why so much time is being given to Holly Springs. It is hoped that Dr. Henderson, who is steadily improving, may be able to look after all the interests of his charge by the first of August. No charge can respond more heartily and sympathetically to the needs of a sick pastor than has Holly Springs. Their generosity and loyalty is worthy of all praise.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Third Round.

Shannon, at Pleasant Grove, July 1, 2.
Okolona, July 3.
Verona, at Palmetto, July 8, 9.
Houston, July 14.
Houston Mission, at Macedonia, July 15, 16.
Algoma, at Campground, July 20.
Pontotoc, July 21.
Vardaman, at Loyd, July 22, 23.
Calhoun City, at Big Creek, July 29, 30.
Prairie, at Strongs, Aug. 6, 7.
Montpelier, at Fosters, Aug. 11.
Buena Vista, at Pleasant Grove, Aug. 12, 13.
Fulton, Aug. 18.
Tremont, Aug. 19, 20.
Nettleton, at Shiloh, Aug. 24.
Smitbville, Aug. 26, 27.
Greenwood Springs, at Friendship, Sept. 3, 4.
Houlka, at Concord, Sept. 7.
Okolona Ct., Sept. 9, 10.
District Conference, at Vardaman, July 11, 12, 13.

JNO. W. BELL, P. E.

Winona Dist.—Third Round.

Greenwood, June 25, 26.
Sunflower, at Fairview, July 1, 2.
Indianola, July 2, 3.
Moorhead, July 8, 9.
Itta Bena, July 9, 10.
Inverness, at Caile, July 15, 16.
Belzoni, July 16, 17.
Swiftown, at Lotus, July 22, 23.
Lambert, at Vance, July 29, 30.
Ruleville, Aug. 5, 6.
Drew, Aug. 6, 7.
Valley Mis., at Belleview, Aug. 12, 13.
Tutwiler, at Mattson, Aug. 13, 14.
Minter City, Aug. 19, 20.
Schlater, Aug. 20, 21.
Webb, at Strathmore, Aug. 26, 27.
Dublin, at Parchman, Aug. 27, 28.

L. M. LIPSCOMB, P. E.

FERNWOOD, MISS.

Dear Dr. Meek: Our uniou evangelistic meeting is over, and is a thing of the past. Taking everything in consideration, it was one of the most pleasant meetings it has ever been my privilege to participate in. Everytbing was in readiness when the time came for the meeting to start: the preacher was on time and everything moved off without a hitch. The preaching was of the very highest order from start to finish, and the singing, which is always a very essential part of a revival meeting, came up to expectations. Dr. Thacker and Mr. Jelks make a very strong force, and their services will be a benediction to this community for many years to come. Such seed sowing can only prove fruitless where the soil is faulty.

The whole church life of the community was lifted to a higher vision, stronger conviction, and fixed purpose to live a more consecrated life. The total results as to membership will be about 51 in all, something like 18 or 20 coming into our church.

There are less objectionable features about Dr. Thacker than any evangelist with whom I have ever worked. In fact, it would be hard to pick an objection, while there are many of the very finest marks of the very best preaching. He will always do it a little better than you will expect. His sermons are models, and are not overdone in any respect. His aim from start to finish is tbe truth. Mr. Jelks is a good soloist and a good leader, and is very good with the young people.

W. H. SAUNDERS.

RESOLUTIONS OF APPRECIATION.

Whereas, the Alexandria District Conference, now in session at Alexandria, La., is the fourth and last Conference over which the Rev. H. W. May, our beloved presiding elder, will preside, such being true by the law of limitation of our Church;

And whereas the said Rev. H. W. May, during the four years of his encumbency in tbis relation, has unstintedly invested his whole life iu the responsible position in which he has been placed;

And whereas be has labored botb day and night with prayers, painstaking and untiring zeal for the welfare of the great Church of our Redeemer, therefore be it

Resolved, first, That we, the members of tbis District Conference, do hereby most heartily endorse the work done by him, and we do fully appreciate the brotherly spirit and wise council of our efficient presiding elder.

Be it resolved, second, That we most beartily commend Brother May to whatever field to which he may be assigned after the completion of his quadrennium as presiding elder of the district.

Be it resolved, third, That we are not unmindful of the significant fact that the Alexandria District has bad four years of unprecedented success under the wise and able leadership of Rev. H. W. May, and for this and many otber important reasons we sincerely regret that under the law of the Church his relations to us, in this capacity, shall so soon come to an end.

And be it resolved, fourth, That a copy of these resolutions be spread upon the journal of this Conference, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed by T. W. Holloman, S. L. Riggs. Thos. 1. Beck, E. L. Cargill, J. M. Alford.

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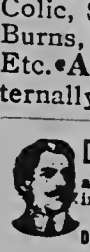
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"FRUIT IN OLD AGE."

"I have just come in from my farm," said an old citizen to me recently, "where I have seen a wonderful sight. I saw some old fruit trees just loaded with fruit, that I have never known to bear before." The farm had been in his family since pioneer days, over one hundred years.

I clutched the lesson for myself, and for my people. There are slumbering possibilities in all of us. Some of these unresponsive Christians are going to wake up some day.

There are people who never did anything for the church who are going to surprise us with fruit-bearing, and some of these dry, withered branches, "bare, ruined choirs where once the sweet birds sang," are going to burst forth into fruit and singing again.

"MY DAUGHTER!"

In these words is reflected a mother's pride. In the joy behind them is her reward for the pain and sacrifice she so willingly gave and the loving forethought she so wisely exercised.

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LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Colfax, June 14.
Lecompte, June 18.
Columbia, 11 a. m., June 21.
Standard, 8 p. m., June 21.
Oakdale, 8 p. m., June 23.
Glenmora, June 24, 25.
Opelousas, July 7.
Reaves and Oberlin, July 8.
Selma, July 12.
Harrisonburg, July 14.
Jena and Jonesville, at Jena, July 15, 16.
Trout and Goodpine, 8 p. m., July 16.
Boyce, at Bay Hill, 11 a. m., July 19.
Campti, at Davis Springs, July 22, 23.
Natchitoches, 8 p. m., July 23.
Pollock, at Eden, 11 a. m., July 26.
Melville, at Palmetto, July 29, 30.
Rapides, at Oak Grove, Aug. 2.
Boyce, at Camp Ground, Aug. 5, 6.
Woodworth, Aug. 13.
Elizabeth, at Fullerton, Aug. 17.
Merryville, Aug. 18.
DeRidder, 8 p. m., Aug. 19.
Bon Ami, 11 a. m., Aug. 20.
Alexandria, 8 p. m., Aug. 21.
Indian Mission, at Indian Creek, Aug. 24.
Provencal, at Shady Grove, Aug. 27.
Pineville, at St. Maurice, Sept. 9, 10.

H. W. MAY, P. E.

Ruston Dist.—Third Round.

Elmore, at Vienna, July 8, 9.
Alberta, at Alberta, July 10.
Haughton, at Benton, July 11.
Homer, July 12.
Athens, at Wesley, July 14.
Bienville, at B. Creek, July 15, 16.
Dubach, at Lisbon, July 21.
Bernice, at Summerfield, July 22, 23.
Dist. Conference, at Sibley, July 25-27.
Ringgold, at Rocky Mt., July 29, 30.
Winnfield, July 31.
Jonesboro, at Jonesboro, Aug. 1.
Simmsboro, at Antioch, Aug. 3.
Gibbsland, at Oak Grove, Aug. 5, 6.
Sibley, at Evergreen, Aug. 10.
Minden, Aug. 11.
Cotton Valley, at Pine Valley, Aug. 12, 13.
Plain Dealing, at B. City, Aug. 19, 20.
Haynesville, at Shangaloo, Aug. 26, 27.
Arcadia, Aug. 28.
Ruston, Aug. 29.

BRISCOE CARTER, P. E.

Monroe Dist.—Third Round.

Seashore Divinity School, June 27 to July 5.
Bonita, at New Hope, a.m., July 8, 9.
Monroe, p. m., July 9.
Oak Ridge Revival, July 10 to 21.
Sicily Island, at Vidalia, July 22, 23.
Collinston, a. m., July 29, 30.
West Monroe, p. m., July 30.
Waterproof, at Wesley Chapel, Aug. 5, 6.
Lake Providence, Aug. 7.
Oak Grove, at Forest Dedication, Aug. 12, 13.
Brooklyn, Aug. 15.
Eros, at Indian Village, Aug. 17.
Mangham, at Little Creek, Aug. 19, 20.
Winnsboro, at Crowville, a. m., Aug. 26, 27.
Gilbert, at Magnolia, p. m., Aug. 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Third Round.

Coushatta, at Wesley, June 24, 25.
Queensborough, p. m., June 25.
Logansport, July 2, 3.
Bayou Lachute, at Taylor Town, a. m., July 9.
Mansfield, p. m., July 9.
Greenwood, at Summer Grove, July 15, 16.
Anaeoco, at Prospect, July 22, 23.
Many, at New Hope, July 29, 30.
South Mansfield, at Williams Chapel, Aug. 5, 6.
Pelican, at Bethel, Aug. 12.
Mooringsport, at Oil City, Aug. 13.
Ida, at Ida, Aug. 16.
Cedar Grove, at Belle Bayou, Aug. 19.
Vivian, at Vivian, Aug. 20, 21.
Leesville, Aug. 27.
Noble, at Benson, p. m., Aug. 29.
Pleasant Hill, at Marthaville, p. m., Aug. 31.
Lake End, at Hannah, Sept. 2, 3.
Grand Cane, at Keithville, p.m., Sept. 7.
Zwolle, Sept. 10.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Morgan City, June 24, 25.
Franklin, June 25.
Patterson-Jeanerette, at P., July 1, 2.
Crowley, July 8, 9.
Gueydan, at Gueydan, July 15, 16.
French Mission, at Port Barre, July 22, 23.
Abbeville, at Kaplan, July 29, 30.
Evangeline Mission, Aug. 5, 6.
Mouma Mis., at Houma, Aug. 12, 13.
Lafourche Mis., at Raceland Prairie, Aug. 13, 14.
Eunice, at Eunice, Aug. 19, 20.
Lake Arthur, at Bell City, Aug. 26, 27.
Jennings, West Lake, Sept. 2, 3.
Rayne, Sept. 9, 10.

J. I. HOFFPAUIR, P. E.

Baton Rouge Dist.—Third Round.

Springfield, at Oak Grove, June 24, 25.
Kentwood, July 5.
Hammond, July 6.
Pride, at Gilead, July 8, 9.
Gonzales, at Antioch, July 10.
Zachary, at Slaughter, July 17.
Denham Springs, at D. S., July 21.
Jackson and St. F., at Star Hill, July 22, 23.
Baker, at Black Water, July 24.
Franklinton Ct., at Varnado, July 29.
Franklinton, at F., July 31.
Greensburg, at Center, Aug. 1.
Pine Grove, at Killians, Aug. 5, 6.
Baton Rouge, First Church, Aug. 7.

District Conference at Clinton, July 11-14, the opening sermon to be preached on the night of the 11th, and the sacrament of the Lord's Supper will be administered.

H. W. BOWMAN, P. E.

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All communications for this department should be sent to the Editor at the address given above.

SHREVEPORT DISTRICT MEETING.

At ten o'clock on the morning of May 23, 1916, the meeting of the Woman's Missionary Society of the Methodist Episcopal Church, South, Shreveport District, was called to order in the chapel of the Noel Memorial Church by the district secretary, Mrs. Ben Johnson.

After prayer by Miss Gatewood, the devotional services were conducted by Mrs. Munday. The subject was "Watch and Pray," and a number of pertinent Bible verses were read containing those key-words to success. The devotional program was closed with a silent prayer, followed by the Lord's Prayer in concert.

Mrs. Bliss, our Conference President, made a good talk on "The Whirlwind Campaign, Its Success and Failures." Interesting reports were given from the various auxiliaries on their "Campaign Week." The most inspirational report came from Greenwood. While a number of auxiliaries have tried to "win one" during the campaign, Greenwood is the only one that has succeeded in landing hers, and presented to us Flournoy, a real live auxiliary with twelve members. It was suggested by Mrs. Holt that an account of this "Organization in a Box Car," which was so interesting to all, be sent on to Mrs. Lipscomb for use as inspirational literature. Mrs. Sexton and Miss Gatewood reported a Young People's and a Junior Society at Longstreet.

Mrs. Sebastian gave a beautiful song as a fitting close to the morning session.

The meeting adjourned to assemble in the main auditorium, where a plea for "a missionary society in every church in the district" was made to the preachers of the district. The plea was made in a forceful and appealing manner. The work of the Missionary Society in its various phases and forms was presented to the preachers, and our prayer is that this call for their help will ring in their ears throughout the years.

The morning session was closed around the altar in Holy Communion, after which the assembly was invited into the dining hall for a tempting lunch prepared and served by the ladies of the Noel Memorial, Queensborough, and Texas Avenue Churches.

The meeting reassembled at 11:30, and, after a devotional service led by Mrs. J. C. Foster, Mrs. Bliss gave to us the inspiration that she had received at the Council Meeting as she so charmingly presented to us our needs in Latin America and told us about the consecration of our deaconesses and missionaries, and gave to us Dr. Mary Stone's message to the Council.

Each auxiliary represented took part in the discussion of "Our Auxiliary Aim for 1916." We are glad to note that our auxiliaries are fast learning that the only way to accomplish much is by having definite plans for the year and working all through the year to carry out these plans.

Mrs. Sexton made a call for supplies and met with such hearty cooperation that a number of boxes of jellies, preserves, flowers, and table linen were promised without hesitation.

The institute on Young People's work conducted by Mrs. Holt was most helpful—there were only three Young People's auxiliaries represented—Shreveport (First Church), Greenwood, and Mansfield. Mrs. C. K. Sheppard, of Mansfield, has charge of the Young People's work in the Shreveport District now, and she made such a strong appeal for a Young People's auxiliary in every church in the district that before the meeting had adjourned there were those that had determined to organize young people's societies in their own churches. We feel sure that through her zeal and untiring efforts the young people's work, which is so important and has been so neglected, will go forward now in our district as it has never done.

Miss Gatewood, in her usual pleasing manner, told us of her work with the Juniors, and, with her as guide and "Jack and Janet" as companions, we took a hurried but very interesting trip around the world in the fifteen minutes that had been assigned to her.

There were twelve auxiliaries represented: First Church, Adult, Young People, Juniors, and Gleaners; Greenwood, Adult and Young People; Grand Cane; Mansfield, Adult and Young People; Logansport, Leesville, and Noel Memorial.

We adjourned feeling that the district meeting had been worth every effort that had been put into it and that the auxiliaries represented had received great good from the fellowship and instruction of the day.

The next meeting will be held in Mansfield, unless we shall be so fortunate as to be invited to meet with the preachers again.

SUE NABORS LOGAN,
Secretary.

SARDIS DISTRICT MEETING.

The W. M. S. of the Sardis District, North Mississippi Conference, met with Charleston Auxiliaries on Tuesday, May 9, at 3 p. m., with Mrs. D. B. High, District Secretary, in the chair. Ten adult, two young people's, and one junior society were represented by eighteen delegates and fifteen visitors. The reports showed an increase in finances, new organizations and new members. The papers and discussions were spirited and helpful during the entire Conference. We were very fortunate in having our Conference President, Mrs. J. W. Conger, with us during the entire Conference, whose broad knowledge and wise counsel assured the success of the sessions. The evening hour was filled by her and the messages she brought from the recent Council Meeting were filled with spirit. Each one present caught a vision of the life of service for our King.

We were sorry, indeed, that Mrs. T. W. Woodward, our capable second vice president was detained at home on account of illness.

Many were the expressions of gratitude by the visitors and delegates for the hospitality and untiring efforts of the pastor, Brother Mounger; Mrs. O. H. Brown, the Conference hostess, and the Charleston people, who royally entertained them. Coldwater was unanimously selected as the place for holding the Conference in 1917.

TWO ITEMS OF IMPORTANCE.

First, the second quarter is fast drawing to its close, and there should be $150 in the treasury for our Mississippi Wesley House pledge. We gave such a magnificent (?) sum ($9.55) the first quarter.

Children of the King, is this the way to show our love and allegiance? These women at our Wesley Houses are working among Christ's less fortunate ones; they are giving their time, strength, themselves, and is it asking too much of us to help them do their work in a more efficient way, so that they can reach and help larger numbers?

It is a great privilege to be allowed to help in advancing God's kingdom, and all who do will be richly blessed. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." That is the promise of the blessing which comes to us. Now, cannot we make our offering such a blessing to the Wesley Houses this quarter? Let's give "good measure," even to "running over."

The second item we call attention to is the holding of the quarterly executive meeting. It is of great importance, for, by systematically observing it, each quarter all reports will be properly filled out and will reach their destination on time. One suggestion we would make: Where you can not fill out a report for some good reason, sign and return same to the Conference officer. It will prove to her that you are at least interested enough in the work to try to do your part. Conference officers sometimes feel, and rightly so, that a long silence from an auxiliary means it has died and passed out of existence. If you are alive you have no desire to be classed among the dead.

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JACKSON DISTRICT NOTES.

Our "beloved," Brother P. D. Hardin, has completed his second round of conferences, and has some encouraging reports from the charges.

In assessments made for the support of the ministry, there is an increase over the district of about $500 above the assessments of last year.

The general spiritual condition of the district is encouraging. There are practically no complaints from any of the brethren about coldness and indifference among the members, but rather reports of growing interest and faithfulness.

Our district is moving forward in the work of the Epworth League. Four or five new Leagues have been organized, and some of the older ones have taken on new life and energy. The League and Madison Station is doing a fine work, and is being well attended by the young people.

One of the local deacons of our church, Rev. B. L. Spruill, is at the home of his son in Canton, critically ill. He is one of the purest and best men we have in the Church.

The recent revival in Yazoo City bore splendid fruit. The work accomplished was deep, quiet and spiritual, and of such a serious nature as not soon to be forgotten. The Sunday school, Woman's Societies, prayer meeting and family religion, all received wonderful impetus from it. Between 30 and 40 were added to the Church.

ISOM.

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Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 200 per cent. in two weeks time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 careworn and nearly all in. Now at 50 a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved, who now die every year from pneumonia, grippe, consumption, kidney, liver and heart trouble, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fifteen days time simply by taking iron in the proper form. And this after they had in some cases been doctored for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M.D.

NOTE—Nuxated Iron, recommended above by Dr. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

THE TRUNK LINE RAILWAYS OFFER TO ARBITRATE.

New York, N. Y., June 15, 1916.

Settlement of the National Railway wage controversy either by arbitration under the present law, or preferably by submission to the Interstate Commerce Commission, for a thorough and speedy investigation was proposed by the railways to-day at a conclusion of the conference in New York with the train service Brotherhoods and refused by the Brotherhoods chiefs, who announced that they will go back to the men immediately for a strike vote. The railways point out that the Interstate Commerce Commission, with its control by rate regulation of the income of the railway situation, is in a position to avert a national strike and settle the controversy with justice to the employers and the public.

The National Conference Committee of the Railways, in making this proposal to the Brotherhoods, states:

"The National Conference Committee of the railways has carefully considered your proposals and your explanations of their meaning and intended for application. In our judgment, no reasons developed during our conferences to justify the extraordinary changes in operating methods and practices and the large expenditures for additional facilities which your proposals involve, nor was anything presented to justify your requested radical revision of the established basis of compensation for men in engine, train and yard service. The present rates and rules are largely the result of recent arbitration awards, and in our judgment now provide for the liberal compensation and favorable working conditions; moreover, the best obtainable estimates indicate that your proposals would increase the cost of operation of the railroads approximately one hundred million dollars a year, all of which must eventually be borne by the public.

"We are confident that you and the men you represent appreciate the responsibilities of this Committee to three substantial interests, viz:

"1. (a) To the employes here involved, whose effcient service is acknowledged and with whom the railways have no difference which cannot be considered fairly and decided justly by some impartial body.

"(b) To all other employes of the railways whose material welfare should not suffer because of the preference of any particular group of fellow-workers.

"2. To the owners of the railways, who have a right to participate in the earnings of their business on a fair and equitable basis.

"3. To the public, who are vitally interested in the maintenance of uninterrupted and efficient transportation service and whose ultimate control of the situation we all recognize as fundamental.

"We reiterate the statement given by the railways to their men and repeated to you by this Committee. The railways have no desire to change either the existing rates of pay or working rules, nor to reduce the earning possibilities of the employes under the existing schedules, but your proposals in connection with the interpretations given during our conferences are so inherently and fundamentally opposed to the views of this Committee that we feel constrained to decline and do hereby decline them.

"Our conferences have demonstrated that we cannot harmonize our differences of opinion and that eventually the matters in controversy must be passed upon by other and distinterested agencies. Therefore, we propose that your proposals (consisting of articles 1 to 4 inclusive, referred to during our conferences as Form 35) and the proposition of the railways, viz:

"That in connection with and as a part of the consideration and disposition of your proposals, there shall be open for consideration and disposition those provisions in the schedules or practices thereunder governing compensation in the classes of service affected by your proposals, or those in conflict with the following principals as they apply to such classes:

"(a) No double compensation for the same time or service.

"(b) The same classification for the purposes of compensation to be applied to all members of a train and engine crew.

"(c) Two or more differently paid classes of service performed in the same day or trip to be paid proportional rates according to class of service.

"These points are to be disposed of by one or the other of the following methods:

"1. Preferably by submission to the Interstate Commerce Commission, the only tribunal which, by reason of its accumulated information bearing on railway conditions and its control of the revenue of the railways, is in a position to consider and protect the rights and equities of all the interests affected and to provide additional revenue necessary to meet the added cost of operation in case your proposals are found by the Commission to be just and reasonable, or in the event the Interstate Commerce Commission cannot, under existing laws, act in the premises, that we jointly request Congress to take such action as may be necessary to enable the Commission to consider and promptly dispose of the questions involved; or,

"2. By arbitration in accordance with the provisions of the Federal Law, entitled 'An Act providing for mediation, conciliation and arbitration in controversies between certain employers and their employes,' approved July 15, 1913, and commonly known as the Newlands Act. This Committee urges the most careful consideration of the proposals herein made for submission of the controversy to a Federal tribunal to the end that a peaceable and equitable adjustment may be brought about."

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

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SHANNON, MISS.

Dear Dr. Meek: Yesterday (Sunday) was a red letter day with us in Shannon. I was in only five services during the day. I went out three miles east of town and held nine o'clock preaching service and organized a Sunday school in a fertile missionary field section. At 11 o'clock I preached here; at 3 p. m. I preached to a congregation of some 200 or more, some four miles from Shannon, in another fine country section. Then, at 5 o'clock we had a decoration service at the cemetery, and at 8 o'clock p. m. I preached to another large, appreciative congregation. I hold regularly three services every Sunday but on special occasions, such as above referred to, I hold four or five services and quite frequently I hold those extra services, for I believe our surrounding country territory ought to be looked after. Every section has a missionary field that ought to be developed, and I feel that it is not only my duty, but it is a great opportunity to accomplish something. I get great blessings out of the work.

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FROM AN APPOINTED SCRIBE.

Called to be a scribe by the Presiding Elder, to the scattered saints in the Port Gibson District, greeting.

The job is honorable, and dates back to antiquity. I am in company with such fellows as Seraiah, Sheva, Shaphar, Shebna, Shavsha, Shemaiah, Shimshai, and others in Old Testament times; in company with Lazarus (?), Gamaliel (?) and Saul (?) in New Testament times, and in fraternity with a fellow like Dr. Holloman in modern times, a lucid writer of nigh altitude.

One objection to writing is that it fills up space which Dr. Holloman, or the Editor, could use to great advantage. It also puts additional burdens upon a patient typesetter down in New Orleans. "Great Caesar," said the compositor when he looked at the copy furnished by a new Editor, "if Belshazzar had seen this writing on the wall, he would have been more terrified than he was."

If the Presiding Elder would seige his pen and write like he preaches, he would not need to say to a nondescript like me, "Send a few squibs to the Advocate." It is likely, however, that he is too busy to write, and needs time to rest after preaching in mid-week, and on the Sabbath, holding quarterly conferences, and dealing with the onerous affairs of a big district. Moreover, he is milking, and trying to make gentle a new Jersey cow. When be was in these parts recently he was not only mistaken for W. W. Hopper, but he preached at a country place on Saturday at 11 a. m., refused a piece of pie at the noon hour, and in the afternoon held the quarterly conference. The next day he preached three times, rode twenty miles in an automobile, and when supper-time came he was orthodox enough to pass his plate for another piece of chicken. Once recently, in the southern end of the district, he reached a good country home after dark, ate supper at 9 o'clock, went to bed at an unsanctimonious hour, and got up for an early breakfast. It was Josh Billings who said: "Rize arly, work hard, live on wheet you kant sell, give nothing awa' and if you don't die ritch, and go tu the devil, yu ma sue me for damages."

Occasionally the presiding elder rides as many as fifteen miles behind a lazy mule, over a rough road, to a country appointment, and then back again to the railroad, where he catches the train for some other appointment, or back to headquarters where accumulated duties await. If a presiding elder gets to hear the birds sing at mid-day, he also gets to hear the chickens crow and the dogs bark at daylight. If he lives off the fat of the land, the bedbugs occasionally live off of him. If he gets to ride in an automobile, he also rides behind a tired work-horse, or a superannuated mule. If the high-steeple church pays him in advance, 'Possum Valley Circuit makes him preach on a credit. If he gets to see the landscapes, he also 'scapes being with his family much of the time. To an onlooker, the office has its pleasant features and furnishes many opportunities for doing good. Yet, there are concomitants which a man may overlook who covets the job.

A recent quarterly conference at Cool Springs was largely attended, and some of the stewards present came from a distance of twelve or fifteen miles. That looks like old times being restored.

N. S. Loftus, though only a supply, is making good in all respects. He is a bright, active, enthusiastic young fellow, and is reputed by his people to be a good preacher.

R. F. Harrell is in his fourth year at Centerville, and is wondering where he will land next December. Harrell is a faithful, self-sacrificing pastor, and preaches well. The man who follows him will not find it easy, because he does many things besides preach. If Dr. Sharbrough should wish to trade Harrell at Conference, the presiding elder who makes the swap will get a "good, all-round work-horse just nine years old."

The Methodists at Roxie have bought desirable lots in town, and are preparing to build a new church, under the leadership of T. J. O'Neil, who towers high as college president and pastor. This scribe heard him preach the Commencement sermon at Woodville recently, which greatly pleased and edified the people. O'Neil is already tall beyond the average and still growing.

C. H. Herring, of the Woodville Circuit, is kept busy serving one of the largest charges in the Conference. He meanders over hills and valleys, meadows and glades, the Switzerland of Mississippi, and where at certain seasons of the year may be seen every color of the rainbow. Several places within the bounds of Herring's circuit would do to hold the General Judgment. He often hears the birds sing, and saucy squirrels perch themselves upon bending bows, as he rides along, or scamper across the road ahead of him. Some of the streams abound in fish, and partridges buzz through the air, or cry "old Bob White" from every direction. Herring catches a fish occasionally, fails to do so semi-occasionally, and will punish the squirrels and quail this fall for their summer impudence.

A Woodville preacher said recently that there will be no marrying in heaven, because there will not be enough men up there to go around!

I wonder if Dr. Holloman can write poetry?

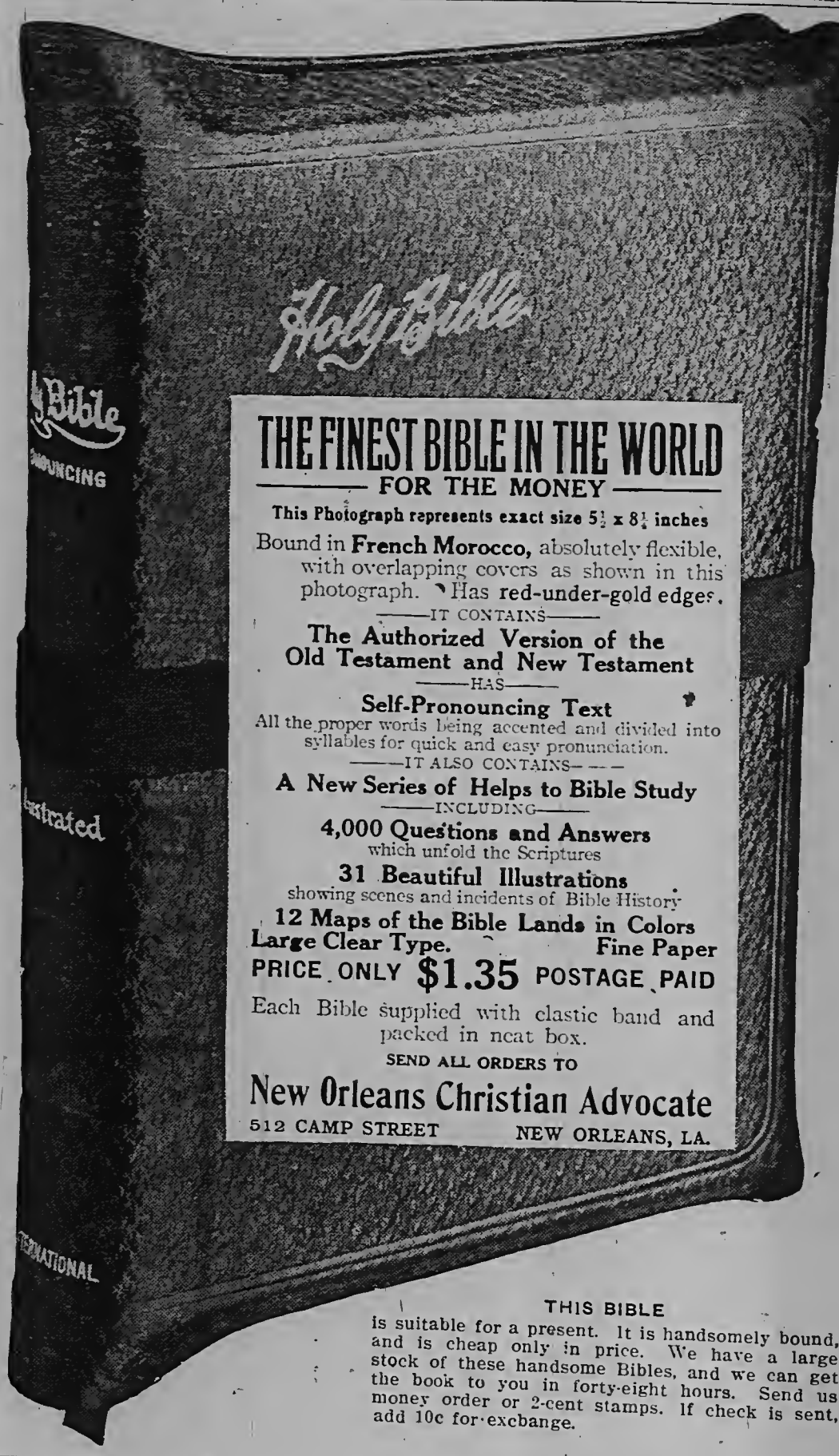
Mary had some little shoes:
They hurt at heel and toe,
But everywhere that Mary went,
The shoes were sure to go.
She tripped in them to school one day,
As was her daily custom:
Now she has some blooming corns,
Like other girls in Christendom.

"Brethren," said a preacher at the close of an effort, "I had a great subject, but it caved in on me."

Inasmuch as my job is about to do some caving toward the ridiculous, I'll close with this truth:

A Wilkinson County layman affirmed recently that "some preachers can take up a great deal of time to say mighty little." The presiding elder was within earshot, and I cautioned him against speaking too loudly, as the Elder might hear him.

JNO. D. ELLIS.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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 26. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3119.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 29, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

DISCUSSION IN ORDER.

Dr. T. N. Ivey, Editor of the Nashville Christian Advocate, in last week's issue of his paper earestly deprecates the discussion in the Church press of the difficulties in the way of Methodist unification and writes vehemently in favor of having the Church at large remain quiet for a time, awaiting further developments. We agree with Dr. Ivey to the extent of feeling that it is very unfortunate that the Church must be agitated and torn up over this unification question; but, in view of the situation, we can now see no safe way to escape a thorough sifting of the whole matter to the very bottom in the public prints and other such forums as may be open to our preachers and people. If the union movement had been allowed to take the natural and expected course—if the action of our General Conference had been permitted to go to the General Conference of the Church, North, as officially communicated to it, and if that body had been let take such action as it might have pleased to do, without interference by the ultra-unionists from the South who found their way to Saratoga, and the whole question had then come back in a normal manner to our representatives on the Federal Council of Methodism, according to the provisions of our General Conference—it might have been possible for the negotiations to have gone forward to a more advanced stage without any great agitation and excitement throughout the Church. But unhappily this was not done, and Dr. Ivey is one of the gentlemen who has contributed largely toward a very different course of events, resulting in the development of a situation which he now deplores and would like to remedy.

In order to make this clear, let us briefly note what took place at Saratoga and in the weeks immediately following the Conference session there. When the Northern General Conference adopted the paper that had been prepared by the Special Committee of Sixty, our Senior Bishop, representing one of the co-ordinate departments of our Church government and emphasizing expressly his official position, declared both from the platform and in the Daily Advocate published at Saratoga **that the union of American Methodism had virtually been effected,** that only a few minor and unimportant details remained to be worked out; and he even went further and influenced the Northern General Conference to adjourn subject to the call of their Bishops that the finishing touches might be put upon the assured linking together of the two Churches with the least possible delay. The whole tenor of his utterances was that everything of consequence had been settled by the Saratoga action. Other ministers of the Southern Church spoke or wrote in the organ of the Conference in a similar strain, and even Brother Ivey declared on the ground that unification was **"at our very gates."** Nor was this all. He sweepingly endorsed in our General Organ the course of Bishop Hendrix at Saratoga, who, he said, had "proved himself so ready for every demand and opportunity." And he also printed on the cover page of the Nashville Advocate a large picture of Bishop Cranston and Bishop Hendrix, with an inscription underneath as follows: "THE HANDCLASP OF A UNIFIED METHODISM." Mark you, not in contemplation of the unification of the Churches, but of a "UNIFIED Methodism."

It was but natural under such circumstances that Southern Methodists at home should scrutinize eagerly the paper setting forth the Saratoga scheme of union, which we had been told by our eminent volunteer leaders had so related the long separated Churches that nothing could stay the full completion of the happy merger. But when we turned to it, what did we find? We found that nothing had really been definitely endorsed except the **abstract principle** of unification by reorganization, the application of this principle being left to be worked out as to every essential point at issue. More than this, two adverse recommendations were made: one which insisted on keeping the Negroes in the Church, and the other declaring for one General Conference supreme in all legislative, executive, and judicial functions—the same two hobbies that the Church, North, has been hanging to ever since American Methodism was riven in twain. **Yet we were told that we were already practically united with the Church, North.** Not one of our volunteer leaders who had figured at Saratoga seemed to regard these recommendations of the Northern Church, made so explicitly, as obstacles of serious consequence. Not one of them uttered a word as to the necessity of safeguarding the delicate interests of the Church, South, at these challenged points, upon which our General Conference had been so emphatic. On the contrary, the most conspicuous of them declared that we had been wandering in the wilderness and playing the fool for forty years, and he broke clear away from the Oklahoma City plan of preserving the essential integrity of the Church, South, and affirmed that the chief benefit of the union assured would not be in the doing away of "overlapping" and competition, but in bringing the North to the South and carrying the South to the North—**in a general intermingling.**

What was left for those of us who could not stand for the Saratoga plan of union, taken as its face value, to do under these conditions except to hold it up before our people and show them what would be involved in its acceptance? This we proceeded to do, and we are now emphatically reminded that everything is "tentative" and that we should wait for the Commission yet to be appointed to ascertain what the Church, North, really stands for and to see if they cannot work out some kind of a plan of union. **Pray tell us, then, what were the Southerners celebrating and shouting over at Saratoga?** For five years this matter has been in the hands of Commissions and General Conferences (including two of the latter bodies of the M. E. Church), but it seems that we have not yet succeeded in really getting a single thing beyond the "tentative" stage except **a mere abstract resolution that unification by some sort of reorganization** is "desirable and feasible." We rather suspect that the warring nations of Europe could easily agree on a declaration that peace by a readjustment of territory and the assumption of indemnities is "desirable and feasible," but the real crux would come, as everybody knows, in the concrete application of these principles to existing conditions.

To be sure, the discussion of the various aspects of the union project that has been going on is stirring up interest and some feeling among our people, and if this is to some extent harmful, the blame, we think, should rest upon Dr. Ivey and the gentlemen (whom he has endorsed) **that were not content to let the negotiations proceed through the prescribed channels,** but who have sought to commit us in a precipitate manner to a scheme of union vastly different from that for which our General Conference has spoken. These gentlemen broke into the arena and raised the issue; but now apparently they do not want the other side of it presented.

But there is another reason why we do not think that this effort to hush up discussion comes with very good grace from our connectional Editor, and that is, that he has never during the past four or five years given Southern Methodists a chance to express their convictions concerning this momentous issue through his columns. When the Joint Commission on Federation completed its labors in May, 1911, by adopting its well known plan of unification, although it was published all over the North, and though we printed it in the New Orleans Advocate, he took the position that it would be improper for him so much as to even publish it until our members of the Joint Commission had submitted their report to our General Conference of 1914 (so the general Church knew very little of what was in contemplation when that body acted); and after our General Conference had approved the plan, he kept his columns closed to discussion on the ground that it was wise to wait until after the Northern General Conference had gone to record. And now he insists that there should be no adverse utterances in the public prints until the Joint Commission has met again and threshed out matters. Who knows when that body will meet, or whether its conclusions will be made known to the public before our General Conference of 1918? Even if its findings were available, if our confrere should adhere to his former course, he would not print it until then. We think that discussion of the question of union in all its ramifications is now eminently proper. We believe in appointing a commission to confer with our Northern brethren, thus giving them another opportunity to state their position plainly and unequivocally—a thing that, **after two trials in a General Conference,** they ought to have done at Saratoga. But in the meantime we think it is well for our people to express themselves and let our commissioners know what their sentiments are. If we should sit silently

(Continued on Fifth Page.)

INTERVIEW WITH BISHOP HENDRIX AT SARATOGA SPRINGS.

Bishop E. R. Hendrix, the senior Bishop of the Methodist Episcopal Church, South, and ten years longer in the Episcopacy than Bishop Cranston, the Chairman of the Commission from the Methodist Episcopal Church, consented to an interesting and authentic interview concerning the certainty of union between the two Churches.

He was asked, "Why has the union of the two Churches been delayed so long?"

"The old sectional differences brought about by the Civil War seemed irremovable, but gradually the older men have died, and the younger men have grown up without these prejudices. The Spanish-American War finally removed ill feeling between the North and South and cemented the people together as one nation. They found it easy to fight together under one flag, although old General Joe Wheeler forgot himself in Cuba and cried out, 'Give it to the Yankees!'

"Furthermore, the fellowship of recent years has proved the commonality of our interests and spirit. We have also had many issues in common, such as that of temperance. The Southerner realized that the negro must be protected from liquor and was able more promptly to bring in prohibition because he was not hampered by an influx of immigrants, and thus he had a more homogenous population. Common interest in the Spanish War and an increasing recognition of common moral interests brought us together."

"Was there any former effort made to combine?"

"We both have played the fool for forty years, like the Israelities in the wilderness. The Cape May Commission in 1876 proposed almost the identical basis for union as that which we are about to adopt, but in 1876, when it was proposed, too many men who had been in the war were still alive and held the bitterness of the battle days. We were so widely separated by the acrimony of discussion at that time that it was not possible until recently to get together. The Southern Church has every reason to be a part of the general Church, because we founded the work in Ohio, Indiana and New England."

"What are the differences between the two Churches?"

"They are very minor. In the first place, the Bishops in the Methodist Episcopal Church, South, have the power of veto over any unconstitutional legislation passed by the General Conference. They have only exercised it two or three times: once when the General Conference stipulated that ministers should be tried, not alone by ministers but by laymen and ministers, the Bishops believing that this was not fair to the ministers, except their tryers should be of their own kind. The other was when an effort was made to change the name of the Church to simply Methodist Church, and the Bishops believed that lost power could not be thus wasted. We also have lay delegates in our Annual Conferences, each presiding elder's district being allowed to elect four, who sit with the ministers on all questions of the Church in the Annual Conference, save that of ministerial character. We also have a time limit of four years for pastors. We do not require a two-thirds vote for the election of Bishops, only demanding a majority, but there are advantages in the two-thirds rule. We made an effort a few years ago to restate the Creed, but that was dropped in anticipation of a coming union, when all Methodists could co-operate. The colored members in the Methodist Episcopal Church also checked our negotiations, until we agreed upon the plan to set them apart in a district where they could elect their own Bishops and officers and still hold representation in the greater Quadrennial General Conference."

"Will polities create friction?"

"No, for increasingly, both in the North and South, the independent voter is being recognized. Once the South was Democratic and the North Republican, but recently some unsatisfactory Democratic administrations and unusual independence in voting have removed political prejudices."

"Will the Church be made stronger by the union?"

"Yes, we will save an overlapping, although that does not exist to any great extent. Our greatest benefit will be in being able to mix the unique gifts of each branch of the Church. The South needs the vigor and the energy of the North, while the Northern Church needs the fervor and emotionalism and warmth of the Southern Church. Bishop Foster was wont to say that the only way to save Methodism was to combine these two forces and intermix the gifts so that the whole would be benefited. Old Benjamin Butler said once that the Union would never be absolute until the Methodist Church was again united."

"Do the two Churches have common difficulties?"

"Yes. Southerners once went to Church regularly, but they are now getting as careless as the North. We have much difficulty in securing Sunday night audiences. The automobile has injured the city Church, while to some extent it has helped the country Church. We also find it difficult to make our Church periodicals pay. Our Church has not had the strain of materialism upon it through working in the great Eastern industrial centers as has the Methodist Episcopal Church. If we can combine the ingenuity and modern-method spirit of the North with the stirring spirituality and possibly somewhat more of the evident simplicity of the South in its religious life, we are almost certain to take this country for Christ. When the union is effected, one in every three persons in the United States will be a Methodist adherent."

"Do you think it is possible for the union to fail?"

"I do not know of a single outstanding man in the Southern Church opposed to it. We are agreed in our plans down to a few trifling details. It will now only be necessary for the Commission to work much like a conference committee between the Senate and House in the United States Congress. It is possible for our General Conference to adopt the basis of union in two years and for the authorities in the Methodist Episcopal Church to call a special session of the General Conference, which could appropriately meet at Baltimore, where the Methodist Episcopal Church was first organized, a few months afterward and make the union official, so that in 1920 the General Conference which will meet would represent the Methodism of America as a single and compact body."—Texas Christian Advocate.

BISHOP HENDRIX VS. BISHOP HENDRIX.

(In view of the fact that Bishop Hendrix belittles and treats as trivial the differences between the governments of the two Episcopal Methodisms in the United States in the foregoing interview, it is interesting to note the following utterance which he (himself) incorporated into the Episcopal Address to our General Conference of 1910, which was written and read by him.—Editor of the N. O. Advocate.)

Methodism Under the Constitution.

This being the completion of a century of Methodist history under the constitution which our fathers so wisely adopted in 1808 (the same year that they gave us our first American Bishop—McKendree), we are reminded that for a hundred years the Bishops have been following the example set by him of presenting a formal address at the opening session of each delegated General Conference. We may fitly pause to consider to what extent we owe to organized Methodism the strength and efficiency of our system. Our very growth has determined largely our history and our government and polity. The most democratic of all the Churches, recognizing chiefly the paternal oversight of Thomas Coke and Francis Asbury (who were chosen superintendents by the whole body of preachers), the superintendents or Bishops were first members of the General Conferences, with all the rights and privileges of members, making motions and voting. This continued even after the actual membership in the General Conference was limited to ministers of four years' standing. When the rapid growth of the Church, now so widely extended, made necessary a delegated General Conference in 1808, they delegated to it all their power and authority under given restrictions, which Restrictive Rules could only be changed by vote of the body of the preachers in the Annual Conferences. Membership in this delegated General Conference was determined either by seniority or election, as each Annual Conference might determine for itself; but for a hundred years it has been invariably by election. This became the legislative department of the Church, restrained only by the Restrictive Rules. In doubtful legislation Bishop McKendree sought the judgment of the Annual Conferences, and so held in check what seemed unconstitutional acts. Bishop Soule, who drew up the constitution, took the same view as Bishop McKendree as to what powers were delegated to the General Conference, **and these views of the two great framers and interpreters of the constitution early and fully prevailed in that part of American Methodism which for two generations has been known by the legal style of the Methodist Episcopal Church, South.**

The So-Called Veto Power of the Bishops.

In 1854 a majority of the General Conference of the Methodist Episcopal Church, South, gave the Bishops authority to interpose their objections to any legislation that was deemed by them unconstitutional until finally passed upon by the whole body of traveling preachers. This majority action appeared in the Discipline from 1854 to 1870, but without the authority of law until it was finally adopted by the necessary two-thirds vote of the General Conference of 1870 (there being only four negative votes), followed by the necessary three-fourths vote of the Annual Conferences (there being only nine negative votes), and thus for forty years has been the recognized law of our Church. **On nothing have our preachers and laymen been more unanimous; for it was adopted by the first** General Conference where laymen were members. While this law has been invoked only once, and that twenty-four years after its adoption and in the same city where it was adopted by the General Conference of 1870, **it has given dignity and stability to our ecclesiastical legislation which has called forth the just admiration of other Churches.** Some of the strongest commendations have come from some of the Bishops of the Methodist Episcopal Church, living and dead. The supreme and unlimited General Conference ceased to exist after a delegated General Conference had been provided for under the Six Restrictive Rules, and **assertion of the power of a General Conference as unlimited provides a legislative body which is at the same time judge of the legality and constitutionality of its own acts—"an intolerable state of affairs," as Bishop Merrill strongly declared in print.** Before his lamented death, Bishop Merrill, the ablest legal mind of the Methodist Episcopal Church, writing of the well-defined differences between the two Churches, said:

"The most serious difference between the two Churches, the one which will be the hardest to overcome, has respect not to the episcopacy or its power, but to the General Conference itself. With us the General Conference is supreme in that it is the judge of the constitutionality of its own acts. We have no supreme court, no tribunal of any sort aside from the General Conference to which can be referred questions of the legality of the legislation of that body. This is the lame point in our system, and it is a serious defect. In State, National, or municipal affairs, such conditions would be intolerable. The Southern Church has provided a check upon hasty or inconsiderate legislation by requiring that when the constitutionality is questioned the Bishops pass upon it and submit it to the judgment of the members of the Annual Conferences, according to the plan of amending the constitution—without allowing the Bishops to veto General Conference action till it can be passed upon by the Church in her consti-

tution-making power and form. That may not be the best possible way of meeting the necessity of judicial opinion of the legislation of the General Conference, **but it is better than none, and, of course, better than anything we have, as we have absolutely nothing.** Some of the leading ministers of the Southern Church have remarked that they could never submit to belong to the Church governed by a body made up as is our General Conference, without some sort of judicial body to pass upon the constitutionality of its acts. It is not an easy thing to answer the objection or justify the position in this regard which we are forced to occupy. Of course, in the negotiations we could confess our weakness and accept their regulation in the absence of a better provision." (A proposal to vest the Bishops of the M. E. Church with a veto power has just been voted down in the Annual Conferences of that denomination, and the recommendation of a similar character, made by the Joint Commission on Federation and approved by our General Conference and that of the Methodist Protestant Church, has just been set aside by the Northern General Conference at Saratoga. —Ed. Advocate.)

Our Church stands for the government of law rather than the government of men, as in the days before the constitution of the Church was formed and adopted. Bishop McKendree put himself in accord with the spirit of American institutions by his statesmanlike views in the General Conference of 1808, which gave us at once our constitution and our great American Bishop, who was also justly recognized as our great Chief Justice, our John Marshall, in interpreting the constitution. Our Church was also fortunate in being the chosen field of labor of Bishop Soule, the author of the constitution, the Senior Bishop of American Methodism in 1844, who cast his lot with us because WE STOOD FOR THE CONSTITUTION OF THE CHURCH AS INTERPRETED BY BISHOP McKENDREE AND HIMSELF. These two great legal minds held that the general superintendents as elected by the General Conference are repositories of executive power, and are held responsible as overseers of the whole Church, being accountable to the General Conference for their administration. The several Annual Conferences are not independent bodies, as in Churches with a congregational form of government simply, but are under the control of general rules and even an order of business in the form of questions adopted by the General Conference, to be enforced by responsible superintendents. Should an Annual Conference dissent from the doctrine or Discipline of the Church, the Bishop should enter his protest and bring the case before the ensuing General Conference as well as give an account of his own administration.

Thus the better to carry out the ends of legislation the Bishops are held responsible as the executive officers of the Church for the faithful administration of the government of the Church according to the provisions of its Discipline, as well as for their moral conduct, the doctrines that they preach, and for all decisions which they make on questions of ecclesiastical law. **As executive officers they safeguard the Annual Conferences against any attacks on their constitutional rights by the legislative department of the Church, and the General Conference against departures either in doctrine or discipline on the part of an Annual Conference. Our Church has been greatly indebted to such legal minds as Bishops Paine and McTyeire in following up the interpretations of Bishops McKendree and Soule, who gave us our constitution.** The episcopacy existed before the delegated General Conference, and the delegated General Conference was brought into being under certain Restrictive Rules, one of which is that "They shall not change or alter any part or rule of our government so as to do away with the episcopacy or destroy the plan of our itinerant general superintendency." It was made both general and itinerant that it might the better serve as the executive department of our government, as the General Conference afterwards became the legislative department of the Church. **Its creation was that of the whole body of preachers before they created the General Conference with its delegated power and authority. For this view of our government the Methodist Episcopal Church, South, has uniformly stood as it stands to-day.** BISHOPS EXIST FOR SOMETHING ELSE THAN MERELY TO REGISTER APPOINTMENTS ALREADY PREARRANGED. * * * (Is this a thrust at the episcopacy of the Church, North?—Ed. Advocate.)

Diversities of Gifts and Administrations.

Having so much in common with our fellow-Methodists throughout the world, we rejoice in the honorable part which each has to bear in maintaining at its best the great religious movement of three centuries. Any undue laxity as regards either teaching or discipline on the part of any sister Methodism should make the other representatives the more careful to maintain the standards of life and teaching that God has so signally blessed. **If "God made men that they might help one another," perhaps the priceless heritage of our fathers is thus being the more sacredly guarded by** MORE THAN ONE METHODISM. It is conceded that the best in the Church of England is safeguarded by the Northern and Southern convocations of York and Canterbury. It needed the varied gifts of the Wesleys and Whitefield alike to inaugurate and perpetuate Methodism, although preaching substantially the same doctrines. Had either Whitefield or Charles Wesley survived John Wesley in sole leadership, it is doubtful whether Methodism would have survived its first century. "Who knoweth whether thou art come to the kingdom for such a time as this?" Now, there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord.

God Has Honored Our Leadership.

As a distinct Methodism, while prayerful observers of what other Churches are enterprising and doing, we have never been content to be mere imitators or followers. The power of initiative has led us to make important changes in our polity when it seemed wise. THE METHODIST EPISCOPAL CHURCH, SOUTH, THUS FAR IS THE ONLY METHODISM THAT HAS CORRECTED THE CONFESSED WEAKNESS OF MAKING A GENERAL CONFERENCE THE SOLE JUDGE OF THE CONSTITUTIONALITY OF ITS OWN ACTS, thus leaving unlimited authority unchecked by responsibility. (Apparently this was not regarded as a "minor matter" by the "Senior Bishop" in 1910.—Ed. Advocate.) We first dispensed with a fixed probation of six months, an example followed forty years afterwards by the Methodist Episcopal Church. The most complete example of lay representation, alike in General and Annual Conferences, was set by us both to the British Wesleyans and to the Methodist Episcopal Church, which they have followed only in part even after years. Our General Conference was the first to establish training schools for missionaries—one under the Woman's Foreign Board and the other under the parent Board of Foreign Missions. The work of our women as promoters of parsonage building, early recognized by our General Conference as a distinct society, has since become the Woman's Home Mission Society, with its scores of deaconesses and missionaries. We were the first through our Board of Missions to recognize and welcome the Laymen's Missionary Movement, which has given new inspiration to all the Churches. (Manifestly Bishop Hendrix did not think our "God-honored leaders had been "wandering in the wilderness and playing the fool" when he wrote these eulogistic lines. It remains only to add that these excerpts may be found on pages 12 and 13 of The Daily Christian Advocate issued by the General Conference of 1910, and that the italics we have used are ours, the sub-heads, however, being the Bishop's own.—Ed. Advocate.)

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AS GULLIVER SEES IT.

Our dear good Bishop Hendrix is not if not dramatic. Had he chosen the stage for the arena of his operations he should have rubbed out Rocius, grubbed up Garrick, and made the Booths, McGreadys, et al., look like thirty cents. There seems to be some great loadstone of personality about the man. When on the sea, the captain of the ship seeks him out; when on the land, the American consuls hunt him up. If during his visit to any foreign capital there is a grand soiree among the highbrows of the land, if one will take his station at the court gate he shall soon discover our Bishop's beaver waving and nodding among the blue-bloods there attendant. Say what you please, brethren, our "Lord Bishop of Melrose" is right there with the fireworks.

But the biggest stunt he has yet pulled off was when, the other day, he clasped the hand of dear old Bishop Cranston, of the M. E. Church, on the platform of the General Conference at Saratoga Springs, bridging, in symbol, the bloody chasm, as it were, and heralding the union of the two great Methodisms, amid the shouts and screams of a sympathetic audience! As Bishop Candler would say, "It was a plumb sight!" One instinctively, almost, thinks of that pageant staged in the vale of Ardren, by the great Lord Cardinal, between Henry VIII and the young French king. Pray God this Saratoga show may not prove to be as abortive as Woolsey's trick!

Some years ago there was current in this land a bit of clever doggerel, purporting to interpret the patriotic pretensions of the recently emancipated negroes of that period. It ran something like this:

"Oh, de hamfat pan, de hamfat pan'
De gravy am a-billin' in de hamfat pan!
Git into de kitchen as quick as yo' can'
I'm fo' de union an' de hamfat pan!"

Well, I am for the union of all the Methodist bodies under proper and honorable circumstances; and if there be any "hamfat" addenda, why, then, please pass the gravy!—Texas Christian Advocate.

THE CLIMAX.

By Rev. E. G. B. Mann, D.D.

The most emotional manifestation of all, at Saratoga Springs, was the appearance of Bishop E. R. Hendrix, approaching the platform at the psychological moment, just as the vote had been announced approving the report of the committee concerning Methodist unification. Our Senior Bishop was escorted to the stage amid wild manifestations of joy and enthusiasm, because the men of the North seemed to really believe that organic union had been practically accomplished by the adoption of a paper containing only **"suggestions and plans, all tentative,"** as Dr. Goucher had just said in his speech. Bishop Earl Cranston, senior Bishop, was presiding, and dramatically took the hand of Senior Bishop Hendrix, and the two stood long with clasped hands before the applauding crowd, and some thoughtful camera artist happened to think of getting a picture of the two senior Bishops thus typically uniting the two great branches of American Methodism, which picture is being systematically used by the church press of the Methodist Episcopal Church as a campaign illustration of organic union. Selah! Central Methodist.

A CHARITABLE VIEW.

H. G. H., in the Texas Advocate.

In the same issue of the Advocate came two other articles upon which I beg to say a few words. Hill's "take off" of Bishop Hendrix (you know what "Gulliver" means) was a little out of order, considering the superlative dignity of the subject. If ever J. W. Hill gets a vote in General Conference for the Episcopacy, and by any mis-

[illegible] I should be present, I shall rise up and [illegible] the time be not consumed.

But the last article in the Advocate of June 1 surprised me. It was an assumed "interview with Bishop Hendrix at Saratoga Springs." That "interview" may or may not have taken place. From beginning to end it reads like a "doctored" or assumed interview written up by a secular newspaper correspondent. Some things in it I imagine Bishop Hendrix would not have said. The interview gets out with the seeming statement that Bishop Hendrix is the Senior Bishop of the Methodist Episcopal Church. That sounds like an ignorant secular newspaper correspondent. But the correspondent puts into the lips of Bishop Hendrix the statement that the union of the two Churches has been delayed by sectional differences brought about by the war; that gradually the older men have died and younger men have grown up without these "prejudices." I don't think that Bishop Hendrix could have used any such language. The word "prejudice" means "judgment beforehand," "judgment without knowledge." These grand old men of the past—history-makers—coming to conclusions without knowledge, ignorant of the ground of their conclusions—no, sir, that is the language of a secular newspaper correspondent misconstruing the meaning of Bishop Hendrix; for Bishop Hendrix knows that is not true.

And then this unguarded newspaper correspondent puts into the mouth of Bishop Hendrix this vulgar language: "We both have played the fool for forty years, like the Israelites in the wilderness." Now, as there is no parallel between the two cases, the newspaper correspondent should have had profounder respect for Bishop Hendrix than to make him say such things. Lovick Pierce, George Pierce, Bishop Andrew, Warren Candler, John B. McFerrin, E. E. Hoss, and the whole crowd, North and South, East and West, including Bishop Hendrix's great admirer, "Gulliver," all, at one fell swoop, playing the fool!

Mr. Editor, when you read that article you should have seen from the earmarks that it was written by some one who judged men "without knowledge."

(This is a very charitable defense of the "Senior Bishop of American Methodism," but, unfortunately, in the issue of the Texas Christian Advocate in which it appeared Dr. Bradfield stated that Bishop Hendrix had sent him a typewritten copy of the interview in question.—Editor of the New Orleans Advocate.)

THE SARATOGA ACTION ON METHODIST UNION.

Bishop E. E. Hoss.

In the General Conference that met at Memphis in 1894 a motion was introduced by Dr. David W. Carter and Rev. J. F. Corbin, calling for the appointment of a committee to consider the subject of Methodist Federation. This motion was promptly passed, but by a curious oversight of parliamentary proprieties, neither one of the original movers was put on the committee. It so happened, however, that I was named, and it also fell to my lot to be one of a sub-committee and to draft the report which was accepted by the whole committee, and later adopted by the Conference itself without the alteration of a word. In 1896 a certified copy of this report was sent to the General Conference of the Methodist Episcopal Church, which met that year in Cleveland, and was likewise approved by that body.

The Joint Commission on Federation followed. At the special insistence of Bishop Charles B. Galloway, and against my urgent written protest, I was made a member of that Commission, a position which I have held by successive reappointments for the past twenty-one years. Nearly all the good men with whom I began to serve are now in heaven. It is a matter of great comfort to me that nothing has ever happened to mar the perfect friendliness of my intercourse with them; and I joyously anticipate the pleasure of meeting them again in the better world.

When this Joint Commission, by its own act—the Northern brethren leading the way and asking the Southerners to follow—resolved to consider the feasibility of union, I was absent in the Orient, but got back in time to be present at the first session held for that purpose, at Baltimore in 1911, and I have been present at every session held since that time. It is not presumptuous in me, therefore, to say that I am thoroughly familiar with the whole course of the negotiations that have been had on federation and union. To claim anything less would be to acknowledge myself guilty of gross stupidity, and I am not yet ready to go so far as that. While I do not think it would be quite seemly in me to enter into a full discussion of the subject at the present time, nor at all, till I have conferred with all my colleagues; yet in view of the unreserved utterances of our Senior Bishop, from some of which I most respectfully but earnestly dissent, there are a few things that I crave the privilege of saying through your columns.

1. First, then, there is no reason at all for our getting into too great a hurry to act. Our Northern brethren have certainly been very deliberate. When the "suggestions" of the Joint Commission were sent up to their General Conference of 1912, it did not dignify them with the slightest consideration, but waited four full years before taking any steps. Nor do I believe it would have done so then but for the fact that our General Conference of 1914 showed it the way. In view of this long delay nobody can justly complain of us if we shall now take due time to weigh the brand-new "recommendations" which have been presented for our endorsement. If any one really supposed that this could be done "before the June roses were in bloom" he must be a born optimist. Nor do I think it at all likely that the Northern General Conference, which, on the suggestion of Bishop Hendrix, adjourned to meet on the call of the Bishops to ratify the finished work of the new Joint Commission, will find any occasion for coming together as early as 1918.

The two Churches stand to each other exactly as they did five years ago. One or the other of them, before any union can be effected, will have to recede from its present position on some matters of supreme importance, and that is a thing which men of real principle always find it difficult to do. For example, the Joint Commission, whose work has been heartily accepted by our General Conference, said: "We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to determine the constitutionality of its own actions." Over against this suggestion, which surely deals with things fundamental, our Northern brethren set the following "recommendations": "We recommend that the General Conference be made the supreme legislative, executive and judicial body of the Church, under constitutional provisions and restrictions."

Could two propositions be more contradictory in character? It is not possible to reconcile them. One or the other of them must give way. As I see it, a General Conference with "supreme legislative, eecutive and judicial" functions is a despotism pure and simple, just as much so as our Federal Congress would be if it possessed the functions of the Supreme Court and the President in addition to its legislative authority. What is the use of talking about "constitutional restrictions and limitations" to a body that is the final judge of the constitutionality of its own actions? For all practical purposes, it can make anything constitutional by simply declaring it so. I mean no disrespect to my brethren who are asking us to adopt such a measure when I say that they might just as well ask us to adopt outright the "Croton" speech of Bishop Hamline in the General Conference of 1844, and turn it into organic law.

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If any of our brethren is in danger of being caught in this trap, let him go back and reread the great state paper, ad rem, presented by Dr. Leroy M. Lee to our General Conference of 1870, and then follow that up by studying the cogent remarks of Stephen M. Merrill, a born constitutionalist, on the same subject. No, a General Conference, sitting to-day to enact laws, and to-morrow to pass upon their constitutionality, is an anomaly not to be thought of.

2. I do not think that any considerable number of influential Southern Methodists will be willing to admit that for the past forty years we have been "wandering in the wilderness" or "playing the fool." If any man chooses to make such a confession on his own account, I shall not seriously object, but I shall not give him a commission to make it for me, and I shall earnestly protest against his making it for the great and wise men who have been our leaders and guides since the Civil War. Our policies for the past forty years have been substantially the policies of Enoch M. Marvin, Holland N. McTyeire, George F. Pierce, John C. Keener, and Alpheus W. Wilson. The wisdom of them has been demonstrated on a magnificent scale. They have secured our solidarity, saved us from breaking up into miserable fragments and enabled us in all our dealings with other bodies to bring our full force to bear wherever it was needed. More than that, they have brought us a vast increase in numbers, in wealth and in influence, for which we ought to be profoundly grateful to God. No Church in the whole world has had a more glorious history. God has been with us of a truth. We may play the fool in the future. I sometimes gravely fear it, but in the past we have been wise men, as our fathers were before us.

The thing to do now is to meet our Northern brethren with their fresh proposals in a Christian spirit. If they should stoutly insist upon impossible conditions of union, let us tell them so, frankly and kindly. In the past we have never lost anything by taking care of our self-respect, and we shall not do so now. While these grave issues are pending, I beg all our people to give themselves heartily to prayer for divine guidance. God is our refuge and strength, a very present help in trouble. He has been a pillar of cloud and of fire to us for many long, tumultuous years, and

he will not desert us now unless we should turn fool, and play false to him and to the men whose sons we are.

DISCUSSION IN ORDER.

(Continued from First Page.)

down and say nothing, and our representatives should agree to something which we considered impossible for us to accept, we do not doubt that the plea would be put forward and pressed, that we ought to submit because our commissioners had agreed to it.

So far as we can see, there is no reason why the obstacles that stand in the way of unification should not be mentioned in the papers as well as the things that are considered helpful to it. To fix the boundaries within which the negotiations must be kept is no unimportant work in such proceedings. And Dr. Ivey's declaration to the effect that a Methodist who is against union has no right to speak at this hour is, in our opinion, utterly illogical and unsound. Any and all forms of unification are, in the very nature of the case, constitutional questions, which require for passage a two-thirds vote of the General Conference and a three-fourths vote of the Annual Conferences. The latter bodies have not yet acted; hence the question of union is yet an open one, concerning which any member of the Church has a perfect right to speak his mind. We are talking loosely when we state that either the Church, North, or the Church, South, has declared for any vital feature of the pending union negotiations. That can be true only so far as their General Conferences can commit them on a measure constitutional in character.

In clearing up this point, we do not desire to be understood as opening the way for our own personal opposition to the plan of unification approved by our General Conference at Oklahoma City. We did not vote against that plan when it was brought forward there and have never written and published a line that was designed to be in opposition to it. We understand it to be the plan of our Church, to the extent that General Conference action could make it so; and we hold that it embodies the essential features of the only kind of unification that Southern Methodism can afford to think of accepting.

Dr. Ivey's bland assurance that we may feel certain that the interests of our beloved Church will be safe in the hands of any commissioners who may be appointed is hardly adequate to quiet the apprehensions of loyal Southern Methodists, in view of some things that have taken place. They cannot be blind to the fact that the power of naming these commissioners has been taken from our College of Bishops, where all the precedents would have lodged it. They cannot be oblivious of the fact, as we are showing elsewhere in this issue of the Advocate, that the Northern papers are repeatedly stating that "leaders from the South" have been advising them contrary to our Oklahoma plan of unification, and the fair inference is that if such leaders have been at work they have not yet ceased to be active. So far from assuming an easy complacency as to what will happen, we think that if there was ever an occasion when the rank and file of our ministers and members needed to be on watchful guard and to demand open dealing, that time is now. They should insist upon having a large part in the settlement of the great pending issue of union, and upon being taken into the confidence of those appointed to lead in the negotiations before it is too late for the untrammeled will of the great body of our people to register itself effectively and in full measure. It was just such a passive trustfulness as that for which the Editor of the Nashville Advocate now pleads that led to the loss of the ownership and control of Vanderbilt University.

The Negro membership of the Methodist Episcopal Church is stated to be 351,952.

COLLEGE WEEK.

At the last session of the Louisiana Conference a motion was adopted that a week be set apart as College Week, during which especially to solicit patronage for Mansfield College, and that the executive committee of the Board of Education designate the time. The week from July 9 to 16 has been designated in accordance with this action as "College Week."

Inasmuch as the Discipline requires the preaching of a sermon on "Christian Education," which by implication should be done before the third quarterly conference, this "College Week" is a very fitting time for the preaching of such a sermon. Will not every preacher in the Louisiana Conference preach a strong sermon on the importance of Christian Education and give the second week of July, as ordered by the Conference, to seeking patronage for Mansfield College?

If every preacher can find one girl during "College Week" for this excellent institution, the patronage of the school can be about doubled. But the best result of such work will be that every girl thus secured will become better fitted for useful Christian womanhood than she could possibly be in any of the State institutions.

And while we are seeking girls for Mansfield, let us keep our eyes open for boys, and try to send a boy to Centenary. Don't forget "College Week!"

W. WINANS DRAKE.

TREASURER'S REPORT, BOARD OF MISSIONS.

North Mississippi Conference.

	Foreign	Home and Conf.
Aberdeen District—		
Algoma	.....	$ 26.00
Amory and Nettleton	$140.00	135.00
Pontotoe	.....	50.00
Smithville	.....	6.00
Tupelo	.....	200.00
Columbus District—		
Brooksville	.....	104.00
Cochrane	60.00	58.00
Columbus, First Church	.....	200.00
Columbus Circuit	.....	32.00
Crawford	91.00	.....
Masinulaville	.....	17.50
Mayhew	3.75	.....
Starkville	.....	163.00
Sturgis	.....	29.25
West Point	108.90	163.00
Houlka	.....	18.00
Corinth District—		
Belmont	.....	10.00
Booneville	.....	100.00
Booneville Circuit	.....	20.00
Dumas	.....	10.00
Guntown	.....	50.00
Hickory Flat	.....	11.30
Iuka	41.00	41.00
Iuka Circuit	.....	3.90
Myrtle	20.50	20.50
New Albany Circuit	60.00	70.00
Rienzi Circuit	.....	16.50
Ripley Circuit	.....	15.00
Sherman Circuit	.....	30.00
Mooreville	.....	21.25
Durant District—		
Bellefontaine	2.50	2.50
Durant	35.00	35.00
High Point	.....	3.50
Kilmichael	23.00	30.00
Kosciusko Circuit	.....	28.70
Kosciusko	.....	83.00
Lexington Circuit	.....	5.00
Mathiston	11.65	14.00
Pickens	.....	60.00
Slate Springs	.....	10.00
Tchula	.....	74.00
Vaiden	82.00	82.00
Poplar Creek	.....	7.00
Greenville District—		
Boyle	.....	7.50
Glen Allan	.....	54.00
Greenville	.....	67.00
Gunnison	23.00	50.00
Leland	.....	71.00
Shaw and Merigold	75.00	115.00
Shelby	68.50	100.00
Holly Springs District—		
Abbeville	5.00	26.00
Coffeeville	.....	37.00
Crenshaw	27.00	10.00
Eureka	.....	19.00
Grenada	.....	176.00
Holcomb	.....	38.00
Lamar	.....	25.00
Pine Valley	.....	10.00
Taylor	2.50	2.50
Toccopola	.....	37.00
Water Valley, First Church	.....	179.00
Water Valley, Main Street	.....	12.50
Paris Circuit	.....	7.00
Sardis District—		
Coldwater	.....	60.00
Como	38.00	140.00
Crenshaw	.....	20.00
Hernando	98.00	92.00
Olive Branch	20.00	20.00
Sardis	125.00	125.00
Sardis Circuit	.....	13.25
Senatobia	.....	50.00
Tyro	.....	43.00
Winona District—		
Dublin	.....	14.00
Carrollton	45.00	35.00
Drew	.....	100.00
Duck Hill	.....	30.00
Greenwood	163.00	216.00
Moorhead	.....	45.00
Schlater	.....	17.00
Webb Circuit	.....	65.00

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Church News

The Wesleyan College for Young Women, Macon, Ga., had last year an enrollment of 468 students.

Dr. H. R. Calkins, formerly a well known missionary to India and the author of the excellent volume, "A Man and His Money," will be one of the speakers at the Men's Conference at Lake Junaluska, N. C.

There were 101 students graduated from the Medical Department of Emory University at the late commencement of that institution. Of these, 61 received appointments to various hospitals in the United States and Panama.

EVANGELISTIC SINGERS.

We take this method of advising our friends that our contract with Rev. G. A. Klein (evangelist) has been dissolved, and we are now open to engagements with pastors that may desire our services.

THE WISDOM SISTERS,
Macon, Mo.

Secular News

[illegible] the [illegible] newspapers, Chicago [illegible]

[illegible] United States Government has advertised [illegible] offers for the [illegible] Mexican border. [illegible] has Lower California in which [illegible] can [illegible] all Europe is about [illegible] from Mexico and become a republic.

Nevada stands first as a watermelon-growing State, leading last year in its industry 37,673 acres, while Utah is growing cantaloupes, with 2,000 acres devoted to this purpose.

A Washington (D. C.) dispatch states that six submersibles will be tested by United States naval experts this summer to determine the question of their availability for scout service at sea.

By a majority of 765, Duluth, Minn., voted "dry" on June 20. This city, the coming glories of which were foretold by the late Proctor Knott, of Kentucky, in his famous "Duluth" speech in Congress, still seems to be making progress.

Major-General George W. Goethals has communicated to President Wilson his desire to retire from the governorship of the Panama Canal Zone. He has well earned a rest, but his retirement would be a great loss to the public service.

New designs for silver half-dollars, quarters, and dimes are to be issued soon. The figure of Liberty is to be simplerons on the new coins. They are to be, it is announced, somewhat simpler in design than the ones now in circulation—and hence, perhaps, more artistic.—The Outlook.

Rear Admiral Caperton, commanding the American expedition to Santo Domingo with a view to establishing order there, has issued a proclamation that his forces will occupy the cities of Santiago, Moca, and Laveza, and calling upon the natives to assist in suppressing rioting and lawlessness.

The Aero Club of America has appealed to American aviators serving in Europe under the colors of France to return home to serve their own country in case there should be war with Mexico. It is declared that the present acute situation finds the United States Army with only 15 aviators.

The New Orleans Times-Picayune calls attention to the fact that the campaign for a "sane Fourth of July," which has been in progress for the past few years, has been a decided success. In 1903 the number of persons killed on the Fourth of July was 486, and 3983 were injured. Last year there were 30 fatalities, and 1135 sustained injuries.

It has been stated by Mr. W. W. Marsh, treasurer of the Democratic National Campaign Committee, that $1,000,000 will be raised for use in the Presidential campaign now beginning by small popular subscriptions. We believe that this is the proper way to secure campaign funds. A political party ought not to be under obligations to multi-millionaires or great corporations.

The New York Independent thinks that but for the Progressive National Convention some other candidate than Justice Hughes would have been nominated for the Presidency by the Republican politicians. According to the view of The Independent, the situation was too acute to name any but a strong and well equipped man, which led to Mr. Hughes being reluctantly chosen.

The cotton crop of the United States for 1915-16 was 11,191,320 bales of standard 500-pound weight. This was the smallest yield since 1900, every State in the belt showing a decrease in production. Only two counties produced more than 100,000 bales: Ellis County, Texas, with 317,337 bales, and Bolivar County, Miss., with 102,832 bales. Bolivar is easily the greatest agricultural county in the Magnolia State, having far outstripped Washington County, its former rival.

From the Watchman-Examiner we take the following: "There are 840 daily papers, with a circulation of nearly 6,000,000, that absolutely refuse liquor advertising. The States of Alabama, Washington, Oklahoma, Oregon, West Virginia, North Dakota, Colorado, and Maine, absolutely prohibit liquor advertising within their borders, some even prohibiting the sale of periodicals coming from without the State if they contain liquor advertisements. Georgia, South Carolina, Kansas, and Mississippi recently passed anti-liquor advertising laws which have not yet become effective."

METHODIST UNION.

By Rev. S. J. Davies.

I.

Judging from the trend of several articles from the editor, and excerpts from other Church organs, there is a strong trend of opposition to the proposed union of the three leading Methodist Churches of our country. The present status of the question seems to be as to the right or legitimacy of leading churchmen to speak before public bodies, or to express decided or preferential views on so momentous a subject, except those so delegated with the power and authority of a commissioned few from the General Conference. Believing, as I do, in a full, fair and free discussion of all questions affecting the welfare and polity of the Church, I must confess that I fail to see anything like an undue assumption of authority on the part of Bishop Hendrix in his recent course before the General Conference of the Church, North, at Saratoga nor to the sentiments so clearly expressed in a subsequent interview with a prominent churchman of the same ecclesiastical body. May I not modestly affirm that it is an established custom for a Methodist preacher to declare his convictions, and frequently so to do without fear or favor? Does he have to be commissioned by a General Conference so to do? May I not also ask whence comes my authority to write this, and my preceding article, on the subject? Or Dr. Mead's, or Dr. Spencer's, or any other doctor's authority to declare his convictions on the subject either pro or con? Does a man need delegated authority to speak before a great council of the Church when courteously invited to do so? Moreover, many of us think that Bishop Hendrix is a fairly good representative man. He is a Bishop, a scholar, and some have even called him an ecclesiastical statesman. I am not especially defending his course, only as it is related to the principle involved. Living, as he does, in Kansas City, where the continent tides of the two great Churches ebb and flow, surely he has an excellent opportunity for observation, and the forming of opinions of value and weight. Let us, at least, give him the credit of common honesty and sincerity. Again, why lug in the Vanderbilt affair and the Bishop's attitude therein? I do not see that it is germane to this question. We have more schools now than we can take care of, and, if I were of the men who now control Vanderbilt, I would not want to come back to a Church that kept eternally knocking me on any and every occasion. Possibly some of the wisdom from the cooler climes north of the Ohio might calm our troubled vision and win back to the fold this earnest prodigal. Who knows? Yes, let us be united. Fill the chasm; don't bridge it. Let the editors and Bishops keep on writing and speaking; let us keep on filling. Fill the chasm; fill it with forgiving love, fill it with forgetfulness of past differences, fill it for the sake of perishing, distraught humanity, who need our gospel of "free grace and full salvation." Let the press teem with letters and articles filled with brotherly love, and husk with swelling notes of joy every discordant cry that makes for dissension and strife.

Again, the terms of proposed agreement, as outlined by the General Conferences of the two Churches are referred to as though it were unalterable as the Medo-Persian law. These may, and can, be modified to suit problems and conditions as they present themselves. If not, where is our boasted adaptability? If the Southern man and the Northern man, combined and united, cannot take care of the negro, and give him a proper and self-respecting status in a great Christian Church, there is something radically wrong somewhere. But I feel assured this can be done, and I [illegible] United Church can not do it, can it [illegible] Church to do? Surely the experience of a half-century has taught us some wisdom.

There are no doubt great questions to be settled, but a united Church under divine guidance need fear no evil, but can and will meet every issue in the spirit of the Master.

Wilson, La.

MEMPHIS METHODIST HOSPITAL

Approval of the plans for the Tri-State Methodist Hospital has been given by the building committee and it is practically assured that a portion of the institution will be erected the coming fall and winter.

The building will be so arranged that as in the case of the Baptist Memorial Hospital, it can be constructed in units, each complete in itself.

The plans prepared by John Gaisford, architect, call for a main building seven stories in height with four wings, each five stories in height. The ground dimensions of the various wings will be the same, 60 feet by 100 feet. Brick, stone and terra cotta will be used.

Physicians who have inspected the plans state that the hospital embodies the most modern and convenient arrangements of any in the South. There will be eight operating rooms, arranged on the top or seventh story of the center wing. These will be served by two elevators, and so convenient are the operating facilities that a physician can complete one operation and pass to another room where a second patient is waiting.

The hospital is to be located on the site of the old Mallory home, on Lamar Boulevard. The Mallory home will be used for a nurses' home.

The committee in charge of the building has $160,000 in cash and pledges. In the fall a campaign is to be put on in the tri-State territory to raise $200,000 additional. The erection of the central building and at least one wing is contemplated the coming winter. When completed the institution will have about 300 rooms. There will be about 200 in the portion to be built this year.

The building committee is composed of J. H. Sherard, chairman; the Rev. T. W. Lewis, J. R. Pepper, the Rev. H. M. Ellis, Mrs. St. John Waddell, M. C. Smith, of Moorehead, Miss.; Rev. J. R. Jones, Gulfport, Miss.; T. J. Boston, Earle, Ark.; T. K. Riddick, P. H. Enochs, Fernwood, Miss.; L. M. Stratton, Rev. W. S. Lacrone, Drew, Miss.—Commercial Appeal.

A MORNING PRAYER.

By J. D. Cronbach.

Pray help me, Lord, to do my best
To lead a pure, unselfish life
To help those who by sin oppressed
Are battling on in ceaseless strife.

And may I by a smile or word,
Or by a sympathetic ear,
Give some poor, weak and lonely heart
Some words of comfort and of cheer!

May I by act, or look, or word
Show the true spirit in my breast
Prove that my heart with love is stirred.
For prayer, with works, is always best!

REDUCED RATES ON THE L. & A.

THE LOUISIANA & ARKANSAS RAILWAY, on July 3rd and 4th, 1916, will sell tickets from all Louisiana Stations to all Louisiana Stations on the L. & A. Ry. and its direct connections at the very low rate of one and one-third fare for the round trip. A good opportunity to visit friends and relatives in other Louisiana towns and cities at small expense. Tickets will be limited to reach original starting point prior to midnight of July 5th, 1916. Ask the Agent for full particulars.

B. S. ATKINSON,
Traffic Manager,
Texarkana, Ark.

The Home Circle

A CRADLE SONG OF THE SOUL.

Now I lay me down to sleep,
In Thy shadows soft and deep,
I pray Thee, Lord, my soul to keep.
I lay me, Lord,
Among Thy shadows soft, and dark, and deep,
I pray Thee, Lord,
A helpless soul that leans on Thee to keep.

If I should die before I wake,
For Thy unfailing mercy's sake,
I pray Thee, Lord, my soul to take.
If I should die
In some deep dream and never here awake,
If I should die,
I trust Thee, Lord, my sleeping soul to take.
—New York Christian Advocate.

THE BOY THAT STAYED HOME

"Oh, mother, please let me go!"

The tears that he was bravely holding back made Robin's voice sound husky. A boy of ten ought not to cry just because he couldn't go to help put out the fire. That was what Robin would have done a week ago, when he had been nine; but a boy of ten was supposed to have self-control enough to choke back a few tears, even if it did sting his throat a little to do it.

"Mother, why can't I go?" he pleaded. Zenas Parsons passed the window on a run, waving a beckoning hand.

"I have told you why, Robin," his mother answered in a firm tone.

"Luther always gets the best of everything! He doesn't have to ask, either; he just pitches in and goes," the boy passionately burst forth.

"Why didn't Robin 'pitch in and go?'" the mother asked, with a tender note in her voice.

"Because—because, well, because I knew you didn't want me to. Luther just went, as he always does, without asking," Robin stammered, as if almost ashamed to confess his loyalty to his mother's wishes.

"Luther is nearly four years older than you are, my son, and will be of great assistance to the men who have gone to the rescue of lives that are in danger. Besides, the fire may spread; should it do so and reach our wood lot I should be alone but for you. Do you care to listen to a story?"

Robin's brown eyes answered by their sudden look of interest.

"Once, very long ago," began the mother, "there was a great war. Young men were enlisting by the thousands. The son of a village blacksmith felt his young heart burn to join the little company that was forming in his own village; but the father had already joined, and the shop must be kept open. Horses must be shod to be of service; and this little lad, by a little practice, had learned his father's trade well enough to keep the business going during the latter's absence. So, smothering his own longing, this brave youth donned the blacksmith's apron and presented a cheerful countenance to the customers who daily brought their horses to be fitted with new shoes.

"One morning, in great haste, a man in a splendid uniform dashed up to the door of the humble blacksmith's shop and begged this young boy to use all possible speed in shoeing the animal that he rode. A great battle was to be fought, and he, a general, must be on duty to lead his troops.

"You can imagine the feeling of pride with which this lad took in his hand the hoof of this restive charger and went immediately to work. Perhaps his father might be in this very battle—who could tell? He put forth his best efforts, and in a very short time the horse was made ready to continue his onward hurried flight.

"Had this little village shop been closed, the battle that ended so victoriously would have been lost, for a limping horse could not have covered the distance required to carry this brave general to his post of duty. So the boy who stayed at home that day and kept his father's shop open, in a way, served his country as well as the father who had left his work to join the ranks."

As the last words were spoken, from the window near which he was standing Robin's eyes caught sight of a lurid flame that suddenly shot up into the sky, and discovered that the fire had already reached a wood-lot very near their home.

Rushing to the door, the boy was met by sparks that at first caused him to shrink back; but only for a moment. Springing across the threshold, he shouted back to the mother who was watching him, "Mr. Hanson and Mr. Rhodes both have cows out in that wood-lot!" and he was dashing down the road before her answer could reach his ears.

The timely warning and the aid of Robin in helping to get the cows home in all probability was the means of saving their lives, for nothing so terrifies animals as fire.

Hard and prompt service on the part of the citizens prevented the fire from gaining further headway.—Christian Guardian.

MAKING HOME PLEASANT.

A Washington woman on a visit to a toy shop recently noticed a small girl who was eagerly looking at a mechanical mouse.

"Although we had never been introduced," said the woman, "the child spoke to me. Holding up the mouse, she inquired anxiously, 'Do you think it looks real?'

"I said I thought it did.

"'It is very expensive,' said the little girl, 'and I've been saving up for two weeks to get it. I want it to look real.'

"'Why not get a doll?' I suggested.

"'O,' said she, 'It isn't for me. It's for our cat. We brought him home from the country, and he isn't very happy in an apartment. I thought if he had a mouse that would run, to play with, it might make it seem more like home.'

"And the dear little soul's pennies went over the counter. I wondered what she had for herself."—Washington Post.

PRESIDENT WILSON'S ADVICE TO BOYS.

I dare say you think that schoolmasters are often a bit hard on you in requiring you to do things in order that you may pass the tests of the school, but I want to warn you that when you get out of the school you are going to have harder schoolmasters than you had before. For the world requires that we make good, no matter what happens, and the man that does things amounts to a great deal more than the man who wishes he had done things and who promises he will do things. The men I am sorry for are the men who stop to think that they have accomplished something before they stop at the grave itself. You have got to have your second wind in this world and keep it up until the last minute.

REV. J. R. ROBERSON.

Rev. James R. Roberson, son of James H. and M. A. Roberson, was born in Lauderdale County, Ala., on June 1, 1846; and died at his home in Pontotoc, Miss., on June 5, 1916. His father moved to Mississippi when he was quite a small boy and settled in Panola County, near Batesville, where he grew to manhood. Here Brother Roberson was educated in the common schools. He was converted at Wesley's Chapel and joined the M. E. Church, South, in the year 1867. He was licensed to preach on the Batesville Circuit on October 14, 1871; was admitted on trial into the North Mississippi Conference at Aberdeen, Miss., in 1874, and was received into full connection at Sardis, Miss., in 1876, where he was ordained a deacon by Bishop Pierce. He was ordained an elder by Bishop Paine at Macon, Miss., on December 15, 1878.

Brother Roberson was twice married; first on October 1, 1884, to Miss Mattie Naugle. Of this union one child was born—a boy, who died in infancy. His wife died on May 16, 1889. His second marriage was to Miss Mary Ann Bigham, which took place on May 7, 1893. Of this union were born five children, of whom four, with the mother, are left to mourn the going of Brother Roberson, who was seriously afflicted for seven years. He has six brothers and one sister living, and a large connection, most of whom live in Panola County, Miss.

Brother Roberson's ministry was in a high degree evangelistic. The old-time revival was his glory. The testimony of brethren whom he helped in meetings uniformly declare that they never had better help. Evidently his ministry and work in revivals were far above the average. His gifts and power in prayer were very striking. Those who have heard him pray in revivals for penitents at the altar, or at the funeral of some good saint, can scarcely forget his fervent petitions. Many are the men who speak of prayers they heard him pray years ago. His last pastorate, which was at Toecopola, was a climax in the gracious influence of his ministry. He was pastor at Pontotoc in 1887, where he came to live after he was superannuated, and his name and influence here were like "ointment poured forth." He grew in patience and grace under his afflictions. He greatly rejoiced that he had lived to see most of his children grown and educated. He never lost interest in preaching, in the Conference, or in the Church up to the last. His soul would glow with enthusiasm when the subject of the old-time revival came up. He died in great peace. A worthy veteran has gone to his reward. We commend his interesting family to the love of the Conference and to the keeping of our Heavenly Father.

W. M. YOUNG.

REV. G. H. GALLOWAY.

I was very sorry to read in a late issue of the New Orleans Christian Advocate the announcement of the death of Rev. G. H. Galloway. I feel very keenly my loss of him as a personal friend. I first met Brother Galloway when he was appointed to the Columbia charge in 1885. We were very intimately associated together then for three years and I learned to love him as a true brother in Christ. It was during his pastorate at Columbia that I was licensed to preach and led to dedicate my life to the ministry. His godly example and brotherly counsel were very helpful to me in those early years of my Christian life. It was through his advice that I was induced to go to Centenary College to prepare myself for the work to which God had called me. His manifest interest in me while in school and his words of encouragement from time to time inspired me with a holy ambition to be the best man and the strongest preacher possible, by the help of the Lord. I am painfully conscious of the fact that I lack much of having reached the ideal which I set for myself in those days, and I have little hope now of ever attaining to it; but what I am as a servant of Christ I partly owe to his warm, sympathetic, brotherly friendship during the days of my boyhood ministry. Through all the years that I was a member of the Mississippi Conference, I had in him a true and helpful friend. I shall never forget the meeting which he and Rev. C. N. Grace held for me at Fayette while I was pastor there. This was my last association with Brother Galloway, save during the three following sessions of the Conference prior to my coming West.

A faithful pastor, a strong preacher, and, above all, a good man has gone from among us. Peace be to his ashes, and blessings upon his sorrowing loved ones, with whom I deeply sympathize and upon whom I pray God's blessings.

It affords me great satisfaction to pay this brief tribute of respect to the memory of my departed brother, whom I expect to meet in the better world some glad day when my race on earth is run.

D. SCARBOROUGH.

Phoenix, Ariz., June 12, 1916.

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Editorial

THE GROUND OF OUR CRITICISM.

Under the caption, "Methodist Union," Brother S. J. Davies courteously dissents from our criticism of Bishop Hendrix' course at Saratoga, New York, as he has a perfect right to do. His suggestion, however, that we object to any man, speaking as an individual, expressing his convictions concerning the question of union is unwarranted by anything that we have said at any time, and is misleading. Our criticism of Bishop Hendrix, for which we have no apology to make, was based on other grounds entirely. Negotiations involving vast issues, some of them of the most delicate nature, were proceeding between two great organizations. Our Church had expressed its mind, communicating it officially to its Sister Church, and had definitely mapped out its course of procedure. It had not seen fit to name Bishop Hendrix as one of the commissioners to handle the pending negotiations. He happens, however, to be the official head of our episcopacy, one of the co-ordinate departments of our Church government. So emphasizing that official position, he presumed, in effect, to speak for our Church and even to shape legislation in the Northern General Conference, which we may have to consider. This he had no right whatever to do. His course is utterly without precedent in the history of American Methodism, and it may hurt us along the border and before the public if the union movement should fail. His bearing and deportment were in marked contrast to that of Bishop Matt S. Hughes, of the Northern Church, at our last General Conference, where a unification measure was adopted. He was courteous and fraternal, but he did not presume to speak officially for his Church or tell us what to do.

It may be a desirable thing to hasten union, but not until it is known that things are in such shape that our Church wants to have it hastened. Some of our leading men who heartily favor union do not hesitate to condemn Bishop Hendrix' wholly unauthorized interference at Saratoga, to which he gave weight by parading his official position.

Our reason for adverting to the Bishop's course in the Vanderbilt controversy was because we think that when one seizes the reins and wants to guide the way in movements which involve interests of the largest and most sacred character, the question of the wisdom and trustworthiness of his past leadership is legitimately a matter for consideration.

The hope of having "the prodigal" rehabilitated as a nominal (not a real—that can not be, because the courts have now irrevocably fixed its status) Methodist institution is perhaps playing a larger part in the effort that now seems to be on to have the Northern Church take us over bodily than our brother is aware. He is, in our opinion, likely to hear a great deal about this suggestion which he has brought so gently forward before the union issue is finally settled.

We do not at all except to the high appraisement placed upon Christian love by our worthy correspondent, but we cannot concede that organic union into one ecclesiastical body is the only medium of expression. We think that we should be Christlike enough to love Christians of every name; but we do not believe that with their variant views it would be wise to gather them all into one religious organization. The Christian denominations have not come into existence as a result of prejudices and hatred, but because of profound intellectual convictions revered in the souls of men. A love that cannot reach across denominational boundaries is piteously weak and defective. The great men who made the Methodism of the South and of the North did not hate one another.

WHAT DOES ALL THIS MEAN?

In an editorial in Zion's Herald of May 24 appeared the following statement: "We rejoice that the Church (meaning the M. E. Church) did not hesitate to speak out plainly concerning the position of the Negro. The Methodist Episcopal Church desires him to be a part of the reorganized Church. As we have said several times, so does the Church, South, AS INTERPRETED BY ITS LEADERS." As will be remembered in our issue of June 1, in an open letter to Dr. Parkhurst, the Editor of Zion's Herald, we called his attention to the fact that with this proposition to retain the Negroes as a part of the reorganized Church before it, our General Conference rejected it and declared for placing them in a separate Church, maintaining fraternal relations with the white Church, and courteously requested him to state who these leaders were whose views he had preferred to hold up before the public as representative of our Church rather than the declared will of our General Conference. But up to the present time neither publicly nor by private correspondence have we heard a word from Dr. Parkhurst.

In the Pittsburgh Christian Advocate of June 15 there was an extended editorial which contained the following utterance: "The tentative plan (the one formulated by the Joint Commission and which, with a single modification, was approved by the Southern Church) which was regarded by many as rather a hindrance than a help toward real union, has been TRANSFORMED in the interpretation put UPON IT BY SOME OF THE LEADERS OF THE CHURCH, SOUTH, and by the report of the Committee of Sixty, adopted with unanimity and genuine enthusiasm by our General Conference—that plan has been TRANSFORMED into the basis of such a complete reorganization of the Churches as will show to the Christian world that Methodists are not only one, but are awake to the opportunities for world-wide service which the times have set before them." Let the reader note carefully the words: "Transformed in the interpretation put upon it by some leaders of the Church, South."

Furthermore, comes Editor Spencer in the Central Christian Advocate (Kansas City) of June 21, saying, "The modification of the tentative plan (our Oklahoma plan) is only such as many leaders of the Church, South, have already come to recognize as best for the South herself."

What is the significance of these statements from these three high sources that there are leaders in our Church who have been giving the Church, North, to understand that we need and desire some plan of union different from that outlined in the paper adopted by our great law-making assembly at Oklahoma City? Has there been at work a secret clique in the Church, South, that has not dared to come into the open, and have some of our Northern brethren been in league with it? Was our Oklahoma City plan of union reached around by these Southern leaders (under cover) and virtually nullified before it had even been considered by the Northern General Conference? The language of these distinguished editors certainly seems to imply something of the kind. And some of the happenings at Saratoga undoubtedly looked very much as if they had been planned and staged in advance.

Who are these "leaders" that have been "interpreting" the sentiment of Southern Methodism as somewhat different from that voiced by our General Conference? Let the curtain be lifted upon them that we may look at them. Surely if there was nothing improper in what has been done, there can be no good reason for keeping them hidden out. Since they have displayed the fact that there have been at a variable distance and workers, it behooves our Northern contemporaries to go further and give by name these chosen authorities to whom they have referred.

It is vain, as some of our Southern editors are doing, to urge the people of our Church to keep quiet and await developments when such evidences of secret manipulation are clearly in view.

AN HONOR WORTHILY BESTOWED.

At the recent Commencement of Trinity College, Durham, N. C., the degree of Doctor of Divinity was conferred upon Dr. F. N. Parsley, of the Louisiana Conference, by the Faculty and Trustees of that excellent institution. In announcing the conferment of this degree, President W. P. Few referred to the distinguished minister upon whom it was bestowed as follows:

"Franklin Nutting Parker, 4 years Professor of Biblical Literature in Trinity College, now Professor of Systematic Theology in the Candler School of Theology, life-long and devoted preacher and teacher with wide knowledge and experience of the truths by which men live and the fine gift to make others sharers with him in this knowledge and experience."

LOOKS LIKE WAR WITH MEXICO.

The assumption by the de facto Government of Mexico of the responsibility for the attack upon United States troops at Carrizal makes the Mexican situation exceedingly grave. Indeed, it is now difficult to see how war with that country is to be averted. President Wilson has certainly been extraordinarily patient and forbearing in his dealings with the various Mexican authorities, and if at last he should feel it necessary to advise our Nation to draw the sword, no doubt it will be generally felt that he has reached such a conclusion because it could not be avoided. And if war does come, regrettable as may be the task, we trust that our Government will not think of anything less than the restoration of peace and good order in our torn, bleeding, and distracted sister Republic. There are times when the strong hand only is merciful and saving.

THE PASSPORT VIRTUE.

Fidelity commands the approval of God and will be the measure of one's eternal reward. To be faithful in the fullest sense is to make the utmost possible of one's capacities and opportunities, and nothing more than this does the Heavenly Father expect of any human being. In his dramatic description of the Judgment recorded in the Twenty-fifth Chapter of The Gospel According to St. Matthew, the Master emphasized faithfulness above all else, and bade those who had achieved it to pass to higher things, to "enter into the joy of their Lord." And this crowning virtue is within the reach of every one. All cannot be intellectually great and accomplish famous things; but all may be true, steady, and devoted. And this is enough to secure for one the favor of our reigning Lord and an abundant entrance into the Everlasting City.

MAJOR MILLSAPS STILL SERIOUSLY ILL.

We regret to state that at this writing (Tuesday) the condition of Major R. W. Millsaps, who was stricken with illness about June 1, continues to be very grave. This announcement will be received with sadness and anxiety by Major Millsaps' large circle of friends throughout Mississippi and in other States. Let the readers of the Advocate remember this great and good man before the throne of grace. He has wrought most nobly, and we cannot but pray that his valuable life may be spared to be a continued blessing to both Church and State.

PERSONAL AND OTHER NOTES.

The Seashore Divinity School is in session, having had a good opening.

The National Anti-Saloon League began its annual convention at Indianapolis, Ind., last Monday with a great attendance.

Rev. Paul M. Brown, of Natchitoches, La., paid our office an appreciated call last Tuesday. He was en route to the Seashore Divinity School.

Rev. J. S. Rutledge, of Bush, La., is pleased with the trend of things in his charge. He has recently organized a new Sunday school and a new prayer meeting.

Rev. W. L. Graves, of Montpelier, Miss., is remembering the Advocate in his rounds, as is attested by the mailing files in our office. Brother Graves is bringing things to pass in his charge.

Rev. C. T. Floyd gives us a club of 6 subscriptions from the Tremont charge (North Mississippi Conference), for which we extend to him our thanks. He reports that his work is still moving along nicely.

Rev. Briscoe Carter spent last Sunday in New Orleans and preached a forceful sermon in the Carrollton Avenue Church at 11 a. m. He was en route to the Seashore Divinity School, which opened Tuesday of this week.

Rev. J. G. Snelling, of Homer, La., passed through New Orleans last week, on his way home from Kentucky, where he had been on a visit, and favored the Advocate office with a call. He was looking well, and was in fine spirits.

Rev. J. M. Guinn, a member of the North Mississippi Conference and a student in the Candler School of Theology last year, has been appointed pastor of Centenary Church of McComb City, Miss., by Bishop Murrah, to succeed the late Rev. G. H. Galloway.

A Negro Sunday School Congress of considerable interest was recently held in the Mount Heroden Church at Vicksburg, Miss. Among the speakers was Dr. T. B. Holloman, the pastor of our Crawford Street Church, who gave the colored workers a helpful message.

We are informed that the contract of the Wisdom Sisters, the well known gospel singers, with Evangelist G. A. Klein has been canceled and that they are now open for engagements with pastors who may desire their services. They may be addressed at Macon, Mo.

From a letter from Rev. J. F. Foster, of Shreveport, La., we extract the following: "My health is good and my work is moving on nicely. I am being used by the brethren at many other points in one way or another and am enjoying it. Wynn and Atkinson are both doing well."

It is stated that at a meeting of the Protestant Preachers' Association of this city last Monday it was decided to accept Billy Sunday's terms and have him come to New Orleans. It will probably be a couple of years or longer before the noted evangelist can reach the Crescent City.

Brother F. N. Sweeney, of Franklinton, La., sends us a report of a great meeting recently held at Angie, La., which reached us too late for this issue of the Advocate, but which will appear next week. He was assisted in this fruitful series of services by Rev. R. A. Bozeman, who is conducting a meeting this week at Varnado.

Mrs. L. Clisby, of West Point, Miss., and her daughter, Mrs. Ethel Moody, of Meridian, Miss., have recently spent several days in New Orleans. Mrs. Clisby is the efficient teacher of the Wesley Bible Class in the Sunday school of our church at West Point, which numbers 115. A choicer Christian worker would be difficult to find.

We regret very much to learn that Rev. A. P. Leech, of Columbus, Miss., one of the honored superannuates of the North Mississippi Conference, has been far from well for some time. We pray that the Heavenly Father may have him in his tender keeping, and we hope to receive better news concerning his physical condition at an early date.

If there is any presiding elder who keeps up more closely with his work than Rev. W. W. Woollard, of the Columbus (Miss.) District, we do not know who he is. His free bulletin for the second quarter of the year shows that no detail of Church activity is too small to escape his attention and discloses a healthful state of affairs in his "diocese."

Our efficient Church Extension Secretary, Dr. W. F. McMurry, writes: "I am sending you a set of Church Extension charts. They are for your use. We are prepared to supply Sunday schools, Epworth Leagues, and churches with the same." Write Dr. McMurry, at 1115 Fourth Avenue, Louisville, Ky., and secure, free of cost, a set of these charts.

Rev. R. S. Walton, of Bunkie, La., gives us some subscriptions from his pastorate, and adds the following note of interest concerning his work: "We are planning to open our Sunday school rooms on the third Sunday in July. We have eight new rooms which have cost us a little over $2,000. Rev. W. H. Coleman, of Alexandria, will preach the opening sermon.

Rev. G. A. Morgan, of Jonesboro, La., writes as follows: "We are making some progress on the Jonesboro Circuit. We have had two genuine revivals, in which there were several conversions. I have received 23 people into the Church since Conference. We have organized one Senior Epworth League which is working beautifully. Our finances are well up."

Rev. J. R. James, our pastor at Abbeville, Miss., writes: "With sadness we announce the death of our beloved Dr. W. S. Banks, of this place, who passed to his reward yesterday morning, June 24. His demise was not altogether unexpected, as he had been afflicted for a great while." We regret to chronicle this sad news, and we extend sympathy to the bereaved.

A note from Mrs. H. G. Henderson, written on June 20 from Georgetown, Ky., where she and Dr. Henderson are visiting relatives, states that Dr. Henderson's health has greatly improved. We are delighted to have this good news, and we trust that this gifted minister will soon be in his pulpit at Holly Springs again, dispensing the Word with his accustomed eloquence and power.

Rev. C. M. Crossley, of Forest Miss., sends us the following note: "Dr. I. W. Cooper will dedicate our church at Morton, Miss., on the second Sunday in July. We extend to our presiding elder, Rev. W. L. Linfield, and all former pastors an invitation to be present. Especially are we anxious to have with us Rev. J. T. Abney, to whom the credit is largely due for the building of this church."

Brother Melville Johnson, our popular pastor at Hernando, Miss., has lately had at that place a gracious revival, in which he was assisted by Rev. J. A. Bowen, of Tupelo, Miss., one of the Conference evangelists of the North Mississippi Conference. A fuller account of this fine meeting, written by the pastor, will be published next week. Brother Johnson's letter brought us a club of 6 subscriptions, 3 of which were new.

It was our pleasure while passing through Durant, Miss., last week, en route to New Orleans, to meet and have a brief season of fellowship with Col. J. G. Hamilton and Dr. R. C. Elmore, both noble Methodist laymen, and Rev. W. W. Mitchell and Rev. T. M. Bradley, brethren beloved. Echoes of the recent session of the Durant District Conference, which was said to have been up to the high-water mark, were everywhere in the air.

Through the courtesy of Mrs. J. W. Conger, of Valden, Miss., we have received a copy of the Minutes of the North Mississippi Conference Woman's Missionary Society, which was held at Clarksdale, Miss., February 23-27. It is in every respect a highly creditable publication and shows the woman's work in North Mississippi to be in a highly gratifying condition. Mrs. Conger, the brilliant young Conference President, is magnifying her office.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. W. J. Dawson, Bolton, Miss., 3; Rev. H. E. Carter, Magee, Miss., 5; Rev. W. M. Commander, West, Miss., 5; Rev. R. T. Nolen, Williamsburg Ct., 4; Rev. J. T. McVey, Lorman, Miss., 2; Rev. H. B. Thomason, Winnsboro, La., 3; Rev. J. G. Sloane, Gibsland, La., 4; Rev. B. W. Lewis, Utica, Miss., 2.

Rev. W. L. Doss, Jr., our capable pastor at Dubach, La., writes: "We are getting along very well on this charge. There are some difficulties here, however, as there are everywhere. In one of our country churches out some distance from the railroads we have organized a Sunday school home department with something like 70 members. The Sunday school membership in the charge is far in excess of the membership of the Church." We have in hand an article on Methodist union from the pen of Brother Doss, which will appear next week.

One of the safest and most effective evangelists in Southern Methodism is Rev. J. A. Bowen, of Tupelo, Miss., who is in great demand. His engagements for the year have reached into six States and will cover 106 weeks, 54 of which have been pledged to the North Mississippi Conference. And still this gifted worker is receiving calls. He does not advertise or carry with him a singer, but leaves all the local arrangements in the hands of the pastor and his helpers. The preacher who secures Brother Bowen's services may count himself fortunate.

We acknowledge our great indebtedness to Rev. R. H. Harper, of New Orleans, and Rev. C. A. Battle, of Baton Rouge, for the fine work which they did for the Advocate during the recent absence of the Editor from his office. Both of these brethren are workmen with their pens that needeth not to be ashamed. It was our only opportunity to secure a brief season of rest during the summer, and the generous kindness of these friends made it possible for us to avail ourself of it. The fact that we have been away will explain to our personal correspondents why their communications have not fared better at our hands.

Dr. S. A. Steel, of Columbia, S. C., was an appreciated visitor in New Orleans last Sunday. He occupied the pulpit of the Rayne Memorial Church at the morning hour, delivering an informing and impressive discourse on "The Creation and Mission of Woman." At night there was a rally of all the Methodist Churches in the city at First Church, where Dr. Steel gave his famous address on "The Pioneers of Methodism." The Doctor was once appointed pastor of Rayne Memorial Church, but before he could take up his work a readjustment was made which carried him to Virginia and sent the renowned Dr. W. E. Munsey to serve the Rayne (then called the St. Charles Street) congregation. Dr. Steel went from New Orleans to Rockdale, Texas, where he had an engagement to address a great gathering of Confederate soldiers.

A brother asked us a few days since if the Advocate was open to a discussion of the question of Methodist union. Certainly it is—all phases of it. The Editor thinks any form of union that does not place our colored brethren in a Church of their own and preserve the substantial integrity of the Church, South, giving an adequate and indestructible autonomy, such as was provided for in the Oklahoma City plan, would be disastrous to Southern Methodism; but if there be those in our patronizing territory who favor union of another kind they may be heard through the columns of their Conference organ. We do not promise, however, to carry contributions from all over the Church, except as we think proper; and we must be excused from carrying notices of premature efforts to mix up our Church work with that of our Northren brethren. We think that such efforts are liable to result in harm if the present union movement should fail of consummation, and we do not desire to encourage them by giving them publicity. The Advocate is yet a Southern Methodist organ.

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J. S. MORRIS, who recently died in New Albany, Miss., was born in Spartanburg, S. C., on August 13, 1836. In his childhood his parents moved to Georgia, where his young manhood was spent, except the years that he served in the Confederate Army. At the close of the war between the States, completely broken up, he came to Mississippi and engaged in farming. Few men have achieved the success that crowned his efforts in agricultural pursuits. Industrious and a man of business judgment, he was able to leave his family in quite comfortable circumstances. But during these years of temporal prosperity he was not unmindful of the necessity of a preparation for the future state. Trusting in Christ as his Savior, he connected himself with the Methodist Church and served much in the capacity of steward. The writer was his pastor for four years and always found the assessment on Brother Morris' church worth one hundred cents on the dollar. His pastor ever found him ready to help in every church enterprise. Though under the weight of nearly eighty years and seriously afflicted the last months of his life, he was never heard to murmur. The wife, his companion in the conflicts of life, now past four score years of age, and his two consecrated Christian daughters survive in sorrow, but not as those who have no hope.

A. W. LANGLEY.

W. C. McCRARY was born on April 20, 1854, at Collierville, Tenn. At the age of 14 years he came to Byhalia, Miss., where he spent the remainder of his life. On April 13, 1881, he was happily married to Miss Wilma Myrtle Ingram. God blessed them with six children, and prolonged their days on earth to train these precious children into noble manhood and beautiful womanhood. On October 15, 1913, Sister McCrary was taken from their happy home here, to live forever in the home prepared by our Heavenly Father; and on May 8, 1916, Brother McCrary left them to be reunited with his sainted wife. He joined the M. E. Church, South, twenty-five years ago, and was a loyal, consistent member, taking great interest in all affairs of the church, both spiritual and financial. He was an untiring contributor of his time and money to any need of the church or his pastor. His soul was filled with music—he loved to sing the songs that told of God's love and the beautiful beyond. It was a source of much joy to him to see all his children take their stand on the Lord's side and connect themselves with the Church. Brother McCrary was a man of great and strong mind. He spent much time in thinking out safe and right paths in life. He was a devoted husband, tender and loving father, a kind and thoughtful brother; and made himself a brother to one whose Christian life has been spent in his home—a beautiful life and one that is greatly appreciated. He was also a dependable neighbor, a warm and companionable friend to his pastor, a firm Christian, and a citizen of great worth. His body has passed from our sight. We miss his face, our hearts are sad, and there is a loneliness about all of us, but his influence for good is yet with us, shining brightly, and will live on and on, bearing fruit here while his soul lives in heaven. My prayer is that his children, who were ever devoted, confiding and obedient, will follow the example of their sainted parents and at last compose an unbroken family in the City of Light. Surviving him are six children: Mrs. J. I. Burrow, Mrs. J. T. Myres, Mrs. P. M. Boyce, W. C. Jr., Ingram, and Miss Katherine McCrary; a cousin, Miss Emily Scott, one sister Mrs. Virgie Hays, of Byhalia, and three brothers John McCrary of Oklahoma, Robert McCrary of Asherville, Miss., and Boyt McCrary of Senatobia, Miss.

L. A. McELROY'N Pastor.

MEMORIAL RESOLUTIONS.

Whereas God in his infinite wisdom has called the gentle spirit of our beloved friend and co-worker, Mrs. Harry McKenzie, to her heavenly home, therefore be it resolved,

1. That the members of the Methodist Sunday school at Homer, La., individually and as a whole, express our deep grief over the loss of one who so faithfully discharged her duty in all the relations of life and that we do hereby express our love and appreciation of her Christian character. It was not how long she lived, but the way she lived that will ever influence the lives of those with whom she was associated, to strive for nobler and better things.

2. That we tender to the bereaved husband and other loved ones our sincerest sympathy in their sad loss, and pray that God's grace may sustain them.

Signed: Mrs. McCranie, Mrs. Hefley, Committee.
Homer, La.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased Almighty God to remove from this earth to a home on high our beloved president and honored charter member of Paine Chapel Missionary Society (North Mississippi), Mrs. Alice Clay Watson; and

Whereas her memory is as the scent of the incense of love, purified, refined and treasured through many years of closest association; therefore, be it

Resolved, 1. That in the death of Mrs. Watson, our Society and the community at large have sustained an irreparable loss. She was "everybody's friend," one whom we loved most tenderly. She has passed from among us; we thank the Giver of all good gifts that she was so long spared to us. Be it further

Resolved, 2. That a copy of these resolutions be sent to her bereaved children and also to the New Orleans Christian Advocate and our local papers for publication.

Signed: Mrs. T. J. Dukeminier, Mrs. A. I. Dukeminier, Committee.
West Point, Miss.

GRAY HAIRS
mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

YOU CAN AFFORD
Familiar Songs of the Gospel (No. 1 or 2), 'Round or shape notes, $3 per hundred, samples 5c each. 82 songs, words and music.
E. A. K. HACKETT, FORT WAYNE, INDIANA

When it Rains—
Telephone

The sudden showers in winter and summer often precede a spell of bad weather.

The telephone has an added value at such times.
Its use means the avoidance of discomfort and inconvenience.
NOW is the time to arrange for Bell telephone service in your home.
CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

"YOU WANT A JOB?"
That question would be asked you almost daily if [illegible] were qualified to keep books, to write a good business hand, or to write shorthand. The Draughon Training will qualify you. For a [illegible] giving terms of tuition AT COLLEGE address Draughon's Practical Business College, Shreveport, La.

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots
There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

A safe and palatable laxative for children
Mrs. Winslow's Soothing Syrup
Absolutely Non-narcotic
Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.

THE RIVIERA

All modern convenienees. Perfectly screened. Directly on the Beach. The center of all amusements. Excellent cuisine. Address

J. W. APPERSON, Pres. and Mgr.
BILOXI, MISS.

THE WHITE HOUSE

BILOXI, MISS.

A beautiful Hotel, overlooking the sparkling waters of the Gulf of Mexico. The best of everything. Write for descriptive booklet to Mrs. CORA E. WHITE, Mgr. W. E. WHITE, Ass't Mgr.

WOMAN AVOIDS OPERATION

Medicine Which Made Surgeon's Work Unnecessary.

Astoria, N. Y.—"For two years I was feeling ill and took all kinds of tonics. I was getting worse every day. I had chills, my head would ache, I was always tired. I could not walk straight because of the pain in my back and I had pains in my stomach. I went to a doctor and he said I must go under an operation, but I did not go. I read in the paper about Lydia E. Pinkham's Vegetable Compound and told my husband about it. I said 'I know nothing will help me but I will try this.' I found myself improving from the very first bottle, and in two weeks time I was able to sit down and eat a hearty breakfast with my husband, which I had not done for two years. I am now in the best of health and did not have the operation."—Mrs. JOHN A. KOENIG, 502 Flushing Avenue, Astoria, N. Y.

Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

If you want advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

If Threatened With Tuberculosis

you must pay proper attention to diet and living conditions, and get plenty of rest and fresh air and good food. Many a life claimed by this affection might have been saved by timely attention to these matters. In many cases, however a rundown system needs assistance. Under these circumstances, try Eckman's Alterative, a lime treatment which has the unique quality of being easily assimilated by the average person.

Give Nature every chance, but strengthen your own chances by using this preparation, which often has effected beneficial results.

No undue claims are made for it, but it has helped in many cases. And it is safe to try, for it contains no opiates, narcotics or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

PATENTS. Write for How to Obtain a Patent. List of Patent Buyers, and Inventions wanted. $1,000,000 in prizes offered for inventions. Send sketch for free opinion of patentability. Our four books sent free. **Victor J. Evans & Co., 743 Ninth, Washington, D. C.**

Sunday School

LOUISIANA NOTES.

The New Orleans, Lafayette, and Shreveport Districts have their district organizations, and by the time this paper goes to press the Alexandria and Monroe Districts will be organized and officers elected for the purpose of getting right down to the needs of our Sunday schools; and when we have found the needs, with the help of God we want to forge on toward the accepted standard of efficiency.

Correct Your Records.

I am continually reminded by pastors and layman that our minutes are incorrect as to printed statistics in Sunday school matters. Yes, they are to some extent incorrect and misleading, but these are the only statistics we have and we must resort to them until we obtain more accurate figures. Please go over your enrollment, and when you report to district superintendents, quarterly conferences, district conferences, the Annual Conference or your Conference Field Secretary, know that your report is correct, showing neither less or more than you have in the various departments of your school. One of the first things we will have to get in the Conference Secretary's office is correct data as to your Sunday schools in order to do intelligent work through the district officers throughout the State.

Answer Letters.

If you were the only school to refuse to give us information when we write for it, it would not be so bad; but when you stop to consider that there are over three hundred schools in this State, that it required a great deal of time to write to the proper officer of each school just one time, and that instead of writing three hundred letters, we usually have to write from two to four in order to get what we ought to get at first, you can see how postage mounts up, and how time is lost and unnecessary labor is required. Let me beg you to please answer letters from your district officers as promptly as possible. They are written for the sake of the Master and the advancement of the Kingdom.

House-to-House Visitation.

Rev. W. F. Roberts, of the Alexandria District, has just told me that he had increased his attendance 300 per cent by having a house-to-house canvass two weeks ago. We have reached the season of the year when attendance upon Sunday schools usually drops off. I can think of no better plan to keep the attendance up to what it has been through the spring, and, in some cases, make it larger for the three summer months which are on us, than to get right out and make a house-to-house canvass. Get those who are going off, where they will perhaps miss the regular school, to take a home department quarterly along with them. In so doing you will furnish them with daily Bible reading and keep them on your rolls throughout the year as active members of the school.

Absentee Superintendents.

You might do well to have some one appointed in your school to look after those who do not answer to roll-call during the sizzling days that are to come, and when they are absent to know why before the next Sunday rolls round. This plan will work admirably, I am sure, where the classes are not organized so as to take care of themselves. Each teacher who cannot get in touch with each absentee can have the Secretary furnish the absentee superintendent with a list of the class marked absent then he or she can get in touch with them before the next session of the Sunday school. Rev. J. G. Snelling used this plan in New Orleans while pastor there and stated to me that he found it good in keeping up attendanee in his school.

Lets work and pray through heat or cold, and get Louisiana Sunday schools up nearer to our accepted standard of efficiency. "We can do it—and we will."

C. V. BREITHAUPT.

June 17, 1916.

MARRIED.

At the home of the bride's father, Mr. T. A. Donaldson, of Pontotoc, Miss., on June 14, 1916, by the Rev. W. M. Young, Mr. O. W. KNIGHT, of Pelahatchie, Miss., to Miss HATTIE L. DONALDSON, of Pontotoc, Miss. Their future home will be Pelahatchie, Miss.

THE GREAT PROBLEM OF FATIGUE.

Has it ever occurred to you that practically every adult person, who works, is an habitual drinker of some beverage other than water? Physicians have explained the reason. They tell us that mental and physical work inevitably produce "Fatigue," which is nothing more nor less than Nature's call for refreshment or for stimulation. Under modern conditions of life (which we call civilization) it is impractical for most of us to drop our work simply because we are tired, and yet the scientists tell us to continue our work during fatigue is absolutely injurious to our nerves and muscles.

They explain that under such circumstances the judicious use of refreshing beverages relieves the fatigue by removing the resistance to the nervous and muscular impulses, making our work easier and lighter, in very much the same way that oiling a machine reduces the friction and prevents its becoming overheated.

Nature has provided us with the ideal lubricants to overcome the injurious effects of fatigue. They are the xanthin (pronounced zan-thin) beverages, including beef tea, cocoa, coca-cola, chocolate, tea and coffee. The scientists tell us that the xanthin beverages refresh the nerves and muscles by a process similar to actual lubrication and without affecting the will in the least, therefore without exciting one to over-exertion as is the cast with artificial stimulants.

In the case of beef tea and other meat extracts the refreshing principle is an animal product called xanthin; in cocoa and chocolate, a vegetable xanthin known as di-methyl-xanthin, or caffeln. When these beverages are digested they are all converted into the animal form of xanthin, which is a normal and constant ingredient of the flesh and blood of all animals and is essentially abundant in the tissues of young animals and children. Many scientists regard this xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes, we become less alert and active, and feel a great need for the xanthin beverages.

Coca-cola is therefore the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts and contains no tonic acid or caffeol. The carbonation of the fruit flavors combine with the caffein to give a delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea or coffee, in spite of the fact that coca-cola contains only about one-half as much of the active principle, trimethyl xanthin.

In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the composition and the refreshing qualities of the drink. Write for a copy, read it carefully and you will understand why Coca-Cola is the nearest approach to a perfect solution of the world's greatest problem of fatigue. A copy of this booklet may be had by addressing The Coca-Cola Co., Department "C," Atlanta, Ga.—Adv.

FLESH WOUNDS

Whether Cuts, Bruises or Burns *cannot* and *will not* inflame if treated promptly with

Dr. Tichenor's Antiseptic

The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in *each instance.*

A bottle in the house is your best *safeguard* against accidents.

All druggists 25 and 50 cts.

Dr. Tichenor's Antiseptic.
ASK ANY ONE WHO HAS EVER USED IT.

In The Morning

If You Awake Feeling "All Gone" It Is Likely Due to Chronic Bowel Disorder, Constipation

Physicians everywhere are recommending JACOBS' LIVER SALT as a safe and effective means of securing regular movements of the bowels when the patient is inclined to costiveness.

This treatment is successful because JACOBS' LIVER SALT is a liver stimulant, and contains Nature's sulphates and phosphates required in the digestive juices to digest food and regulate the stomach.

JACOBS' LIVER SALT is a pure sparkling salt made after the formula of the waters from the famous springs of Europe. Price 25c and 50c at druggists, or direct from the makers, JACOBS' PHARMACY, Atlanta.

HOOPING-COUGH OR CROUP

The Celebrated Effectual Remedy without Internal Medicine.

ROCHE'S Herbal Embrocation

will also be found very efficacious in cases of

BRONCHITIS, LUMBAGO and RHEUMATISM

W. EDWARDS & SON, 157 Queen Victoria Street, London, Eng. All Druggists, or E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

No increase in Price.

A REMARKABLE COLLEGE.

The Meridian College-Conservatory is unique in many respects. It aspires to be a "character factory" for making all around, sensible men and women. It is a standard college requiring fourteen entrance units. Four years of work in all branches of Art, Music, Elocution, or Expression, or Oratory, Domestic Science and Business, leading to degrees of B. A., B. S., B. L., and B. M. S. It safeguards its pupils as few other colleges do. It is a careful school for careful parents. Located on a high plateau among the health-giving pines, three and one-half miles from Meridian, Mississippi. The table is supplied from a 260-acre farm owned and operated by the college. For catalog, rates and special information, address J. W. REESON, A. M., LL.D., President, Meridian, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Round.

McLain, at Cross Roads, July 1, 2.
Lucedale, at Bingham, July 2, 3.
Leakesville, July 4.
New Augusta, at McLaurin, July 8.
Magee, at Prentiss, July 9.
Taylorsville, at Soso, July 15, 16.
Mt. Olive, at Collins, July 16, 17.
Enterprise, at Boyles Ch., July 18.
Prentiss, July 23, 24.
Perkinston, at Bethel, July 29, 30.
Collins, July 30, 31.
Prentiss, at Mt. Zion, Aug. 5, 6.
Bassfield, Aug. 6, 7.
Ovett, at East Columbia, Aug. 12, 13.
Silver Creek, Aug. 13, 14.
Williamsburg, at Sandy, Aug. 15.
Heidelberg, Aug. 20, 21.
Ellisville, Aug. 26, 27.
Richton, Aug. 27, 28.
Seminary, Sept. 3, 4.
Main St., Sept. 10, 11.

GEO. H. THOMPSON, P. E.

Newton District—Third Round.

Laurel, Second Avenue, June 24, 25.
Laurel, First Church, June 25, 26.
Laurel, Fourteenth Avenue, June 26.
Jasper Cir., at Holder's, July 1, 2.
Clarksburg, at Zion Grove, July 8, 9.
Forest and Morton, at Morton, July 9, 10.
Harperville and Lena, at Good Hope, July 14.
Carthage, at Bethel, July 15, 16.
Walnut Grove, at Pine Grove, July 17.
Lake, at Combatta, July 19.
Philadelphia Cir., at Coy, July 22.
Philadelphia, July 23, 24.
Newton and Hickory, at Garlandville, July 29, 30.
Rose Hill, at Paulding, Aug. 12, 13.
Bay Springs and Montrose, at Lovin, Aug. 12, 14.
Decatur and Union, at Decatur, Aug. 16.
McDonald, at Sucarnoochee, Aug. 19, 20.
Chunky and Meehan, at Kelly's, Aug. 20, 21.
Shiloh, at Mt. Carmel, Aug. 23.
Trenton, at New Prospect, Aug. 26, 27.
Raleigh, at Boykin, Aug. 27, 28.
Homewood, at High Hill, Aug. 29.

W. L. LINFIELD, P. E.

Seashore Dist.—Third Round.

Vancleave, July 8, 9.
Coalville, at Poplar Head, July 11.
Carriere, July 22, 23.
Poplarville, July 24.
Hub, at Baxterville, July 29, 30.
Columbia, Aug. 6, 7.
Mentorum, at Mt. Zion, Aug. 11.
Wiggins, at Stillmore, Aug. 12, 13.
Brooklyn and Bond, at Maxie, 7 p. m., Aug. 16.
North Gulfport and Lyman, North Gulfport, Aug. 20.
Americus, at Big Point, Aug. 26, 27.
Wolf River, Aug. 30.
Saucier, Sept. 2, 3.
Pascagoula, Sept. 10.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Lintonia, at Bethany, July 8, 9.
Yazoo City, p. m., July 9, 10.
Terry, at Forest Hill, July 15.
Flora, at Dover, July 23, 24.
Fannin, at Goshen Springs, July 29, 30.
Eden, at Lamkin, August 6, 9.
Jackson, Capitol Street, August 8.
Madison, at Pearl River, Aug. 11.
Sharon, at Lone Pine, Aug. 12, 13.
Canton, p. m., August 13.
Vaughan, at Fletcher's Chapel, August 19, 20.
Benton, August 20, 21.
Bolton, at Brownsville, August 23.
Florence, at Thomasville, Aug. 26, 27.
Harrisville, at Braxton, Aug. 27, 28.
Camden, at Mellville, Sept. 2, 3.

P. D. HARDIN, P. E.

Brookhaven Dist.—Third Round.

Topisaw, at Holmesville, July 1, 2.
Tylertown, at Tylertown, July 8, 9.
Summit and East McComb, at East McComb, July 15, 16.
McComb, at Centenary, July 16, 17.
Gallman, at Old Crystal Springs, July 22, 23.
Crystal Springs, July 23, 24.
Preaching at Knoxo, July 30.
Tylertown Camp Meeting, Aug. 1.
Caseyville Camp Meeting, Aug. —.
Hazlehurst, Aug. 13, 14.
Bethel, Aug. 19, 20.
Pleasant Grove, Aug. 24.
Barlow, Aug. 26.
Wesson, Aug. 26, 27.
Monticello, Sept. 2, 3.
Mazzella, Sept. 9, 10.
Fernwood, Sept. 16, 17.
Brookhaven, Sept. 23, 24.
Bayou Pierre, on Wednesday of protracted meeting at Mathews Chapel.
South McComb, Tuesday of protracted meeting at Gerra.

I. W. COOPER, P. E.

Port Gibson Dist.—Third Round.

Silver City, at Midnight, July 1, 2.
Fayette, at McNair, July 8.
Port Gibson, July 16, 17.
Rocky Springs, at Willows, July 22.
Hermanville, at Sarepta, July 22, 23.
Utica, at Reeves' Chapel, July 27.
Glaster, at Liberty, Aug. 5, 6.
Woodville Circuit, at Friendship, Aug. 12, 13.
Woodville Station, Aug. 13, 14.
Centerville, at Macedonia, Aug. 19.
Nebo, at Nebo, Aug. 19, 20.
Bogue, at Knoxville, Aug. 27, 28.
Anguilla, at Sunflower Chapel, Sept. 2, 3.
Rolling Fork, at Cary, Sept. 3, 4.
Washington, at Kingston, Sept. 9.
Natchez, Sept. 9, 10.

M. B. SHARBROUGH, P. E.

Meridian District—Third Round.

Enterprise and Stonewall, at Concord, July 2.
Meridian, at Poplar Springs, July 9, 10.
Meridian, East End, July 9, 10.
Lauderdale, at Lockhart, July 16.
Waynesboro Circuit, at Pleasant Grove, July 29, 30.
Waynesboro Station, July 30, 31.
DeSoto, at McGowan's Chapel, Aug. 12, 13.
Shubuta, Aug. 13, 14.
Pachuta and Quitman, at Orange, Aug. 19, 20.
Vimville, at Sageville, Aug. 26, 27.
Meridian, 7th Avenue, Aug. 27, 28.
Matherville, at Salem, Sept. 2, 3.
Meridian, Central, Sept. 4.
Meridian, South Side, Sept. 5.
Dekalb, at Pleasant Ridge, Sept. 9.
Moscow, at Mellen, Sept. 10.
Buckatunna, at Clara, Sept. 16, 17.
Daleville, at Andrew's Chapel, Sept. 23, 24.
Meridian, 5th Street, Sept. 24, 25.
Clark Mission, at State Line, Sept. 27.

J. T. LEGGETT, P. E.

Can You Write a Letter Like This?

Mrs. Theo. Kuker, Florence, S. C., writes us under date of Aug. 23, 1915, as follows: "I have ordered 'RENWAR' for several people and many others come to me for the name and address. As my recovery has been so wonderful I am happy to recommend such a sure remedy. It has never failed to relieve those who used it." This is only one of such letters received by us almost every day. You, too, can be well, if you will. "Renwar" relieves rheumatism by removing the cause, uric acid, from the blood. For sale by all druggists, 50c per bottle, or sent postpaid on receipt of price if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

A truth that disheartens, because it is true, is still of far more value than the most stimulating of falsehoods.—Maeterlinck.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

Do not think it wasted time to submit yourself to any influence that will bring upon you any noble feeling.—Ruskin.

Keep the Babies Fat and Well.

"Mamma's" Dr. Doran's Worm Remedy expels (worms whole alive; purely vegetable; bottles 25c by mail. General agent wanted. Write us a letter. **Doran Drug Company, Paducah, Ky.**

GOD'S HAND IN KOREA.

Rev. C. T. Collyer, a veteran Southern Methodist missionary in Korea, writes: "As of the harvest that has been gathered in during his service there of nearly a quarter century

"I have just completed twenty-seven years of service in the Orient. I was forty in China for eight years and from there in company with the late Rev. C. F. Reid was transferred to Korea to begin the work of the Southern Methodist Mission. I took part in the first service of our Church in Korea, which was held in April, 1897. Our first convert was baptized May 1, 1897. Contrast this with the figures we published last year. We organized societies, 1911 baptized members, and 4,016 probationers and adherents. Surely this is an indication that God is at work in Korea."

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now, disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water) for twenty-one days, and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 17 G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

R. M. MORGAN.
Principal Morgan School, Fayetteville, Tennessee.

YOUR BOY IS YOUR ALL—IF HE IS LOST, ALL IS LOST.

What are your boy's associates? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life. Your boy's greatest danger is local associates. They teach more than you. If they are bad, what is the remedy?

Mr. Robert R. Morgan, of Fayetteville, Tenn., has given this question profound study during the 31 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close personal association which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

A postal card to Mr. L. L. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring a catalog and full information of this school.

"To be a good leader we must know always how to be led."

Write to
R. G. Peoples
Franklin, Tenn.
For catalog of
Battle Ground Academy
NOT a school for every boy but perhaps for YOURS.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills & Fever. Also a Fine General Strengthening Tonic.
50c and $1.00 at all Drug Stores.

Chronic Diseases Cured Without Drugs

If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way.

Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

THE BIGGS SANITARIUM, - Asheville, N. C.

BROAD STREET, HATTIESBURG, MISS.

Dear Doctor Meek: The membership and community of Broad Street Church have enjoyed one of the most refreshing and helpful protracted meetings that they have had in some time. One good sister said it was the best they have had in twenty years. Brother Terry conducted the meeting himself and began planning for it at the beginning of the Conference year. He and his official board began at the outset praying and working for a revival. There was a manifest interest from the very beginning of the meeting, and, as the days came and went, interest became more tense until the men, boys, women and girls organized severally into prayer meetings. I do not recall that I ever saw the men and boys take such a lively interest in church matters. However, these boys did their good work through the efficient and self-sacrificing leadership of one of our young lady teachers and one of our men who loves the boys. The boys met at this man's home from time to time before the revival began. Their meetings were social, and yet much time was given to prayer and study of God's Word. From time to time during the meeting, opportunity was given the congregation to testify. I wish that you could have heard these boys and girls testify to the saving power of Christ. Their faces literally shone with their enthusiasm and love for Christ's work.

Three of our young people have volunteered for service in the foreign field. May God open the way for them and use them! One of our stewards testified at prayer meeting last night that he had been praying for his family and for every one of the boys that had been converted. His daughter was one of the number that was led to Christ and offered herself for the foreign field. There were over fifty conversions and reclamations. Twenty-three united with the Church on profession of faith. Among this number were nine children ranging in age from about seven to ten years of age. We trust that the good effects of the meeting will run all through the year and that every service will be a revival service, in that more souls will be won unto the Lord Christ.

In recognition (partly) of the service rendered by our pastor, the church made up a purse to send Brother Terry to Biloxi to enjoy the Seashore Divinity School soon to be in session there.

With love and success to the "dear old Advocate." L. E. W.

NOTICE.

To the Pastors of the Ruston District: Please send me names of all delegates likely to be present at our District Conference.

A. L. HARPER,
Pastor Sibley Charge.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Third Round.

Ackerman, at Salem, June 29.
Sidon and Cruger, at Sidon, July 1, 2.
Tchula, July 2, 3.
Lexington, July 8, 9.
Vaiden and West, at Emory, July 11.
High Point, at White Hall, July 14.
Noxapater, at Plattsburg, July 15.
Louisville, at Rocky Hill, July 17.
Kilmichael, at Lodi, July 22, 23.
Poplar Creek, at Patterson, July 24.
Kosciusko Ct., at Pierce's, July 27.
Hesterville, at Salem, July 28.
Chester, at South Union, July 29, 30.
Pickens, at Richland, Aug. 3.
Lexington Ct., at E., Aug. 4.
Acona, Aug. 5, 6.
Black Hawk, at Smith's Chapel, Aug. 7.
Bellefontaine, at South Union, Aug. 9.
Slate Springs, at Spring Hill, Aug. 10.
Mathiston, at Double Springs, Aug. 11.
Eupora and Maben, at Maben, Aug. 12, 13.

Let all the pastors be ready with written reports in answer to Question 9 in third round, and committees ready to report on Question 11.

W. W. MITCHELL, P. E.

Columbus Dist.—Third Round.

Columbus, First Church, a. m., June 17, 18.
Columbus, Central, p. m., June 18, 19.
Macon Station, June 24, 25.
Crawford, a. m., July 1, 2.
West Point, p. m., July 2, 3.
Artesia, a. m., July 8, 9.
Starkville, p. m., July 9, 10.
Brooksville, at New Bethel, July 16, 17.
Columbus Circuit, at Caledonia, July 22, 23.
Cedar Bluff, at Siloam, July 29, 30.
Cochrane, at Panola, Aug. 6, 7.
Mayhew, at Lebanon, Aug. 9.
Shuqualak, at Cooksville, Aug. 12, 13.
Sturgis, at Mt. Airy, Aug. 16.
Macon Circuit, at Salem, Aug. 19, 20.
Longview, at Smyrna, Aug. 23.
Mashulaville, at Macedonia, Aug. 26, 27.

W. W. WOOLLARD, P. E.

Corinth Dist.—Third Round.

Booneville, Sta., June 25, 26.
Corinth, First Church, July 8, 9.
Ripley Ct., at Bethlehem, July 22, 23.
Sherman, at Bethel, July 25.
Corinth Ct., at Shady Grove, July 27.
Tishomingo, at Mt. Nebo, July 29, 30.
Corinth, South Side, July 31.
Iuka Ct., at Spring Hill, Aug. 5.
Iuka Sta., Aug. 6, 7.
Wheeler, at Mt. Hebron, Aug. 9.
Ripley and Blue Mountain, at B. M., Aug. 11.
Chalybeate, at Walnut, Aug. 12, 13.
Dumas, at Weiss Chapel, Aug. 14.
Hickory Flat, at Palestine, Aug. 15.
Moorsville, at Andrews Chapel, Aug. 16.
Mantachie, at Oak Grove, Aug. 17.
Marietta, at Palestine, Aug. 18.
Guntown and Baldwyn, at Pleasant Valley, Aug. 19, 20.
Booneville Ct., at Oak Grove, Aug. 25.
Myrtle, at Glenfield, Aug. 26.
New Albany Sta., Aug. 27, 28.
New Albany Ct., at Ingomar, Sept. 2, 3.
Rienzi, at Edge's Chapel, Sept. 4.
Belmont, at Belmont, Sept. 6.
Kossuth, at El Bethel, Sept. 9, 10.

T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Shannon, at Pleasant Grove, July 1, 2.
Okolona, July 3.
Verona, at Palmetto, July 8, 9.
Houston, July 14.
Houston Mission, at Macedonia, July 15, 16.
Algoma, at Campground, July 20.
Pontotoc, July 21.
Vardaman, at Loyd, July 22, 23.
Calhoun City, at Big Creek, July 29, 30.
Prairie, at Strongs, Aug. 6, 7.
Montpelier, at Fosters, Aug. 11.
Buena Vista, at Pleasant Grove, Aug. 12, 13.
Fulton, Aug. 18.
Tremont, Aug. 19, 20.
Nettleton, at Shiloh, Aug. 24.
Smithville, Aug. 26, 27.
Greenwood Springs, at Friendship, Sept. 3, 4.
Houlka, at Concord, Sept. 7.
Okolona Ct., Sept. 9, 10.
District Conference, at Vardaman, July 11, 12, 13.

JNO. W. BELL, P. E.

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NEXT SESSION (74th) OPENS SEPTEMBER 13, 1916.

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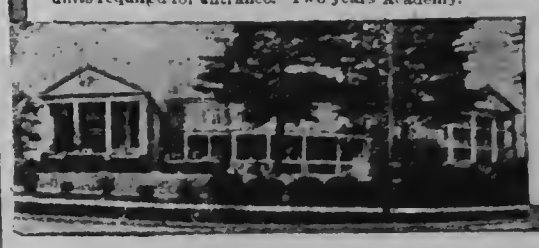

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Woman's Missionary Work

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From the Field

Petal, Miss.

Dear Doctor Meek: Please allow me space to speak for the people of Petal, Miss. Some time ago we made an appeal through the Advocate for help to build a church, and now we are worshiping in one of the prettiest churches, not only in Hattiesburg District, but in the Mississippi Conference. And we are glad to say we are almost out of debt. Among the strongest outside givers was Mr. James Hand, of Purvis, Miss. Oh, that we had more such "Hands!"

This church is not only attractive from the outside, but is equipped with Sunday school rooms, elevated floor, and is a beauty. We are all in love with our pastor, Brother W. A. Terry, who comes out twice a month from Broad Street Church, Hattiesburg, and preaches for us.

Thanking the Advocate for its service and the many who contributed to this church, in behalf of the Petal people, I am, yours truly,

H. C. NORSWORTHY.

June 17, 1916.

Oak Ridge, Miss. Conf.

Dear Advocate: On June 17, Brother Sharbrough held the quarterly meeting for Oak Ridge charge, which in some respects was a good quarterly meeting. Brother Sharbrough preached a helpful sermon Saturday on faith, and his text Sunday morning was John 1:29, when he preached another good sermon. We were glad to have with us for the Saturday's sermon Brother L. L. Roberts and his wife and two children, from Vicksburg. Brother H. P. Lewis, Sr., gave us a good sermon Sunday afternoon, at the conclusion of which the Lord's presence was sensibly felt. On Saturday evening of the quarterly meeting, at the home where I spent the night, I was "pounded" most "severely." After supper different ones came in, and just before leaving, my hostess led the way to the dining room; on the table I beheld things which made my heart glad and brought tears to my eyes. It seemed that the people knew just what was needed in the parsonage pantry. I tried to tell them how much I appreciated such practical kindness, but I couldn't express my feelings; so Brother Sharbrough came to my assistance with some appropriate words, and then he read and expounded the 4th Psalm, prayed an earnest prayer, and the crowd dispersed. But it was in the "wee" hours of the night before I slept, being so touched by this manifestation of kindness. I will endeavor the more earnestly to administer to the Porter Chapel people in spiritual things, since they have so graciously and kindly administered to me in temporal things. Such acts always cause the true pastor to live better and bring him closer to his people. May God graciously bless every one who was concerned in this happy affair! In Jesus' name,

J. A. WELLS.

Enterprise Methodist Church.

Brother John W. Chambers, who is now in eternity, after four years service at Enterprise, Miss., prevailed on his Presiding Elder, Brother T. L. Mellen, to secure me as his successor, as he subsequently informed me. He had striven during his time at Enterprise to build a new church, but the brethren there would not agree to anything but to repair the old church. This he stoutly refused to do, and so his time there expired without building the new church, and, hence, knowing of my success at Hattiesburg, Decatur, and elsewhere; and, too, that I was on the up-to-date order, he felt easy in having me to succeed him. After reaching Enterprise and having familiarized myself with church matters, I began to agitate the building of a new church, despite the fact that I was succeeding one of the best money collectors, if not the best, in our Conference. I soon found, however, that no one thought a new church was possible since the town was on the decline financially; and, too, that some of my own members would see to it that I did not build a new one; but, knowing that "all things are possible to him that believeth" (Mark 9:23), I applied for a building committee, which, after appointment, to make sure our failure in building, certain ones of said committee determined that nothing should be done until all of the money for a new church was in the treasury. I informed them that certain brethren who were trusty would not pay anything until we needed it, and therefore a decision to do nothing towards building till the money was in the treasury meant no church at all, but like an immovable stone, they would not move, and hence I said: "Brethren, if you will get out of my way and turn me loose I shall build." To my great delight they did so, and hence I became agent in general, agent at large and agent in particular—the sole manager of all affairs. A Baptist brother and physician, Dr. George, who is now in eternity, said: "Brother Peebles, if you build that church I shall say, "The Lord is with you." In reply, I said, "I think you will be able to say it."

I began at once to collect, after securing a new lot given by Sister Davis. I collected from every one possible or secured subscriptions. Some subscribed liberally with the understanding that they would not pay until sure of a church, feeling as sure that they would not have to pay it at all, for one brother in particular said when the certainty of a new church was undeniable: "If I had at all believed you would build I never would have subscribed $100." I helped to unload the cars of lumber and unloaded a flat all alone loaded with 2 by 12 inches, by 32 feet pieces, and helped to haul it to the church lot. Not only did I work myself but I paid $220 of my own hard-earned money by lecturing at different places on the Bible. Finally the church was finished, being valued at that time at $3500, and the brethren there, appreciating what I had done, would not agree for any one but me to dedicate it. This I did, and I am thankful to God to be able to say that I saw rigidly to it that every cent due on it was paid before I left Enterprise. I never have built a church yet and left it in debt for my successors to pay. I would not desire the honor, neither would I allow myself to have the honor, of building a church that my successor, or successors, had to pay for. Every one who has seen the Enterprise Methodist Church building, knows that in 1895 (and even now) it was a creditable building. Captain Grant was its architect, and he favored me with his time and skill as his part toward the building. Thanks to God and these people for such success as that!: ISAAC LOCKHART PEEBLES.

Wesson, Miss.

Cleanse the Blood

Thousands have been made well. People suffering from Rheumatism, to whom pain was constant. Who believed their vitality was sapped beyond repair. It was proven to them that the cause of their trouble was in the blood; that poisonous acids had gripped them. They gave up drugs and tried S. S. S. This compound of Nature's remedies of roots and herbs did what drugs failed to do. It washed the blood free from the poison. Get S. S. S. from your druggist. If yours is a long standing case, write for free advice to Swift Specific Co., Dept. Z, Atlanta, Ga.

You must have the child's character in these four things—humility, faith, charity and cheerfulness. That is what you have got to be converted to. —Ruskin.

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of Iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, may-be at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

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LAFAYETTE DISTRICT CONFERENCE.

The Lafayette District Conference convened at Lake Charles, La., on May 30, 1916.

Rev. J. I. Hoffpauir, our presiding elder, presided with grace and ease.

Brother K. W. Dodson and his good people, with whom he is completing his quadrennium, had everything arranged for the comfort and entertainment of the preachers and delegates. At the close of the Conference, when a resolution was offered to the people of Lake Charles for their kind hospitality, Brother Dodson stated that he had not heard a complaint from either preachers or people. A Christian spirit prevailed during the Conference and business was transacted in a systematic manner.

The opening sermon was preached by Rev. Wm. Schuhle, of Lafayette. The others who preached were Rev. A. I. Townsley, Rev. Briscoe Carter, and Rev. N. E. Joyner. These pulpit messages were spiritual and uplifting.

Another interesting feature of this conference was the devotional services led by Brothers McPherson, McCoy, Bryson, and Breithaupt. A resolution favoring the unification of Methodism was introduced by four of the leading laymen of the district and was passed unanimously.

The district superintendent of the Methodist Episcopal Church was introduced and addressed the Conference, after, which "Blessed be the tie that binds" was sung. The hope was expressed that the day will soon come when we will be united in a greater Methodism.

The reports from the various works were encouraging. There was not a despairing note sounded during the entire Conference. All were optimistic and enthusiastic in their work. In addition to the organization of Epworth Leagues, Sunday schools, and Missionary Societies, 250 members have been added to the Church in this district.

The Laymen's meeting on Wednesday afternoon was profitable and timely. Our district lay leader, H. G. Gilbert, presided.

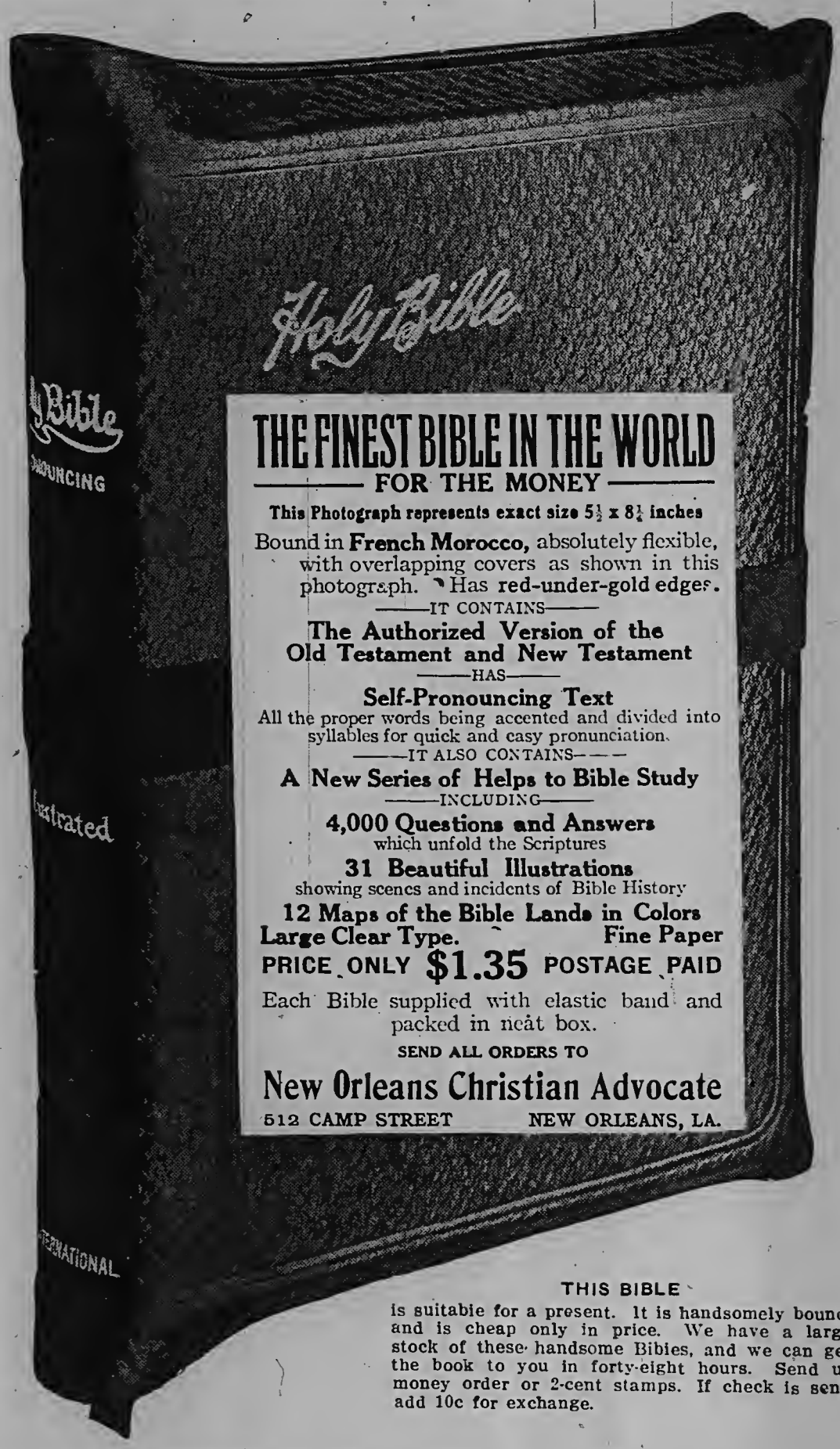
Brother W. S. Holmes, who is Conference Lay Leader, gave a stirring talk on the finances of the Church. Thursday morning the chairman of the Sunday School Board, Rev. H. N. Brown, told of the plans of the Sunday School Board. Brother Breithaupt spoke of the Sunday school as a missionary and evangelistic force.

Perhaps the most interesting part of the Conference was on Friday morning when the Woman's Missionary Society took charge. Mrs. A. P. Holt and Mrs. Buchanan took an active part in the discussions. The reports of the French Mission, Lafourche Mission and Houma Mission were given by Brothers Martin Hebert, Starnes, and Martin, and by our Deaconess, Miss Walker. Quite a number of conversions were reported.

This being Brother Hoffpauir's last year as presiding elder, a resolution of thanks was offered for his services. He responded by assuring the preachers that the measure of success that had attended his efforts was due to their co-operation and that of the church people of the Lafayette District.

Methodism is waning in this French speaking section. The Methodist Church, however, is easily in advance of any other Protestant church in this part of Louisiana. There is no greater field in the South for real missionary work than is found in the bounds of the Lafayette District. Our church has a great task to perform. The fields are white unto harvest. Many are calling for the Gospel and God is being honored.

C. E. FIKE, Secretary.



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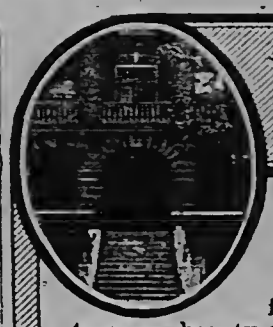

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Vol. 63—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3150.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 6, 1916. CHAS. O. CHALMERS, Publisher.

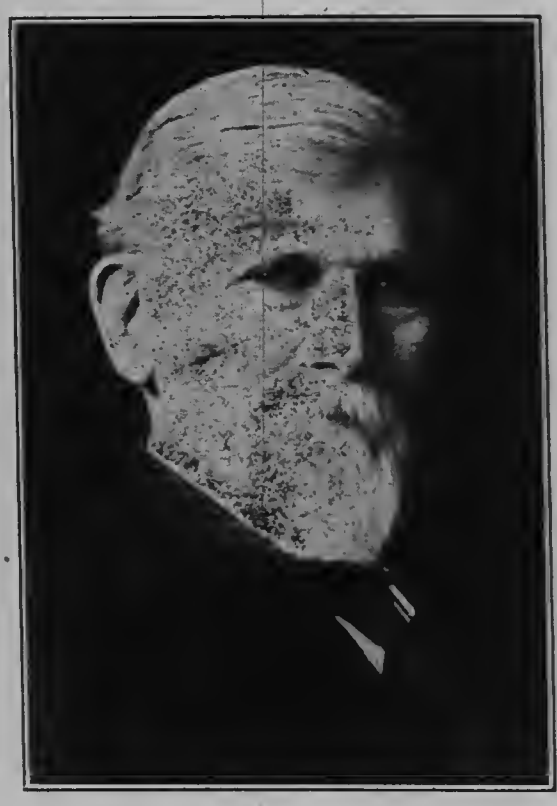
Editorial

DEATH OF MAJOR R. W. MILLSAPS.

In his home at Jackson, Miss., at about 10:50 o'clock on Wednesday night, June 28, 1916, the immortal spirit of Major R. W. Millsaps passed peacefully away from earth. The deceased was stricken with the severe malady which terminated fatally about June 1, and was unable to be present at any of the exercises of the recent Commencement of Millsaps College, a circumstance which caused him keen regret. The Editor of the Advocate was a guest at his residence at the time and saw him every day during his brief stay there, his condition not then being considered dangerous. Though he was remarkably preserved physically for one of his years, his advanced age was against him, and, instead of responding to treatment as was expected, his case gradually grew worse until much alarm was felt by his relatives and friends. He rallied a number of times, however, and some hope of his recovery was entertained at intervals, but for several days before the end came what the result of the struggle would be was evident to the anxious watchers by his bedside. So finally "the weary wheels of life stood still," and the news was flashed forth over electric wires that Mississippi's greatest financier and philantropist had ended his remarkable earthly career, these messages carrying sorrow into every part of his native State and into many other commonwealths of the American Union. All day Thursday there was a stream of visitors to the residence of the deceased, to show their esteem and affection for the distingnished man who had lived and wrought so nobly, many of them, with tear-hedimmed eyes, taking a farewell look at the familiar features which soon would exist only in memory.

The obsequies were conducted in the Galloway Memorial Church, beginning at 10:30 o'clock a. m. last Friday morning, and were under the direction of Bishop W. B. Murrah and the pastor, Dr. W. G. Henry, Dr. A. F. Watkins, President of Millsaps College, Rev. Paul D. Hardin, presiding elder of the Jackson District, and the Editor of the Advocate also taking part in the service. Other ministers whose presence we noted were Dr. T. B. Holloman, Dr. W. H. LaPrade, Dr. I. W. Cooper, Rev. J. M. Morse, Rev. W. W. Woollard, Rev. W. L. Duren, Rev. L. P. Wasson, Rev. S. M. Thames, Rev. W. H. Lewis, Rev. J. S. Duke, and Rev. H. P. Lewis, Sr. There was a great outpouring of the people of Jackson to pay the last tribute of respect to their city's foremost citizen and sorrowing persons were present from many other parts of Mississippi and elsewhere. We observed in the galleries of the church quite a gathering of colored people, who recognized in Major Millsaps a true and helpful friend of their race. Business in the city was largely suspended while the funeral was in progress, and all seemed to feel the weight of the great loss which had been sustained. Bishop Murrah's address was feeling, discriminating, and admirable in every respect, and, following it, the body of the deceased was borne to the Millsaps campus, accompanied by a great procession, and was there deposited in the marble mausoleum that Major Millsaps had had constructed to be his lasting resting-place. The remains of his beautiful and devoted wife will later be placed therein also, and they who dwelt so happily together in life will sleep side by side in death until the trumpet of the archangel shall bid them wake and rise to meet their Lord.

The space is not at our disposal to attempt in this issue of the Advocate a discussion of the character and work of our honored and glorified friend. He was a truly great man—great in intellect, great in heart, great in force of personality, great in faith, and great in his aims and achievements. No place would have been too large for him. He would have made a Governor,



THE LATE MAJOR R. W. MILLSAPS.
Born May 30, 1833—Died June 28, 1916.

or United States Senator, or a Cabinet officer who would never have been forgotten; but he sought no office and lived a quiet and unostentatious life, which was devoted, however, to lofty purposes and unselfish service. Of all the laymen in the Church that we have known, he was easily the ablest and the most clear-visioned. He played a large, if not conspicuous and showy, part in the affairs of his State, and his fame is secure. His monuments are of the kind that will not perish, and, while other names now well-known may be forgotten and cease to be spoken, his will grow brighter with the passing years. Mississippi Methodism owes him a debt that can never be paid, and by his death the whole Southern Church has been made poorer. Future generations will rise up and call him blessed. With Galloway, and Wheat, and Black, and Andrews, and numerous others whose names were graven on his heart, together with his own ascended kindred and the precious Savior, to meet and greet him at "the pearly gates," he cannot be lonesome in the City of God. There we hope to see him again some sweet day.

To the grief-stricken loved ones we extend our deepest sympathy, and pray that the Heavenly Father may gently lay his healing hand on every bleeding, aching heart. Certainly, they do not need to mourn as "they who have no hope."

FOR MEMORY'S WALLS.

A very pleasing incident recently occurred in the pretty town of Magnolia, too heart-warming, charming and delightful not to be told. On Wednesday, June 28, Miss Lucia, second daughter of that splendid Methodist layman, Mr. Lucius Lampton, became the bride of Mr. James Thomas Brown of Laurel, Miss. On the Saturday preceding the wedding, in lieu of the usual "shower," whereby the bride herself is the beneficiary, receiving lovely gifts, this rarely beautiful and thoughtful girl carried out the blessed injunction, "It is more blessed to give than to receive." At the lovely home of her childhood, she entertained scores of boys and girls employed at the factory of the Lampton Brothers, making her guests have a happy time on the spacious lawn, serving them delicious refreshments and charming them with a royal welcome. Surely this "shower" of good things to others was marked by the eye of Him who rewards even a "cup of cold water" given in the name of the beloved Son of God. Miss Lucia's whole young life has been marked by lovely endeavor among the poor and downcast, and many prayers ascend that this fair young girl, who did "noble things," may find as the poet sings, "Life, death and that vast forever, one grand sweet song." May God bless her in her new life!

J. H. H.

THE SEASHORE CAMP MEETING.

The Seashore Camp Meeting, at the Campground near Biloxi, Miss., will open on Wednesday, July 12. It will be under the direction of Rev. W. W. Holmes, presiding elder of the New Orleans District; Rev. O. V. Calhoun, presiding elder of the Mobile District, and Rev. J. R. Jones, presiding elder of the Seashore District. Dr. E. C. Moore, of Montgomery, Ala., has been engaged to do the preaching, and the music will be in charge of Rev. H. W. Van Hook. The accommodations are excellent and ample, and all visitors and workers will be heartily welcomed. Why not attend and make the most of this opportunity to deepen your own spiritual life and help others? Let the readers of the Advocate pray for the success of this annual series of revival services at this historic place, where God has so often met with his people and where thousands of souls have found the Savior.

FORGETFUL OF GOD.

He that prays for a mercy he wants, and is not thankful for mercies received, may, indeed, seem mindful of himself, but he is forgetful of God, and so takes the right course to shut his prayers out of doors. God will not put his mercies into a rent purse, and such is an unthankful heart.—William Gurney.

CONSTANT LIGHT.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.

WE NEED THEE EVERY HOUR.

God's Word teaches us that God does not expect a man to live for one minute as he ought unless the Holy Spirit is in him to enable him to do it. We do not want the Holy Spirit only when we preach, or when we have some special temptation of the devil to meet or some great burden to bear; we cannot live a right life unless every moment we are guided by the Spirit of God.—Andrew Murray.

THE TOLERANCE OF PAUL.

Prof. Machen, in his lectures at the Princeton Summer School of Theology, made mention of the fact that our age is quite intolerant of new or unfamiliar methods—witness the opposition of many Christian people to Billy Sunday—but that it is exceedingly tolerant and easy-going as regards what is preached in the name of Christianity—witness the fact that if a minister is a good mixer, a good organizer, and popular with the young people, it is a matter of indifference to many what the nature of his message, whether he proclaims Christ as the divine-human Savior, or merely as an ancient religious teacher who was markedly free of moral faults. He pointed out at the same time, however, that Paul's position was just the reverse of this—that he was exceedingly tolerant of methods as long as Christ was truly proclaimed, but that he was exceedingly intolerant of any message other than that which Christ had made known to him. We never find Paul using strong language when speaking of those with whom he differed only as regards matters of method, but when speaking of those who distorted the message itself, he did not hesitate to say, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema."

Surely it is Paul who here places the emphasis right. The primary function of the minister is that of a witness, and the essential thing in a good witness is that he tell the truth. A pleasing appearance, a fine address, correct and fluent speech on the part of a witness, avails nothing if he does not tell the truth, and so no matter what qualifications a minister may have, if his message does not ring true to the New Testament, he is lacking as regards the most vital requirement.

And yet it would seem that about the last question that modern congregations ask when seeking a new minister is the question that has to do with the content of his message. They ask all kinds of questions, and rightly ask all kinds of questions, about the men they are considering, but too often they fail to ask the one question that is most vital where true ministerial efficiency is concerned. After all, what does it profit that a man succeed in gathering large numbers of men, women and children into his congregation if at the same time he does not lead them to put their trust in Jesus Christ as their only Savior, and to obey Him as their Lord and Master in every sphere of life?—The Presbyterian.

THE UNIFICATION OF AMERICAN METHODISM.

By Rev. A. F. Watkins, D.D.

The action of the recent General Conference of the Methodist Episcopal Church upon organic union will be read in the light of the reader's previously formed judgment of the desirability of union. The believer in union, **under any conditions**, will hail the action with delight and find in the hearty approval of the general principle the prospect of an early consummation of his ardent desires. The man who believes that union is desirable **under no conditions** will be displeased at this approval of the principle of union as constituting a step toward the accomplishment of the unwelcome union.

To the attitude of neither of these brethren can objection be offered; but the influence of both is to be guarded against, lest, upon the one hand, unwise zeal should hurry the Church into a position of intolerable embarrassment; and, upon the other hand, lest a step promotive of the glory of God and the good of the Church be hindered. In the one case a mechanical union might be formed under conditions that would destroy all unity of spirit and precipitate an era of strife incomparably worse than the unhappy, though not intolerable, relation that now exists; in the other case undue consideration may be given to what seem to be objections to a proposed **plan** of union, but are in reality but poorly concealed objections to the **principle** of union.

There are many Southern Methodists who are convinced of the desirability of organic union, and earnestly hope for its accomplishment upon terms that will preserve their principles and safeguard their rights. We believe this to be the attitude of the greater part of our people. We think there are but few who favor the unconditional unification of the Churches, and that there are not many who are irreconcilably opposed to the principle of organic union. Under these circumstances we should rejoice that our Northern brethren have so enthusiastically endorsed the general principle of organic union and submitted tentative recommendations as a basis for further negotiations. We should be neither surprised nor offended that the recommendations submitted differ in some particulars from those submitted by the Methodist Episcopal Church, South. If there were no differences there would be no need for further negotiations.

Believing, as I do, in the desirability of the reunion of the Churches separated in 1844, and cherishing, as I do, the expectation of the ultimate adoption of a satisfactory plan of union, I do not hesitate to express my sense of dissatisfaction with the tentative plan outlined by the Saratoga Conference, nor to declare the conviction that insistence upon the adoption of this plan will indefinitely postpone the consummation that I desire.

The first recommendation suggests "that the General Conference be made the supreme legislative, executive, and judicial body of the Church, under constitutional provisions and restrictions." Southern Methodists have a well-defined suspicion of "supreme" General Conferences. Seventy-five years have not made them willing to accept, as embodied in their organic law, a principle that, as enunciated by a majority of the General Conference of 1844, made necessary the division of the Church. It is to be noted, however, that the recommendation provides that this supreme authority shall exist **"under constitutional provisions and restrictions."** This significant provision may open the way for the adequate protection of the rights of the minority and the adoption of some satisfactory method of interpreting "the constitutionality of its own actions."

The suggestion that the number of Quadrennial Conferences be increased would seem unnecessary and undesirable. There would seem to be no justification for the establishment of more than one Quadrennial Conference in the territory now occupied by the Methodist Episcopal Church, South, and the sentimental objection to the division is so strong that no consideration, short of the most imperative, would justify it. Such a subdivision may become necessary at some time in the future, but we believe it to be unnecessary and undesirable at present.

Possibly the most objectionable feature of the Saratoga plan is that dealing with the negro Methodists, whose status will be affected by the proposed readjustment. The plan suggests the organization of these negro Methodists into one of the several Quadrennial Conferences of which the reunited Church is to be constituted, and their participation as members in the supreme General Conference.

We fear that our brethren of the North do not realize the conditions in the South that would make this feature very unacceptable, and we are afraid that this would constitute an insuperable barrier to union. The recommendation made by the General Conference of the Methodist Episcopal Church, South, that they be organized into an independent body, holding fraternal relations to the reorganized and united Church, would seem a settlement of this delicate matter at once wise and righteous. If the suggestion should be made that the negroes need this closer relation, the answer would seem sufficient that the happiest results have followed a similar adjustment of the relations between the Methodist Episcopal Church, South, and the negro members that remained with them after the war, and that it is probable that in the integrity and ability of its ministry and the consistency and liberality of its membership the Colored Methodist Episcopal Church is not surpassed (probably not equalled) by any body of negro Methodists in the world. While these brethren will need and should receive the sympathetic guidance and financial aid of the united Church, I am of the opinion that, with this liberal aid guaranteed, the negroes would prefer a separate and independent organization.

But we need not grow excited about the details of the plan of union, whether these details are suggested by the Methodist Episcopal Church at Saratoga or the Methodist Episcopal Church, South, at Oklahoma City. They are but the tentative suggestions that follow an enthusiastic endorsement of the general principle of union, and constitute merely the basis upon which the joint commission will work, and out of which they may or may not be able to draw a plan that will prove satisfactory to all.

I believe the Methodist Episcopal Church, South, to be in favor of organic union upon suitable terms, and in this belief I rejoice. I believe, also, that the Methodist Episcopal Church is favorable to the union, and in this, also, I rejoice. If this be so, surely a patient, prayful effort will be able to find a way. The will of God must be made known and followed. Union should not be hurried by undiscriminating zeal; but it should not be hindered by the prejudices of men, whose gray beards are upon their shoulders, as they look back to and nurse the resentments of seventy years ago.

Intemperate zeal is sure to do more harm than good. We can afford to await the issue with quiet confidence, assured that the will of God will be wrought out by those who seek the guidance of His Spirit. If the Joint Commission succeed in working out a satisfactory plan of union, we may accept the results without fear. If no satisfactory terms can be reached, we can abide the result, consoling ourselves with the thought that an honest effort to provide for union, even though it fail in that, will probably bring about the adoption of a plan of thorough-going and practical federation that will in a large measure cure the conditions that now vex and humiliate the Church.

Millsaps College, Jackson, Miss.

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THE PLAN OF CAMPAIGN FOR OUR TWO UNIVERSITIES.

At a meeting of the Educational Commission held on June 12, a committee was appointed to consider carefully the matter of the campaign for our two Universities, and the following plan was reported by the committee and unanimously adopted by the Commission:

Your Committee to recommend a financial plan for raising funds for the two Universities of the Church beg leave to submit the following report

1. We would begin our report with the following quotation from the latest message of our Bishops to the Church:

"As chief pastors of our great Church and charged with the general supervision of all its interests, we desire in fulfillment of a special responsibility to call your attention at the present time to the condition and outlook of our two leading educational institutions, viz.: Emory University, Atlanta, Ga., and Southern Methodist University, Dallas, Texas.

"It is not necessary to tell you that these institutions were adopted more than a year ago by the Educational Commission which was invested by the General Conference of 1914 with full authority to act in the premises. One of these universities is to meet the special needs of the Conferences east of the Mississippi River and the other is to serve a like purpose for the Conferences to the west of that boundary. They are, therefore, both connectional enterprises in the full sense of the word and entitled to the undivided and cordial devotion of the whole Church.

"In conclusion, we give our most urgent counsel against divided and conflicting plans and policies. Everything depends upon unity of action. We have many and great tasks to perform. The number of them grows increasingly numerous. They will never be fewer, and they will never be less. It will require our best endeavors to meet them and carry them through. Unless we mean to invite failure and court disaster, we must pull together. There never was a period in the history of our Church when there was a more strenuous demand for unity of purpose and effort. The solidarity of Southern Methodism has been one of the chief sources of its strength in the days that have gone. Let us now once more, forgetting all minor differences of opinion and casting to the winds all factional feelings of every sort, rally as one man to the support of our universities."

2. We are glad to know that our people in the two Alabama Conferences are already enlisted in the raising of a minimum of $50,000 for the erection of an Alabama Building at Emory University, and, under the leadership of Dr. J. S. Fraser, our Commissioner for that territory, are making gratifying progress. And similarly, the Mississippi and North Mississippi Conferences, under the leadership of Commissioner Robt. Selby, are prosecuting successfully a campaign to secure a minimum of $50,000 for the building to be occupied by the L. Q. C. Lamar School of Law, and the two Conferences in Georgia have determined, under the direction of Commissioners Chas. C. Jarrell and J. A. Harmon, to raise $1,000,000 in Georgia outside of the city of Atlanta for the general uses of Emory University.

All these movements are now successfully progressing and give promise of reaching their respective goals.

3. In order that the whole Church be enlisted in these great connectional enterprises, we recommend that in the support of Emory University the following adjustments be made in the territory east of the Mississippi River:

(a) That the Baltimore and Western Virginia Conferences unite in the securing of a sum of not less than $25,000, to be invested by the Board of Trustees of Emory University, and the interest on same be used annually for maintaining and enlarging the Alpheus W. Wilson Library of Theology.

(b) That the Virginia Conferences be requested to raise not less than $50,000 for the erection of a James A. Duncan Hall to be used as a home for the Department of English Language and Literature.

(c) That the four Conferences in North Carolina and South Carolina be charged with the raising of $100,000 to be devoted to the erection of a building for the James H. Carlisle Teachers' College, a proposed department of the University.

(d) That the Holston, Tennessee, Memphis, Louisville, and Kentucky Conferences be asked to raise not less than $200,000, of which $100,000 shall constitute a loan fund to be used in aiding young men to obtain an education in any school of the University, the preference in awarding loans from the fund to be given to a young man coming from the territory of these Conferences, but if there be at any time a surplus from this fund after aiding such young men, then said surplus may be used to aid young men in any school or department coming from other than this territory. That the second $100,000 be used in the erection of a building on the University Campus to be called the McTyeire Memorial building.

(e) Inasmuch as the Florida Conference was one of the original Conferences patronizing and owning Emory College, which has now been incorporated into the University as its School of Liberal Arts, we recommend that that Conference unite with two Conferences in Georgia in the raising of the $1,000,000 before mentioned in connection with the Georgia Conference.

4. We recommend that a Commissioner or Commissioners be appointed for each of the divisions above indicated, by the President of this Commission, with the approval of the Executive Committee, as soon as suitable persons can be found.

5. It is clearly understood that the amounts asked for in these recommendations do not represent the needs of Emory University, but are suggested as goals for the immediate efforts of the district named, in the endeavor to raise the minimum sum of $5,000,000, which this Commission estimates to be the amount needed for beginning operations in all departments of the University, and of which only approximately $2,500,000 has been secured to this date.

6. We suggest that in order to the proper launching of the campaigns in the several districts it is very desirable that a meeting of the presiding elders in each Conference should be held at an early date to consider the best method to be followed in each, and, if it be practicable, that the expenses of the presiding elders should be paid by the Commission.

Concerning Southern Methodist University, which shares equally with Emory in our sympathies and responsibility, we would say: Inasmuch as campaigns are already in operation west of the Mississippi River and said campaigns have been devised and conducted by the Board of Trustees of Southern Methodist University, we feel that it would be unwise for this Commission to adopt detailed plans for that part of our Church beyond making suggestions to the Board for their consideration.

We earnestly recommend to them that they inaugurate a definite plan of campaign covering all the territory of our Church west of the Mississippi similar to the plan outlined in this report for Emory University.

In conclusion, we believe that our people everywhere are ready to respond in a substantial way to the appeal of the two Universities, and that it is imperative that the needs of the work be presented to them at the earliest possible moment.

Respectfully submitted,

(Signed) A. J. LAMAR,
J. H. McCOY,
F. J. PRETTYMAN,
Committee

SHADYSIDE INN, SEASHORE CAMPGROUND.

Preachers attending the Divinity School will find a comfortable home at Shadyside Inn. Fishing, sailing, bathing and other healthful amusements. Invigorating climate; salt breezes. Just the place to spend a vacation. Address Miss Mary E. Gowers, Seashore Campground, Biloxi, Miss.

IS MONEY TO BE A CONSIDERATION?

Bishop Hendrix is quoted through [illegible] of the papers that come to our office as saying that he knows a non-Methodist who is willing to give a million and three quarters dollars to the superannuated ministers as soon as the two Episcopal Methodisms in this country are [illegible]

Commenting upon this statement of Bishop Hendrix, the Michigan Christian Advocate says: "Let us hurry up and be one."

Is the power of money to be brought [illegible] negotiations for what Bishop Hendrix and the Methodist Episcopal Church are so anxious to effect, namely, the union of the two Churches? Is that handsome sum of money for so worthy a cause as the relief and support of the superannuates of the Methodist ministry to be dangled before the Churches as a controlling or effective reason for the union? Have we come to [illegible] as that? Are there no principles that are so sacred and so vital to Methodism that their surrender by either the Methodist Episcopal or the Methodist Episcopal Church, South, is easily accomplished when a big sum of money is the consideration of the surrender? For our part, we sincerely wish that the mere mention of such a thing shall be spurned, as it should be, by the commission when it meets to consider so far-reaching a matter as the union of Methodism.

It is generous in the non-Methodist to offer that sum of money for the superannuates. But if he really wishes to help these worthy claimants on the Church let him apportion the sum and divide it between the claimants of each Church, whether they unite or not. Superannuates are not responsible for the present status of the two Episcopal Methodisms. As a general rule superannuates are not members of the General Conference and therefore have no voice or vote in the laws that are made. Nor is it likely that any superannuates will be on the joint commission that is to work out the details of "unification." Why then should they be deprived of the help that a million and three quarters dollar would supply in their old age and their time of sore need? This generous non-Methodist could immortalize himself if he would take the view of the matter and furnish the money now irrespective of the results of the details for "unification by reorganization" as the Southern Methodist Church has proposed, and the "tentative basis for such unification" by the Methodist Episcopal Church, which in the interpretation of some of the leading men of that Church is really in its ultimate purpose "union."

The latitude from which this offer comes could easily be guessed. It is at least suspicious whence this offer comes. In the name of God and that which is right and just and true to the convictions of real men, let not such financial bids be for one moment considered in settling a matter that looks to the religious future of this country for generations that are to come. And don't dangle this sum of money before the eyes of the people as a bid for something the bidder wishes done. If unification, or what so many seem to desire, "union," shall come, let it come as the result of deliberations that have been under the immediate direction and superintendence of the Holy Spirit, and not as if influenced by any offer of financial assistance as a bid to bring it about.—Wesleyan Christian Advocate.

PAUL'S PHILOSOPHY.

"The happy state of mind, so rarely possessed, in which we can say, 'I have enough,' is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we have. He who wants little always has enough."

EVANGELISTIC SINGERS.

We take this method of advising our friends that our contract with Rev. G. A. Klein (evangelist) has been dissolved, and we are now open to engagements with pastors that may desire our services.

THE WISDOM SISTERS,
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REUBEN WEBSTER MILLSAPS.

So many years has Major Millsaps been a commanding figure in the commercial, religious, and educational life of Mississippi that the most prominent facts of his life and character are well known to all.

He was born May 30, 1833, in Copiah County, Mississippi, a County that justly boasts having given to the State many of its most distinguished citizens. He was the second of eight children of Reuben and Lavinia (Clower) Millsaps, both of whom were Georgians by birth. His paternal grandfather, William Millsaps, a native of Georgia, came with his family to Mississippi in 1830, and became a resident of Copiah County when that country was a wilderness. His maternal grandfather, William Clower, came also from Georgia and settled in Copiah County in the same year, becoming there a prominent and influential citizen. His father, Reuben Millsaps, grew to manhood in this section of the State; by his own efforts he acquired a superior education and became the first school teacher in the county. Here he married and here continued to live until the time of his death in 1854.

To the example and precept of his father is due, probably, the fact that when he was seventeen years old the young man left his home and went to Natchez, walking the entire distance, save when assisted along his way by some passing wagon. Here he took passage on a steamboat for Madison, Indiana, where he entered Hanover College, bent upon obtaining an education that would adequately equip him for the battle of life. After remaining here two years, he was induced to go to Asbury College (now DePauw University), Greencastle, Indiana, from which he was graduated in 1854. The years of his college life were years of poverty and toil. Privation and menial, but honest toil were the price paid for the education that he was determined to secure. Sometimes to those who possessed his confidence he would speak of those earlier days, and the heart of the listener would melt at the simple story of his patience and self-denial.

After his graduation he taught school two years in Warren County, Miss., in the home of Colonel Glass, every penny being saved that he might study law in Harvard University. He was awarded his diploma and degree from this great Law School in 1858, and located for the practice of his profession in Pine Bluff, Arkansas, where he continued in a successful and growing practice until the opening of the Civil War. Upon one occasion while at Harvard he received a check for $600, sent without a word to indicate from whom it came or for what purpose intended. But he suspected his old friend in Warrenton, and wrote to him, asking about it. In due time he received a letter from Colonel Glass, admitting that he had sent the check, and saying that he thought it might be needed; that he wished his young friend to accept it and that at some time in the future he might return it if he wished, but that its return was not desired. When in business in Brookhaven after the war Major Millsaps learned that Colonel Glass was dead and that his property had been swept away by the war. Going to his desk, he drew a check to the amount of the prineipal and interest of the gift and sent it to a lawyer in Vicksburg to be forwarded to the widow of his old friend. It is said that from that day she was the recipient of his aid, and that after her death her son was the object of his grateful kindness.

He joined Company A of the Ninth Arkansas Regiment, C. S. A.; was elected Lieutenant, then chosen Adjutant, and afterward made Lieutenant-Colonel. With his regiment he saw service in Kentucky and Tennessee, and participated in the battle of Shiloh, where he was wounded. After remaining in the hospital in Jackson, Miss., for some time he rejoined his command at Corinth in 1862. As a part of General Loring's division, he participated in the movements about Vicksburg, including the battle of Baker's Creek. As the Confederate forces were pressed back upon Vicksburg, General Loring led his command south of the city, and, crossing Big Black River, turned east to Crystal Springs; then moved north in time to join General Johnston in the fight at Jackson. He was in the fighting around Atlanta and took part in the battles at Franklin and Nashville, being again wounded in the latter engagement. Following this he saw service in North Carolina under General Johnston, and participated in the last battle of the war at Bentonville. He was on his way to the trans-Mississippi department, and had reached Jackson, Miss., when the news of General Lee's surrender came to him.

After his discharge from the army Major Millsaps returned to south Mississippi and engaged in the business of hauling cotton from the interior to the river at Natchez. Cotton was plentiful and teams were scarce and in demand, and ten dollars a bale was the price paid for hauling. From cotton hauling to cotton buying was an easy step, and from this to merchandising, and we find him engaged in a general mercantile business in Brookhaven in association with his brother, Rev. W. G. Millsaps, in 1866. In 1880 he sold out his interests in Mississippi and went to St. Louis, Mo., where he established a wholesale grocery and cotton commission business. Closing out this business in 1884, he spent a year in travel in Europe with his family, after which he returned to America, and in Hazlehurst, Miss., established the Merchants' and Planters' Bank, which he managed until 1887, when he moved to Jackson and became President of the Capital State Bank, soon to be changed into the Capital National Bank. In this city he has spent the last years of his life.

In 1869 Major Millsaps was married to Mrs. Mary F. Younkin, the daughter of Horace Bean, a wealthy banker of New Orleans. Of this union no children were born; but this lack was largely supplied by the presence of a gracious little niece, Josie, who became their adopted daughter. She is now the wife of the Hon. Guston T. Fitzhugh, of Memphis, Tenn.

The home life of Major Millsaps was very happy. Mrs. Millsaps was a very beautiful woman, of refined and gentle spirit and gracious manner, and between her and her noble husband there existed the warmest affection. The home itself was furnished with simple elegance, and in it was dispensed a generous hospitality. On May 25, 1908, Major Millsaps was greatly bereaved in the death of his beloved wife, and the strong man weakened under the two-fold burden of age and sorrow. Henceforth his comfort and happiness became the care of Mary, his sister's daughter, the wife of Mr. Harry N. Austin, of Jackson.

The illness that came to him about the first of June alarmed his friends, though they looked forward to his early and complete recovery. But to those who came to see him he said that his work was done and that he would not get well, adding that he was ready to go and did not wish to remain longer. With unshaken fortitude he bore the pain, and with trustful confidence he awaited the coming of the end, and on Wednesday night, June 28, surrounded by his loved ones, he fell asleep, his last words being: "Tell everybody good-by. Glory be to the Father, and to the Son, and to the Holy Ghost. Amen. Amen."

In person Major Millsaps was of medium height and weight, erect of carriage and quick of movement. He had been rather delicate in youth, but the out-door life and vigorous exercise of four years in the Confederate army had made him strong and rugged. His body was well knit and vigorous and his constitution almost perfect. He was fair of complexion, with clear-cut features, hair of a light reddish brown, and clear, bluish grey eyes that looked out with fearless confidence from beneath strong, tawney eyebrows. His voice was clear and rather high in pitch, and his manner alert and attentive. He was probably quick-tempered naturally, but had learned to an unusual degree the lesson of self-control. Intellectually he was a man of unusual power; his judgment of men was accurate, and of matters almost unerring. In the consideration of a question he was the most impersonal of men, and his opinions were expressed with a candor that sometimes gave offense. It was interesting to note his unaffected surprise and sincere regret at learning that some statement of his had wounded the feelings or offended the dignity of a friend. To him the question was of the correctness of an opinion rather than of the person of him who expressed it. He was steadfast in his convictions and his promise was as unfailing as the rising of the sun.

His mastery of the matters with which he had to do was comprehensive and detailed, and his memory retentive in a remarkable degree. He was systematic, careful, safe. In his earlier business life he was laborious to the limit of time and strength; in his later years he was laborious, methodically, prudently, efficiently. The chief elements of his success were judgment, capacity for hard work, the systematic ordering of his forces, prudence. He had in him none of the elements of a plunger. He had a wholesome horror of speculation. His fortune was not the result of a single bold venture, nor was it the outcome of some brilliant campaign of business daring; it was the garnered fruitage of long years of toil, guided by clear business judgment and conserved by prudent foresight. A speculative financier might have made and lost in eighty years many fortunes greater than that of Major Millsaps. He made but one fortune, and its size could have been limited only by the years of his life. His counsels to those who sought his advice were marked by prudence. He was pre-eminently a safe counselor. Many a venture against which his verdict was given might have turned out profitably; but when his judgment was favorable, the issue was as sure to be fortunate as anything contingent could be. One might prosper against his judgment; with his endorsement the venture was almost certain of success.

Major Millsaps was one of the most approachable of men. Many a man has marveled at the completeness with which he laid aside his business and gave himself with seemingly willing and undivided attention to his visitor, with no sign of impatience or preoccupation, and the instant and undisturbed resumption of his work, when his visitor had taken his departure. In social inter-

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COMPANY, LIMITED

course he was marked by simple, unaffected cordiality. His interest was easily aroused and he was a good listener. It is a privilege to have known him, and an honor to have accounted him a friend.

He was a stalwart Methodist. His father and mother before him were Methodists. In his early life his religious sensibilities were awakened by his pious parents, and in his early youth he came under the helpful spiritual influence of the Rev. Samuel L. L. Scott, a Methodist itinerant, who often visited his father's home and preached in the neighboring church. His memory loved to dwell upon the early scenes that centered around old Pleasant Valley Church, at whose altars in his childhood he had given his heart to God; and the religious influences of childhood and youth crystallized in manhood into those steadfast Christian principles that held him true to the faith of his fathers and formed the basis of that assurance that enabled him at the last to say, "I am ready to go." For twenty-five years he was an efficient Sunday school teacher and for fifty years a diligent and faithful steward. His work as an official in the Church showed the same mastery of detail, the same business sagacity, the same prompt and unremitting care that he gave to his every-day affairs. In public worship he was conspicuous for his earnest and attentive participation in every feature of the service. He was a constant attendant upon the business meetings of the Church from the monthly conference of the local congregation to the quadrennial General Conference of the Connection. It is probable that no layman in Mississippi was so frequently elected a delegate to the General Conference of the Church. He was a systematic and liberal contributor to the support of the minstry and the benevolent activities of the Church, and, if not especially enthusiastic in the support of its missionary agencies, it was because there was another great Christian enterprise that absorbed his affections and commanded his unmeasured beneficence.

We have seen that probably from his father he inherited an interest in education; we have noted with what unflagging zeal he struggled against the difficulties that threatened to deprive him of an adequate education. His intimate and confidential friends of the earlier time have told it of him that as the boy trudged along the hot and dusty road to Natchez his heart turned toward the God of his fathers and he said, with something of the spirit of Jacob of old: "O God, if thou wilt prosper me in my plans and give me success in my life, I will build a College in Mississippi, so that her poor boys will not find it necessary to go so far away to get an education."

Forty years later Major Millsaps laid the foundation of Millsaps College in the offer of fifty thousand dollars to the Methodists of the State, provided they would raise an equal amount for the endowment of a Methodist College for boys in Mississippi. Since that day he has increased the initial gift ten-fold. He has watched the progress of every bulding, the planting of every tree. He has unselfishly invested and developed its growing endowment, has aided its every enterprise, has fostered every element of its growth, and often expressed the desire that in the midst of its beautiful campus his dust should rest. If the story of his youthful covenant with God be true, the man has fulfilled the promise of the boy.

But long before the building of Millsaps College he was conspicuous for his gifts to Whitworth Female College and other educational institutions of the Church, and notable for the unfailing generosity of his support of institutions for the education of the youth of the negro race. It is doubted if there be a needy school for the education of negroes in the State that has not been the recipient of his generous aid. While his gifts to the cause of Christian education sufflce to place him in a class alone among Mississippians as a Christian philanthropist, his liberality was not limited to institutions of learning. The splendid church building that adorns our State Capital, the memorial of our honored Bishop Galloway, was made possible by his large contribution, and unnumbered churches throughout the State have felt the blessing of his aid. To the Mississippi Orphans' Home, of which he was a director, he gave with princely liberality. To the erection of the Young Men's Christian Association building and to the support of this noble benevolence he was a frequent and generous giver. Nor to these alone: but to the poor his hand, unheralded, was ever stretched out to give relief. In his giving Major Millsaps was marked by a habit that was characteristic of the man. To give was to him a delight: but he was as methodical in his giving as in his making or saving of money. He did not give impulsively, but only when deliberate and careful investigation convinced him that he was justified in doing so.

Upon the campus of Millsaps College there stands a massive mausoleum, built of snowy marble. It is his monument. But near at hand there is a statelier structure that lifts its columned front toward the sky; at its feet, stretching far and wide, falls away the greenswarded campus; around it forest trees wave their leafy banners in the air; deep in their wooded emplacements stand other buildings. These are his monument. But back of its material expression is Millsaps College, intangible, but real and potent, with its high curriculum, its worthy faculty, its noble ideals of cultured and Christian manhood, its traditions, redolent with the memories of the sacred past and prophetic of its future glory. This is his monument. From out its halls have gone more than a thousand men, the product of its molding hand. They are in every hamlet in the State, and scattered far beyond its portals, honoring every field of worthy endeavor, adorning every activity of Church and State, inspired by the high ideals of cultured hearts, armed with the keen perception and balanced judgment of cultured minds, the servants and leaders of their fellow men. These are his monument. He rests to-day from his labors, and his works do follow him.

Jackson, Miss. A. F. WATKINS.

SCHOOL OF METHODS OF THE BROOKHAVEN DISTRICT, MISSISSIPPI CONFERENCE.

At the session of the Brookhaven District Conference held in Summit this spring, a committee was appointed to arrange for and hold a School of Methods for the Sunday school workers of the District. This school was to be held in Whitworth College some time in June. Dr. Cooper, President of the College, very generously opened the College buildings to us, and agreed to board all who came in the College for one dollar a day.

As soon after the close of the District Conference as practicable, the committee met and began work. A program was arranged, carefully considered and finally adopted, dealing with such phases of Sunday school work in the district as were deemed most needed in this section of the Conference, and June 20-21 fixed as the date of the meeting. The services of Miss Kennedy, Elementary Superintendent under the General Sunday School Board, was secured and she spent the entire two days of the meeting with us, rendering efficient service. All other workers were secured from our own district.

As this was only a district school, and the first of its kind not only in the district, but in the entire Conference, an overflowing crowd was not expected. All who understood the conditions in the district at this time looked for an attendance of about twenty-five. But when an enrollment was had at the close of the first morning's session, it was discovered that there were present eleven pastors and Sunday school superintendents, fifteen teachers of classes above the Elementary Division, eight Elementary teachers, and six Sunday school pupils, forty in all, thirty of whom were from a distance. Besides, quite a number of the people from Brookhaven and some from out of town dropped in and spent from an hour to an entire session with us who are not included in the above estimate. Not only was the attendance far in advance of what was expected, but the character of work done, the very deep interest manifested by all present, and the character of questions asked and resolves made, more than compensated those having the work in hand for what had been put into it.

The meeting closed Wednesday afternoon in time for all who desired to leave on the afternoon trains. After a meeting of all the pastors and superintendents present, in which future plans were discussed, the meeting by a rising vote unanimously declared for a similar meeting next summer to be held in the Whitworth College buildings, but to last a week instead of two days. All financial obligations were met or amply provided for before adjournment, and provision was made for the meeting next year. B. F. LEWIS, Sec'y.

For the Committee.

GRENADA COLLEGE.

Grenada College has just closed a very satisfactory session with an attractive commencement program. President A. F. Watkins, of Millsaps College, delivered two strong and appropriate sermons on Sunday. The annual address was given by Hon. L. G. Fant, of the Holly Springs bar, his forceful utterance being well up to the standards for such occasions. Five mature young women received diplomas, all of them being active Christian workers. The efficiency of the school in shaping the character of the students is shown by the fact that only one graduate in recent years was not an earnest Christian, and by the further fact that every boarding pupil in the school this spring became a Church member.

The Board of Trustees was so impressed with the zealous and intelligent interest of Judge J. G. McGowen in the work and future of the College that he was unanimously elected President of that body. The Board made a careful review of the business of the past session and heartily endorsed all plans for the further development of the institution, directing that all the buildings be thoroughly overhauled, necessary repairs made, woodwork painted, rooms papered and screened, and needed equipment added to laboratory and library.

The curriculum was so adjusted as to meet the requirement of the State Board of Examiners of Mississippi and bring the school in line for recognition of graduates as teachers without the formality of examination. The school now offers nine hours in education, besides having teachers giving full time to strictly college classes in English, Latin, French and German, Mathematics, Science, History, making seven in the college faculty. The Preparatory Department has three teachers; the School of Music, four; Art, Domestic Economy, and Expression, and Stenography, one each. These trained teachers are prepared to give those coming under their instruction advantages second to none in the State. R. A. TUCKER.

Grenada, Miss.

CHURCH NEWS.

Dr. Hoyt M. Dobbs, pastor of the First M. E. Church, South, of Fort Worth, Texas, has been elected Dean of the Theological School of the Southern Methodist University, at Dallas, Texas. Bishop E. D. Mouzon has been chosen president of the Board of trustees of the University.

According to a press dispatch, the suit of his nephew against Dr. Newell Dwight Hillis for certain alleged statements concerning the latter's financial troubles, made in explaining the causes of them, has, through the intervention of friends, finally been settled outside of the courts.

The Hon. Charles E. Hughes, the Republican nominee for the Presidency, is the son of a Baptist minister and a member of the Baptist Church. Mr. Fairbanks, the Republican candidate for the office of Vice President is a Northern Methodist Both President Wilson and Vice President Marshall, who have been renominated as the Democratic standard-bearers, are Presbyterians.

METHODIST UNION.

By Rev. W. L. Doss, Jr.

There are some things in the world that give a great deal of apprehension to those who seek to forward the interests of the kingdom of God in the world. One of these is a Church dispute. Men fall out with each other and reach the place where they are unable to agree. Sometimes they cease to speak to each other. It is usually the case that each party considers himself to be the injured one and is unwilling to show any disposition to meet the other party on any sort of ground. Many preachers have been hampered in their work in a community and the Kingdom of God has been held back because such things have come to obtain there. Doubtless some who read these lines have had personal experience with such matters.

Many years ago Methodism in this country had a Church disagreement. For a long time the great branches of Methodism in this country were almost at the point where they were not on speaking terms. Each believed itself to be right and that the other party to the disagreement was the one that needed to make advances. When preachers see two of their members in such a condition they begin to get interested and to get on their knees before God. When two men who have thus disagreed begin to show signs of entering into friendly relations again, we become interested to the extent of trying to bring about a reconciliation.

There are humble preachers and laymen in Methodism who have had their hearts made to rejoice because of the signs pointing in the direction of bringing this old quarrel to a close. May it not be possible that even the Christ who died for men might rejoice to see something of the sort done? It appears to this writer that there are some things that are going to look very small after a while. I remember two old men living as neighbors who fell out over a very trivial matter. They would not speak and would have nothing to do with each other for a long time. Then, after a while, one of them came down close to death. When this came to be true and death was staring this man in the face the difference began to look very small. It seems to this writer that the place and position of Bishops, whether women have laity rights or not, the place of the brother in black whom we are trying to win for Christ in Africa, organization of church boards and the management of church papers and some other such things will look pretty small when we come to stand before the bar of God and there consider whether it be not possible that some of us have lent our influence to keeping the great branches of Methodism apart on account of these things. No man denies but that there is much of warmth of feeling about the rights and position of these different branches of Methodism in some sections of the land. Why not forget all these old differences and these things that have kept us one from the other and then come to look one another straight in the eye with honest, sincere purpose to band ourselves together for the advancement of the Kingdom of God, rather than spend a good deal of strength in propagating our particular brand of ecclesiasticism? Which would seem more in keeping with the command of the Master when he said: "Go ye therefore into all the world, and preach the gospel to every creature?" Let the dead past bury its dead. Our lives are in the present and we are looking toward the future. An old sore continually irritated may grow to something that will bring the death of the one whose misfortune it may be thus to be afflicted.

It appears to this writer that we Methodists had better begin to forget some of our differences and to strive to love each other more. The writer has had no great and wide experience, but has had some. As yet he has not heard a single, solitary lay person express his opinion on this burning question but what has desired to see Methodist union consummated. This experience has reached to the city, the town, and to the remote rural section. Furthermore, the great majority of the preachers standing on the firing line with whom this matter has been discussed have expressed themselves as being desirous of seeing the same brought about. Many of them are praying fervently and daily for this to be done. Are these men to be given a voice, or is this matter to be decided by the editors of the church press, doctors of divinity and others in authority in the Church? These carry great weight, but there are others who, though they have a burning desire with reference to this matter and who have a right to be heard, seldom speak out.

Shall the child of much prayer be stifled before it begins to draw breath?

THE DECADENCE OF PRINCIPLE.

Dear Dr. Meek: Glancing over the Congregational Record I find that during the proceedings of the Senate on June 22 a brief ceremony was devoted to the reception from the State of North Carolina of a statue of the late Senator Zebulon Baird Vance to be placed in Statuary Hall in the Capitol. This ceremony consisted of the introduction and passage of the customary resolution of acceptance and brief addresses from three Senators, among them a very striking utterance from Senator Henry Cabot Lodge of Massachusetts, who is generally regarded as the ablest and most brilliant member of that body, as at present constituted. Mr. Lodge spoke as follows:

Mr. President, when I entered the Senate, in March, 1893, Senator Vance was one of its ablest, best known, and most popular members. My acquaintance with him was necessarily brief, because within a year after my coming into the Senate, Senator Vance died. It is no slight evidence, however, of the power of his personality and of his personal attraction that I felt that by his death I had lost a friend, for he had made me his friend in those few short months. I was a young man and on the other side, politically, but nevertheless he dwells with me now as one of the most vivid memories of my early days in the Senate and stands out a marked and gracious figure in my visions of the past.

Others far better qualified than I will trace here his distinguished career, both in war and in peace. All that I can hope to give is the impression made upon me during the brief year in which I knew him. He had a strong personality, as I have already said; but, unlike some strong personalities, his carried with it nothing but a sense of kindliness and humor, for which delightful qualities indeed he was conspicuous. When he died the feeling that came uppermost, I think, in the minds of all who knew him in the Senate was not of the eminent public man or of his services in the field and in public life. It was that we had lost a friend, a man who had awakened in us the warm feelings of affection. But there was another side to Gov. Vance, far more important even than this, and which I see now more clearly than I did at the time. He was a fine example of a certain type of man who had fought on the Confederate side during the Civil War. There were many of these men in the Senate in those days; now, alas! there are very few. Then for the first time I was brought into personal contact with them. I had been bred in an atmosphere of intense hostility to the principles for which they had fought. I widely disagreed with most of their political views: but I was not long in the society of these men in the Senate —these men of whom Gov. Vance was such an admirable example—without learning keenly to appreciate their strong qualities. Their theories of political action which had guided them in the past, and which guided them then, were not mine and never could be; but they were men of principle and of conviction, and for their principles they had not only fought but they were ready to sacrifice themselves to them if need came in the less dangerous but more insidious trials of public life. They were men of traditions. They had the old American traditions strong within them, as did the men from the North, who fought against them. What I mean precisely by this it would take more time to explain than I have to give, but I think everyone who knows and loves our history will understand what I mean.

Above all, Gov. Vance and those who shared his priciples and had fought with him in the Civil War were men who believed profoundly that there were certain things for which the individual life ought to be sacrificed, and that there were higher ideals to be followed than living in comfort and safety with an opportunity to accumulate money. They were to the fullest extent, like those whom they met in arms upon the battle-fields of the Civil War, of the race of men who fought in the Revolution, and they resented dishonor or humiliation for their country as they would have resented it for themselves. Rather than have their Nation undergo humiliation or be dishonored, rather than sacrifice principles in which they believed, they were ready to fight, and if need be give their lives. They and the men who fought for the Union, however they differed, went to war in the same spirit, which has, I believe, at all times ever been the true American spirit. When it is extinguished, then the end of the Republic is not far off.

In Gov. Vance one saw first his wit and humor, his geniality and good comradeship, and everyone loved him for these most attractive qualities. But as one came to know him better one felt that he was a representative of those by whose toil and sacrifice and courage great nations are made. Nobody could doubt for a moment that Gov. Vance would die rather than be

> One of a Nation, who, henceforth, must wear
> Their fetters in their souls.

Therefore North Carolina does well to give his statue to the Nation, and we do well to honor and recall his memory here.

That was a noble tribute. I was particularly impressed with Senator Lodge's characterization of those Confederate chieftains whom he found in the Senate in such numbers when he entered it: "They were men of principle and of conviction—they were men of traditions—rather than have their Nation undergo humiliation or be dishonored, rather than sacrifice principles in which they believed, they were ready to fight, and if need be to give their lives." Such were the men who represented the South in that earlier and better day; such the men whose departure their brilliant opponent laments.

Quite naturally my thoughts turned back to discover who were the contemporaries in our great Church of these majestic leaders in the State. They were Soule, Paine, Pierce, McTyiere, Keener, Wilson, McFerrin, and men of similar type. The age of namby-pambyism had not then arrived. Men could then stand up and fight with every weapon in their armory for their convictions, their principles, their traditions, and maintain their self-respect and the respect of their opponents. But now we have come to a time when honest men are condemned for stoutly maintaining their principles, and pious talk, however little it may have to sustain it, is a complete defense for any form of deviltry. We are having a noteworthy exhibition of this in the current discussion over this union folly, as we likewise had over the Vanderbilt issue.

Who that heard it can ever forget the great Keener's response to the fraternal delegates from the Methodist Episcopal Church at Memphis? There spoke a man of principle, convictions and traditions! Who dared to question him? But now we are told that we must keep our mouths closed, that our principles, convictions and traditions are of little worth. We are admonished to wait again until a star-chamber proceeding has been held. And that this union business "is close to the heart of God." Who told Dr. Ivey that God was so much concerned about this matter? Has he had a special revelation? If the favor of Providence counts for anything in interpreting his will, then Southern Methodism has a most unmistakable commission to pursue the even tenor of its way in single blessedness.

Let nothing swerve you, my dear Doctor, from the noble course you have adopted in opposition to the hysterical clamor for union, disintegration and absorption of our beloved Southern Methodism, to which is largely committed the preservation of Southern ideals. J. D. BARBEE.

Greenville, Miss.

GOD'S SCHOOL.

In our Father's school are many benches. This life is school-time. Whatever the word God writes on the top of your page—Patience, Courage, Forgiveness, Resignation—copy it over and over, until he gives you another to solve your problems. If they are hard, try hard. If you are in the dark, say: "Speak, Lord, for thy servant heareth." When you feel like complaining, listen.—The Presbyterian.

The Home Circle

THE MUMMY.

By R. H. McGimsey.

Emotions deep my being fill, when looking
At thy dark and wrinkled parchment features,
So still for all these thousand years. Once
Thy baby form cuddled in a mother's arms
And dimpled cheeks and rosy lips pressed her breast.
Later on in childish glee thou didst chase
The butterfly from flower to flower and
Merry didst the race pursue with bubbling laughter.

And then in early youth thou didst woo
Perhaps some gentle maid with golden hair
And eyes of blue that spoke back love to thee,
And in that first embrace thou didst feel
The joy and thrill of love requited,
Which makes this life a veritable Heaven.
Then, grown to manhood, all the passions
Swayed thy breast, love and hatred, envy,
Thirst of wealth, perchance, and all the rest,
To which the human heart is heir.

And when thy race was done, thou sleepest then.
And hast slept three thousand years untouched
In that embalmed estate. Thy lot has been
The lot of all, except this last estate,
To lie before the curious eyes of all
The gaping crowds that pass thee lightly by.
Some sacrilegious hand thy rest disturbed
And brought thee here so far around the world
To be the cynosure in foreign lands
Of curious crowds that look upon thy form.

Forgotten! No memory of the ages
Hath caught for us in legendary song
The merest doings of thine early life.
From human thought and ken thou'rt gone,
But from His eye thou never canst be lost,
To whom thou shalt arise in all the beauty
And glory of thy life regenerate:
For thou shalt be to Him in likeness then
In thy new life, and see Him as He is.

Alexandria, La.

STRAWBERRY JAM AND OTHER THINGS.

Nellie M. Leonard.

"The strawberry bed is rosy with berries again," announced Aunt Maud. "They must have ripened over night."

"Oh, auntie!" exclaimed Jessie, "I'm tired of strawberries. We've had strawberries and cream, strawberry shortcake, strawberry pudding, and strawberry salad. Of course, they were delicious, but I wouldn't care if those saucy robins ate all the rest."

"Look ahead, child," said Grandma Graydon crisply. "It won't always be June. Strawberries will taste powerful good when snow flies. Do you suppose I shall allow all those fine berries to waste?"

"Take no thought for the morrow, Grammie," quoth Jessie mischievously.

"Well, now, I wonder if you don't understand the Master better'n that? If you'll read all he said, you'll see that he meant we should not be over-anxious about such things. Don't you remember the time when he fed the five thousand? 'When they were filled,' it says, Jesus told his disciples to gather up the twelve basketfuls of barley breadcrumbs. They weren't hungry any longer, yet the Master didn't let the fragments go to waste. He must have saved 'em for future use.

"I don't believe in wasting anything. If you don't need it now, look ahead, I say. Soon the ground will be covered with apples. I shall dry 'em in the sun and they'll keep until the fresh apples are gone. Some I shall stew and can up; others will make nice mincemeat for pies. I've a whole shelf full of rhubarb canned a'ready. That is real easy. Just cut it up, fill your jar with cold water and seal it. Last summer we had more string-beans than we could use, so I cooked 'em in salt water, canned 'em up and we've had string-beans all winter. Tomatoes, too, and sweet corn."

"Now, there's my next-door neighbor—she hasn't any knack at looking ahead. Talk about anxious thought! She'll come over some days, all worried up. She doesn't know what to have for supper; she hasn't a thing to make pies, and her husband is out of work. Yet they had a good garden and plenty of fruit last summer. If she only could learn to look ahead!'"

"You ought to give her a little sound advice with your jars and mincemeat and pear sauce," laughed Aunt Maud.

"Land sakes, I do!" replied the old lady, "but it doesn't seem to sink in. Well, I have the blessed privilege of giving out of my abundance, anyhow."

"Are you going to can the strawberries, Grammie?" asked Jessie.

"We'll make strawberry jam," decided grandma. "You and Maud may pick every sound berry you find. I've plenty of sugar. The price is real reasonable just now. Mind you, don't put in any rotten ones. One bad berry will spoil a whole jar. That's true of lots of things besides berries."

Aunt Maud and Jessie had a delightful time out in the sunshine gathering the ripened berries. Robins hopped about the orchard, waiting impatiently for their share. At last the baskets were filled.

"Please let me make the jam?" coaxed Jessie. "I'm looking ahead. I hope some day to be a woman in a home of my own. So I've started a cook book. But I never copy a recipe until I've made it myself."

"Very well," agreed grandma. "It's as easy as rolling off a log. Listen:

"Weigh equal quantities of berries and sugar. Wash the berries and mash them. Put in one quarter of the sugar and boil five minutes; repeat this three times. You will then add all the sugar, boiling it twenty minutes. Cook slowly and stir constantly to prevent scorching. If in twenty minutes it doesn't seem thick enough, boil five or ten minutes longer. I preserve raspberries the same way, only I sift out the seeds."

"That sounds easy. What shall I pour the jam into?"

"Oh, I looked ahead," laughed grandma. "I've saved all my glasses for years, when I've bought French mustard, lamb's tongue, and the like. There's nearly a hundred tumblers down in the cellar."

At last the jam was cooked. Jessie wrapped each glass in a thick, cold-water cloth and poured in the hot mixture.

"It looks tempting," commended Aunt Maud. "After it has stood for twenty-four hours I will cover it with white paper dipped in alcohol. That is even better than paraline."

Jessie wrote the recipe carefully for her cook book.

"I shall come visiting often next winter. This jam will be splendid on toast. I've made twenty-five glasses and captured another dandy recipe. Grandma's motto, 'Look ahead,' is a good one," she observed slowly.

"It works well with other things besides strawberries," replied Aunt Maud. "It can be applied to most things. The pennies we spend so freely, and sometimes so foolishly, if saved, would make dollars, which at some future time might supply an urgent need. People are realizing this truth more fully now that work is so dull and the cost of living so high. Then in the matter of health. Physicians depend in a crisis upon the patient's reserve stock of energy. If he has wisely looked ahead and stored up his energy, he often pulls through and gets well, where his spendthrift brother, who has recklessly exhausted his daily supply of strength, cannot rally."

"A wise look ahead saves much trouble and anxiety," added grandma. "You know the Bible tells us that a wise man, intending to build a house, first sits down and counts the cost, lest he be not able to finish it. I wish I might impress it upon every young life. First look Godward; then, with the clear vision that He gives, wisely look ahead."—Western Christian Advocate.

"That is an eight-day clock, madam," explained the antique dealer. "It will go eight days without winding."

"Gracious! and how long will it go if you wind it?" exclaimed the customer.—Christian Intelligencer.

CONCERNING CHURCH REGISTERS.

An editorial on the above subject, appearing in the Advocate of June 22, 1916, signed by "R. H. H.," gives me an opportunity to say a word about the Church Register itself. The Church Register was highly endorsed by the Nashville Preachers' Association, and afterwards by the Committee on Publishing Interests of the General Conference of 1890.

The main trouble about the book is that it is out of proportion. There are blank spaces for 144 marriages; while the space allotted to infant baptisms in only 162. Thus there is not room for two children to the family. There are blank places for 2716 members. How soon one part of the book is consumed, while very few churches would ever use up the other space!

Now, what remedy have I used so that I would not have to start a new roll? I sent to our Publishing House and got blank pages for the space needed and sent my roll book to a publisher and had blanks inserted and rebound. This plan obviates the difficulty of having several old Church Registers scattered over the parsonages of circuits and stations, as is the case in many places.

Let the publishers who make the Church Register correct this and add a space for the date of the birth of the child and space for sponsors in the records of baptisms of children, and the book will be almost perfect. And then let it be perfectly kept, and we will not hear of so many inaccuracies after each Annual Conference.

Fraternally,

C. C. WIER.

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Editorial

A FORWARD MOVEMENT IN OUR ITALIAN WORK.

On a recent visit to New Orleaus in the interest of the local mission work of the M. E. Church, South, Dr. Jno. M. Moore, in conjunetion with the Woman's City Mission Board, purehased a lot upon which to erect an Italian Chureh and an institutional building for St. Mark's Hall at a eost of $11,700.

Those who have been actively interested in seeuring a location for this work feel that this is the very best that could be had in this seetion of the eity. The lot has 110 feet front on Rampart Street by 130 feet on Gov. Nicholls Street.

As the work is connectional, Dr. Moore authorized Rev. W. E. Thomas, Superintendent of City Missions, M. E. Churech, South, in New Orleans to begin at once to raise funds for the church building.

The need is imperative and immediate. The present congregation, numbering 50, is now using a room fitted up in St. Mark's Hall for a chapel. The room is far from attractive and can make no possible appeal to the outside Italian or the Latin peoples generally, since they come from countries where great cathedrals and massive churches are the centers of worship.

If work is done among these people, it must be done through the churches, and the church building must be adequate to the needs. The present Italian population of New Orleans is estimated at 30,000, and Mexicans and Spanish are settling in the French quarters in numbers.

Many of them, having broken with Catholicism are without rudder or compass, having no saving knowledge of a living God. These people are naturally slow to accept another religion than that of their fathers, but the heart-hunger is there, and must be met by a closer acquaintance with the truth as it is in Christ Jesus.

Few people residing outside of New Orleans realize what a needy field for mission work is here. In a population of 375,000, there are only 30,000 members of all Protestant Churches in the city. There are 2500 saloons open day and night. There are registered prostitutes in the restricted district—a district noted far and near for its debauchery and vileness. There are scores of picture shows open all day Sunday. Indeed, Sunday is unknown to thousands, save as a day of pleasure and debauchery.

The work of St. Mark's Hall is located on the border of the old French district, which covers an area of twelve square blocks and has an estimated population of 40,000 people.

Several years ago, the women of the M. E. Church, South, began work in this section. The work has grown slowly but steadily until the present quarters are inadequate. The Sunday school has an enrollment of 110, with an average attendance, until the hot weather began, of 80. The little room 15 x 30 is far too small. The Sunday school has paid for its own literature and for two shares of the "China Special."

The Clinic, which started with only a few patients, has now an average of 200 a month—this has been the greatest feeder of our work at St. Mark's Hall. Even a casual observer will affirm that we must have a church building at once, if we are to continue the normal growth of the work begun. We need to rally our forces throughout the Church and reap the harvest for our Lord.

The campaign for the proposed new Italian church has been launched, and the first cash subscription was given by an Italian. Mr. S. H. Meyer, 116 St. Charles Street, has been appointed treasurer. Contributions sent to him will be gratefully received.

Rev. W. E. Thomas' address is 815 St. Charles. He will appreciate the co-operation of friends in this movement, and would be glad to visit any place where he would be given an opportunity to present the work and work up an interest. Write to him about this important undertaking.

SOME HARMONIZING NEEDED.

In the Central Christian Advocate of June 21, Editor Spencer says:

"Our brethren of the Church, South, must understand as distinctly as language can express it that the action at Saratoga Springs was sincere. There was not a syllable uttered that can be construed into selfishness on the part of that body. With whole heart the General Conference declared that the basic principle of the "proposed plan adopted by the Church, South, at Oklahoma City, ought to be the basis of union. Nor was there any modification of that plan, which was intended to minimize or does minimize the basic principle of the proposed tentative plan. **That basic principle, we also know, is the safeguarding of the INDIVIDUALITY and rights of the Southern body.**"

This sounds well, and we dare say that it will be sure to find a place in some of the journals of Southern Methodism, which have entirely ignored Dr. Spencer's utterance in his paper of May 24, which was as follows:

"The General showed beyond contradiction that this plan (the Southern plan), if unaltered, meant a more drastic separation of American Methodism than exists even at the present time; that the union the plan would produce would be a union only in name, by iron-clad walls of division along unhappy frontiers, eternally perpetuating sectionalism; a polite Chesterfieldian exchange of formal bows and conventionalities, destitute of the vital power which should make American Methodism a most puissant force among the stars of idealism and the plodding fields of Christlike toil. * * *

"Now the Central took the ground, first, that this sectional solidarity and its cleavage would be obviated if the number of Quadrennial Conferences were increased beyond the three provided in the proposed plan. It is illogical and untrue to say that the federal ideal would be achieved if the reorganized Church should have three divisions, the Old South, the North, the West, each with an independent legislature or Conference electing its own Bishops, etc. Rather, it would be equal to three independent sovereignties with three congresses, three presidents, a nullifying of the federal ideal of many States and one Congress and one head."

We rather think it is up to our confrere to harmonize these two statements. How he proposes to preserve the "individuality" of Southern Methodism and at the same time split it up to get rid of its "sectional solidarity" is a bit perplexing to us.

The Doctor pleads that there be no contention in this propitious hour, and almost anathemizes any brother who may hereafter presume to say anything that might hinder the consummation of organic union. Yet before Saratoga he hammered the Southern plan hard and even gathered into a book his voluminous utterances on the subject. It scarcely looks well for one who himself has had so much to say in opposition to the plan of the Joint Commission, including the representatives of his own denomination on it, and of the Church, South, and the Methodist Protestant Church, now that he has a scheme that he likes, to conscript everybody into silence while it goes glimmering through. For our part, we are not any more afraid of editorial anathemas than we are of Papal bulls, and we propose to speak out our convictions on the various phases of this great question without the slightest hesitancy.

(This editorial was written more than a week ago, and the Editor has proven to be a good prophet. The dear old "pussy-footing" Nashville Advocate carried Dr. Spencer's last utterance in a conspicuous place, emphasizing it as much as possible, as if it were in blissful ignorance of his former utterance, from which we have also quoted. —Ed. N. O. Advocate.)

WHAT ABOUT THAT "INTERVIEW?"

In an address before the General Conference of the Northern Methodist Church, Bishop E. R. Hendrix admits that he used the following language:

"My brethren, do you know that since the Cape May Commission we have been wandering in the wilderness for forty years? Forty years, as long as Israel wandered in the wilderness, that great and terrible wilderness, when it was only about a three week's journey by a short-cut to the land of promise. What fools we mortals be! And now I am confessing your sin as well as my own. God be merciful to us miserable sinners and miserable fools!"

It was stated in the Nashville Christian Advocate last week that Bishop Hendrix claims that these were his only authorized words bearing on this point, and the plea has also been put forward for him that he spoke "extemporaneously" at Saratoga.

So far so good. But there is another thing still that needs attention. A flamboyant interview which Bishop Hendrix is stated to have given at Saratoga has been going the rounds of the Church presses from ocean to ocean (we printed it last week, being among the last to do so), and in it occurred the following sentence: **"We have both played the fool for forty years like the Israelites in the wilderness."**

Now what we wish to know is, Was this much heralded interview "unauthorized?" In the "Personal Column" of the Texas Christian Advocate of June 15, on Page 16, occurred the following statement: **"Bishop E. R. Hendrix, who sent the editor a TYPEWRITTEN COPY of the interview published in last week's Advocate, will enjoy H. G. H.'s humor at the editor's expense in this week's issue?"** If Dr. Bradfield's statement is correct, it would seem that there must have been more than one "authorized" utterance touching the sanity and the wanderings of American Methodists in the "terrible wilderness." And Dr. Betts' "extemporaneous" plea unhappily falls to the ground. What is "typewritten" and sent out could hardly be "hot off the bat."

Obviously some further explanation is yet needed. If the famous Saratoga interview is to be discredited, we would respectfully suggest that it should be done openly above the Bishop's signature—not in a round-about way through others. And in the clearing up, the statement in the "Personal Column" of the Texas Advocate should be taken care of.

LOUISIANA PRESIDING ELDERS CALLED TO MEET.

My Dear Doctor Meek: Please to announce that I wish to meet the Presiding Elders of the Louisiana Conference at Shreveport on Tuesday, July 25. If there should be any good reason why the time and place do not suit the brethren, I should be glad to be informed of the fact immediately. It is a source of regret to me that I found it impossible to be at the Seashore Divinity School this week. Fraternally,

E. E. HOSS.

Muskogee, Okla., June 26, 1916.

PERSONAL AND OTHER NOTES.

Rev. B. W. Lewis has recently closed a helpful revival meeting at Learned, Miss., in which he had the efficient assistance of Rev. J. H. Foreman, of Silver City.

We are informed that Rev. J. M. Guinn has made a fine impression on our Centenary congregation at McComb City, Miss.

President Murrah has called the Board of Trustees of Millsaps College to meet next Friday, July 7, at 10 o'clock a.m., in the Galloway Memorial Church, at Jackson, Miss.

Rev. J. C. Price, of Ida, La., states that the new church at Belcher will soon be ready to worship in. A good measure of success is crowning the labors of this faithful pastor.

Rev. R. P. Neblett, of Ripley, Miss., writes as follows: "Mrs. Neblett and the children will spend the month of July at Monteagle, Tenn." We trust that they will have a delightful stay at that noted resort.

Bishop E. E. Hoss was announced to dedicate our church at Wagoner, Oklahoma, last Sunday, July 2. The pastor of this congregation is Rev. A. N. Goforth, who has many friends in North Mississippi.

The glorious Fourth may feed the fires of patriotism, but it does not help us to get out a Church paper. We are going to press this week, having had only one meager mail on Tuesday, the day for closing our forms.

We regret to know that Rev. W. D. McCullough, our capable pastor at Iuka, Miss., has found it necessary to go to a hospital in Memphis for medical treatment. We trust that his physical condition will soon be much improved.

Rev. C. M. Chapman, of Rolling Fork, Miss., sends us some subscriptions to the Advocate, for which we thank him, and says: "Everything is running along smoothly in my charge." Brother Chapman knows how to keep things running that way.

The July number of the Methodist Review Quarterly is one of the best issues of that splendid periodical which have yet come from the press. If you do not take it, send for it and read this copy. Dr. Du Bose is showing himself to be the right man in the right place.

Rev. J. E. Cunningham, our popular pastor at Corinth, Miss., reports that the late session of the Corinth District Conference was an occasion of much interest. As a presiding elder, Rev. T. H. Dorsey may usually be depended upon to bring things to pass in good form.

Rev. H. S. Spragins, of Greenville, Miss., was unable to be present at the funeral of Major Millsaps last week because of the illness of his sister, Mrs. Buchanan, of Memphis. Brother Spragins is one of the most useful members of the Millsaps College Board of Trustees.

Rev. S. H. Coffey orders his paper changed from the University of Mississippi to Victoria, Miss., and reports that his work on the Red Banks charge is progressing in a gratifying manner. His letter brought us five subscriptions to the Advocate, for which we extend to him our thanks.

Rev. W. M. Young, of Pontotoc, Miss., stated in a letter, forwarded on June 27, that his revival meeting would begin last Sunday, with Rev. J. H. Bell, of Columbus, Miss., to do the preaching, and prof. J. B. Burns to lead the singing. A gracious season of spiritual quickening is expected.

Despite our oft-repeated announcement that we cannot use copy written with a lead pencil, such matter continues to find its way to our desk. There seem to be some brethren who have the lead-pencil habit, which they are resolved not to give up. Very well—we have a good-sized waste-basket.

Rev. W. W. Perry, of Boyce, La., continues to send in subscritions to the Advocate. If we had more preachers like Brother Perry, the circulation of the Conference organ would be much larger. Brother Perry's aim is to send us 100 subscriptions this year. He's a hustler for all the interests of the Church.

We aeknowledge ourselves indebted to the following friends, whose kindness has not been mentioned elsewhere, for two or more subscriptions sent in within the past few days: Rev. P. M. Brown, Natchitoches, La., 3; Rev. J. A. Biffle, Eudora, Miss., 3; Rev. D. R. McDougal, Kossuth, Miss., 9; Rev. W. A. Hays, Decatur, Miss., 5.

Rev. C. E. Fike, of Rayne, La., writes: "I notice that in the report of the Lafayette District Conference a typographical error was made. The sentenee, 'Methodism is waning in this French section, should read, 'Protestantism is not waning in this French-speaking section." We are pleased to have Brother Fike set this matter straight through our columns.

Because the Editor was called to Jackson, Miss., last Thursday before the matter for this issue of the Advocate was properly arranged and was ill upon his return Saturday, some things do not appear in this issue of our paper which he had expected to do so. We will try to make the proper amends next week, and we trust that our contributors and corresponhents will exercise a ilttle patience with us.

Rev. A. R. Hoffpauir says: "By July 15 I will complete the rate adjustment for the Columbian Woodmen, after which time my services will be at the command of any brethren who may need my assistance in revival meetings or otherwise. Those desiring my help may address me up to July 15 at West Jackson, Miss., care of the Edwards House, and after that date at Estherwood, La."

Mr. J. D. Barbee, of Greenville, Miss., who is a trustee of Millsaps College, attended the obsequles of the late Major R. W. Millsaps at Jackson, Miss., last Friday. Brother Barbee was also a warm personal friend of Major Millsaps. Mr. H. C. Watson and Hon. A. G. Paxton, of Greenville, and Dr. Melville Dye, of Clarksdale, all relatives of the deceased, were also in Jackson on that occasion.

While in Jackson last Thursday and Friday, the Editor was stricken with a severe attack of cholera morbus, from which he suffered most acutely. To several friends who ministered to him in the midst of his sufferings, and particularly to Dr. J. F. Hunter, a leading Jackson physician, who came to his assistance, he acknowledges himself deeply grateful. He was able to make the trip home Saturday, but at this writing (Monday) he has not fully recovered.

A friend informs us that Mr. W. P. Kretschmar, of Greenville, Miss., recently carried a crowd of boys to Lake Chicot, Ark., on a camp where they had a fine time. Mr. Kretschmar is one of the most progressive and successful bankers in Mississippi, and his hands are quite full of work; but he finds, notwithstanding this fact, opportunities to interest himself in the affairs of the Church, and particularly in the young people. Would that we had more Methodists like him!

Rev. E. H. Rook, a long-time and highly esteemed friend of the Editor, calls our attention to the fact that the Aberdeen District Conference will convene at Vardaman, one of his appointments, July 11-13, and gives us a pressing invitation to attend. We are grateful to Brother Rook for thus remembering us, and we sincerely wish it were possible for us to be present on this interesting occasion; but such is the distance of Vardaman from New Orleans that, with the many urgent duties that we have on hand, we dare not indulge this hope. We pray that the Conference session may be both a pleasant and profitable one.

From Pontotoc, Miss., under date of June 27, Rev. W. M. Young writes: "Brother W. A. Boone has lost his oldest son, Lundie, who died at Poughkeepsie, N. Y., last night at 9:30 o'clock, following an operation for appendicitis. Lundie had this year graduated from the Mississippi State University and had gone to Poughkeepsie to take a business course. His only sister, Miss Loy, was recently graduated from the Woman's College at Huntsville, Ala. This is a terrible blow to Brother Boone, who is our worthy Sunday school superintendent, and his family." We are sorry to be informed of this sad occurrence, and we extend heartfelt sympathy to the bereaved.

REVIVAL AT BOONEVILLE, MISS.

Dear Brother Meek: We closed a great revival here last Thursday night. From the beginning, Sunday morning, June 4, there were clear indications of a gracious outpouring of the Holy Spirit upon us. The first day our people crowded the church building. The communion service in the morning was sacred and inspiring and gave us all a good start. The very splendid music—from the first and all the way through—was thrilling and inspirational. Brother R. A. Clark, of Jackson, Tenn., came by appointment Monday evening and did the preaching from then until we closed. His forceful sermons, Scriptural, full of sympathy and love, were very effective in reaching both sinners and backsliders, and in arousing to greater activity the faithful members of our churches. It was indeed a great revival, in which all denominations joined heartily. Our church building frequently failed to hold the people. Our young people were wonderfully blessed, and often testified earnestly for the Master. We have quite a number of unusually fine young men and young women. They are now being organized into an Epworth League and missionary workers. We received on last Sunday morning 32 into the Church—25 on profession of faith and 7 by letter. It was a beautiful sight. We have had 50 accessions during the year—32 on profession of faith. Our church membership is now about 500. I do not believed that a finer people can be found than we have here at Booneville. My board of stewards, Woman's Missionary Society and choir are each a delight and a tower of strength to the pastor. The singing, led by Prof. W. A. Dunmore, our choir leader, was such a very, very great help in our truly good revival. It seemed that God directed everything for and about the meeting. We together bless and praise His Holy Name. We are a thankful, happy people.

June 19, 1916. J. M. WYATT.

GOD IS OUR REFUGE.

God is our hiding place. Many in the world are feeling to-day that there is no sure refuge except in God. A man in Europe wrote the other day: "World courts have failed; treaties have broken down; governments have collapsed; the sword has proved futile to save us. There is no safety, nor certitude in the earth. God is the only refuge left us now. Perhaps the world will trust in him a little more than it has." God will instruct, teach and guide the good man. The only thing is to confess our sin, get close to God, and then he will lead us by the hand. Many sorrows shall come to the wicked—one calamity after another. But he that trusteth in God shall be saved out of them all.—Christian Work.

AFTER TOIL COMES REST.

Whatever rest is provided by Christianity for the children of God, it is certainly never contemplated that it should supersede personal effort. And any rest which ministers to indifference is immoral and unreal—it makes parasites, and not men.—Henry Drummond.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

COLUMBUS DISTRICT BULLETIN.

Dear Dr. Meek: Editing and proof-reading are both new to me, and the bringing out of the Columbus District Bulletin is ample evidence of this fact. Two or three of the errors of the Bulletin for June 1 are due to faulty editing, two or three to imperfect proof-reading, and some are due to mistakes of the printer after I had corrected them in proof. But the errors are, of course, all chargeable to me. Will you be kind enough to give utterance to a correction of some of the errors, as follows:

In the tabulated statement of the receipts of the treasurer of the Board of Missions an error of my addition makes the total of the Columbus District to read $1041, when it should have been $1011. In reporting the number of charges paying the pastor in full to date, I should have included the Cochrane Circuit with West Point. In giving the alternate delegates to the Annual Conference, I should have had G. D. Harris, instead of J. A. Watson. In the digested reports for the Starkville station, the third line from the bottom is out of place, being the showing for the same line of the Sturgis charge. The mistake was made after the proofs were read. It should read, "Paid P. C. this quarter, $375; paid to date, $625." Of course any reader will know that the error of the membership in this charge is occasioned by poor proof-reading. It should be "membership, 542," instead of "membership, $542." I believe these are all the mistakes worth correcting.

I am delighted with the reception that has been given the two issues of the Bulletin. The preachers and laymen speak in the kindest terms of it, and I am encouraged to continue its use. The third issue will come out at the end of the third quarter—about September 1. Fraternally,

W. W. WOOLLARD, P. E.
Columbus, Miss., June 24, 1916.

LETTER FROM MR. JOHN R. PEPPER.

"Lake Junaluska, N. C., June 23, '16.

Dear Editor: In view of the great conferences that are to be held here this summer and the varied preparations necessary for some, I have made four trips up here during the past few months and have just arrived again, bringing my family here for the season this time.

Everything Astir.

Everything is bustle and stir here. With three hotels built and building since last year, the outlook for accommodating the big crowds expected in July and August particularly is most cheering.

Mr. J. D. Stentz, Assistant General Superintendent, with residence on the grounds, is having very many inquiries and requests for reservations in various directions.

Good Entertainment.

In the new and handsome literature all phases of the Junaluska program, rates for accommodations of all kinds, and Junaluska life with its many manifestations are all finely set forth, and this literature is being distributed. A postal request will secure it. "The Virginia," an eighty-room hotel being erected by Virginia Methodists, is nearing completion and will be of great service this summer, with very reasonable rates. The Junaluska Inn, standing high above the lake, reminds one of those interesting old castles on the vine-terraced slopes along the famous River Rhine. This hotel, so beautiful for situation and with such modern facilities, will furnish accommodations to please the most exacting.

The Hotel Company has been very fortunate in securing as manager of the Junaluska Inn Mr. J. Baylis Rector, for a number of years and until very recently manager at the "Hotel Langren," one of the very best hotels of Asheville, N. C. Mrs. Rector, an accomplished hotel housekeeper, will assist Mr. Rector in this important part of the internal work of the new hotel. The work on Junaluska Inn is progressing excellently and the builders expect to have it ready by the time the crowds demand its service.

Laymen's Conference—Texas and Oklahoma Coming!

The Laymen's Missionary Conference, August 1-6, is confidently expected to be a record-breaker. It looks like we may have several hundred pastors and the biggest number of presiding elders that have ever assembled at one time in the area of Southern Methodism, and of course an army of picked laymen, coming from Baltimore to San Francisco. It is reported that Texas, the big doer of good things, may bring a carload or two of the longest-horned and biggest-headed laymen to be found anywhere in the Lone Star State. It is also expected that Oklahoma and Arkansas may come with Texas, if all will agree to be good.

Nearly every cottage on the Southern Assembly grounds is already occupied, and more are coming right along.

A big Florida girls' school camp nearby is alive with bright girls who came on a hay ride to the lake to-day to go swimming.

Eureka camp for boys from Georgia and elsewhere opens in a few days with Prof. C. E. Boyd, of Oxford, Ga., conducting the school work.

Blankets are sought here every night for comfort, and this favored spot of earth never looked more charming than now.

Lovely Junaluska.

The man or woman who has not looked upon lovely Junaluska has something to live for yet, and should make sure to get here, beginning with the most helpful Sunday School Institute, July 14-20, and on with other inspiring meetings—or just come for genuine rest and recreation without attending a single meeting. It's all here. Come and take just what you prefer and you will thank your friends for suggesting it. Yours truly,

J. R. PEPPER.

IT IS A SAD SIGHT
to see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough, scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

One may and will understand more about human nature by the study of Christ; but one cannot understand Christ by the study of human nature. Christ is more than man, more than human, more than the theories and thoughts about men and events.—Christian Sun.

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Every one who sets himself to live the unselfish life has God on his side. God feels about him as the shepherd feels about the one lost sheep that he will hazard life rather than fail to find. God will not let such an one slip away from His love. God's infinite will bears him up on and on forever more.—E. L. Basworth.

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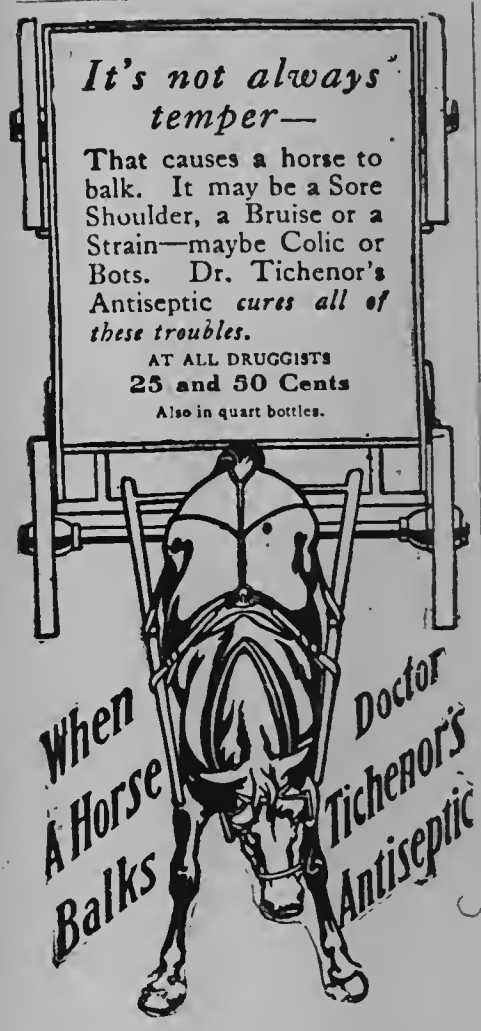
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MILLSAPS COLLEGE NOTES.

By Prof. C. L. Harrell.

The session just closed has, in many respects, been one of the most successful in the history of the college.

The enrollment in the College Department has been larger than in any previous session, though the attendance in the Preparatory and Law Schools has not been so large as in former years. The total enrollment during the year was 249, distributed as follows:

Seniors, 16; Juniors, 24; Sophomores, 39; Freshmen, 87; Special Students, 21; Preparatory Students, 39; Law Students, 20.

While it is not the purpose of the writer to discuss fully the situation, still an analysis of the above figures forces us to this question: Why the great difference between the number of Freshmen and Seniors? Doubtless there will be many who will offer solutions to the problem, or answers to the question, many of which answers, in all probability, will be plausible enough. The answer is sought not so much in words as in action.

The situation is not peculiar to our own institution. Can we not as pastors, patrons, fostering Conferences, and teachers bring about a condition that will meet the issue as it confronts us?

In this day and time when "efficiency" is the cry of the hour we are hardly able to say that our educational institutions are as efficient as they should be, when they turn out as finished product scarcely more than twenty per cent of the raw material which enters them. The issue can be met, in part at last, by thorough cooperation of all the agencies mentioned above.

Every student in the college during the past session except ten came from some Mississippi pastor's charge, some patron's home, in one or the other of the two Conferences, and was the pupil of some teacher in the college. Let all these forces unite to bring him back to the college next year and keep him there until he finishes his course and leaves with the diploma of the Institution.

The coming of Bishop Hoss to preach our Commencement sermon makes the fourth time that he has appeared on the Millsaps platform in the capacity of a speaker. For the first time, we think, in the history of the college the generous founder, Maj. Millsaps, was absent on Commencement Day. His absence was due to illness.

The cyclone in the early morning of June 6 touched the campus at the extreme southwestern corner and did some damage to the two fraternity houses located there. None of the other college buildings suffered any damage.

The homes of four of the professors, Key, Ricketts, Hudleston, and Harrell, were damaged, the home of Professor Hudleston being completely wrecked. The home of Miss Annie Linfield, for so long a time one of the boarding houses of the college, was completely wrecked.

The summer campaign for students is now under way, Dr. Watkins and Dr. Sullivan being almost constantly in the field, while Professor Lin is looking after the work in the office.

Professor Ricketts and Professor Hudleston are spending the vacation quietly at home. Professor Noble, of the Department of Education, recently established, is spending the summer at Columbia University. Professor Withers is studying at the University of Chicago. He will not return to Millsaps next year. Professor J. M. Burton has been re-elected to the Chair of Modern Languages which he formerly held. Dr. Kern is teaching in the summer school of Johns Hopkins University, this being the second summer that he has filled that position.

Professors Key, Mitchell, Whitfield (Law), and Harrell are teaching in the Millsaps College Summer School.

Professor Smith (Law) is kept busy in court, the Supreme Court not having yet adjourned for the summer. He is a candidate to succeed himself as a Justice of the Supreme Court.

The summer school is larger than it has ever been. It is being conducted on a broader scale than in former years and promises in the future to become more largely patronized than in the past.

At the meeting of the Alumni during Commencement plans were discussed for the proper celebration of the twenty-fifth anniversary of the College. It is hoped that every graduate and old student will feel that it is his duty to come to assist on that occasion. It is to be made a great event. Visitors and guests from many of the leading institutions of the country will likely be present.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

DISTRICT CONFERENCE NOTICE.

The Baton Rouge District Conference for 1916 will convene in Clinton, La., July 11-14. The opening sermon will be preached by Rev. S. J. Davies, Tuesday night, at eight o'clock, which will be followed by the administration of the Lord's Supper.

Let every pastor be present for this occasion, and as many of the laymen as can possibly get there. If the brethren will come on time, we will close the Conference in time to take the noon train out of Clinton on Friday, the 11th.

The following committees have been appointed:

For License to Preach—Rev. H. T. Young, Rev. J. B. Williams, Rev. J. B. Fulton.

On Orders—Rev. S. J. Davies, Rev. C. A. Battle, Rev. S. S. Bogan.

On Admission and Readmission—Rev. H. W. Cudd, Rev. J. A. McCormack, Rev. John Sholars.

On Quarterly Conference Records—Rev. W. A. Mangum, J. R. Abels, W. L. Haney, W. A. Moody.

Let all delegates notify Rev. A. J. Coburn of your intention to attend, and when you will arrive. Let all come praying for a great blessing.

H. W. BOWMAN, P. E.

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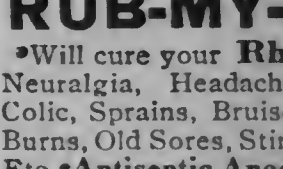

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F. SUMTER SMITH, President

FROM A FRIEND.

Dear Dr. Meek: The thought has just occurred to me that I have been using what you might call undue familiarity employing the common way of addressing you as Dear Doctor Meek, a manner which is very much abused, but in your case I have used the word "Dear" as meaning everything that this word implies and for two good reasons. Firstly, because on all questions which affect the polity of the Methodist Church and her future you have always shown an uncompromising attitude, and secondly, when the doctrines of our church have been assailed, you always stand "on the solid rock."

Again I ask you some space for the following extracts from the pen of our "hyphenated" Brother N. R. Drummond, the efficient superintendent of the Sunday school of the Baptist Church at Columbia, Miss.—hyphenated, because Brother Drummond is an uncompromising doctrinal Baptist, and Sister Drummond, his wife, is "rock-ribbed" in our Methodist doctrine. So you see, dear Doctor, that without taking into consideration the intrinsic value of his writing, which deserves to be read by all Sunday school workers, everywhere he ought to be granted a few inches.

His remarks written to his own school applies with equal force to all other schools lacking in this same thing.

"Sunday School Attendance.

"It is a great privilege that we have to study God's Word and thus learn of His will concerning us. It is likewise a great opportunity that we have to teach His Word to others. Teaching God's Word is the mission of the Sunday school, a mission of such great importance that every one connected with the Sunday school—officers, tecahers and pupils—should thrill with the very thought of it.

"But whom shall we teach? Shall we he content to go to our classes from Sunday to Sunday and teach only those who are interested enough to attend? Such action we are sorry to say will always result in a very small attendance. It is strange that every one does not take advantage of every opportunity to learn everything possible about the Word of God. Many, however, care nothing whatever about it; others are indifferent, and our Sunday schools cannot perform their mission without first reaching the people and bringing them into the school.

"Our attendance, lately, has not been what it should have been, and for a few weeks we want to put forth special effort in every department to improve our attendance. In this effort we earnestly request the co-operation of the parents. We are careful that our children attend the puhlic school, and that is well, but it is much more important that they should attend the Sunday school."

Let me conclude with the request that all Christians pray daily for "peace" and "faith."

Sincerely,

A METHODIST.

Columhia, Miss.

YOU WOULDN'T BE SUFFERING from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered 15 years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

THE MONROE DISTRICT CONFERENCE.

The Monroe District Conference convened in Rayville on June 21, at 10 a. m. Owing to the absence of the presiding elder on the first day, Rev. C. C. Miller was elected to preside. At the opening of the second day Rev. A. S. Lutz took the chair. Though quite a husy season for the farmers, quite a number of delegates were present. All of the pastors were present except two.

The reports were tempered with cheerfulness. The finances of the district are in fairly good shape. Gains were reported where duplex envelopes were used and the every-memher canvass had been made. The Sunday schools are in fine condition, and, as a rule, are splendidly organized. Many reported from 90 to 100 per cent on the standard of organization. One church had been blown down in a storm. Three new churches had been built, and some repairs and improvements of churches and parsonages were announced. One new church had been organized. At least three charges had good revivals. The Monroe church has 131 additions since Conference. Oak Grove has received 103 members. On most every line there were indications of advancement. There was a general air of hopefulness.

George W. Warren was licensed to preach and recommended for admission on trial into the traveling connection.

One afternoon was given to the Layman's Movement. Mr. R. O. Randle, the District Lay Leader, presided. Messrs. W. S. Holmes and T. W. Holloman made splendid addresses, illustrated hy prepared charts. Mr. Randle had tahulated on a hlackhoard the average amount paid per memher in the several charges to each benevolent cause for the last four years, and the average total per memher each year during the last four years. West Monroe led the district, having paid an average upward of $19 per member, each year for four years. Mr. Randle's remarks were helpful. Mrs. J. C. Calhoun addressed the Conference on the W. M. S. work, and Rev. C. V. Breithaupt spoke in the interest of the Sunday school cause. Many of the charges are raising the two per cent assessment for the Sunday School Field Secretary's salary. Rev. R. W. Vaughan impressively represented the Methodist Orphanage. Twenty-five dollars were raised for the Divinity School.

The following delegates were elected to the Annual Conference: R. O. Randle, W. L. Calhoun, C. E. Faulk and W. M. Hunt. R. O. Randle was elected lay leader.

The following brethren preached helpful and inspiring sermons: Revs. C. C. Miller, George Fox, W. R. Harvell, V. D. Skipper, and Dr. R. H. Wynn.

The Conference was most hospitably entertained, and resolutions were passed expressing appreciation of the same. Strong resolutions were passed commending Rev. A. S. Lutz and asking his reappointment to the district for another year. His strong preaching ability, his brotherly attitude toward the brethren, his ready insight into the problems of the district, and strong grasp of the same, and the manner in which he has laid himself out for his work have combined to place him in high favor throughout the district.

The Conference adjourned sine die, to meet next year in Oak Grove.

H. W. LEDBETTER, Secretary.

Every act of faith in God increases our faith in Him. To him who hath shall be given. He who waits on the Lord shall increase his strength. We do not increase our faith by argument but by exercise.—James Freeman Clarke.

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ASSETS

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Stocks and Bonds	2,158,876.99
Banking House, Furniture and Fixtures	334,000.00
Other Real Estate Owned	94,093.81
Cash on Hand and With Banks	1,528,612.73
Acceptances Mercantile Credits	33,500.00
	$6,777,173.27

LIABILITIES

Capital Stock	$ 750,000.00
Surplus	500,000.00
Undivided Profits	67,895.33
Dividend for 1916 set aside and unpaid	37,500.00
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The Ravages of the Tsetse, Africa's Most Dreaded Pest

A traveler had talked interestingly to a party of friends relative to the Tsetse fly, commonly found in the interior of Africa. In conclusion he was saying, "and invariably their bite results in 'sleeping sickness,' a malady from which no unfortunate has ever recovered."

In answer to inquiries, the entertainer told of how during certain seasons the natives collected a plant with which they would rub their bodies as a precaution against the ravages of this deadly insect.

"'Tis odd," he added, "the absolute reliance these black men place in their remedy, as they often go an entire week without applying a fresh supply to their bodies, and through its use only the most unscrupulous fall victim to this loathsome disease."

At the conclusion of this narrative, an African idea had entered into American commerce. Right then one listener sought information relative to this wonderful plant, and the result of this research was the development of Sweet Dreams, and Sweet Dreams is the most satisfactory article that has ever been offered for the purpose of keeping mosquitoes away. Through its merit, Sweet Dreams won instant favor, and now it has become the one standard mosquito remedy everywhere.

Double strength: Just a quarter; everywhere.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
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All communications for this department should be sent to the Editor at the address given above.

EXECUTIVE COMMITTEE MEETING OF MISSISSIPPI CONFERENCE SOCIETY.

In response to a call from the President, the members of the executive committee met in Galloway Memorial Church, Jackson, Miss., at 9 o'clock, June 1, 1916.

Psalm 19 was read in concert, and prayer was voiced by Mrs. Lewis. After short and pointed remarks on the Scripture lesson, the President urged an earnest consideration of the different plans to come before the body and a prayerful attitude throughout the day's service.

Mrs. J. L. Decell, Second Vice President, was called on for a short report and summary of the work under her supervision. Mrs. Middleton, First Vice President, was delayed in arriving until the afternoon session. Mrs. Decell reported an encouraging increase in new societies among the children. She commended the co-operation of the District Secretaries who had without an exception lent their help in getting her started in her new field. She also stated that she had about perfected arrangements to meet with all weaker auxiliaries in either a district conference or an all-day meeting. Her four new Junior societies were reported at Morton, Lumberton, Waynesboro, and Meadville. Quoting Mrs. Albright, Mrs. Decell said in conclusion: "The only reason that any Young People's or Junior Society ever died was for lack of a competent leader."

Just in this connection Mrs. Lewis gave the salient points in Mrs. Albright's report to the Council recently held in Atlanta. Mrs. Decell was asked by the Executive Committee to prepare a form of program for Juniors' quarterly public meetings, and this she consented to do. The President urged the secretaries to mention the importance of this work in all their letters to auxiliaries.

Mrs. Lewis suggested in view of the fact that the next Council meeting would be in New Orleans, that our Conference make a special effort in the publicity line and see that many attractive posters, charts, etc., be prepared for display at that time. This would apply specially to the Junior work, for the work of children is always appreciated.

The next report called for was that of Supt. of Study, Mrs. LaPrade. She called attention to a marked discrepancy between the number of circles reported to the Corresponding Secretary and Superintendent, the number being 56 and 26 respectively. She noted an increase in the number of circles, however, and stated that she thought the lack was entirely in making correct reports, for most of the auxiliaries were doing good work along this line. She called for voluntary contributions of the latest study books for weaker societies who had just taken up mission study.

Reports of District Secretaries.

Mrs. Ford, of the Seashore district, was gratified to note an appreciable improvement in her whole district. All auxiliaries had made a pledge up to date. She suggested several all-day meetings at weaker places instead of a district meeting. This met the approhation of the other secretaries. The President suggested that secretaries have entire charge of these meetings, and leave the other officers for the whirlwind campaign work, to go with Mrs. S. S. Harris.

Mrs. McMullan, Hattieshurg district, reported that all twenty-three of her societies had paid something on the pledge. She had also heard officially from each one, and was thus in close touch with them. Prospects of new auxiliaries at several places were assured. Purvis Young People was the last to come into the ranks, with a fine enrollment.

At this juncture, one of the hostesses announced that lunch would be served at one of the down-town cafes and that automobiles were waiting to take the guests there. Adjourned until afternoon.

Afternoon Session.

Miss Porter led the devotional service, using Mark 10. Prayer voiced by Mrs. McCleskey.

Secretaries' reports continued. Miss Kearney, Brookhaven district, reported improvement and hearty co-operation from all her organized places, and one healthy new society at McCall. She favored the all-day meeting at the weaker points in her district, and had in part plans for the perfecting of same. She said she had had very business-like reports from most of her societies and all pledged their support in the work new to her.

Mrs. Clarke, Newton district, was glad to show five new organizations, four young people's and one adult. Her district as a whole was reported in fine condition, but the general character of reports are still unsatisfactory. Miss Porter, Port Gibson district, stated that she had enlisted the valuable help of two good workers in hers, the "shoe string district," one to work in the extreme northern part and another in the southern. She said the two points she was laying unusual stress on with her societies were the pledge and new members. She has promise of several new societies and thinks they will be assured soon.

Mrs. McQueen, Meridian district, said that her one aim since Conference had been to develop unorganized territory, and her subsequent report verified the fact that she had been successful. She noted especially the increase of subscriptions to the Voice and Young Christian Worker. She had had good reports from every society except one, and this was a new one, not yet accustomed to reporting.

No report was heard from the Jackson district.

The Station Plan.

This was briefly explained by the President and other officers who heard it discussed at Council. If adopted in our Conference, it is the opinion of all present that it will materially aid in the increase of our pledges, make for more intelligent giving among the members and strengthen and heighten interest in the financial part of our work; hence after consideration it was moved and carried that the corresponding secretary submit a proposed plan previously worked out for each district to Miss Head at an early date, asking her to ratify it for practical use in our own Conference. In brief, the main distinction between the Station Plan and the Share Plan was defined as applying distinctly to the foreign fields and the home respectively.

Mrs. Middleton having arrived, she was called on for her report as 1st Vice President. The same cheerfulness and enthusiasm which characterizes all her reports was manifest, and all were glad to hear that her department is steadily on the up-grade. She strongly recommended that Young People's Societies have some voice in the election, or, rather, the recommending of adult first vice presidents, for so much depends upon congeniality between the lady manager and her girls. That was stated in motion by Mrs. McCleskey as follows: Moved that this body go on record as favoring a recommendation from Young People's Societies before each annual election in the adult society of their choice of the woman who shall direct them, and that this choice shall be duly considered in the latter election. Carried.

Bulletins were instructed to be sent each Young People's Society. Mrs. Middleton's report was supplemented by Mrs. Lewis with figures from Council reports showing our increase of 74 per cent in this Conference, making ours the banner Conference in Young People's work.

Council Meeting, New Orleans.

A motion was adopted that the President communicate with those of Louisiana and North Mississippi for a concert of action regarding meetings of these Conferences so as to work in with meeting of Council. Mrs. Clarke moved to rescind action of body setting time of annual meeting for February, in order to change it for this year to come immediately previous to Council. Carried. Motion of Mrs. Lewis to set time of next annual meeting for the Friday before Council meeting carried. Other definite arrangements will be perfected later.

Whirlwind Campaign.

Referring to pamphlet issued by Home Base Secretary, Mrs. Lewis fully explained the points of this enterprise. The time was set for early in the fall, and the services of Mrs. S. S. Harris have been secured for October. Officers are to hold themselves in readiness for appointment to serve with her at different points, as shall be directed from headquarters.

The hour having passed for adjournment, an invitation from Mrs. C. B. Galloway to hold a night session in her parlors was accepted.

Evening Meeting.

The service was opened with prayer by Mrs. Clarke.

A tentative arrangement of Mrs. Harris' itinerary was announced. The following were appointed by this session to act as commissioners in dispensing the work of the campaign: Mrs. Lewis in Jackson; Mrs. Johnson, Gulfport; Mrs. R. F. Harrell, Centreville; Mrs. J. K. Dunn, McComb; and the First and Second Vice Presidents of the Conference.

The following resolution, pursuant to a discussion at the morning session of the connection of Conference with the Orphans' Home was read and adopted:

"Whereas, there has been some misunderstanding in regard to the attitude of the Woman's Missionary Society toward the Orphanage work; and whereas Council has plainly indicated that we cannot assume work that comes directly under the care of the Church as a whole; therefore, be it resloved,

That as members in executive session we pledge our hearty support to the work, remembering, however, that we cannot assume the financial responsibility of werk not enterprised by the Council; but we recommend that appeals for this work be directed through the regular channels of the Church and Sunday School work, and same be always duly reported through the pastor in charge."

Signed: Mrs. B. F. Lewis, Mrs. H. L. McCleskey.

The following members were present at this meeting: Mrs. R. E. Johnson, Mrs. H. O. Middleton, Mrs. J. L. Decell, Mrs. B. F. Lewis, Mrs. W. H. LaPrade, Miss Bessie Kearney, Mrs. J. J. Ford, Mrs. J. C. Clarke, Miss Mahel Porter, Mrs. C. R. McQueen, Mrs. H. McMullan, Mrs. J. T. Sharp, showing the absence of only one district secretary and two other officers.

There being no further business for consideration, Mrs. Galloway was asked to dismiss the session with prayer.

Mrs. H. L. McCLESKEY,
Recording Secretary.

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ADDRESS DESK A, 137 W. GEORGIA ST., INDIANAPOLIS, IND.

A SEASON OF SPIRITUAL REFRESHING.

Dear Dr. Meek: We have recently closed a gracious revival at the Washington Church. The pastor and members had felt the need of such an awakening and had prayed that it might come. The services began on Sunday, June 11, and continued through the next Sunday night. Rev. C. W. Hillman, of Port Gibson, preached the opening sermon and led the choir throughout, giving us splendid service. His solos were pleasing and appropriate, his leadership was all that could be desired, his manner a genial, kindly, and yet earnest effort to enlist all the congregation in the worship of God in song and to use the singing to increase the spiritual atmosphere. Everyone sang—the choir, the congregation, and especially the children. Thanks are due to every one who helped to make the song service such a vital part of the meeting.

Rev. W. T. Griffin, Superintendent of our Gulf Coast Mission at Gulfport, came to us at noon on Sunday and preached two sermons a day for eight days—sermons direct from the heart of a man who not only knows God, but who also knows and loves humanity; a sincere, kindly man, who made no effort to exalt himself, but who presented at each service the plain, simple story of the Cross and the love of a dying Savior for a lost world. No compromise was made with sin, no effort to make the way easier than it really is, but in a direct, straightforward way the Biblical plan of salvation and consecration was set forth. Emphasis was placed where it belonged, on the need of a conscious relationship with God, and the presence and witness of the Spirit. The results came and the power was felt at each service. Sinners confessed their sins and came out boldly on the promises of God and found a pardoning Saviour. Wavering Christians had their faith made strong and all had their hearts strangely warmed. The very atmosphere is different now, and all rejoice because of that which has come into our lives. Three persons of mature years took upon themselves the vows of church membership. Our helpers captured the hearts of the people and we feel deeply indebted to them for their helpful service. To the Lord be the glory! Truly, He has been good to us.

Yours in the Faith,
BUFORD CAIN, P. C.

OLD-FASHIONED METHODISM AT FIRST CHURCH, NEW ORLEANS.

Bishop McTyeire, in his "History of Methodism," says:

"Christian Fellowship is a leading feature of Methodist economy. It was early provided for in the band meetings and love feasts, where mutual edification is the object and personal experience the subject of discourse. Bands were introduced from the Moravians. This institute provided for a close fellowship. Two, three, or four believers who have full confidence in each other form a band. The design is to obey that command of God by St. James, 'Confess your faults one to another and pray for one another, that you may be healed.' In the rules laid down very searching inquiries were allowed to be made of each other by the members and very free disclosures of the interior life as to temptations and deliverances."

It may be of interest to readers of the Advocate to learn that for some twelve to fifteen weeks past there has been conducted by the pastor, assisted by a few laymen, a nightly Gospel service, patterned very much after the old-fashioned Methodist band and class meetings, in which prayer and song and testimonies were joyously indulged in. Without any flourish of trumpets or noise, the pastor announced these nightly meetings and invited his congregation to meet him in the social hall of the Church. For the first six or eight weeks, I judge, the nightly attendance was between 40 and 60 earnest worshipers, anxious not only about their own souls' salvation but that of their friends and neighbors.

Since the extremely warm weather has set in, the attendance has somewhat fallen off, but, thank God, not the zeal nor enthusiasm. To the glory of God, it can be said that several bright conversions have already resulted, and none can foretell the future of these meetings, for the Lord of hosts honors us with His presence nightly, awakening the ungodly and quickening believers.

The writer has been a member of our beloved Zion for upward of fifty years, but has never heard of such meetings running nightly for so extended a period. The pastor delights in training lay members to conduct these services, though he is a very busy man. Why could not other sister churches open up their churches nightly and inaugurate a similar move for the moral and spiritual uplift of this notoriously wicked city?

These are indeed "perilous times," and God wants all the human help available. Where are the volunteers?

A LAYMAN.

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufacutred by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

MARRIED.

At the home of the bride's parents in Franklin Parish, La., on Sunday evening, June 11, Mr. WM. WALDROP, of Calera, Ala., to Miss MADGE MATTHEWS, Rev. H. B. Thomason officiating.

On June 15, at the home of the bride's mother in Winnsboro, La., Mr. PAUL BARTMESS, of Shreveport, La., to Miss FLORENCE SHORT, Rev. H. B. Thomason officiating.

At the Methodist parsonage in Winnsboro, La., on June 18, Mr. NITALL DAILEY to Miss INA TURNER, both of the Boeuf Prairie community, Rev. H. B. Thomason performing the ceremony.

SIGNS OF BAD BLOOD

Pimples, scaly itching skin, rashes, burning sensations and Scrofula denote a debilitated, weakened and impure state of the blood. For purifying the system nothing is equal to S. S. S. The action of S. S. S. is to cleanse the blood. It soaks through the system direct to the seat of the trouble. It revitalizes the red blood corpuscles. The dull, sluggish feeling leaves you—the complexion clears up. Drugs and substitutes won't do. Get S. S. S. from your druggist. If yours is a special case and you want free expert advice, write to Swift Specific Co., Dept. Z., Atlanta, Ga.

There is a war raging, it is obvious to every one, between good and evil. But many men would fain be neutral. They would saunter through life like the country squire who went out with his hounds between the contending armies on the morning of the battle of Edgehill, indifferent to the rival claims of king and parliament.—W. C. E. Newbolt.

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CORINTH DISTRICT CONFERENCE.

The conference met in Iuka June [illegible]. The presiding elder, Rev. T. H. Lorsey, was at his best. There was no published program, but it was manifest that the president had the business well in hand. He dispatched it rapidly, yet there was no hurry. Not a minute was uninteresting from first to last—even to visitors.

The reports were good—the best, perhaps, that the district ever made. Few revival meetings have been held, yet many have come into the Church. Debts have been paid, some churches built, and others improved. Churches and parsonages are in good condition. More has been collected on salaries and benevolences, doubtless, than in the first half of any previous year. The prospect for the latter half is hopeful, and every one seems happy and in earnest.

In the campaign for new subscribers to the Advocate, Corinth District leads all other districts of the three patronizing Annual Conferences.

The laymen attended well and worked well, and stayed until the meeting closed. All pastors, save two, were present. Burks could not come. McCullough was ill in the Baptist Hospital in Memphis. The last report from him was encouragiug. He is one of our best preachers. His charge (Iuka) esteems him highly. The laymen are taking care of his work, and are paying the salary promptly.

A superannuate, Brother Edmonson, lives in Iuka and is much beloved both for his culture of head and heart. McIntosh stands "A-1" in his home town. The people love him and honor him. At present he is in Texas.

One young man was licensed to preach—Barney Gibbs Whitehurst. Marvin Ethel Scott was recommeuded for admission into the Annual Conference. Both expect to enter college. Good!

The special pulpit honrs were occupied by Carlisle, Pope, Selby, Randolph, and Jaco. Good preachiug we had—yes sir!

"Counectionals" present were Selby, Sullivan, Jaco, Ellis, Gladney and Randolph. Each represented his special work, and did it well.

Brother Selby's address on "Christian Citizenship" was great—really great! He is full of his subject, and he fills his hearers. Emory's interests are safe in his hands.

"Commissioner" Jaco's sermon on "Christian Education" was one of the best features of the conference. It was enthusiastically received in the church of which he once was pastor and by the couference over which he presided for four years. The fifty thousand dollars he is asking for Grenada College is well into the thirties already, and the field has hardly beeu opened. It appears that one hundred thousand dollars might have come as readily with Countiss and Jaco on the job.

The indications are that the College, with its increased facilities, will open full in September. North Mississippi is proud of Grenada College. We have a right to be.

The conference voted the presiding elder a little vacation (who has a right to do it, if the district has not?) and presented him a purse for expenses. He is now at the Seashore Divinity School.

More of the presiding elders would "go somewhere and try to learn some more," if their districts would encourage them to go, and provide the means. All of them need to go, but not many can afford it. "Same here!" It is true of most of the preachers. Usually, the man who needs it most can least afford to go. Let the charges fix it so they can. Amen! We meet next year at Rienzi.

By request of the Conference,
J. E. CUNNINGHAM, Sec.

SEMI-ANNUAL STATEMENT

THE WHITNEY-CENTRAL NATIONAL BANK

OF NEW ORLEANS

At the Close of Business Friday, June 30, 1916.

RESOURCES		
Loans and discounts	$12,353,053.27	
Due by customers, account of acceptances	992,778.92	
U. S. Bonds to secure circulation	1,520,000.00	
U. S. Bonds to secure U. S. deposits	40,000.00	
Other bonds to secure postal savings	97,000.00	
Stock in federal reserve bank	120,000.00	
Other bonds and securities	948,650.00	
Banking house, furniture & fixtures	1,950,000.00	
Other real estate	12,500.00	
Due from banks and U. S. Treasurer	$5,061,612.18	
Cash	2,886,328.08	7,947,940.26
Customers' liability under letters of credit		961,569.00
Total		$26,944,491.45

LIABILITIES		
Capital stock	$2,500,000.00	
Surplus fund	1,500,000.00	
Undivided Profits	166,732.03	$ 4,166,732.03
Quarterly dividend of 3½% now declared		87,500.00
Circulation		1,520,000.00
Deposits		19,135,911.50
Acceptances for account of customers		992,778.92
Letters of Credit		961,569.00
Reserved for taxes		60,000.00
Total		$26,944,491.45

OFFICERS

John E. Bouden, Jr. ..... President.

Frank B. Williams ..... Vice President
Harry T. Howard ..... Vice President
J. D. O'Keefe ..... Vice President
Chas. T. Baisley ..... Vice President
Mauritz Pyk ..... Vice President

John B. Ferguson ..... Cashier
E. H. Keep ..... Assistant Cashier
N. E. Bertel ..... Assistant Cashier
N. M. Whitney ..... Assistant Cashier
S. J. McMain ..... Assistant Cashier

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL TRUST AND SAVINGS BANK

NEW ORLEANS

At Close of Business Friday, June 30, 1916

RESOURCES		
Loans and discounts	$4,662,080.62	
Acceptances account customers	200,000.00	
Stocks, bonds, securities, etc	1,085,453.67	
Real estate	257,572.35	
Cash on hand and with banks	2,013,237.78	
Bonds borrowed	171,000.00	
Total		$8,389,344.42

LIABILITIES		
Capital stock	$200,000.00	
Surplus	300,000.00	
Undivided profits	75,901.36	$ 575,901.36
Deposits		7,442,443.06
Acceptances account customers		200,000.00
Bonds borrowed		171,000.00
Total		$8,389,344.42

OFFICERS

JOHN E. BOUDEN, JR. ..... President
HARRY T. HOWARD ..... Vice President
FRANK B. WILLIAMS ..... Vice President
CRAWFORD H. ELLIS ..... Vice President

ALBERT BLOOM ..... Vice President
H. L. FRANTZ ..... Vice President
W. W. BOUDEN ..... Cashier
JNO. L. COUTURIER
Assistant Cashier and Trust Officer

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CORNER CHARTRES AND IBERVILLE STREETS
ALBERT BLOOM, Vice President
C. W. FOX, JR. ..... Cashier
V. L. BERNARD ..... Assistant Cashier

THIRD DISTRICT BRANCH

CORNER DAUPHINE AND PIETY STREETS
H. L. FRANTZ, Vice President
H. A. S. BACKER ..... Cashier
A. FORTIER ..... Assistant Cashier

CARROLLTON BRANCH

8132 OAK STREET. J. P. ST. MARTIN, Manager

Deposits Whitney-Central National Bank	$19,155,911.50
Deposits Whitney-Central Trust and Savings Bank	7,442,443.06
Total Deposits	$26,598,354.56

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 63—No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3151

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 13, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

THE CHURCH'S ONE DISTINCTIVE WORK.

The news which is reaching the Advocate office concerning helpful revivals at many places should be counted highly gratifying. For, though more noise may be made about other things, this is the fundamental and most important work of the Christian Church. It is as a vehicle of spiritual power from on high—a power that can regenerate the moral natures of men and set them to living worthy lives—that the Church stands apart from all other organizations in the world, and in proportion as she embodies and exercises this superhuman power does she faithfully fulfill her Divinely-appointed mission. Whatever else a congregation may do, if it leads none who are lost to Christ and does not make those who have found Him more like Him in spirit, it is a lamentable failure.

The Church of our Lord has a nobler task committed to it than merely to rival other earthly agencies in humanitarian and philanthropic work, however commendable that may be. The Church or minister through whom the Holy Spirit obviously operates in making bad men undeniably good, is what the world wants to see. If a preacher could come to New Orleans and influence a thousand sinners to begin to live lives so pure and upright that they could not be discredited, and could achieve a similar success in a few other places, he would, like Billy Sunday, soon be in demand all over the Nation. **Here is the efficiency which our pastors and flocks should most ardently covet and most persistently endeavor to secure.**

SOME POINTERS.

About the best article on the question of Methodist union that we have seen comes from "the BORDER" in the form of an editorial, from the pen of Rev. W. I. Canter, in the Methodist Advocate, the organ of the Western Virginia Conference. We may let our readers see at least a portion of this strong utterance in the near future, if we can find the space to do so. The Central Methodist, Dr. Mann's virile paper, which has been so relentlessly uncovering the true significance of the Saratoga union scheme, **is also issued on the border** (Lexington, Ky.). The Methodists along the border are not by any means all shouting over what was done at Saratoga.

A prominent minister in the Advocate's patronizing territory, who lives in a town where there are several Methodist churches, writes us as follows: "I have been talking the question of union over with some of our most useful laymen at this place. I have seen four or five of our leading Methodist lawyers, four or five of our leading Methodist merchants, and some leaders in other lines of business. They were all against union on any plan which does not altogether eliminate the Negro. Some of them would be willing to see union come if the Negro were eliminated and effective safeguards of the autonomy of the Southern Church established. Some of them did not want union of any kind, and some said if union were effected they would connect themselves with some other Church."

OUR SCHOOLS.

Methodist schools are the proper institutions in which to educate Methodist young people. We have made this statement in the Advocate many times before, but it is one which needs repetition. A Church which does not seek to effect the mental development and training of its youth amid thoroughly Christian surroundings lacks much of making the most of its opportunities. No Christian denomination has ever grown to any considerable extent without deeming it necessary to establish and operate educational plants, and Southern Methodism is fully abreast of her sister Churches in the United States in this great work. The following is a list of the schools of our Church of which the Methodists of Mississippi and Louisiana are expected to be patrons: Emory University, Atlanta, Ga.; Southern Methodist University, Dallas, Texas; Millsaps College, Jackson, Miss.; Grenada College, Grenada, Miss.; Whitworth College, Brookhaven, Miss.; Port Gibson Female College, Port Gibson, Miss.; Mississippi Conference Training School, Montrose, Miss.; Seashore Campground School, Biloxi, Miss.; Centenary College, Shreveport, La., and Mansfield Female College, Mansfield, La. A catalogue of any of these institutions may be had by writing its President.

May we add that now is the time for our pastors to do some telling work in behalf of these institutions? Look carefully over your community, brother pastor, and send to the proper representatives of our schools the names of all the young men and young women who ought to go off to prosecute their studies. It might also be a good idea to mention the schools of your Conference from your pulpit and offer to procure catalogues for any persons who may desire them. Let us be wide awake concerning this most important matter.

AN INQUIRY.

A correspondent writes us that in his community an effort is being made to erect a union church, to be served by a "union" preacher, and desires to know what we think of the undertaking, and particularly if there are any ministers of this kind.

There may be circumstances in which a community is justifiable in building a union church, but we are inclined to think that they are very rare. The trouble about such houses of worship is that usually they are not controlled by a body of men with definite convictions, and that in consequence they are generally open to the promulgation of every kind of doctrine. For our part, we think, as a rule, it is wiser to have a church, even though it be built by people of different faiths, deeded to some one of the Protestant Evangelical denominations, than to have it owned and held in common.

We know of no avowed "union" ministers, but there are in some of the denominations quite a sprinkling of men (that purport to be preachers) who affirm that they care nothing about any particular Church and that their mission is to build up the "Kingdom of God." Possibly the people of the community in question have one of these broad-gauged gentlemen in view for their pastor. If so, and their enterprise should materialize, we hope that they will call him FROM the Southern Methodist Church.

A TIMELY UTTERANCE.

The following editorial utterance, which appeared in the Texas Christian Advocate of July 6, under the caption, "Let Our Men Hold Steady," is, we think, well worth passing on.

"From authoritative sources the information reaches us that some of our men are being importuned to hasten the matter of our union with the Methodist Episcopal Church by taking steps looking toward the unification of local churches. Such a course cannot be justified and might prove calamitous. The union of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, must come through the actions of their Commissions and their General Conferences. With us the matter will have to go to the people. The issue is too vital to allow a few men to settle it.

"Certainly no individual pastor nor no single congregation should take it upon himself or itself to initiate the movement. The matter of union is not yet settled. Our brethren who think it is simply advertise their inattention to the large difference between the plans of the two General Conferences.

"Let our men hold steady. Let them be obedient to the authority of our Church. Let them desire union to their heart's content and let them pray constantly for union, but let no one of them take the matter into his own hands. Indeed, he cannot do so without repudiating the Discipline of his own Church.

"The separation of 1811 was providential. It saved Methodism to the South, and unless there can be union in which minorities are constitutionally protected, the providential call of God may be for separation still. We cannot divide and disintegrate our forces, therefore, without harm resulting both to Church and State. Let us act not individually, but officially. Let no man run ahead of providence, for he who does must certainly retrace his steps. Let our men hold steady!"

"The darker our night, the more radiant His coming." God is nearer to me than I am to myself.—Eckert.

THE CALL OF CHEER.

Lewis Ormiston

Time flies away and we will soon
Our journey [illegible]
Our failures [illegible]
Of patience [illegible]
We often neglect [illegible]

And yet the [illegible] rings on—
The call to [illegible]
The world [illegible]
It was [illegible]
To all [illegible] to hear.

—Southern Churchman.

THE CHURCH NEEDED.

Remember forever that the Church is a good place to be when her doors are open to worshipers. One of the most noticeable signs of a Christian's departure from his religion is the neglect of the regular services of the Church.

A RADIANT DAY FOR HER.

We have just begun reading of a young girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, who read, on a Sabbath, the memoir of a Christian woman. On closing the volume, she said to herself: "That was a beautiful life." And after a little thought, she added. "And I should like to live such a life." A few minutes later she kneeled down and said: "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved for her beautiful and devout character.—Pittsburgh Christian Advocate.

FRAGRANCE OF A GENTLE LIFE.

Once, in crossing a meadow, I came to a spot that was filled with fragrance. Yet I could see no flowers and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter; it is not the house nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical or an artist or "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her.

The children love her, because she never tires of them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, makes dolls' dresses, straightens out the tangles and settles their little quarrels, and finds time to play with them. When there is sickness in the home she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head or as they minister in countless ways about the bed of pain.

"The lives that make the world so sweet
Are shy, and hide like the humble flowers.
We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bower
And cheers and comforts us, hour by hour."

—Michigan Christian Advocate.

Our business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

NO CAUSE FOR PANIC.

I have just read the article of Dr. S. A. Steel with reference to the action of the Saratoga Conference on unification and am in his debt for a good laugh. Dr. Steel is a great fellow. I appreciate him highly and love him sincerely. But he is an orator, a great one, and an orator's emotions are hair-triggered. Evidently he and those "representative men," of whose meeting he writes, have been stampeded by gross ill tragedies never to be which their fears and suspicions have conjured up. They would have made a better appearance had they not attempted their escape in their nighties, and they would doubtless have spoken to better effect had they waited till the height of their panic was passed. The wild rush of those "representative men" to the protection of our dear Bishops, and the scream of the brilliant author over the prospect of Bishop Hendrix "surrendering" the entire Methodist Episcopal Church, South, to the Northern Methodists, both deserve large front page space in the choicest comic publications of the day. Though they appear in altogether different setting, I greatly appreciate their intrinsic humor.

Bishop Hendrix is a great and good man, and an honor to our Church. I for one am glad he had the heart, though realizing that important differences were yet to be adjusted, to rejoice over and speed the prospect of reconciliation of the brothers whose quarrel had separated them so long. In doing so he was but consistent with the spirit and history of his great Church. It is a pity that some dear fellows are by Bishop Hendrix as a certain horse I know is by automobiles. The old horse got scared at the first auto he saw, though it did not touch him, and he has consistently taken fright at every one that has come in sight of him since.

There is no compulsion in this unification proposition. Neither Church is obliged to enter into it if it thinks the proposed terms likely to prove detrimental to its work. There is no "fight" on—unless there are brethren on both sides who have more fear and suspicion than faith, and more pugnacity than charity. We do not have to accept unification on terms we believe to be unfair.

Certainly the end sought is most desirable if it can be accomplished with fairness to all concerned. But it will not be helped by those who cry from the housetops their doubts and fears and suspicions, and hurl unbrotherly insinuations.

Let us go about the matter in a statesmanlike manner. Let us show that we can trust our own men into whose hands the adjustment of differences will be committed, and rely on our own organized and orderly way of dealing with it. And let us of the Southern Church at least proceed in such way as shall commend our spirit of fairness and Christian love to the brethren of the North. And let us enthrone the "golden rule" in our judgments and speech.

If we haven't the spirit to rejoice at the prospect of unification and the will to help toward that end, let us, for the sake of the Church that has minstered to us, avoid any advertisement of mental panic or spiritual dereliction. We shall meet the issue better if we keep our poise. Bishop Hendrix will hardly "surrender" us. Our own wise and safe men are to sit on the Commission that shall consider these grave matters, and our General Conference is between us and any precipitate capitulation. Even then no doubt the Annual Conferences will be called on to ratify whatever action is taken.

One thing we should bear in mind: This issue forces Southern Methodism into a conspicuous place on the stage of human events, and the world is bound to take note of both the spirit and quality of intellectuality it manifests. And, however this matter may be determined, may our members so exhibit the spirit of Christ in their conduct and speech that they shall commend to all men the religion they have learned at the altars of their Church.

H. M. ELLIS.

Memphis, Tenn.

GIVE US A BILL OF SPECIFICATIONS.

By Bishop E. E. Hoss

Nothing ought to be more apparent than that it is not possible to promote fraternity and union by sharp and biting speech. Those brethren of "light and leading" who are intent on bringing the different branches of Methodism together should be careful above all things to cultivate the grace of gentle words. Especially if they are recent converts to the policy of union, with an established record for having long antagonized it, should they now avoid anything like harshness or bitterness toward those of their brethren who are deficient in the capacity for making lightning changes, and are not quite ready to throw overboard in wholesale fashion what they have long held as established and valuable convictions.

When Bishop Hendrix, in a sudden gust of emotion, stood up before the General Conference of the Methodist Church at Saratoga and made a sweeping confession for himself and for the whole body of his brethren, that for the past forty years we have all been "miserable sinners and miserable fools," simply "wandering in the wilderness," when we might at any time have crossed over Jordan and entered into the promised land, it seems to me that he overdid things. I should be afraid to go to the length of admitting that my leadership of forty years had been one of folly and sin, lest the people to whom I am sent should be afraid to trust me for the future. As a matter of fact, I do not believe one word of the Bishop's allegation, and in the name of all the great and good men from whom I have learned my Methodism, I repudiate it and deny it. It is an impeachment of the living and the dead. What would Enoch M. Marvin and David R. McAnally say about it? What would Holland N. McTyeire and John B. McFerrin say about it? What would George F. Pierce and Atticus G. Haygood say about it? What would John C. Keener and Linus Parker say about it?

With a merely general statement of this sort, it is not easy to deal. One man may affirm it, and another only deny it. It is my purpose to deny it as vigorously as anybody can possibly affirm it. If anything is demonstratively true, it is that Methodism has been saved in the South, if not from utter destruction, at least from the gravest weakness and inefficiency, by maintaining through all the storms and tempests of the last half-century a policy of independent self-respect. Blind indeed must he be who can read the chronicles of these times and still fail to see that the kindly approval of Providence has been upon us. The whole world may be searched in vain to find a better or truer body of Christians than those that worship at our altars—not perfect, to be sure, but not "miserable fools," nor "miserable sinners," but sincere disciples of the risen Lord and safely housed in a branch of his visible Church.

I call for a bill of specifications. Was it a piece of folly and sin when our College of Bishops in 1865, while the ashes of the Civil War were still hot, met at Columbus, Ga., and blew a trumpet blast that rang through the land and put hope and courage into the hearts of our scourged and conquered members? Was it folly and sin when at St. Louis in 1869 these same godly leaders, in a paper that will make Bishop McTyeire immortal, responded to a deputation from the Northern Bishops who had come to propose union, to the effect that fraternity must come first, and must come from the only body authorized to offer it, namely, their General Conference? Was it folly when at Memphis in 1870 our General Conference, following the leadership of Dr. John C. Keener, graciously pointed out to Dr. Harris and Bishop Janes, who were there bent on a similar errand, that the action of their General Conference, which they presented in explanation of their mission, did not even mention our Church? Was it folly and sin when at Louisville in 1874 our General Conference joyously welcomed General Fisk, Dr. Fowler, and Dr. Hunt, who at last abandoned any

attempt at backstairs fraternity and came in by the front door that had always stood open? Was it folly and sin when that same General Conference said to them, we accept your offer of fraternity with all our hearts, and without waiting for an adjudication of the differences between us, but we think that these differences nevertheless ought to be adjudicated as soon as possible, and we propose a Joint Commission with that end in view—the Cape May Commission" Was it folly and sin when in 1894 we proposed the Commission on Federation? Was it folly and sin when in 1914, we accepted the tentative scheme of union which the same Commission had prepared, and sent it up with our endorsement to our Northern brethren?

The matter of "union by reorganization" is now before us. The Saratoga Plan is a very different one from the one that we offered. To affirm its identity with ours is childish. In the matter of the General Conference—its composition and its functions, which is the core and center of the whole question of union—there is a difference that goes to the very bottom. Any attempt to minify this difference is doomed to failure. No difficulty is ever cured by denying the reality of it.

It will be a piece of folly and sin if we do not meet our Northern brethren face to face, and, in perfect candor and in perfect kindness, open our minds to them. In agreeing to give up our distinctive name, to surrender our ecclesiastical independence, and to become a mere minority in another Church, we have already given up much. If our Northern brethren are really to give up anything, it has not yet appeared. They ask us to go still further and submit ourselves to the control of a General Conference that is to have supreme legislative, executive, and judicial authority. The statement that this supreme body is to act under "constitutional provisions and restrictions" is almost amusing. How are such provisions and restrictions to be imposed? Who is to impose them? Who is to execute them? These are matters that must be threshed out. It does no good to dodge them nor to shy at them.

I should have kept silent if some of my brethren had not spoken out as if all were settled. Nothing is yet settled. I hope, however, that the proposition of my Senior Colleague to raise $25,000,000 for the superannuates in commemoration of the event may at least go forward. That great scheme deserves to go forward to a glorious success, even if the era of complete union must be delayed for a fuller consideration.

Muskogee, Oklahoma.

A GREAT ISSUE IN MISSISSIPPI.

Within the last thirty days the liquor interests have thrust upon our people a paramount question. Availing themselves of the late constitutional amendment, known as the "Initiative, referendum and recall," the liquor men hope by preying upon the ignorance, prejudice, appetite and cupidity of many people to induce them to vote for the repeal of our new anti-liquor laws, thus setting back the progress of our State at least a quarter of a century.

In an effort to head off the powers of evil, the League brought to Jackson on Sunday, June 11, Rev. James Cannon, D.D., Richmond, Superintendent of the Virginia Anti-Saloon League, and Hon. W. B. Wheeler, General Counsel for the National Anti-Saloon League, Washington, D. C., where each spoke three times.

The Galloway Memorial Methodist Church, the Capitol Street Methodist Church, the First Baptist Church, the Second Baptist Church, and Majestic Theatorium were all used by these speakers. Other churches could have been secured, if they had been needed. The speeches were great and will beyond a doubt contribute much toward the advancement of the cause of temperance and prohibition in our beloved State. The National League was generous in giving us these high-class speakers for the day, and in doing so they have brought all Mississippians under a debt of gratitude to the National League.

In these meetings were fired the first big guns of the campaign recently provoked by the liquor forces. Their plan is to suddenly thrust upon the people this question and, as usual, to use all the money necessary to carry their point in the approaching general election.

The campaign thrust upon the sober, law-abiding people of Mississippi by the liquor forces is to secure a sufficient number of petitioners to place our recently enacted anti-liquor laws before the people for their vote as to whether this splendid body of anti-liquor legislation shall stand as our honored lawmakers fixed it, or be repealed by a vote of the people in the next general election.

The war is on. The mobilization of our forces must be begun at once and pushed with energy and persistency, to meet the onslaughts of the old foe.

Some of the whisky forces in Memphis and other places are very active in circulating petitions for signatures. Some of these blank petitions, with an accompanying letter from the liquor houses, have fallen into the hands of friends of prohibition who have sent them to the Anti-Saloon League office in Jackson.

In one of these liquor letters, this language occurs: "We will ask you to get as many * * * to sign these as possible. If there is any expense attached to same we will gladly reimburse you." This is the same old story of liquor men standing ready to pour money into the hands of those who fight their battles. It is very clear that, unless the sober, moral people of the State contribute money to the Anti-Saloon League, the only temperance and prohibition organization of men in the State, the battle will be very unequal so far as equipment and supplies are concerned.

It has been stated before from this office under two-cent stamps to every pastor in the State of all the denominations, and it is here repeated, that the pastors must take the lead in all great moral questions like this one, or the day will be imperiled.

The exigency of the hour calls upon our pastors to do two things to save our State from a possible return to rum rule. First, to use every available moment to stump their districts in informing and inspiring the people for the battle. Second, to raise all the funds they can, and send them to the League, so that it can employ many of the strongest speakers to help them stump the State. It is imperative that our pastors, whether in large or small places, do these things without delay. The brevity of time emphasizes the necessity of quick action. The people of Mississippi will give some of their money to a worthy cause like this, if the pastors will do their full duty in presenting the matter.

Another class of persons in our State, composed of teachers, both Sunday school and literary, have brought to them by this emergency a loud call to help in their own ways.

Fellow-citizens, I am no sensationalist nor alarmist, but I am stating to you the naked truth, as it stares us in the face at this moment. I am talking to you about a question which concerns you as vitally as it does me. As your watchman on the tower, I am delivering my soul. Having full knowledge of the dangers of the situation, the responsibility is upon you. I count on you to do your best.

Impressed with the importance of quick action, I secured the services of the above named gentlemen, who pictured to our people in Jackson vividly the real situation. The amount raised in Jackson for this work for the year is to date just a little over $1000. I must be allowed to believe that all other portions of the State will assist in this most important work, when they know the facts in the situation.

Please send your contributions with as little delay as possible to the undersigned.

T. J. BAILEY, Superintendent.

Jackson, Miss.

(Papers friendly, please copy.)

A MILLION FOR FOREIGN MISSIONS.

By Rev. W. W. [illegible], D.D.

This is the slogan for 1916. [illegible] to come true, but it is [illegible] cool and rational aspiration [illegible] that we have dared to think [illegible] that. Now it is not only a [illegible] very reasonable probability [illegible] thought of it. We were a little [illegible] selves when we found that we [illegible] close to a million in 1915. When we caught breath good we said, "Why not make it a million for 1916?" Why not? We can do it in a way—that is, if we all will at once and keep on [illegible] until December 31.

You see, our income for foreign missions for 1915 was $919,622, only about $80,000 short of a million. Our total increase last year was $[illegible]. We need to do only a little better than the way of increase, and it is a far better year than [illegible]. The above figures include that raised by the Woman's Missionary Societies. It does not include money raised and spent on the fields. Hence we need to raise in the home field $80,000 more than last year in assessments, special, and women's work, and we can sing the Doxology over a million dollars for foreign missions.

We are certainly going forward on specials. Our assignments are more than $50,000 ahead of last year and still growing. We are certainly going forward in Sunday school giving. There is every reason why we should advance in income from assessments. The women have set their aim high and will do their part. Then why not all take heart and go in to make sure of a million dollars?

What will it signify? Is it worth the effort? Let us see. Eight thousand dollars' increase for our general foreign missions' income will clear the decks of all the clutter and tangled cordage of debt. We can face the world and "publish our message in the face of the sun" free from the dire depression of "adverse balances." It will remove once for all the stringent limitations on our appropriations and make the missionaries laugh for joy. It will cut out a great big bunch of interest and altogether put us over the bar and away from the shallows for good. Then let us do it!

How can it be done? Not by any undue and exhausting "whirlwind campaign." That is neither necessary nor desirable. Just a determined, steady pressure on the ordinary lines of effort. Just speed up the faithful, well adjusted, familiar machinery. Put extra pressure on the assessment. Ten per cent increase of income on the assessment would add over half the needful amount. Make an extra effort to pay in full and begin at once to push the collections.

Stir up the Sunday schools for a share in the million. One extra cent apiece each month from our Sunday school scholars would more than make up the extra eighty thousand.

Push up the specials. See that the pledges are paid up and sent in. Often half the battle is lost at the last for lack of a vigorous, clean finish of what has been well begun. Clean up the score.

Then see that the money is sent where it belongs. Italics mine; emphasis disciplinary, moral and religious. Do not let anybody rob Peter to pay Paul nor all the people rob Peter and Paul both. Let money raised and given for missions be so reported and so paid over. Play pay and then pitch the tune. Remember, it is a million dollars for foreign missions for 1916 and a big increase for home missions for [illegible].

Of whom have you been thinking about reading? We have been thinking of you while writing.

SHADYSIDE INN, SEASHORE CAMPGROUND.

Parties attending the Camp Meeting will find a comfortable home at Shadyside Inn. Fishing, sailing, bathing and other healthful amusements. Invigorating climate; salt breezes. Just the place to spend a vacation. Address Miss Mary E. Gowers, Seashore Campground, Biloxi, Miss.

MEETING OF THE MILLSAPS TRUSTEES.

At 10:30 o'clock on Friday morning, July 7, in the Galloway Memorial Church at Jackson, Miss., pursuant to a call which had been authoritatively issued a week preceding, the Board of Trustees of Millsaps College met in special session, with the President, Bishop W. B. Murrah, in the chair. Dr. T. B. Holloman led in prayer, after which the roll was called by the Secretary, J. B. Streater, and the following members answered to their names: W. B. Murrah, T. B. Holloman, M. M. Black, W. H. Watkins, W. M. Buie, S. M. Thames, W. W. Woollard, H. S. Spragins, R. A. Meek, J. D. Barbee, T. B. Lamb, W. W. Magruder, and J. B. Streater.

After a statement by Bishop Murrah, in which he referred feelingly to the lamented death of Major R. W. Millsaps and the larger responsibility thereby imposed upon the Board in administering the affairs of the College, the meeting was declared open for the transaction of business. R. A. Meek submitted a series of resolutions pertaining to the character, life, and work of Major Millsaps, which were unanimously adopted by a rising vote. (These resolutions appear elsewhere in this issue of the Advocate.—Ed. Adv.)

W. M. Buie, the Assistant Treasurer of the Board, was then, upon motion, unanimously elected Treasurer, to succeed the late Major Millsaps, and his bond was fixed at $25,000. According to a by-law of the Board, this action placed Mr. Buie on the Executive Committee of the Board, the other members of which are Bishop Murrah, Dr. A. F. Watkins, Rev. W. W. Woollard, and J. B. Streater.

After some discussion, the following gentlemen were named as a Finance Committee to have in charge the fiscal interests of the College: Thad B. Lampton, W. M. Buie, and J. F. Gunter, of Jackson; G. T. Fitzhugh, of Memphis, Tenn., and W. F. Kretschmar, of Greenville, Miss. By request of the Board, W. H. Watkins and W. W. Magruder prepared a resolution, which was adopted, setting forth specifically the duties and powers of this Finance Committee. No loan of the College funds can be made without the consent of a majority of its members, and it must make annually a full written report to the Board of Trustees.

R. A. Meek introduced a resolution looking to the procuring for the College Chapel, at the earliest date practicable, of an oil painting of Bishop W. B. Murrah, the first president of the College, and who served the institution in that capacity with such distinguished ability for more than a decade and a half of years, which was enthusiastically adopted. It is intended that this portrait shall be a companion-piece of those of Major Millsaps and Bishop Galloway, which already adorn the walls of the Chapel, probably being hung opposite that of the latter. J. D. Barbee and W. M. Buie were named as a committee to secure the funds and arrange for obtaining this painting.

On motion of W. W. Woollard, a committee was appointed to go through the record books of the Board and collect all the rules and regulations which have been enacted by it from year to year, with a view to grouping them, and, if necessary, to making them fuller and more definite.

Dr. A. F. Watkins brought before the Board some matters relating to the proposed celebration the latter part of next May of the 25th anniversary of the College and the 84th anniversary of the birth of Major Millsaps. It is expected that a full statement concerning this important occasion will be given to the public in the near future.

After discussing and disposing of some other matters of detail, the Board adjourned with the benediction by Rev. W. W. Woollard.

J. B. STREATER, Secretary.

What you were, others may answer for: what you tried to be you must answer for yourself. Was the heart pure and true?—tell us that.—Ruskin.

IN APPRECIATION OF MAJOR MILLSAPS.

"Whereas on the night of June 28, 1916, the all-wise Heavenly Father saw fit to remove from the scenes of earth the immortal spirit of Major R. W. Millsaps, the honored founder of the educational institution of which we are official representatives, and who for nearly a quarter of a century was the efficient treasurer and executive financial agent of this Board, as well as one of its most trusted and influential counselors; and

"Whereas the character and work of our ascended friend and colaborer were such as to command our highest respect and admiration, being, as he was, a man of large capacity and exalted ideals; a patriotic and public-spirited citizen, who served his country nobly and unselfishly, both in war and in peace; a large-hearted philanthropist, whose sympathies reached out to the suffering and needy, and whose generous hand was stretched forth to assist every worthy cause; and an ardent Christian, whose faith expressed itself not only in words of testimony, but also in practical deeds of helpfulness, these elements together constituting him the foremost layman that Mississippi Methodism has yet produced; and

"Whereas the College of which we are the commissioned overseers was in an especial manner, and to an unusual degree, the beneficiary of his splendid munificence and constructive leadership, having received from him gifts totaling approximately $600,000 in value, to say nothing of the worth of the time and attention which, without remuneration, he so assiduously devoted to the welfare of the institution—an invaluable service that money could scarcely purchase; therefore be it

"Resolved (1), That we hereby express the deep sorrow that surrounds us in this first meeting held since our leader went away, and record our profound sense of the large loss that we have sustained in the death of this great and good man, upon whose wisdom and strength we have so heavily leaned in our administrative work as a Board.

"Resolved (2), That, speaking for the Methodists of this State, whose agents we are, we acknowledge the vast debt that our Church in Mississippi owes to the generosity and consecrated ability of Major Millsaps, which made possible the establishment and equipment of a Christian institution of learning under their ownership and control that has already been of immeasurable benefit in many ways both to them and the general citizenship of the commonwealth, and which cannot but exert a still wider influence for good in the coming years—an institution which, though one of the youngest in the Connection, its translated founder has left better endowed than any other college in Southern Methodism, with a single exception.

"Resolved (3), That, as we take up the task of caring for this institution without the assistance of the masterful hand that has so largely directed its course in the past, we do so burdened with a sense of the responsibilty which is ours, and with an earnest purpose, by the help of God, and reenforced, as we trust we shall be, by its Alumni, by the 125,000 Methodists of the State, and by its friends of every name, to keep it true to the ideals fixed for it by its clear-visioned founder and to endeavor to make its future as nearly as possible a realization of the high hopes which he cherished for it.

"Resolved (4), That we shall count it a sacred and priceless privilege to have the bodies of our generous benefactor and his beloved wife to repose on the beautiful campus of our College, which was so dear to the heart of our glorified co-worker and into which he put so many of the best energies of his life, thus consecrating it and giving us the opportunity to care for the tomb in which they shall sleep—a tomb that should in the coming years be a shrine at which the youth of Mississippi shall kindle their aspirations for the things that are highest and best, as they shall meditate upon the remarkable career that began on an obscure farm in the County of Copiah and which ended at the Capital of the State with wealth, worthy honors, a name widely known and revered, and achievements that shall endure through passing decades and centuries, if time shall last so long.

"Resolved (5), That we shall ever treasure in our hearts the recollections of our association with our deceased brother; that his unsullied character and shining example shall ever be to us an encouragement and incentive to worthy endeavor; and that we shall look expectantly forward to the time when, having finished our work on earth, we shall overtake him in the Celestial City and unite our labors with his in the loftier ministries of eternity.

"Resolved (6), That we extend to the relatives, so bereaved by the departure of their loved one, the full measure of our sympathy, and pray that the blessed truths of the Gospel of Christ may comfort and sustain them in their loneliness and sorrow.

"Resolved (7), That a page be set apart in the Minute Book of this Board for the recording of these resolutions; that a copy of them be sent to the family of the deceased, and that copies be furnished the Jackson papers and the New Orleans Christian Advocate, with a request for their publication."

The foregoing resolutions were unanimously adopted by the Board of Trustees of Millsaps College at their session in Jackson, Miss., on Friday, July 7, 1916.

W. B. MURRAH, President.
J. B. STREATER, Secretary.

DEDICATION!

Louisiana Methodist Orphanage.

Bishop E. E. Hoss, D. D., will dedicate the building of the Louisiana Methodist Orphanage during the afternoon of Friday, July 21.

The friends of the Orphanage are cordially invited to be present at the dedication.

Sincerely,
ROB'T W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage.

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Our Advocate Campaign

The exhibit below shows the status of our Advocate campaign to secure 3500 new subscribers, as it stood at the close of June 30. This exhibit extends back to the time of the Annual Conferences, thus showing all that has been done. No renewals are given.

It is urged that our pastors secure the renewals of last year's subscriptions. If the renewals are neglected, the campaign to add 3500 new subscriptions to our list will not meet the desired end.

Total new subscriptions sent in from the Louisiana Conference, 273; Mississippi Conference, 334; North Mississippi Conference, 556, distributed as follows:

Louisiana Conference.

Alexandria District—
W. W. Perry, Boyce 63
A. J. Bonnette, Oberlin 1
J. O. Bennett, Jena 9
R. S. Walton, Bunkie 3
J. W. Booth, Merryville 1
H. B. Perritt, Colfax 3
Robert Randle, Harrisonburg 2
J. H. Montgomery, Melville 1
J. D. Harper, Opelousas 2
Total 85

Baton Rouge District—
H. T. Young, Amite 10
J. L. Cady, Greensburg 1
T. M. Babington, Franklinton 5
J. R. Fulton, Baker 1
J. R. Ables, Ponchatoula 2
C. A. Battle, Baton Rouge, First Church 9
P. S. Carpenter, Oaknolia 1
R. Y. Fulton, Zachary 6
Total 35

Lafayette District—
A. I. Townsley, Crowley 1
Mrs. A. P. Holt, Crowley 1
C. E. Fike, Rayne 1
Total 3

Monroe District—
J. F. Waltman, Farmerville 5
W. T. Woodward, Oak Grove 36
R. H. Bamburg, Eros 1
W. J. Porter, Sicily Island 9
George Fox, Waterproof 1
J. R. Roy, Gilbert 2
H. W. Ledbetter, West Monroe 1
H. B. Thomason, Winnsboro 15
Total 70

New Orleans District—
J. A. Alford, New Orleans 1
T. J. Warlick, Bogalusa 2
P. O. Lowrey, Donaldsonville 1
J. S. Rutledge, Bush 1
T. J. Embree, Slidell 3
Total 8

Ruston District—
J. M. Brown, Haughton 7
S. D. Roberts, Bernice 3
A. L. Harper, Sibley 1
W. L. Doss, Dubach 2
F. E. Otts, Homer 1
T. J. Martin, Sr., Ringgold 2
C. B. Powell, Plain Dealing 5
J. F. Dring, Ringgold 12
J. M. Henry, Ruston 2
Total 35

Shreveport District—
C. D. Atkinson, Shreveport 1
R. T. Ware, Noble 3
A. H. Parker, Coushatta 6
S. D. Howard, Many 4
W. W. Drake, Minden 8
T. D. Lipscomb, Zwolle 1
J. C. Price, Ida 3
R. W. Tucker, Shreveport, Noel Memorial 5
I. T. Reams, Queensborough 6
Total 37

Mississippi Conference.

Brookhaven District—
N. B. Harmon, Magnolia 2
H. K. McKee, Wesson 21
W. H. Saunders, Fernwood 1
W. W. Moore, Bogue Chitto 5
J. W. Thompson, Meadville 1
R. H. Barr, Adams 1
B. F. Lewis, Hazlehurst 1
F. B. Ormond, McComb 1
I. L. Peebles, Wesson 11
Total 17

Hattiesburg District—
H. E. Carter, Magee 1
C. E. Downer, Eucutta 4
W. M. Williams, Collins 8
J. C. Chambers, Sumrall 8
T. W. Adams, Hattiesburg 14
J. W. Ramsey, Heidelberg 2
H. J. Moore, Lucedale 2
W. J. Ferguson, Mount Olive 1
J. M. Lewis, Prentiss 1
M. L. Burton, Richton 1
R. T. Nolen, Williamsburg 11
Total 63

Jackson District—
R. H. Kleiser, Satartia 5
W. B. Waldrop, Mendenhall 9
T. J. Ferguson, Camden 1
A. S. Oliver, Eden 2
Mrs. S. T. King, Pelahatchie 3
J. P. Campbell, Benton 2
W. J. Dawson, Bolton 4
M. M. Black, Canton 5
G. P. McKeown, Edwards 1
M. F. Adams, Flora 16
M. W. Porter, Harrisville 2
M. P. Lewis, Jr., Madison 8
R. E. Rutledge, Vaughan 10
W. M. Sullivan, Yazoo City 5
T. J. Norsworthy, Yazoo City 1
Total 74

Meridian District—
Mrs. J. H. Downey, Bailey 3
O. S. Lewis, Shubuta 7
R. H. Clegg, Porterville 5
J. T. Abney, Bucatunna 3
A. M. Broadfoot, Meridian 17
C. A. Schultz, Daleville 3
J. L. Decell, Waynesboro 22
Total 60

Newton District—
L. E. Alford, Lake 1
W. A. Hays, Decatur 2
H. R. McKee, Rose Hill 1
W. L. Lanfield, Presiding Elder 1
C. M. Crossley, Forest 5
J. B. King, Montrose 7
J. G. Galloway, Philadelphia 1
W. W. Murray, Shiloh 3
Total 21

Port Gibson District—
J. H. Foreman, Silver City 10
R. F. Harrell, Centreville 3
C. F. Emery, Natchez 3
E. L. Alford, Anguilla 1
J. T. McVey, Lorman 4
J. W. Price, Hermanville 4
L. L. Roberts, Vicksburg 3
C. H. Strait, Rolling Fork 2
W. W. Hopper, Mayersville 1
B. W. Lewis, Utica 3
Total 39

Seashore District—
R. T. Pichett, Escatawpa 1
B. F. Jones, Moss Point 2
J. T. Weems, Carriere 3
J. L. Carter, Wade 4
J. R. Jones, Gulfport 1
H. F. Tolle, Biloxi 2
H. J. Maddox, Biloxi 1
P. H. Grice, Mentorum 12
W. L. Blackwell, Vancleave 4
Total 30

North Mississippi Conference.

Aberdeen District—
A. H. Williams, Strongs 1
T. E. Yancey, Verona 1
S. B. Myers, Okolona 1
L. H. Floyd, Smithville 5
W. V. Shearer, Shannon 2
W. L. Graves, Montpelier 2
C. R. A. Brantley, Aberdeen 1
A. H. Williams, Strongs 1
J. E. Thomas, Amory 1
R. M. Evans, Calhoun City 24
J. W. Raper, Houston 7
O. W. Bradley, Tupelo 10
W. N. Dodds Verona Cir 6
Total 62

Columbus District—
J. J. Baird, Brooksville 8
I. F. Holland, Macon Cir. 1
D. W. Babb, Crawford 8
T. J. Halfacre, Artesia 8
W. A. Bowlin, Cedar Bluff Cir. 3
J. W. Robertson, Cochrane 1
W. L. Duren, Columbus 6
T. F. Gregory, Columbus Cir. 5
A. S. Raper, Shuqualak 14
L. P. Wasson, West Point 1
Total 71

Corinth District—
O. P. Armour, Walnut 1
J. M. Wyatt, Booneville 4
W. I. White, Iuka Cir 4
W. C. Beasley, Hickory Flat 2
J. E. Cunningham, Corinth 1
W. C. Carlisle, Gunnison 1
W. D. McCullough, Iuka 1
D. R. McDougal, Kossuth Cir 2
A. J. Perry, Mantachie Cir 8
M. E. Scott, Marietta 4
Guy Ray, Mooreville Cir 3
J. A. Goad, Myrtle Cir. 3
S. L. Pope, New Albany 1
C. A. Northington, New Albany Cir 2
R. P. Neblett, Ripley 2
M. L. Ward, Ripley Cir. 1
B. P. Fullilove, Rienzi Cir 3
W. B. Baker, Sherman Cir 6
Total 44

Durant District—
W. M. Commander, West 1
E. D. Simpson, High Point 6
J. A. Clardy, Maben 1
W. M. Langley, Pickens 1
H. M. Cockrum, Chester Cir 3
C. P. Moss, Tchula 4
Rev. J. A. Poe, Sidon 2
P. F. Luter, Acona 2
J. G. Johnson, Black Hawk Cir 6
F. A. Howell, Durant 5
J. L. Almond, Durant 1
J. T. McCafferty, Emporia 2
J. J. Garner, Kilmichael Cir 10
S. A. Brown, Kosciusko 17
V. C. Curtis, Lexington 10
W. J. O'Bryant, Lexington Cir 3
T. L. Oakes, McCool Cir. 5
G. W. Gordon, Noxapater Cir. 3
W. F. Rogers, Sallis Cir 3
H. M. Young, Vaiden 4
Total 88

Greenville District—
Mrs. Robt. Howard, Coahoma 3
Mrs. G. S. Robinson, Friars Point 5
A. T. McIlwain, Glen Allan 5
W. C. Lester, Arcola 2
J. D. Wroten, Benoit 2
E. M. Shaw, Boyle Cir. 15
R. O. Brown, Clarksdale 5
R. W. Evans, Gunnison 7
B. R. Wasson, Jonestown 5
W. W. Jones, Luka 9
W. M. Campbell, Shelby 6
Totaal 64

Holly Springs District—
R. G. Lord, Taylor 2
G. A. Baker, Pope 1
J. W. Dorman, Water Valley 4
W. L. Storment, Coffeeville Cir. 2
R. A. Tucker, Grenada 8
C. T. Floyd, Holcomb Cir. 12
A. S. Brisco, Lamar Cir. 7
W. S. Selman, Mt. Pleasant Cir 1
E. S. Lewis, Oxford 2
D. H. Crowson, Paris Cir. 12
T. J. Hopper, Toccopola Cir. 5
Total 56

Sardis District—
Melville Johnson, Hernando 3
W. H. Monnger, Charleston 1
J. H. Brooks, Senatobia 6
R. E. Collins, Courtland 1
W. D. Bennett, Sardis 1
W. D. Wendell, Como 2
Jas. Porter, Oakland Cir 1
W. R. Goudelock, Crenshaw 3
Mrs. F. M. Cribbs, Vance 2
T. H. Porter, Olive Branch 1
J. B. Conner, Arkabutla Cir 6
Miss Nyna Pollard, Batesville 8
H. G. Roberts, Coldwater 4
J. A. Piffle, Eudora Cir. 3
A. M. Bennett, Longtown Cir. 3
J. A. Patterson, Tyro Cir 2
F. H. McGee, Independence 5
Total 52

Winona District—
W. J. Wood, Winona 3
E. C. Driskell, Sumner 3
J. H. Ingram, Ruleville 4
J. H. Smith, Carrollton Cir. 2
W. S. Lagrone, Drew 12
B. F. M. Bullard, Duck Hill Cir 5
J. H. Mitchell, Indianola 6
W. S. Shipman, Itta Bena 3
D. R. Rogers, Sumner 1
O. L. Savage, Webb Cir. 14
Total 53

REV. J. A. PARKER—AN APPRECIATION.

Rev. J. A. Parker, one of the veterans of the Louisiana Conference, died at the home of his daughter, Mrs T. B. Hopkins in Lafayette, La., on May 19, 1916.

He was a native of Alabama. He was converted in his youth, and united with the Methodist Episcopal Church, South; and was licensed to preach in 1857. Thus for nearly sixty years he stood as a "watchman on the walls of Zion," warning men, and exhorting them to repentance and salvation by faith in Christ.

He became a member of the Alabama Conference in 1860. He enlisted as a private in the Confederate Army in 1861; and, on account of ill health, was discharged in 1862. Recovering his health, he re-enlisted, and was appointed by Bishop Andrew chaplain to Clayton's Division, which position he filled until the surrender in 1865.

He was appointed presiding elder of the Pensacola District, Florida Conference, in 1867. In 1870 he was transferred to the Arkansas Conference, and in 1876 he was transferred to the Louisiana Conference, which Conference he served faithfully for thirty-nine years. He served as presiding elder of the Homer, Alexandria, and Delhi Districts. He was pastor at Homer, Minden, Bastrop, Ruston, Baton Rouge, Lake Charles, Morgan City, and of other charges.

He was an instructive, forceful preacher. His sermons were clear, luminous expositions of Bible truth, and the earnest, spiritual fervor with which they were delivered pressed them on the consciences of his hearers, and he had many seals to his ministry.

Brother Parker was one of our ablest preachers. In the pulpit, among his people, and on the Conference floor, he was an acknowledged leader. I was intimately associated with him in the work of the boards and committees of the Conference, of some of which he was nearly always chairman, and he was always courteous and considerate of the rights and opinions of his co-laborers. In the discussions, and in dealing with the perplexing problems that sometimes came up, I never heard him say an unkind word, or utter a harsh criticism, or saw him do a discourteous thing. Would that more of us were like him in these fine traits of ministerial character!

I was his presiding elder for four years, and I looked forward to my visits to his charge with the expectation of learning something that would be helpful to me in my work. My love and respect for him were akin to that of a son for a father.

He died, as he had lived, in the full assurance of faith. His was a long, painful illness, but he never questioned his Father's will, bore his suffering bravely, and was always thoughtfully, tenderly appreciative of the loving ministry of his family.

His devotion to his family is beautifully expressed by a daughter, who says: "Only those who have lived with him in the intimacy of private life know just how pure and good that life was. When semi-delirious he prayed aloud and preached the most beautiful sermons. At other times in his delirium, he discussed ways and means for relieving the miseries of the war-sufferers. In a paroxism of great pain he said: 'All in God's good time—His will, not mine, be done.' Just the night before he died he whispered, 'All is well.'"

We who knew and loved him will sadly miss his kindly face and commanding figure when next we meet in our Conference session; but well we know that his loss is most keenly felt by his sorrowing wife, the devoted compaion of many years, and by his children. To these saddened ones, we offer our heartfelt sympathy. Our loss is his gain, and truly we can say with John on Patmos, "He rests from his labors, and his works do follow Him."

The following song, composed by Brother Parker during the last years of his life, and sung at his funeral, bears eloquent testimony to his love for and simple faith in our Heavenly Father:

"My day of life will soon be past—
The sun is going down;
And when I'm free from earth at last,
I hope to wear a crown.

Chorus—

"Starry crown, glory crown!
Ordained for saints to wear;
I'll share those starry crowns in Heaven,
And reign with Jesus there.

"This hope to me by Christ is given,
Through crucial pain he bore;
And when I reach that home in Heaven,
A crown he will bestow.

"I'll calmly bear my troubles here,
With the sweet promise given,
That he will dry each falling tear,
And crown my life in Heav'n.

"I'll struggle onward up the hill,
Though foes would press me down;
I still will do my Father's will,
To wear a starry crown.

"Though life to me be toil and strife,
Or riches and renown,
I'll gladly yield this mortal life,
To wear a starry crown.

"Then join in praise for victory won,
With all the Heavenly host;
Praise to the Father and the Son,
And to the Holy Ghost."

J. D. HARPER.

IN FAVOR OF UNION.

Shall the two great branches of Methodism in America unite? Pencils are being sharpened against the union, and still others are shaped to defend union. The matter, we are told, is a serious one. Dangerous rocks are said to be hidden and some are in sight upon which the old ship of Southern Methodism is in danger of breaking to her ruin. We are warned lest we be swallowed, and it is stressed that we must not capitulate. I desire to advance some thoughts on the subject, and may it be said at once that I am emphatically in favor of organic union.

The Methodists of the North, to my mind, are Christian gentlemen and women. I have lived among them, mingled with them, and know them heart to heart. The Christ is as dear to them as to us, and the way of righteousness is as familiar to their feet as to ours. I cannot calmly hold onto a view that the ministers of such a Church are planning a wholesale movement to swallow a denomination. I am not disposed to take a view, the very taking of which is an open charge against the motives of our brethren. In the beginning, let me say that I believe the Northern Church really desires to effect a union on such terms as will be satisfactory to all concerned. I further believe that an overwhelming majority of the Southern preachers and members sincerely desire the same.

Granting these conditions to exist, and relying upon the power of prayer to effect the leadership of the Spirit in all that we do, where is the man who will say that representatives of the great Churches cannot iron out the wrinkles and effect the union without friction? We magnify our differences and forget our points of agreement. It may be that there are differences. June weddings bring people together in life union who have differences, but the spirit of love makes the divine ordinance of marriage the binding link of civilization. The great thing is the fact that we are agreed on the essential things that we teach from the pulpit. We have a common creed and common Articles of Faith.

We may hobnob on the question of the Negro, but he is a human being, and whatever may happen will not ruin the effect of the gospel of Jesus Christ if we are faithful to preach it. Our brethren, the Roman Catholics, seat their colored members in the same congregation with the whites and minister to them all alike, and this thing is done in New Orleans and all over the South without that Church losing one inch of territory because of it. I attended a preachers' meeting in a Southern city where Methodist and Baptist and Presbyterian and Christian preachers, white and black, mingle together in a common ministerial alliance every Monday morning, and reports indicate that the churches of that Southern city are as prosperous as any. We send our missionaries to Africa, and our own Conference listens with intense interest to black men appeal for help, and sometimes instruct us in what our duty is. I do not say these things for the purpose of arguing in favor of mixing up with the Negro. I am opposed to mixing up, but for the purpose of saying that if in the final articles of union it should be decided that the Colored Branch should compose one of the units in making up the General Conference, the whole Church would not be sunk hopelessly. It is easy to throw cold water because it is so easy to get it, and it takes time to keep up the fire in order to keep water warm, but in this instance I believe we should keep the sacred flame of brotherly kindness and love burning bright enough so that we will have plenty of warm water.

I am convinced that the preachers and members of both Churches along the border want union. I spent a few days recently in Missouri and Kansas and found the sentiment there warm for union. I recently interviewed nearly every Methodist preacher in New Orleans and found them practically unanimous in favor of union. One of our New Orleans preachers put the question of union to the vote of his congregation and found but one member opposed to union. Our people are not disposed to quibble about non-essentials. They are tired of explaining why there are two Churches. The words, "time limit," "laity rights," "district superintendents," "supremacy of General Conference," and "social equality" mean little to them, and the fact is there is very little in any of them that, decided one way or another, really affect the great soul-winning business of the Church.

The question at last should not hinge on how best to make money out of our Advocates, nor on how best to name the fellow to preside over a district of preachers, but on how best to conserve the forces of Methodism and advance the cause of Christ.

A. J. GEARHEARD.

The man or woman who believes well is apt to work well, and faith is as much the key to happiness here as it is the key to happiness hereafter.—Ike Marvel.

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The Home Circle

AMERICA FOR ME.

'Tis fine to see the Old World, and travel up and down
Among the famous palaces and cities of renown,
To admire the crumbly castles and the statues of kings—
But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me!
My heart is turning home again, and there I long to be,
In the land of youth and freedom beyond the ocean bars,
Where the air is full of sunlight and the flag is full of stars.

Oh, London is a man's town, there's power in the air;
And Paris is a woman's town with flowers in her hair;
And it's sweet to dream in Venice, and it's great to study in Rome;
But when it comes to living, there is no place like home.

I like the German fir-woods, in green battalions drilled;
I like the gardens of Versailles, with flashing fountains filled;
But, oh, to take your hand, my dear, and ramble for a day
In the friendly Western woodland, where Nature has her way!

I know that Europe's wonderful, yet something seems to lack:
The Past is too much with her, and the people looking back.
But the glory of the Present is to make the Future free—
We love our land for what she is and what she is to be.

Oh, it's home again, and home again, America for me!
I want a ship that's westward bound to plough the rolling sea,
To the blessed Land of Room Enough beyond the ocean bars,
Where the air is full of sunlight and the flag is full of stars.

—Henry Van Dyke.

WHEN BETTY KICKED THE RUG.

"What a horrid, rainy day it is!" pouted Betty. Then she kicked the rug in front of the fireplace.

The rug did not feel that it ought to be punished for what was not its fault, and so it tried to slip along the smooth floor out of Betty's way. It slipped so quickly and so far that Betty slipped, too; and, to save herself from falling, she thrust out her hand.

The hand hit a tall vase that was standing on the center-table, and the vase fell—crash!—to the floor. It struck just beside Tiger, who was having a peaceful nap beside the fire.

Tiger jumped up with a startled bark, and dashed from the room into the kitchen. The back door was open, and Tiger ran through it just in time to upset the grocer's boy, who was coming in with a big basket on his arm.

The boy and the basket went down together in a heap, and the boy shouted so loudly that he frightened the horse attached to his delivery wagon. The horse ran out of the yard into the road, and basket after basket tumbled from the wagon to the muddy ground.

The runaway horse frightened a pair of horses that were hauling a big dray loaded with lumber. The two horses turned sharply and upset the load just as it was on the railway crossing. While men ran from all directions to get the overturned dray and the tangled pile of lumber from the track, a train had to wait in the station near by, and a hundred passengers fretted at the delay and wondered what had caused the trouble.

They little knew that a pouting girl in a house beyond the village had caused it all, just by one kick at an innocent rug!

They blamed the man who had been driving the load of lumber. The driver blamed the grocer—and so did the persons who did not get the groceries they had ordered. The grocer blamed his boy. The boy blamed Tiger. Tiger, being only a dog, did not blame the vase that had frightened him, but went back to the corner by the fireplace, and lay down to have another nap. And the vase, being broken into pieces, could not very well blame Betty.

And what of Betty? It was a sorry and frightened little girl that rushed to the door and saw what happened—a very sober and saddened little girl that crept back to pick up the pieces of the vase and to talk it over with her mother.

"I'll never kick the rug again," she promised.

"But it was the pout that really made all the trouble," said the mother. "The next time you feel a pout coming, just make a smile come in place of it, and see what a difference it will make in everything that happens."—Marion Holwell, in Youth's Companion.

THE AMERICAN EAGLE.

By W. K. Putney.

Young people often wonder how it happened that the American eagle was taken as the emblem of the United States. This bird is really the bald eagle, and it first received the honor of becoming our national bird in 1785, when it was displayed as the emblem of this new American Republic.

Many prominent men of the time did not approve of the choice. For example, Benjamin Franklin declared that the bald eagle was the most evil-disposed bird in the land, and that it did not earn an honest living, but secured its livelihood through violence, deceit and treachery.

Franklin's criticism, while it delayed matters considerably, did not prevent the eagle from being chosen. Others considered that this bird was one of the greatest possible dignity, as well as beauty and bravery, and they especially desired it to be our national bird or emblem because of its very strong attachments to its home and young. In this way they hoped to be able to make the colonies stand together, should anything come later to trouble them or cause any one of them to falter.

John J. Audubon gave this bird the name of the Washington eagle, because he claimed that it was like Washington in its bravery and the terror of its enemies in seeing it, and that just as Washington's fame was mightiest among the men of his day, so was the fame of the eagle greatest among the feathered tribes.

The ordinary name, "bald," is not rightly given, inasmuch as the adult birds have their heads and necks covered with very white feathers. The bird however, does seem bald, because, when seen in the distance, the head and neck shine and look just as if there were no feathers covering them.—Christian Intelligencer.

SEVERAL THINGS.

Dear Dr. Meek. A lady said to the writer not long since, "Methodist doctrine is not taught in the Southern Methodist Church to-day because the ministers and editors are afraid to preach their convictions for fear of the Bishops." What an exaggerated statement! That lady ought to read the New Orleans Christian Advocate. You are giving us a fine paper, Doctor, and you are to be commended for the stand you have taken upon subjects of vital interest to the Church. Your editorials on the Vanderbilt question, Methodist union, worldly amusements, etc., are fine, and the writer agrees with you in everything you have said.

The editorials in a late issue of the Advocate on "Preparedness," by R. H. H., and "A Great Difference," by C. A. B., are fine. Harper can use any object of nature as a means of instruction. The tomato plant, the morning glory, the sunflower, an ordinary violin, a preparedness parade, etc., are subjects from which he preaches his most illuminating sermons. Battle has the happy faculty of expressing his ideas in words. His editorials are always fine. I venture the prediction, Doctor, that R. H. Harper and Chas. A. Battle are destined to be in demand for some tripod.

Well, I started to write about something else. We hear a great deal about hyphenated Americans. Is there not such a thing as hyphenated Methodist preachers? The Methodist Episcopal Church, South, does not license women to preach the Gospel. Still we have some pastors who are employing lady preachers of other denominations to conduct their revival campaigns. If the M. E. Church, South, does not see fit to license women to preach, what authority has a Southern Methodist preacher for employing women preachers of other denominations? Would like to see an editorial from the Editor of the Advocate on this subject.

GEORGE.

THE HEART.

How careful we ought to be of our heart! Some people spend a great deal of time in cultivating their head, attending to their business, looking after their health and minding their store, but neglect to nurture their heart. What a blunder! The heart is the core of a person's being. Around it cluster our thoughts, plans, purposes, desires, aspirations. It is the heart that determines our dispositon and makes life radiant, happy, and useful, or dull, gloomy, and burdensome. It is the heart that brings success or invites failure. It is the heart that makes marriage a lovely thing or an ugly thing. It is the heart that makes a home or mars it. It is the heart that determines our destiny here and hereafter. We must take time and thought in training and graduating the heart, "for out of it are the issues of life." The result is worth more than all the care we can bestow upon it. Be sure to keep it "with all diligence."—Northern Christian Advocate.

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Editorial

A QUESTION OF TREMENDOUS IMPORT.

Two or three weeks ago, when Dr. S. A. Steel, of Columbia, S. C., ventured to suggest that the organic union of the Northern and Southern Methodist Churches in the United States, according to the terms laid down at Saratoga, would virtually amount to the surrender of all our Church property into the hands of the dominating Northern wing of Methodism, some of the brethren showed a disposition to sneer at and make light of the suggestion. But we note that in the Texas Christian Advocate of June 29, Judge C. L. Bates, of Holly Springs, Miss., who is stated to be a lawyer of conspicuous ability, in a somewhat extended article on "Methodist Union," makes the following thought-provoking utterance bearing on this same point:

"It has been assumed, and that without argument, that love for Christ and loyalty to him unconditionally demand the union of the Churches upon the ground that such union is necessary to the efficiency of Methodism in the prosecution of its mission in the world, and occasionally in the discussion there appear dreams of ecclesiastical imperialism. Southern Methodism is, first of all, charged with the evangelization and education of the people of the South, and that these people, by their free-will offerings, have richly endowed the religious and educational institutions of the Southern Church to enable it to accomplish its great work of evangelization, education and civilization.

"Now, when the union has been effectuated, who is to own, direct and control the propertes, the religious, educational and eleemosynary institutions built up by Southern Methodists? Who will own, direct and control the great universities at Dallas and Atlanta?

"If supreme power, legislative, executive and judicial, be vested in a General Conference, then will not these properties and institutions pass from local control? Will not the title and control pass with the change of ecclesiastical sovereignty, if I may so speak?

"The Southern Church once thought it owned Vanderbilt University. That thought was but an "iridescent dream." Does love for Christ and loyalty to him require the Southern Church to surrender the control of its institutions, which have been built up by the love and loyalty of more than two generations, and at the cost of great toil, blood and treasure and which are necessary to sustain and perpetuate our own Christian civilzation?"

When a practical, big-brained lawyer raises such an inquiry as this, we may well pause and ponder it. Do we want to give the brethren across the Ohio a grip on our property in the South that can never be shaken loose? It is much easier to entangle ourselves in this respect, than it would be to get detached afterwards. The Cumberland Presbyterians lost nearly all their property by their Northern alliance, though that Church, with nearly half its membership, yet exists. It behooves Southern Methodists to be exceedingly careful about what they may do in the present emergency. Unless they stand resolutely against any and all forms of union that do not guarantee such an autonomy to the Church, South, **as will safeguard absolutely their property interests,** they may, like the Cumberlands, soon find themselves rich in experience and poor in possessions.

THE ITALIAN CHURCH IN NEW ORLEANS.

Since the statement in the Advocate of last week concerning the building of a church for the Italians and other foreigners, Rev. W. E. Thomas, Superintendent of City Missions, has had pledged more than half the amount necessary for the building. Only $4000 more is needed. By the co-operation of our pastors this amount can be quickly raised, and this much needed enterprise can go forward. Let Brother Thomas hear from you at once on this subject, brethren. His address is 815 St. Charles Street, New Orleans, La. Our churches in Mississippi, as well as in Louisiana, should assist in this undertaking. This great missionary work should be the task of the whole Southern Church.

TWO SUGGESTIVE OBSERVATIONS.

The Presbyterian of the South (Richmond, Va.) says:

"Dancing and card-playing will no longer be permitted by the Roman Catholic Church as a means for raising money for church purposes. All of the thirteen archbishops of this country, under command from Rome, have joined in a pastoral letter which interdicts these forms of amusements at 'church entertainments.'"

In the Outlook of June 28 appeared the following:

"The tendency in most Protestant Churches is in the other direction. Protestants in increasing numbers are directly providing for, as well as encouraging dancing in connection with social settlement work under wise guidance and direction, in the belief that when so guided and directed it is an exercise mentally, socially, and physically beneficial. In at least some cases encouragement is directly given to dancing under supervision by the Church in parish houses or other buildings belonging to the Church."

The Roman Catholic Church is undoubtedly to be commended for this action, which, in view of the extent to which its congregations have been using dancing and card-playing as a means of earning money for Church purposes, was, we think, urgently needed. It has been our observation that the Catholic denomination has been standing for much less in this respect than those which are Protestant, and we think that the approval that is being given the dance by the latter bodies, referred to by The Outlook, is principally confined to those which are the least evangelistic in spirit and purpose. However, that there seems to be among all the Protestant bodies an abatement in the vigor of their opposition to dancing, card-playing, and theater-going—a thing which we deeply regret—we scarcely dare to deny. Only a few days since some of the readers of the Advocate called our attention to newspaper advertisements of a theatrical for the benefit of a Methodist Hospital, in some of which objectionable pictures of young ladies who were to participate in the performance were given. Such tendencies as these are not calculated to inspire confidence in the future spirituality of American Protestantism. Latitudinarianism, either in faith or conduct, cannot reasonably be expected to produce Christians of the noblest and saintliest type, such as have adorned the Church of God in its best days on earth.

DO NOT OVERLOOK IT.

In an appeal to our pastors and the membership of the Church, Bishop Hoss says: "The report of the Treasurers, Smith & Lamar, shows that up to the present time only a very small sum has been contributed by our Church toward the erection of the Asbury Memorial in Washington City. This, I am sure, is due to oversight. There can be no doubt that our people wish to pay their due share to this worthy enterprise. No large sum is asked from anybody, but something is expected from every congregation. The sooner the collections are made and forwarded to the Treasurers, the better it will be. There ought to be no delay in the matter."

PERSONAL AND OTHER NOTES.

Rev. W. W. Holmes requests us to state that the Seashore Camp Meeting has been postponed. The new date for this series of services will be announced later.

Rev. W. R. Williams, of Buena Vista, Miss., writes that his work is moving along smoothly. Things generally go forward without friction where Brother Williams has sway.

After a pleasant stay at the Seashore Campground, Rev. H. T. Carley and Mrs. Carley spent a few days in New Orleans. From here they expected to go to Satartia, Miss., to visit Sister Carley's relatives at that place.

Rev. F. R. Power, of Pelican, La., has brought us under obligation to him for 4 subscriptions to the Conference organ. He states that peace and harmony prevail throughout his charge. He should be a happy pastor.

Writing from Monticello, Miss., Rev. W. W. Nelson, who is serving his third year as pastor of the Pleasant Grove charge, reports that his work is progressing favorably. Those who know Brother Nelson will not be surprised to learn this.

In a personal letter to the Editor, Rev. J. H. Felts, the energetic presiding elder of the Holly Springs District, says: "The district as a whole is doing reasonably well. The finances are considerably ahead of those of last year at this time. I am encouraged."

Rev. and Mrs. J. M. Boykin, of Covington, La., were pleasant callers at the Advocate office last Friday. They had been attending the Seashore Divinity School and were en route home. Brother Boykin stated that the work of his charge is progressing well.

We regret to be informed that Dr. T. J. Mayers, a well known physician and citizen of Shelby, Miss., died on June 9. He will be remembered by all our pastors who have served our church at that place in a number of years. We extend sympathy to the bereaved.

Dr. E. H. Galloway, a son of the lamented Bishop Charles B. Galloway, and one of the leading physicians at Jackson, Miss., has been spending some time in the North taking some special courses of study related to his profession. He is an honor to his noble calling.

Rev. L. P. Wasson has lately conducted a successful meeting at West Point, Miss., where he had as his chosen co-laborer Rev. S. A. Brown, of Kosciusko. With two such workmen in charge of these services, it is not surprising that they were impressive and helpful.

Tylertown, Miss., and its gifted pastor, Rev. T. B. Cottrell, this week take a place on our Honor Roll, which for the lack of space we are not printing in this issue. We appreciate the care with which Brother Cottrell looks after the interests of the Advocate in his field.

Our hat is off to Rev. J. L. Carter, of Wade, Miss., for a club of 9 subscriptions to the Advocate—6 of them new. This is a fine summertime list. Thank you, Brother Carter. We trust that you will find the Conference organ helpful to the interests of the Church in your charge.

Rev. John L. Williams, our popular pastor at Leesville, La., came to New Orleans the latter part of last week, bringing his son here for medical treatment. He favored the Advocate office with a visit, but the Editor, being out of the city, missed seeing him, much to his regret.

Our nine representatives on the Joint Commission on Federation will meet at Tate Springs, Tenn., on August 9, to name our Committee of twenty-five to confer with the Committee of the Northern Methodist Church concerning the question of the unification of American Methodism.

Rev. H. B. Perritt, of Colfax, La., has issued for circulation among his people a neat four-page folder, entitled "Ten Reasons Why We Should Attend the Prayer Services, the Sunday School, and the Preaching Services." It is a strong and forceful appeal, and has reached the second edition.

Our good friend, Rev. T. W. Adams, of Hattiesburg, Miss., sent the Publisher a few days since an additional club of 6 subscriptions. The Advocate has no better friend than Brother Adams,

who is showing by his labors in his present field that he is quite as effective as a pastor as he is as a presiding elder.

Rev. A. D. George, of Bonita, La., has our thanks for a club of 5 subscriptions, forwarded on July 5. Referring to his charge, he says: "Things are moving along very favorably with us. We have had one good revival and are now in the midst of another. Souls have been saved and the Church greatly revived."

Rev. C. D. Atkinson, presiding elder of the Shreveport District, and Rev. J. L. Lay, of Indian Bayou, La., were in the Crescent City last Friday, and, as good Methodists should do, took time to tarry a bit in the office of the Conference organ. Both of these brethren are giving a good account of themselves in their fields of labors.

It was our pleasure to meet in Jackson, Miss., last Friday, Rev. J. W. Dorman, the capable pastor of our First Church at Water Valley. Brother Dorman is delighted with his present charge. He was on his way home from the Seashore Divinity School, which he said had a fairly good session, with about 100 preachers in attendance.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. A. Wells, Oak Ridge, Miss., 2; Rev. F. L. Applewhite, from the Fernwood charge, Miss. Conf., 4; Rev. J. R. James, Abbeville, Miss., 4; Rev. R. M. Evans, Calhoun City, Miss., 2; Rev. E. J. Coker, Topisaw charge, Miss. Conf., 9.

We received to-day (Monday) from Rev. W. M. Langley, the accomplished Secretary, a report of the Durant District Conference, recently held at Durant, Miss., which, because of the already crowded condition of our columns, we were reluctantly forced to let go over until next week. It is an admirable account of that interesting gathering, and will be read with appreciation by those who take the Advocate when it appears.

Several of our Connectional Boards have sent us lengthy programs to print, showing their schedule of work at Lake Junaluska. It has long been an established rule of our office not to print programs of any kind; hence we could not see our way clear to oblige these brethren. Should we once set the precedent of carrying such copy free, we would be deluged with it. We cannot, even by exercising the utmost care, publish more than a fraction of the matter that finds its way to our office.

Mr. Thad B. Lampton, of Jackson, Miss., because of the pressure of work, has recently resigned from the Board of Trustees of the Mississippi State Charity Hospital. In accepting his resignation, Governor Bilbo in a letter to him said: "It is with regret that I accept your resignation. I feel that the institutions of the State should be managed as well-conducted private concerns are, and I regarded your business sagacity, honesty, and energy as a great asset to this Board. Your loss on it will be keenly felt."

Rev. S. L. Riggs, of Selma, La., gives us a club of 5 subscriptions, and in his letter appends the following note: "My work is doing very nicely. Though I have yet held no revivals, I have received 18 members since Conference. My health is very good, but I expect my son to come to the Touro Infirmary some time this month to undergo an operation on his tonsils and for the removal of adenoids." We regret to know that Brother Riggs' son is thus afflicted, and we trust that the surgical treatment in contemplation will give him complete relief.

From the Bulletin of our First Church of Baton Rouge, issued for July 9, we take the following: "Our pastor at Denham Springs, Brother Mangum, and his wife, are both ill with typhoid fever at the Baton Rouge Sanitarium. Their suffering has been made almost unbearable in the loss by death of one of their fine babies, which occurred last Monday. The little body was carried from the Sanitarium here back to Denham Springs for interment." We are grieved to learn of the illness and sorrow of Brother and Sister Mangum, and pray that God may be consciously with them at this trying time.

Rev. F. N. Sweeney, pastor of the Franklinton (La.) Circuit, passed through New Orleans last Monday on his way to Clinton, where the Baton Rouge District Conference is in session this week, and, while here, paid the Advocate office an appreciated call. Brother Sweeney closed a fine meeting at Varnado last Friday night, which had continued for 17 days, and in which he was assisted by Rev. R. A. Bozeman. There were 50 conversions and 9 additions to the Church; and one young man professed to be called to preach, being the third to do this on Brother Sweeney's work within the past twelve months.

The Finance Committee of the Board of Trustees of Millsaps College is composed of five choice business men. Mr. W. M. Buie and Hon. G. T. Fitzhugh are the two chief beneficiaries of Major Millsaps' will, having each received therefrom a fortune estimated at about $750,000; Mr. T. B. Lampton was associated with Major Millsaps in the Capital National Bank and is considered one of the most competent financiers in Mississippi; Mr. J. F. Gunter we do not know personally, but he is said to be one of the most capable business men in Jackson; Mr. W. P. Kretschmar, of Greenville, because of a situation created by his stand for prohibition, surrendered the cashiership of a prominent bank about eight years ago and started himself a small bank in his home town, which has grown to be one of the leading banking institutions in the great Mississippi Delta. He is president of the Mississippi Y. M. C. A., and an active Christian worker. He is the only North Mississippian on this important Committee and he resides in that section of the State which Major Millsaps said was the best field for investments. All of these gentlemen are loyal Methodists.

MAJOR MILLSAPS' WILL.

The following statement concerning the will of the late Major R. W. Millsaps, for which we are indebted to the Jackson (Miss.) Daily News, will doubtless prove of interest to many of our readers:

Practically the entire fortune of the late Major R. W. Millsaps, financier and philanthropist, who died here on Wednesday, June 28, is bequeathed to Mrs. G. T. Fitzhugh, of Memphis, his adopted daughter, and Webster M. Buie, his nephew.

The estate left by Major Millsaps is estimated from one and one-half to two million dollars. The latter figure is probably correct.

The will was filed for probate in the Hinds County Chancery Court this morning. It covers eight pages, and makes quite a number of bequests, but they do not aggregate more than $50,000.

G. T. Fitzhugh and Webster Buie are made executors of the estate without bond, and are not required to make reports to the Chancery Court. The bequests are to be paid within one year.

Mrs. Harry A. Austin, of this city, a niece of the deceased, who has presided over the State Street home since the death of Mrs. Millsaps, is given $10,000. This is the largest indivdual bequest, outside of the principal heirs.

It is estimated by close personal friends of the dead financier that Mrs. Fitzhugh and Mr. Buie will each receive more than three-quarters of a million dollars.

Mrs. Lavina Johnson, of Port Gobson, a sister of Major Millsaps, is giving $3000 and a 241-acre tract of land on which she now resides.

Ten nieces and nephews residing in various parts of the State are given $3000 each.

The children of Mrs. G. T. Fitzhugh are each given $5000.

Bequests of $1000 each are made to the Baptist Orphanage, Methodist Orphanage, Campbell College, the Old Ladies' Home, the Ida Mitchell Robinson Memorial Circle of King's Daughters, and the fund for superannuated Methodist preachers.

(Millsaps College received as additional gifts from Major Millsaps, following his death, two paid-up insurance policies: one for $50,000 which is to bear 5 per cent interest, payable annually for twenty years, at which time the face value of the policy will be due, making the total amount finally accruing from this policy $100,000; the other policy is for $50,000, payable in twenty annual installments of $2500 each, but bears no interest. The will of Major Millsaps specifically directs that all of this insurance money shall go to the endowment fund of the College. His total gifts to the institution since its establishment are estimated to amount to about $600,000.—Ed. Advocate.)

A GOOD MEETING.

We have just closed our meeting here, which was very profitable. The preaching was done by Rev. J. A. Bowen, and the singing was conducted by Brother Irwin R. Price. Brother Bowen did good work for us. His preaching is strong and Scriptural. He preaches the old-time Gospel with the old-time power. He and Sister Bowen did great good by their personal work. They went into shops, factories, stores, and offices, and delivered messages of love and brought people to Church. Brother Bowen is good help in a meeting, and our people have learned to love both him and his wife.

Brother Price who led the singing is also fine help. Our people were delighted with his singing, and will want him again. He feels what he sings, and makes others feel his message in song, too.

While we did not have a great number to join the Church, we feel that the meeting was a great success. Our new church proposition has been stimulated, and we are expecting to be able to begin the work by September. We give the Lord praise for what he has done for us.

Louisville, Miss. J. D. SIMPSON, P. C.

NOTES FROM THE JACKSON DISTRICT.

With the militia of the State gathered in Jackson, things have a much livelier appearance. Scenes around the Camp are indeed lively. Some of the local pastors confess that many of their members find the Camp of more interest at the hour for evening service than their places in church. How we all like martial music and military display!

Some of the preachers are using the stay of our soldier boys in the Capital City as opportunities for impressing them with the importance of being true to God and their Churches while serving the Nation in camp. Rev. J. L. Neill, our Sunday School Field Secretary has been using a few days' stay in Jackson to this end. Rev. J. S. Duke says that now is the time for all preachers to show their patriotism by offering their services as chaplains without any danger of any one being accepted. Duke is great. He has raised a BIG patch of cucumbers and offers them for sale at five cents a dozen to preachers.

Rev. W. H. Lewis, pastor of Capitol Street, is making quite a record as a matrimonial pastor. He holds a record of about eight marriages during June, and the prospects of more in July. Ask him about that court-house wedding with a $21 fee.

Dr. W. G. Henry and his flock at Galloway Memorial are happy over the near-completion of the installation of their new $5200 pipe organ. Within another week the contractor will have completed his work, and the congregation will celebrate with a great musical service. When Conference meets in Jackson next December, it will be held in the finest church in the State, equipped with the best pipe organ in the State.

The preachers of the Jackson District have banded together in a preacher' association to meet once a month in Jackson—Tuesday after each first Sunday at 2 p. m. These meetings promise to be a splendid source of fellowship and help to the preachers of the district.

Another Ford has been added to the equipment of Jackson District preachers. Adams, of Flora, is in the company of car owners now.

ISOM.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

SOLOMON L. OWENS was born on April 25, 1848, near Columbia, Miss., and died on July 7, 1915, at his home near Knoxo, Miss. Brother Owens was for many years a faitbful and consistent member of the M. E. Church, South, in which he long held the offices of steward and of trustee. He was a Methodist of the old-time sort. He loved the doctrines of the Church and professed a definite religious experience. His long life was usefully and honorably spent. His latter days were full of suffering, which he endured without murmuring, and near the end he rejoiced that he had continued faithful to Christ and joyously looked forward to the crown of life, which is the reward of him that overcometh. The funeral services were conducted by Rev. Geo. H. Galloway, a former pastor, assisted by his pastor, Rev. W. H. Saunders. His wife and eleven children—five sons and six daughters—mourn because of his departure. May the religion which comforted and inspired the life of this good man be the hope and stay of these loved ones while they tarry here just a while!

F. L. APPLEWHITE.

On Sept. 21, 1862, there was born unto Mr. W. D. and Clara Eugenia Carmichael a little girl that was destined, not only to brighten the home and make glad the hearts of her fond parents, but to be a bright and shining light in the community where she lived. LAURA KATE, the subject of this sketch, was their first-born, and, having never married, her interest and affections were centered upon the home. After the death of her mother two years ago, her father became her special care. Being the only daughter remaining in the home, she was his loving comfort. On the evening of April 28, 1916, about 8 o'clock, the sweet, gentle spirit of Miss Laura passed away from this earthly scene to be with her Lord whom she loved. She was much interested in the Church, and in the days before she became an invalid she looked carefully after the needs of her home church, Bear Creek. The respect and love of her neighbors and friends were attested by the large numbers who attended her funeral and by the many beautiful floral offerings. She is greatly missed by her loved ones. Her father, two brothers, and four sisters mourn her departure.

"We shall sleep, but not forever.
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

B. W. LEWIS.

On May 20, 1916, God in His infinite wisdom saw fit to bring to a close on the earth the beautiful life of Miss LUCY RAGAN, but in so doing he opened unto her the doorway into a more beautiful and excellent life. Her many friends who read these lines will brush the tears from their eyes and bow in humble submission to the will of Him who doeth all things well. Miss Ragan was known far and near, and being an earnest believer, and a friend to the cause of holiness, she was no stranger to the many holiness ministers. Most of her girlhood days and the greater portion of her mature years were spent in Montgomery, La., where her parents and many relatives lived.

She spent the last few years of her life away from her old home, part of her time being spent with her niece and nephew, Mrs. M. A. Beevon, and Rev W. E. Harrison, at Meridian College, Meridian, Miss., where she took a special course and graduated with honors in domestic science.

For the past few months she had been teaching in Florida. Her school having closed, she was returning to Montgomery for a visit, but on her way she stopped off for a visit to relatives in Alexandria, La., and while there she became quite ill. The best medical skill, with trained nurses, was secured, but all to no avail.

While she is no longer with us, her influence still lives, and long after sculptor's work and monuments of stone have crumbled and decayed, the monuments of good deeds and the influence of that pure and holy life will stand unmarred and undimmed by the mists and storms of time. Her remains were interred in the Montgomery cemetery, where many of her loved ones, who outstripped her in the race, peacefully slumber.

Mrs. F. G. WARDLOW.

Mrs. ELIZABETH ANN MORRISON was born in North Carolina on June 17, 1831. She moved to Mississippi with her parents while a child, and settled near Kossuth, in which community the remainder of her life was spent. She professed religion in early childhood, and joined the Methodist Episcopal Church, South, in which she lived a steadfast Christian until God took her to his heavenly home on June 13, 1916. If she had remained four more days on earth, she would have completed her 85th year. She was the daughter of Wm. and Mary Wheeler, who helped to make the community a Christian one, being Methodists of the early type. She was happily married to Robert R. Morrison on December 2, 1846. To this union God gave six children—two of whom preceded their mother to the heavenly bome by several years. Fanny, who was a useful Christian, died first; later she was followed by Prof. Rice Morrison, who gave promise of much usefulness as a Christian teacher, but who bade adieu to all that is earthly before he attained middle life. Two of the daughters left are widows of itinerant Methodist preachers—Mrs. Mary C. Babb, widow of Rev. James A. Babb, of the North Mississippi Conference, and Mrs. Sallie Leatherwood, widow of Rev. W. M. Leatherwood, of the North Texas Conference. James Morrison, the oldest son, and Mrs. Ona Kinamous live near the home of their birth. Sister Morrison leaves a number of grandchildren and other relatives to mourn their loss, and also a host of tried friends. She fought the battle of life the last 35 years as a widow, having to assume the management of home, inside and out, much of the time (her husband having passed on to his heavenly reward). Her energy and her faith in God to help the widow showed where her refuge and strength were and constituted the key to her success as a wife and mother. She was affectionate in her attachments and wise as a counselor. As a neighbor and friend, she was true, and as a member of the Church she was loyal and among the best. Thus passed away an honored servant of God, who may very properly hear the welcome plaudit, "Well done." Her life was spent in much work for the Lord and her children, and now she has entered into that rest that remaineth to the people of God. May God bless those upon whom she bestowed so much labor, prayer, and love, and bring them to see her again!

D. W. BABB.

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Sunday School

NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney, Sardis, Miss:

Organize, enroll, get ready for the federation of Bible classes. The revival meeting will be ten times more effective if the class is organized to win souls during and after the revival. Try it.

The Wesley Bible Class movement is moving. Bishop Atkins says, "It is a movement of human thought, it is a status of human civilization; it is revolutionizing the Church life."

The main object of the Wesley Bible Class is Bible study, and tho main object of Bible study is soul-winning. Again Bishop Atkins said in his address at Birmingham recently, "The Bible is the only thing worth reading. It not only makes life endurable, but a joy."

We quote the same speaker once more: "There are communities that have no suffering but that is relieved by members of the Wesley Bible Class. It gives an opportunity for the expression of the finer feelings; it satisfies the thirst for companionship, fellowship, friendship."

The dominant note in the North Alabama federation of Bible classes was, "We study the Bible to win men." A mighty army of heroic and trained men went out from this federation to help marshall the hosts of Methodism for still greater conquests for our Lord.

North Mississippi had a number of men to stand up and say they got their start in the great Bible class at Corinth. It was thrilling to hear these men express their gratitude for what our Mrs. Elizabeth Kilpatrick Burgin had done for them in the way of Bible study and Christian training. These "fellows" are spreading the good news among the men in mining camps, in the hamlets, and in the great cities.

May the time soon come when North Mississippi can call her men together for such a federation of her scattered and unorganized forces. How long, O Lord, how long wilt thou wait upon us? Look! The field is already white unto the harvest and the laborers are few. Thou art calling us to train our men that they may be workmen that needeth not to be ashamed; but we do not hear thy heart-piercing cry.

We not only need consecrated men, but men consecrated to such an extent that they are willing to be trained in the fine art of winning others to the Christ-life. How can a man use his time to better advantage than in training the evangelistic committee of his Bible class in the use of the Scriptures in winning men to Christ? If this were done before the revival meeting, success would be assured during the revival and would continue long after the meeting closes. May God put it upon our hearts to train men in this definite and most important work of evangelism!

THE SUNDAY SCHOOL AND LAKE JUNALUSKA.

July 11 to 23 is Sunday school time at Lake Junaluska, N. C., this year and I want briefly to call the attention of our Gulf Division Sunday school folks to a few of the "courses" included in the splendid "feast" that has been prepared for us there.

The General Sunday School Board will be in session July 11 and 12; the following members of that Board reside in the Gulf Division: Mr. J. B. Wadsworth, Gadsden, Ala.; Judge A. L. Hutchins, Augusta, Ark.; and Mr. J. H. Ledyard, Tupelo, Miss.; and they will undoubtedly all be there.

July 12 (p. m.) and 13 the Conference of Chairmen of Sunday School Boards and Field Secretaries will be in session. Mr. J. M. Way, Secretary of the Atlantic Division, is chairman of the executive committee of this organization and will have a fine program ready for us.

July 14 to 20 will be the Sunday School Institute, with a daily program as follows: 8:45 to 9:00 a. m., devotional; 9 to 9:45, group conferences—elementary conducted by Miss Minnie E. Kennedy, Director of Elementary Work; secondary conducted by Rev. W. W. Alexander, A. M., of Murfreesboro, Tenn.; adult conducted by Rev. C. D. Bulla, D.D., Superintendent of the Wesley Bible Class Department. 10:00 to 10:45, "The Pupil," by Rev. John W. Shackford, B.D., Superintendent Department of Teacher-training. 11:00 to 11:45, "The Teacher," Rev. E. B. Chappell, D.D., Sunday School Editor. 12:00 to 12:45, Bible lecture, New Testament, Dr. H. C. Howard, Professor of Homiletics in the Candler School of Theology at Atlanta, Ga.

July 21 and 22, the Wesley Bible Class Conference, the following being some of those who are on the list of speakers: Bishop James Atkins, Dr. Chappell, Dr. Bulla, Dr. Alexander, Dr. Shackford, Miss Kennedy, Miss Bertha Childs, Mr. J. M. Way, Rev. Emmett Hightower, Mr. C. J. Nugent, Rev. C. P. Moore, Rev. J. E. Squires, Mr. A. L. Dietrich, Mr. M. W. Brabham, Rev. W. C. Owen, Rev. A. H. Cole, Dr. J. H. Therrell, Rev. W. J. Moore, Rev. Geo. R. Stuart, Rev. C. Wolford, Rev. R. H. B. Gladney, Rev. J. L. Neill, Rev. C. N. Baker, Rev. C. V. Breithaupt, and others.

Some of the special features are: Address on Thursday evening, July 13, "The Task of the Sunday School," by Dr. W. P. Few, President Trinity College, Durham, N. C.; address Friday evening, July 14, "The Task of the Teacher of Religion," Dr. Plato T. Durham, Dean of the Candler School of Theology, Atlanta; Sunday, July 16, preaching forenoon and evening by Bishop Hendrix; address Wednesday evening, July 19, "The Preparation of the Teacher of Religion," Dr. Ivan Lee Holt, Chairman of the Theological Faculty, Southern Methodist University, Dallas; address Thursday evening, July 20, "The Sunday School as an Evangelizing Agency," Dr. Luther E. Todd, St. Louis. Mr. John R. Pepper, of Memphis, will be Superintendent of the Sunday school on July 16, at 9:30 a. m.

The railroads have made a special fare for the occasion, and there is abundant hotel and boarding-house accommodation at reasonable rates.

A. L. DIETRICH.

MAY TEACHER-TRAINING ENROLLMENT FROM THE GULF DIVISION.

Alabama Conference—one class with seven students, at Perote; one individual student enrolled from Eufaula. Louisiana Conference—two classes with thirty-two students, at Keener Memorial (Baton Rouge), and Zwolle. Little Rock Conference—two individual students, at Fordyce. Mississippi Conference—one class with eight students, at Fourteenth Avenue (Laurel). North Alabama Conference—one class with nine students, at Ensley. North Arkansas Conference—two classes with eight students, at Alma and Booneville. North Mississippi Conference—one class with eleven students, at Mineral Wells; one individual student from Sallis. Total from the Division—eight classes with seventy-five students, and four individual students. Aggregate for the whole church—forty-nine classes with 597 students, and eight individual students.

During May, eleven First and eight Advanced (old) Course diplomas were issued to students at Montgomery (Alabama Conference), and thirty-two Advanced (old) Course diplomas to students at Brookhaven and Meridian (Mississippi Conference).

Fifty diplomas were issued during May to students in North Carolina and Georgia who had completed the first five units of the new, or Standard, course.

In a letter from Rev. John W. Shackford, Superintendent of the Department of Teacher-training at Nashville, he says: "We now have enrolled in the Standard Training Course 6132 pupils. The response to this new course indicates very clearly the fact that the Church was waiting for a satisfactory training course and that there is widespread recognition of the need of thorough teacher-training."

A. L. DIETRICH.

THE CREOLES OF LOUISIANA,

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Jena and Jonesville, at Jena, July 15, 16.
Trout and Goodpine, 8 p. m., July 16.
Boyce, at Bay Hill, 11 a. m., July 19.
Campti, at Davis Springs, July 22, 23.
Natchitoches, 8 p. m., July 23.
Pollock, at Eden, 11 a. m., July 26.
Melville, at Palmetto, July 29, 30.
Rapides, at Oak Grove, Aug. 2.
Boyce, at Camp Ground, Aug. 5, 6.
Woodworth, Aug. 13.
Ellzabeth, at Fullerton, Aug. 17.
Merryville, Aug. 18.
DeRidder, 8 p. m., Aug. 19.
Bon Ami, 11 a. m., Aug. 20.
Alexandria, 8 p. m., Aug. 21.
Indian Mission, at Indian Creek, Aug. 24.
Provencal, at Shady Grove, Aug. 27.
Pineville, at St. Maurice, Sept. 9, 10.

H. W. MAY, P. E.

Ruston Dist.—Third Round.

Bienville, at B. Creek, July 15, 16.
Dubach, at Lisbon, July 21.
Bernice, at Summerfield, July 22, 23.
Dist. Conference, at Sibley, July 25-27.
Ringgold, at Rocky Mt., July 29, 30.
Winnfield, July 31.
Jonesboro, at Jonesboro, Aug. 1.
Simmsboro, at Antioch, Aug. 3.
Gibbsland, at Oak Grove, Aug. 5, 6.
Sibley, at Evergreen, Aug. 10.
Minden, Aug. 11.
Cotton Valley, at Pine Valley, Aug. 12, 13.
Plain Dealing, at B. City, Aug. 19, 20.
Haynesville, at Shangaloo, Aug. 26, 27.
Arcadia, Aug. 28.
Ruston, Aug. 29.

BRISCOE CARTER, P. E.

Monroe Dist.—Third Round.

Sicily Island, at Vidalia, July 22, 23.
Collinston, a. m., July 29, 30.
West Monroe, p. m., July 30.
Waterproof, at Wesley Chapel, Aug. 5, 6.
Lake Providence, Aug. 7.
Oak Grove, at Forest Dedication, Aug. 12, 13.
Brooklyn, Aug. 15.
Eros, at Indian Village, Aug. 17.
Mangham, at Little Creek, Aug. 19, 20.
Winnsboro, at Crowville, a. m., Aug. 26, 27.
Gilbert, at Magnolia, p. m., Aug. 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Third Round.

Greenwood, at Summer Grove, July 15, 16.
Anacoco, at Prospect, July 22, 23.
Many, at New Hope, July 29, 30.
South Mansfield, at Williams Chapel, Aug. 5, 6.
Pelican, at Bethel, Aug. 12.
Mooringsport, at Oil City, Aug. 13.
Ida, at Ida, Aug. 16.
Cedar Grove, at Belle Bayou, Aug. 19.
Vivian, at Vivian, Aug. 20, 21.
Leesville, Aug. 27.
Noble, at Benson, p. m., Aug. 29.
Pleasant Hill, at Marthaville, p. m., Aug. 31.
Lake End, at Hannah, Sept. 2, 3.
Grand Cane, at Keithville, p.m., Sept. 7.
Zwolle, Sept. 10.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Gueydan, at Gueydan, July 15, 16.
French Mission, at Port Barre, July 22, 23.
Abbeville, at Kaplan, July 29, 30.
Evangeline Mission, Aug. 5, 6.
Mouma Mis., at Houma, Aug. 12, 13.
Lafourche Mis., at Raceland Prairie, Aug. 13, 14.
Eunice, at Eunice, Aug. 19, 20.
Lake Arthur, at Bell City, Aug. 26, 27.
Jennings, West Lake, Sept. 2, 3.
Rayne, Sept. 9, 10.

J. I. HOFFPAUIR, P. E.

Baton Rouge Dist.—Third Round.

Zachary, at Slaughter, July 17.
Denham Springs, at D. S., July 21.
Jackson and St. F., at Star Hill, July 22, 23.
Baker, at Black Water, July 24.
Franklinton Ct., at Varnado, July 29.
Franklinton, at F., July 31.
Greensburg, at Center, Aug. 4.
Pine Grove, at Killians, Aug. 5, 6.
Baton Rouge, First Church, Aug. 7.

H. W. BOWMAN, P. E.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Third Round.

High Point, at White Hall, July 14.
Noxapater, at Plattsburg, July 15.
Louisville, at Rocky Hill, July 17.
Ackerman, at Salem, July 18.
Chester, at South Union, July 22, 23.
Kosciusko Ct., at Pierce's, July 26.
Hesterville Ct., at Salem, July 27.
Kilmichael, at Lodi, July 29, 30.
Poplar Creek, at Patterson, Aug. 31.
Pickens Ct., at Richland, July 3.
Lexington Ct., at Eulogy, Aug. 4.
Acona Station, at ———, Aug. 5, 6.
Black Hawk, at Smith's Chapel, Aug. 7.
Bellfontaine Ct., at South Union, Aug. 9.
Slate Springs Ct., at Spring Hill, Aug. 10.
Mathiston Ct., at Double Springs, Aug. 11.
Eupora and Maben, at Maben, Aug. 12, 13.

W. W. MITCHELL, P. E.

MARRIED.

In front of the parsonage at Tylertown in an automobile, by Rev. T. B. Cottrell, June 14th, 1916, at 8 p. m., Mr. J. S. BREAZEL and Miss INA WELCH.

At the Presbyterian church at Tylertown, Miss., June 28, 1916, at 3:30 p. m., by Rev. T. B. Cottrell, Hon. V. M. ROBY to Miss EDITH TYLER STEVENS, both of Tylertown.

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ITINERATING BY MODERN METHODS.

I have lately been over a part of five parishes in Louisana with Rev. H. W. Bowman in his Maxwell car. A distance of over 200 miles was made from Saturday morning until Tuesday morning, five sermons were preached and two quarterly conferences were held. Brother Bowman started from Baton Rouge on Saturday morning, going first to Zachary, where the writer joined him; thence we went to Pine Grove (East Feliciana Parish), on the Wilson charge, and there met a splendid congregation of fine Methodists. After an excellent song service and prayer by Brother A. J. Coburn, of Clinton, La., the writer, after reading a part of the sixth chapter of Matthew, spoke a while on verses 19-21. Rev. S. J. Davies, the pastor, offered the closing prayer. Shortly after the service we repaired to the grove at the rear of the church and partook of one of those great quarterly conference dinners for which Pine Grove is so well and widely known. Immediately after dinner the quarterly conference was called to order. After a splendid talk by the presiding elder, an interesting business session was held, after which more excellent songs were given us by the consecrated Christian ladies and other religious workers.

Taking leave of these good people, we ran back to Ethel, where, after visiting some, we remained over night in the hospitable home of Brother W. W. Worthy. On Sunday morning the presiding elder returned to Pine Grove and this writer filled his own pulpit at Ethel. In the afternoon we ran out to Betoville, an evening appointment, where Brother Bowman preached to the delight of those good people. Then again at night he preached to a good audience at Ethel. Brother Bowman is no small preacher, and with the aid of his automobile he is touching more people, is able to be with the preachers more, and, as we see it, is doing a great work. After leaving Ethel, we were soon resting in the comfortable parsonage at Zachary. Next morning we ate breakfast at the district parsonage (Baton Rouge), and, after a few hours' rest, started for Amite and reached there about 1:30 p. m. We spent the evening pleasantly in the home of Dr. Lenoir. There were many old friends at Amite to greet us and for us to greet. (You remember Brother Bowman was pastor there for four years). We were delightfully entertained at the parsonage by Rev. H. T. Young and wife. The quarterly conference was held at 8 p.m. A good, representative body of officers were present. The efficient pastor made splendid reports, showing a great forward movement in Amite Methodism. After an early morning ride we breakfasted in Baton Rouge and dined at Zachary. I was indeed glad to stop for a little rest.

Zachary, La. R. V. FULTON.

MISSISSIPPI CONFERENCE.

Newton District—Third Round.

Harpersville and Lena, at Good Hope, July 14.
Carthage, at Bethel, July 15, 16.
Walnut Grove, at Pine Grove, July 17.
Lake, at Conehatta, July 19.
Philadelphia Cir., at Coy, July 22.
Philadelphia, July 23, 24.
Jasper Cir., at Holder's, July 25.
Bay Springs and Montrose, at Louln, July 26.
Newton and Hickory, at Garlandville, July 29, 30.
Rose Hill, at Paulding, Aug. 12, 13.
Bay Springs and Montrose, at Louln, Aug. 13, 14.
Decatur and Union, at Decatur, Aug. 16.
McDonald, at Suqulena, Aug. 19, 20.
Chunky and Meehan, at Kelly's, Aug. 20, 21.
Shiloh, at Mt. Carmel, Aug. 23.
Trenton, at New Prospect, Aug. 26, 27.
Raleigh, at Boykin, Aug. 27, 28.
Homewood, at High Hill, Aug. 29.

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NEXT SESSION (74th) OPENS SEPTEMBER 13, 1916.

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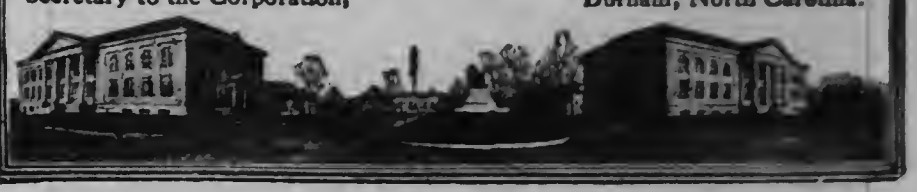

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

STRIKING FACTS ABOUT AFRICA.

Africa comprises nearly one-fourth of the earth's land surface.

Africa is four times the size of the United States, and ten thousand times as large as the State of Rhode Island.

It is as great a distance around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

If the population of Africa were to be represented by the letters contained in the Bible it would require forty Bibles to set forth the number of this vast multitude.

There are 843 languages and dialects in use among the blacks of Africa. Comparatively few of these languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and its undeveloped iron ore amounts to five times that of North America.

Its forests would build a board walk six inches thick and eight miles wide around the world. It would be made of ebony, teak, rosewood, mahogany, and almost every known kind of timber.

Africa has forty thousand miles of river and lake navigation, and water power aggregating ninety times those of Niagara Falls.

In the interior of Africa the black man is the freight train. Each man carries about sixty pounds. To carry the load drawn by an American freight engine would require an army of 125,000 blacks.

If Africa had the same proportion of railroad mileage as the United States according to its size, it would have a million miles of track instead of the 25,000 miles now in operation.

The Africans are eager for an education, for this means wage-earning power. It is a common sight in the railroad yards during the lunch hour to see a group of natives conning over a spelling-book.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four States like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is only one missionary for every 133,000 souls.

It is probable that as many people are killed in Africa every year as a result of witchcraft as were killed in all the armies of Europe during the first year of the present war.

Africa is the land of the "open sore." The ravages of disease are in evidence on every hand. In some parts of the continent there is no isolation of leprosy cases, nor any restrictons of their movements.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States, and extends almost without interruption from the Cape to Cairo, a distance of six thousand miles.

Mohammedanism is spreading very rapidly throughout the entire continent. Every third person in Africa is a Mohammedan. There are 4,000,000 of them south of the equator. Within the next twenty years millions more will have gone over to Islam unless the Christian Church bestirs herself. —Men and Missions.

PERSONALS FROM NORTH MISSISSIPPI CONFERENCE SOCIETY.

Mrs. J. H. Haughton, the efficient secretary of the Aberdeen District, has recently sustained the loss of her father. We are grieved to learn of her bereavement and extend to her our deepest sympathy.

A card has been received from Miss Dunstan, our conference corresponding secretary, telling of a most pleasant trip she is now enjoying. Miss Dunstan attended as a delegate the National Convention of Women's Federated Clubs, which was recently held in New York City, and she will continue her trip for still a few weeks longer.

The many friends of Mrs. Vic Thompson Hoyle will be pleased to hear of the splendid trip she and her husband are taking. They will be touring out west for the remainder of the summer, stopping at Denver, Colorado Springs, Manitou, and on to the Pacific Slope through the National Park.

Corinth is now having the pleasure of welcoming our new Conference deaconess, Miss Adaline Peebles, who comes to us from Mobile. Miss Daniel has recently left for her vacation before going on to assume her position at Mary Elizabeth Inn, San Francisco.

We shall all regret to learn of the recent illness of our splendid young secretary from the Holly Springs District, Miss Lizzie Horn, of Grenada. We shall regret, too, to learn that she is resigning her secretaryship for this reason. We wish for her a speedy recovery.

Mrs. D. B. High, Secretary of the Sardis Dist., writes that she will be spending the summer in Tampa, Fla., and that, in her absence, the campaign in her district will be handled by Mrs. J. G. Pou, of Courtland.

Mrs. S. F. RILEY.

FIRST QUARTER'S CAMPAIGN REPORTS.

Three hundred and sixty-four new societies. Eleven thousand five hundred and fifty-two new members. Texas leads in number of organizations, reporting forty-three new auxiliaries. Virginia leads in membership, adding one thousand four hundred and seventy-one new members. Louisiana reports eleven new auxiliaries with ninety-two members. Mississippi gained sixteen new auxiliaries with three hundred and forty-nine members. North Mississippi reports fourteen new auxilaries and four hundred and thirty-six new members.

AN HONOR TO MISS BELLE BENNETT.

Kentucky Wesleyan College at its recent commencement conferred the degree of LL.D. upon Miss Belle H. Bennett, President of the Woman's Missionary Council. This is an honor of which all Southern Methodist women are proud. We have recognized the rare intellectual powers of this gifted, consecrated woman, but to have such an institution take cognizance of same thrills our hearts with gladness for her who has so nobly and efficiently guided our great work. Under her splendid leadership we have gone forward under the flag of conquest, until to-day the work of the Council is recognized as a mighty force in the evangelizing of the world.

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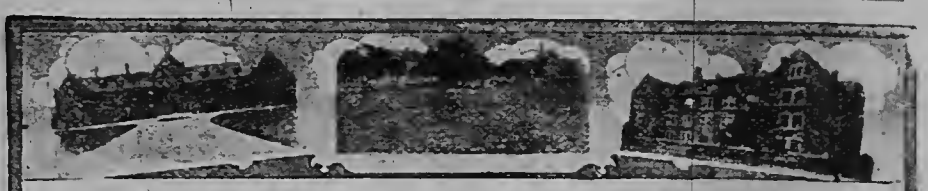

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Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

From the Field

Clyde, Miss.

Dear Dr. Meek: Brother Dan Kelley closed a revival meeting at Clyde (Mississippi Conference) on May 14, in which we had great results. There were 23 accessions to the Methodist Church, 7 to the Baptist Church, and 2 to the Presbyterian Church. We feel that God has greatly blessed the Church at Clyde through Brother Kelley. There were a number of backsliders reclaimed who said that by the help of God they would hereafter live a true Christian life for their Master. The people showed their appreciation of Brother Kelley by their hospitality and liberal contributions. I do not think any one got any more out of the meeting than I did. Brother Kelley is a friend to the young preacher.—S. C. Moody, P. C.

Franklinton Circuit (La. Conf.)

Dear Doctor Meek: We have just closed a great meeting at Angie, La. The preaching was done by Rev. R. A. Bozeman, and the singing was led by Rev. Mr. Nall, of Ohio. Brother McCormack preached one sermon for us. I never saw a greater manifestation of the Holy Ghost upon the people than at this meeting. Brother Bozeman holds to the old Methodist style of coming to the altar, and the people came, young and old, and prayed their way through. On the last three nights of the meeting there were scenes of intense interest to behold, when we saw Methodists, Baptists, and Presbyterians all working together for the salvation of souls until between 11 and 12 o'clock. Those who were at outs with each other wept together, and as a result there were 68 that professed conversion. A number of these were Baptists. I received 13 members into the Methodist Church. We give God all the praise.

F. N. SWEENEY, P. C.

Hernando, Miss.

We have just closed a series of very effective revival services under the leadership of Rev. J. A. Bowen. Mr. Irwin N. Price, a most gifted soloist and choir leader, had charge of the singing. Four united with the Church on profession of faith and four by letter.

For ten days the Methodist Church was filled to overflowing by appreciative audiences at each of the evening services, while the two other services held each day were also well received. Brother Bowen brought us powerful messages, full of the Holy Spirit, and the people of all the Churches were greatly revived and strengthened. The results of the meeting are being felt in all the departments of the Church life—particularly in the prayer meetings. The people report that a revival of such depth and permanence has not been witnessed here in many years.

This year our Sunday school has reached a maximum in attendance of 239. During the months of March and April we averaged over 170. In the near future we will add a number of Sunday school rooms to the church, using all of the space which is owned by the Church.

I often hear the people speak of you and your pastorate here in the early years of your ministry. They all beg to be kindly remembered.

With very best wishes to you, and for the continued success of the Advocate, I am,

Fraternally,
MELLVILLE JOHNSON.

Booneville, Miss.

Dear Advocate: This scribe has not written for your columns in several months—not this Conference year, and it is half gone. A lot of us here were sorely disappointed that Brother Lipscomb was not returned to us, for he had done a great year's work and had won the hearts, not only of his own people, but of the whole town. While here he did a lot of grubbing and dynamiting—told us of our faults and warned us of the danger of living a sinful life and begged us to be men and women and seek Christ. He did this in a bold and fearless way, yet with love, and thus put men to thinking, and we love him for it. And we to-day feel that his work was not in vain and that his labors are being rewarded. God bless him and his in his new field of labors, and may this be the greatest year of his ministry!

I am glad that we have more than one man in our church who can fill our pulpit and win the love of our people. Brother Wyatt came to us by appointment of the Bishop, a stranger to most of us. He came in the spirit of the Master and is doing a great work. To say that he and his estimable wife have captured the town would be putting it mildly. He is an ideal pastor and an untiring worker, and we all love him. We have the best choir in the Conference, and Brother Lipscomb has invited it to come to Winona and sing at the coming session of the Annual Conference.

We have a junior choir of children that sing equal to most any choir I have ever heard, and whenever they sing it makes me think and wonder if the angels in heaven can make any sweeter music than it does. No congregation has a more faithful and efficient organist. Our Sunday school superintendent is unexcelled by any in the Conference.

To our former pastors, Brothers Jaco, Brown, Dr. Weir, Brother Holder, Brother Babb, Brother Cain, Brother J. H. Smith, and others, we want to say that we are still in the fight. We have just re-enlisted in the army of our Lord and intend to fight the devil and sin as long as we live.

To Sister Jaco we want to say we still love you and can never forget your many deeds of kindness to us, especially to the family of this scribe. We have not forgotten that during the protracted illness of our son and daughter how you from your own pantry and with your own hands for weeks prepared and brought our meals to us. God bless you! We all love you.

HARVEY W. REES,
Lay Leader.

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The shadow of the Cross is like the shadow of the sun, the light and life of the world.—Fairbairn.

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A GREAT MEETING AT YAZOO CITY.

Dear Brother Meek: I want to report our meeting in Yazoo City. I believe, if I remember correctly, I sent a communication to your paper two years ago—the first in perhaps eight or ten years.

I was appointed to this charge by Bishop Denny in December, 1914. I found a discouraged people. As you know, this is a cotton country. The farmers had not made anything like a full crop and could not sell what they had made for half what it cost to make it. In fact, a large part of the time during the winter of 1914-15 they could not get an offer for their cotton. While all assessments for that year were paid in full, it was hard to get them when such conditions prevailed, and the stewards were forced to borrow a little less than $200.

But last year our crops were fairly good, and prices very good. So finances were easier.

In October, 1915, Rev. M. L. Burton preached two weeks for us. His sermons were strong, clear-cut, gospel messages. They were well received by the people, and great good was done. Brother Burton preached God's Word with power. The visible results of these services were 9 accessions by profession of faith and 3 by certificate.

I endeavored to keep the revival spirit going, and early in this year arranged for another meeting of fifteen days. Rev. J. A. Bowen, one of the Conference Evangelists of the North Mississippi Conference, was engaged to do the preaching, and the Lewis Brothers, of the Mississippi Conference, to lead the singing. Brother Bowen reached us Friday morning, May 12, 1916. At the first service, which was Friday evening, we had a good congregation. Saturday morning Rev. R. A. Ellis, a superannuate of the North Mississippi Conference, was called to his reward. He was looking forward to the meeting with great interest, hut joined the saints in glory. His funeral was held at 9 o'clock in our church, and he was laid to rest in the city cemetery. We loved him.

Sunday was Mothers' Day, and Brother Bowen preached on "God's Call to Women." The house was full. The preacher showed how God called women to he sisters, daughters, wives and mothers in the sweetest, richest sense. I never expected to see what we witnessed that day. At a mere suggestion from the preacher the men of the congregation rushed to the altar to pledge themselves to be better hrothers, sons, hushands, and fathers. Strong men wept like children, and praised God for such a service.

Sunday night the pastors of the Baptist and Presbyterian Churches joined us, and continued to do good service through the meeting. On the following Tuesday night we had a service for the old Veterans. In the camp here there are members of the Methodist, Baptist, Presbyterian, Episcopalian, Roman Catholic, and Jewish Churches, and some who belong to no Church. We had a great service. One Roman Catholic said that he never felt so much like shouting in his life. We continued to have good services through the week. When the weather was favorable we had to use the Sunday school room to accommodate the people. The next Sunday was a great day, but special mention must be made of the afternoon service for men. Brother Bowen conducted the service. There was a very hard rain at the hour for service, but 110 men were present. The preacher's text was, "Let brotherly love continue." He had already impressed the fact that he was incapable of using anything hut the most highly refined and chaste language. The power of the Spirit was with us. Brother Bowen is a great man in a meeting. One man who was in the meeting said, "He is as brave as a lion, as gentle as a woman, and as loving as can he." He holds up the pastors and works to build up the Sunday schools and prayer meetings. I believe he prays and studies more now than he ever did. He makes no compromise with sin—says God hates sin and the devil, but He loves folks. He is absolutely free from sensational methods. He speaks the truth in love. The Church needs more men like him.

Brother Bowen's wife came with him. She did good work in her quiet, gentle way, seeking to save souls. She is a great help to her husband in his work.

The Lewis Brothers had charge of the singing. With these four men to do the singing, and Bowen to do the preaching, the pastor's hardest task was to arrange to accommodate the congregations. These men can sing, pray, and preach, and are willing to help in any way. The father of these men was with us for a few days. Many of his old parishioners live here, and his stay was pleasant for him and helpful to us. Rev. John Tillery Lewis, our pastor at Greenville, was with us for two days after Brother Bowen left. He preached good sermons, full of the Sprit.

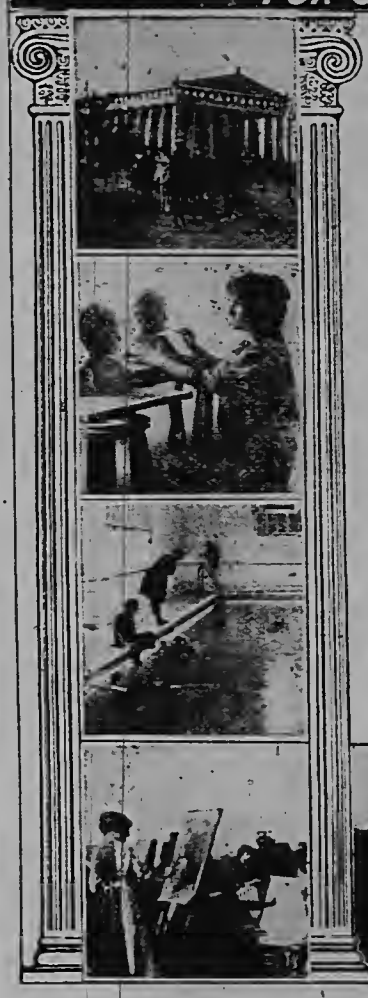
As a result of this meeting, the Sunday school is better, the prayer meetings are very much larger, a goodly number of the people are more spiritual, a good Epworth League has been organized, and some family altars have been erected. I think I am safe in saying we had 30 or 40 conversions, 20 accessions on profession of faith, and the most of our church people revived, though some refused to be blessed. Already we see the sad results that always follow such negligence. The people, without urging, gave a substantial expression of their appreciation of the services of these men. We were glad when they came, and hope they will come again.

W. M. SULLIVAN, P. C.

Sardis Dist.—Third Round.

Hernando, June 4.
Oakland, June 10, 11.
Arkabutla, June 17, 18.
Como, June 24, 25.
Cockrum, July 1, 2.
Lake Cormorant, July 8, 9.
Coldwater, July 9, 10.
Coldwater, Dist. Conf., July 10-13.
Senatobia, July 14.
Crenshaw, at Tibbs, July 15, 16.
Sardis, July 21.
Tyro, at Free Springs, July 22, 23.
Longtown, at McGee's, July 29, 30.
Wall Hill, at Grub Hill, Aug. 5, 6.
Pleasant Hill, at Lewisburg, Aug. 6, 7.
Olive Branch at Oak Grove, Aug. 12, 13.
Sardis Ct., at Shiloh, Aug. 18.
Courtland, at Wesley Chapel, Aug. 19, 20.
Batesville, Aug. 20, 21.
Charleston, Aug. 25.
Eureka, at Pisgah, Aug. 26, 27.

J. H. HOLDER, P. E.



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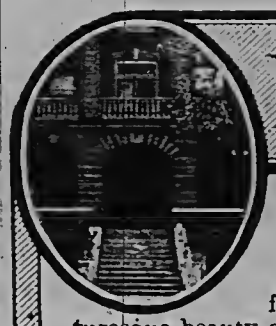

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3152.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 20, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

ANTI-PROHIBITIONISTS ACTIVE IN MISSISSIPPI.

We published in the Advocate of last week a statement from Dr. T. J. Bailey, Superintendent of the Mississippi Anti-Saloon League, which dealt with matters of much importance, and we trust that our preachers and laymen in that State gave it a careful reading. Since Dr. Bailey wrote his communication, the situation, according to the press dispatches, has become even more menacing than he described it to be. To show that this is true, we reproduce the following statement of the Jackson correspondent of the Times-Picayune, which appeared in a late issue of that paper:

Statement from Jackson.

"Secretary of State Power has counted the names on the several petitions demanding an initiative and referundum election at the next general election and declared results as follows: On the fish and game law petitions there are 7674 signatures; on the one-quart-every-two-weeks law there are 6651 signatures; on the anti-advertising whiskey law there are 6258 signatures; on the $315,000 bond issue 1000 signatures; on the tick eradication law about 3000 signatures.

"It was necessary to have 6000 signatures of qualified electors, and the names on these petitions are certified to by the men who got them up. The bond issue and the tick eradication laws having failed to receive the 6000 signatures, there will be no election as to those laws.

"In order to be sure of his ground in certifying as to these petitions the Secretary of State submitted three questions to the Attorney General, which, in substance, were as follows:

"First: Shall I take it for granted that these signatures are those of qualified electors as certified to in the affidavits accompanying same? The Attorney General holds the certificates are sufficient and final.

"Second: Can names of signers be withdrawn after count is made and certified to? The answer is that no names can be withdrawn.

"Third: Does the ordering of the election suspend the operation of the law being tested? The answer is that it does and that it is so written in the Constitution.

Injunction is Served.

"No sooner had the opinion of the Attorney General been made public than an injunction was served on Secretary of State Power restraining him from any action that would hold the new liquor laws in abeyance and put the old gallon per day law in effect or permit newspapers to print advertisements of whiskey houses.

"The injunction was filed in the name of W. T. Ratliff, of Raymond, and Prof. J. M. Sullivan, of Millsaps College. Secretary Power says that he will obey the injunction, and it is said that a motion to dissolve will be prepared at once, so that the matter may be settled according to the Constitution, which eminent lawyers hold plainly and unequivocally suspends the operation of the law until the referundum vote is taken."

From the foregoing summary of the situation, it seems to be certain, if the legal views of the Attorney General are correct, that the Mississippi Fish and Game law and the two phases of the recent prohibition legislation mentioned will have to go before the voters of the State for ratification. Concerning the fate of the first-named measure we care very little. Some features of it we regard as wise and wholesome, but there are some others which seem to us to be quite objectionable. In this effort, however, to upset these late prohibition enactments we feel a deep interest, and we trust that it will fail. These provisions are admittedly doing more to stop the shipment of intoxicants from "wet" into "dry" territory and to suppress all illegal forms of liquor-selling than any other legislation that was ever enacted in Mississippi, and we trust that the good people of that commonwealth will see that they are kept in full force. To this end, it would be well for the Christian people of the State to give Dr. Bailey immediately the active and earnest co-operation for which he asks. We think it would do much good if our pastors would read his letter to their congregations next Sunday, and, after explaining to them fully the situation, confer with them as to how best to arouse their communities to the importance of helping to circumvent this latest anti-prohibition movement, which is said to have been inspired by the wholesale liquor dealers. **And do not forget that the State Anti-Saloon League is in urgent need of funds for the impending battle.** Every town and village in Mississippi should send Dr. Bailey a remittance at the earliest moment possible.

We cannot refrain from saying in this connection, that an Initiative and Referendum law which allows so small a percentage of the voters to bring on an election is, in our opinion, very defective, and is calculated to keep up a disturbance. We think that at least one-fourth of the qualified electors of a State ought to be required to express their disapproval of a legislative enactment in order to arrest its operation and necessitate the trouble and expense of having the people to pass on it at the polls.

ONE SHOULD KNOW.

David says, "The Lord is my shepherd; I shall not want." This is a declaration of his complete trust and confidence in God, and it is stated in a tone in which there is no such thing as a tinge of doubt or a mere hope, but in which there is an absolute knowledge of the fact stated and of all that it implies in this life and in the next. Mr. Tennyson, whom many worthy divines are given to quoting frequently, and who is without doubt one of England's greatest poets, says: "I hope to see my Pilot face to face when I have crossed the bar;" but the word "hope" is utterly out of place in the vocabulary of the Christian when he speaks of his relation to God and spiritual things. A Christian must be one that "knows." He is one who says by the grace of God I know, and does know, and acts accordingly. Hope is for the use of those who have not the assurance of faith to give them knowledge. All men, even pagans, skeptics, and unbelievers of all kinds, indulge in hopes relative to the future world at some time. To say that one merely hopes is to say that one is standing on uncertain ground. We must know if we would attain to our highest privilege. God is not pleased with those who, with the light that is set before them, can give forth only the pitiful wail of the agnostic, "I do not know; I do not know." Some have marveled at the spirit of the martyrs, which is indeed a wonder to those who are not acquainted with the power which God can exercise over the hearts of men if they do not resist the Spirit; but the martyrs were men who lived and died knowing that God would take care of them.

R. E. MEEK.

WILL BROADEN ITS WORK.

As will be seen elsewhere in this issue of the Advocate, Rev. C. W. Crisler, who has been chosen President of the Seashore Divinity School, states that the scope of the work of that institution will be broadened. This, we think, is a wise movement. Though they are not without some valuable features, we think that the weakness of most summer Bible schools is that their sessions are too brief and that they make too little provision for substantial study and instruction. Any one who has ever been to college or who has been a teacher knows that, except with well trained students, the lecture system is about the most ineffective method of imparting knowledge, barring teaching by correspondence, that could be adopted. If we are ever to develop our preachers who were deprived of early educational advantages into more adequately furnished workers, we must find a way to give them opportunities really to study and to push forward for themselves. In this, as in most other things, a man must himself tread the path of progress—others cannot do it for him, though they may immensely help him.

We have for some years had a growing conviction that we need to get more of our pastors into **real schools** on the order of those established by Mr. Moody at Chicago and Northfield for brief terms of sure-enough study. Therefore, we are pleased with this announcement of Brother Crisler. We should like to see the Seashore Divinity School become increasingly an institution of the kind that we have mentioned. Thus extended, and kept orthodox, we believe that it would render a great service to the Methodism of this section. Too many of our summer religious institutes have been permitted to become mediums through which men with a little, smattering knowledge of German rationalistic theology have peddled out their borrowed skepticism. Intelligent orthodoxy is what the Church must have to do its work in the world. What we as preachers most need is to grasp in all the fullness of their meaning the great unchangeable truths of the Gospel, that we may be able to drive them home in saving power to the hearts of others. If we could make all our pastors dilettante dabblers in the speculative and doubt-producing so-called religious literature of this perplexing time, we dare say that by so doing we would hurt them more than we would help them.

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson—how to live,
To serve Thee in the darkest paths of life:
Arm me for conflict now, fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live! Thy purpose to fulfill;
Bright for Thy glory let my taper shine;
Each day renew, remold this stubborn will;
Closer round Thee my heart's affections twine.

Teach me to live for self and sin no more,
But use the time remaining to me yet;
Not mine own pleasure seeking as before,
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
But in Thy service hand and heart employ,
Prepared to do Thy bidding cheerfully;
Be this my highest and my holiest joy.

Teach me to live. My daily cross to bear,
Nor murmur though I bend beneath its load;
Only be with me. Let me feel Thee near;
Thy smiles sheds gladness on the darkest road.

Teach me to live! and find my life in Thee,
Looking from earth and earthly things away;
Let me not falter, but untiringly
Press on and gain new strength and power each day.

Teach me to live! With kindly words for all,
Wearing no cold, repulsive brow of gloom;
Waiting with cheerful patience, till Thy call
Summons my spirit to its Heavenly Home.

—Unidentified.

OUR SUFFICIENT HELPER.

"Christ is able to help us in all our temptations because he overcame. He never lost a battle. He stands by us as the strong Son of God, with omnipotent strength, and in every time of faintness or weakness we may turn to Him for help and he will deliver us."

TAKE YOUR RELIGION WITH YOU.

When the early disciples were scattered up and down the country because of the persecution following the death of Stephen, they took their religon with them. Not all Christians are like these disciples, but we honor those who are. When Frank T. Bullen was a boy at sea, he became a Christian. For years he had a hard time among his shipmates, but he persisted in "standing by his colors," and they came to like him for his steadfastness to principle. God asks us to bear witness for Him just where we are. What opportunity for testimony is waiting for us in the home, in the shop, on the street!—Christian Intelligencer.

BIBLE IN PUBLIC SCHOOLS.

A resolution, introduced by E. F. Wilson, of Rockford, Illinois, and adopted by the Assembly, is as follows:

"Resolved, That it is the sense of this Assembly that the Bible should be reinstated in the public schools of the several States of the U. S. A., and be it further

'Resolved, That the Stated Clerk be, and he is hereby, instructed to communicate with the Stated Clerks of the various Presbyteries throughout the U. S. A., conveying to them this intelligence, asking them to so inform their Presbyteries and give such agitation to this important matter that shall make for its final adoption in the various legislative sections throughout the United States. —The Presbyterian.

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ORGANIC UNION.

By Colonel E. C. Reeves.

The Church is of God. Organizations commonly called Churches are human inventions designed to help persons into the Church of God, and on to the heavenly home. No human organization, however blessed of God, is a divine institution. This will be conceded by any but a fanatic.

Churches differ frequently as to doctrine; always as to polity. The reason is obvious. No two human minds are precisely alike. What one likes another dislikes. What one accepts another rejects. The same object is seen differently because seen from a different view-point. The bases for thinking being different, the same conclusion is not always reached as to any particular thing not known from absolute knowledge. Therefore, different minds have devised different Church organizations, all founded on honesty of purpose, to meet the wants and desires, if not the actual necessities, of differing minds. Hence, we find about one hundred Protestant Churches in America. And each one, more or less successfully, is serving the purpose of its organization, or creation, and is doing a work, in part at least, no other could or would do. The membership of all these denominations is voluntary. Each member makes choice according to his or her will, and enters that Church which is the choice of the applicant—the Church that most nearly comports with the peculiar ideas of the applicant for membership. The will is the ruling factor, and it is ultimate; for no power above will force it, and no power on earth can. This supreme prerogative of the will to choose absolutely is a wise economy in nature to which the wise economy of human contrivance is wisely fitted—the contrivance of many Churches. These multiplied Churches of to-day were not born because persons are perverse, but because they are diverse. God has made them so. "Other sheep I have which are not of this fold." 1 reason, that were all the Methodists in one Church organization to-day, similar reasons for making many Methodist Churches in the past would soon make many in the future. Differing minds must, and will, have different Churches. Mark well that assertion.

II.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, have launched, probably, the most colassal undertaking known in church history. They have undertaken to unify into one Church the 7,330,000 Methodists in the United States, in sixteen Methodist denominations. While the plan consistently embraces all of those Churches, yet as the fourteen smaller churches are, possibly, non-episcopalian in polity, any special effort to bring them into harmony with the two great episcopal branches will naturally be postponed until the conclusion of the effort to unify the said two greater bodies.

The Northern Methodist Church has a membership in the United States of some 3,600,000 in round numbers; and the Southern Church something over two millons. To unify these two Churches and make one Church out of the two is the work laid out to be first performed.

Unification means organic union and nothing less. There are obstacles in the way to organic union. The editorials and published communications in our church papers written by those favoring unification, or organic union (they all fight shy of the word "organic"), contend that those obstacles are surmountable, or removable. But no writer, so far as I am advised, has, in advocating the innovation, gone to foundation facts, nor even mentioned a basic principle involved in the huge undertaking, except the editor of the Methodist Quarterly, Dr. DuBose, if he can be thus classed, and his editorial I have seen only since writing this paper. As to doctrine, the two churches are at one. It is likewise so as to the episcopacy, in so far as that both Churches are episcopal in polity. But in 1844 there was such a wide divergence in polity in essential matters that the original Methodist Church was rent in twain. Surface writers contend that the cause of the separation in 1844 has been removed. Rev. Jno. M. Moore, in a recent article of his, published in the Texas Christian Advocate, dogmatically asserts that "the political issues that influenced the separation have been settled." He then states with positiveness that the two Churches "have regulations of polity only slightly divergent, and that not in vital matters." Then with a kind of generous pity for "many good persons," he remarks that they "actually believe that the differences in polity and in the principles of Church government are so great as to be impossible of adjustment." The reasons for so many "good persons" being in blindness, or ignorance, as to these matters, he kindly informs us are "personal prejudices, natural opposition to any change and a tenacious hold on the past."

That any student of Methodist Church history can seriously promulgate such bald assumptions, clearly at variance with historic facts, is beyond my ken. I make bold to affirm that the rock upon which the Church was split, the basic principle underlying the controversy of 1844, was the relation of the episcopacy to the Church. That principle is as much an active force to-day as in 1844, and its potentiality has not been diminished in the least by time nor conditions. To support this affirmation I appeal to history. And as to other divergencies, or differences in polity, instead of decreasing since 1844, they have been biennially increased; for at every General Conference of both Churches for seventy-two years diverse legislation was enacted, pushing the two Churches farther and farther apart as to polity. The journals of the General Conferences support and prove this contention.

For many years there has been controversy over the question whether or not slavery was the cause or the occasion of the divsion of 1844. The discussion was purely academic, and the difference between the two contentions was about that between tweedledee and tweedledum; and had the question been a material one at all, which it was not, it was grounded on a false assumption. Slavery was neither the cause nor the occasion of the disruption of the Methodist Episcopal Church. But it did furnish both the cause and the occasion for the awakening of a fundamental principle that had lain dormant in the womb of the Church from its orgauization. When the sleeping giant awoke, and conditions invoked the exercise of his power, it was then learned that fundamental principles in Church polity must be reckoned with at their full value.

In the contest of 1844, and the great debate on that occasion, probably the greatest in Church history, slavery had neither an apologist nor an advocate. It needed none. It was not on trial. It was not in the issue joined. The Methodist Episcopal Church was a slave-holding Church; and in its two successors there were slave-holding members in good standing down to the emancipation proclamation.

A Bishop, owing to his connection with slavery, was unacceptable to a large membership of the Church. He was not guilty of an immorality, nor of misconduct in office; therefore no charges could be preferred against him to be followed by trial, and judgment of ouster, if found guilty. The majority faction of the General Conference, to meet what was regarded as a necessity, took advanced and radical ground, asserted and maintained that a Bishop made by the General Conference could, by the same power, be unmade at will, without charges being preferred, trial, conviction and judgment of removal. The other faction maintained the very opposite. The principle involved was not only material but it was fundamental. It is a manifest fact, that the principle of slavery was not involved. The relation of the episcopacy to the Church was the only question involved. Neither faction would yield, in fact in conscience could not, and dissolution followed; and our fathers did the wise thing in founding two

Churches, each based on the idea, or principle, to suit its adherents.

Who can believe other than that our fathers did wisely in building these two Churches? Are not the facts compelling to the belief that the two Churches as separate units have done a greater work in the aggregate than if organic union had prevailed in the Methodist Episcopal Church to this day, when we look to their wonderful, their phenomenal successes in the kingdom of God?

There is no middle ground between the antagonistic principles underlying the two organizations touching the relation of a Bishop to the Church. The principles that divided cannot reunite. Is that not a self-evident fact? One or the other will have to be abandoned before there can be a union stronger than a rope of sand. Which Church will recede from the principle upon which it has builded so successfully for nearly three quarters of a century? This is no idle question. It goes to the marrow-bone. Aye, there is the rub, or one of them. Will the Southern Church repudiate its past history, and declare that "for forty years it has played the fool," as a Bishop unwisely proclaimed, if correctly reported? That declaration, unfounded on fact, was most extraordinary and unfortunate. To virtually charge incompetency, or insincerity, one or both, of forty years' standing upon a leading Church whose rank and file of members have been, and are, as intelligent, and probably as righteous, as any upon the face of the earth, is simply shocking. But I pass that by without further comment, with my regret and resentment.

III.

Another obstacle that looms up with tremendous proportions is a twin-brother to the one already discussed. It is the power of the General Conference as to its limitations. The antagonistic polities of the two Churches touching legislative and judicial matters will present a problem scarcely less difficult of solution than the one hereinbefore discussed. In our Southern Church, and alike in the Northern, the General Conference is the law-making body. There the parallel ends as to the powers of the General Conference. In the Southern Church the General Conference cannot pass upon the constitutionality of its own acts. If an act embodies a constitutional question it will be reviewed by the College of Bishops; and if by that high tribunal the act he deemed unconstitutional, the college will veto the act; and that renders it void unless an appeal be taken to all the Annual Conferences which, in their aggregated wisdom, as the supreme tribunal of the Church, will determine the constitutionality of the act. Such procedure is unknown to the Northern Church. This ultimate court, standing next to the membership at large of the Church, is the sheet-anchor of protection against the unlimited power and encroachments of the General Conference. The Joint Commission evidently meant for that principle to obtain in the organization of the contemplated new Church, for the Commission suggested as follows: "We suggest that neither the General Conference nor the Quadrennial Conferences be invested with final authority to determine the constitutionality of its own actions." That suggestion was unanimously adopted by the Oklahoma General Conference. The Saratoga General Conference suggested the following: "We recommend that the General Conference be made the supreme legislative, executive and judicial body of the Church, under constitutional provisions and restrictions." That recommendation is but a re-statement of the principle the majority faction held to in the contest of 1844, that the General Conference is a law unto itself, and is all-powerful in Methodist Church economy.

But the two suggestions are manifestly as far apart as are the poles. Bishop Hoss says of them: "Could two propositions be more contradictory in character? It is not possible to reconcile them." However, the Rev. Jno. M. Moore holds that "these do not necessarily conflict;" which goes to prove that the minds of some persons are so freakish as to make them believe just what they wish to believe regardless of facts. This may be on account of that "personal prejudice" he attributes to others.

These two suggestions, coming from the General Conferences, in the light of the past, are more than suggestions or recommendations. Each is an elemental and fundamental principle in the constructive polity of its particular Church. Which Church will surrender its cherished principle? That problem will have to be solved. And how?

But the suggestion of the Northern Church should be stripped of its surplus verbiage and meaningless restrictions. If the General Conference is to be "the supreme legislative, executive and judicial body of the Church," then on Monday it could, in its legislative capacity, enact a rule, or law, and on Tuesday following the same persons, as a judicial body, could pass upon the constitutionality of the work of the day previous, when, it is presumed they did their "level best" to do only what was constitutional! How much more constitutional knowledge would they have on the second day than they possessed on the first day? Would not the work of the second day be a howling farce? In reason, would not every legislative act be ultimate ab initio? There would be no constitutional provisions nor restrictions, only in name. Were a union formed on such a basis the unification, so called, would be simply the absorption of the weaker by the stronger.

IV.

One more obstacle I will discuss, having noted some of its attendant facts in the first paragraph of this paper.

How can a Church membership of five and one-half millions be wrenched from their present Church affiliations, and be set over into a new and untried Church organization? As has already been observed, the choice of a Church depends on the will of the applicant. So far as persons may will to go to the experimental Church, the transfers could be made. But there the matter of transferring membership would stop. The powers that be might pass such edicts and take such actions as would carry from the present Churches to the experimental Church our church-houses, our colleges, our universities and our publishing houses, and all church property, but they cannot carry over a single Church member against his or her will. Where would the line of cleavage run as to Church membership? There are attachments that will not be severed. No, never! I wish to illustrate by my own humble life, and without being charged with egotism.

I have been a member of the Methodist Episcopal Church, South, for sixty-eight years. My love for my Church is without measure. In the prime of physical manhood I risked my life for the Confederacy; but I love my Church better than I ever did the Lost Cause. All of the wisdom of all peoples could not make for me a new Church that would suit me as well as the Church of my many years. I will remain in it, and no power on earth can drag me from it. Am I not willing for the will of God to be done? Surely so. But who knows the Divine will as to this matter of human contrivance? To assume that Providence is directing this unification movement is to beg the question and leave nothing to controvert.

We may look to the past for facts persuasive as to what the future under similar conditions may bring. We may look to the marvelous growth and achievements of the two Churches as separate units, and rely on such information as to probable results, under like conditions, in the future. But we have no data to reckon from to indicate what the experimental Church would bring forth in the future. The leap will be in the dark.

The Presbyterian Church of the United States and the Cumberland Presbyterian Church essayed to form a union. The same arguments, now passing current, for Methodist organic union, were used in the effort to unify those two Presbyterian Churches. What was the result of that effort? Ninety thousand members and nearly all of the church property passed to the greater Church, but one hundred thousand members, who did not will to make a change in their membership, remained and now constitute a pauper Church as to church buildings and school property. A strong Church, doing great good upon the earth, was torn asunder, and bitterness, litigation and strife followed in the wake, and one of the saddest pages in Church history was written; and if what the conquering Church gained in efficiency is equal to what the weaker one lost, the record is not made public. There is an object lesson for us. Our Church has two millions of souls, and immense properties in universities, colleges, publishing houses and church buildings; and we are at peace with our sister Church; and both Churches, separately, are doing greater works in the kingdom of God than ever before. Why then is this innovation sought? Why seek to dismember these two Churches, among the most successful on earth, that a colossal Church in numbers and wealth may be tried as an experiment? Push the experiment to its utmost, and, judging from the historic past, soon we will have strife, hatred, lawsuits and confusion dire.

Are there not tens of thousands tenfold multiplied in the Southern Church as devotedly attached to her as is this humble writer, and who will stand within her fold so long as life shall last? "If this be treason," thank God it is not treason to the Methodist Episcopal Church, South!

The questions involved do not lie on the surface. They are deep and intricate, and to my mind portentous. Neither good intentions, nor a blubbering sentimentality, nor enthusiasm, nor a slobbering over the surface, nor a "shout-and-go-round" argument, will settle a single one of them; and there are many of them. We must delve to rock-bottom principles and apply reason and cold logic.

In general I am an optimist; as to organic union, I am a pessimist. I charge no one with an ulterior motive. On the other hand, I credit each and every one, differing from me, with honesty of purpose. But some are sadly in error. Who? I have a well defined opinion, but do not know.

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NOTABLE ANNIVERSARY WILL BE CELEBRATED.

Millsaps College to Observe the 25th Year of Its Existence.

The Board of Trustees of Millsaps College at its recent annual meeting heartily endorsed the suggestion that Wednesday, May 30, 1917, be observed with suitable exercises in honor of the twenty-fifth anniversary of the founding of the college and the eighty-fourth anniversary of the birth of Major R. W. Millsaps, whose large-hearted generosity made possible this great institution of learning.

It is proposed to invite the graduates and other old students to a home-coming at that time, and to have them join with the student body and other invited guests in the celebration of the auspicious occasion.

The recent lamented death of Major Millsaps lends a pathetic interest to the celebration, and will furnish to his many friends an opportunity of honoring his memory.

A committee, composed of 37 prominent citizens of the State and friends of Christian education, was selected, and to them adequate authority was given to formulate plans for the celebration and to carry out the plans formed for bringing to a consummation the observance of this interesting double anniversary.

The following gentlemen constitute the committee:

From the Board of Trustees—Rev. R. A. Meek, D. D., Rev. T. B. Holloman, D. D., Rev. S. M. Thames, Hon. W. H. Watkins, Hon. W. W. Magruder, Mr. J. B. Streater, Mr. W. M. Buie.

From the College Faculty—President A. F. Watkins, Dr. J. M. Sullivan, Dr. A. A. Kern, Prof. J. Reese Lin.

From the Alumni Association—Rev. J. R. Countiss, Prof. Jesse T. Calhoun, Hon. Barney Eaton, Rev. J. L. Neill.

From the Student Body—Mr. O. W. Connor, Jr., Mr. J. B. Fiebelman, Mr. D. M. White, Mr. Millard F. Clegg.

From the Jackson Board of Trade—Mr. F. E. Gunter, Mr. T. B. Lampton, Mr. J. B. Lusk, Hon. Calvin C. Wells.

From the Young Men's Business Club of Jackson—Hon. Charlton Alexander, Mr. John M. Hartfield, Hon. John D. Ricketts, Mr. Dan W. Bufkin.

From the Rotary Club of Jackson—Mr. R. E. Kennington, Dr. R. S. Curry, Mr. T. R. Warburton, Mr. Raymond Smith.

From the State-at-Large—Hon. Edward Mayes, Hon. J. S. Sexton, Dr. H. R. Shands, Dr. E. H. Galloway, Mr. M. S. Enochs, Mr. L. L. Lampton.

A meeting of this committee will be called at some time in the near future for organization and the inauguration of plans for the celebration.

A CALL FOR HELP.

(Published by request of the Headquarters Committee of the Mississippi Anti-Saloon League.)

The prohibitionists of the State have enjoined the Secretary of State from acting upon certain petitions appealing to the referendum to set aside the liquor laws passed by the last Legislature. In thus resorting to the courts to maintain the integrity of the laws as they now stand and to protect the people against the vicious effects of the old gallon law sought to be brought into effect again, the prohibitionists of the State, and especially the Anti-Saloon League, have become responsible for the sum of about $1000, this amount being necessary to cover the actual expenses of postage and clerical work in meeting the combined attack of the liquor men.

An appeal is now made to the prohibitionists throughout the State, and to all those in favor of the enforcement of the liquor laws and opposed to the repeal of our present excellent legislation, to make contribution and to provide a sum to meet the present necessities. Very able and learned lawyers have generously volunteered their services in behalf of temperance and the maintenance of the present status so far as the liquor laws are concerned, and therefore it will not be necessary to provide any attorneys' fees. But there are other expenses incident to a contest involving such momentous issues as are presented by this controversy, and therefore we must have some money, and we want it quick.

We suggest that temperance rallies be held all over the State to make plain to the people the excelience and righteousness of the present law, and we appeal especially to the ministers all over the State to take up this good work and to organize and co-operate with the good laymen in every community, to the end that through the impact of the combined forces of temperance and Christianity, the efforts of the liquor dealers, blind-tiger keepers, and others who would profit by a nefarious liquor traffic, may be defeated.

A special message to the ministers throughout the State will be issued by the Headquarters Committee, and an early response to this message is urged to be sent to Rev. T. J. Bailey, Anti-Saloon League Superintendent, Jackson, Miss. Any special contribution will be received by Mr. T. B. Lampton, Jackson, Miss., Chairman Finance Committee.

Church News

Bishop H. C. Morrison continues to give the public, through the Florida Christian Advocate, his admirable "Gospel Talks."

Dr. Theodore Jack, who has studied at Harvard and other colleges of note, has been chosen Professor of History in Emory University. He is a Methodist layman who has been termed "a preacher without license."

The Superannuate Endowment Fund of our Church now amounts to $489,356. Of this amount, however, $31,859 is in notes and unpaid subscriptions. The larger portion of this sum has been accumulated within the last few years.

A sun-dial formerly owned by the late Dr. J. H. Carlisle has been mounted on a marble pedestal on the campus of Wofford College. The South Carolinians do credit to themselves when they honor in any way this renowned Christian educator.

The Memphis Commercial Appeal has engaged Bishop E. E. Hoss to furnish it an article every week. In making this announcement, the editor of that publication speaks of Bishop Hoss as a philosopher and a leader of Southern thought and progress.

It is stated that plans are being prepared for the erection of a twelve or fifteen story structure on the site of the old John Street Church in New York City, the design being to use the lower floor for a church auditorium and to rent the other floors for offices.

Rev. W. G. Starr, D.D., a distinguished minister in the Virginia Conference who had long been noted for his brilliant pulpit gifts, passed to his eternal reward on July 1. The interment was made in the Hollywood Cemetery, Richmond, with Bishop Denny leading in the service.

The Alabama Christian Advocate calls attention to the fact that the Baptists have recently raised $55,000 for their orphanage in North Carolina and are planning to raise $35,000 for a like institution in Georgia. Perhaps the reason the Southern Baptists can do so much is that they are given to hoeing their own row, instead of mixing up so promiscuously with all sorts of religious denominations.

EPWORTH LEAGUE HANDBOOK.

Have you seen the new Epworth League Handbook? If not, send for a copy. It is a neatly printed, paper-bound volume of 246 pages. It gives an interesting account of the origin, growth, and workings of the Epworth League, and furnishes copious suggestions as to how to operate the various departments of this urgently needed and useful organization. Every pastor and Leaguer ought to have this book. Dr. Parker, Mr. Culbreth, and Miss Trawick have rendered the Church a fine service in preparing it. It may be had of Smith & Lamar, Nashville, Tenn., or Dallas, Texas. The price is 15 cents.

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Dear Brother Meek: Please announce through the Advocate that we want a Principal for the High School Department and a music teacher for the Mississippi Conference Training School. No one need apply except college graduates and active Christians. Let all applications be sent to me at Montrose, Miss. J. S. PURCELL,
President.

NOTES FROM THE JACKSON DISTRICT.

J. S. Duke and Roy Kleiser have joined forces in a campaign for Christ at Rankin Street. The meeting, at last report, was developing a good interest.

In accord with the plans of the General Sunday School Board, our district has been properly organized for advanced Sunday school work with the following officers: V. R. Howie, Secretary; Mrs. Sue S. Brame, Superintendent Elementary Department; Mrs. J. L. Singletary, Superintendent Home Department; M. S. Enochs, Superintendent Wesley Bible Class, and W. M. Hemmingway, Superintendent Teacher-training. They are planning to hold a district institute at Canton early in September. Every pastor and Sunday school worker in the district should plan to attend it.

One of the local deacons of our church, Rev. B. L. Spruill, died at the home of his son, Dick Spruill, in Canton, June 28. M. M. Black, the local pastor, assisted by H. P. Lewis, Jr., conducted the funeral services June 29.

The revival season in the country charges is now opening up. We desire to see great success attending these efforts. But, brethren, did you ever stop to think that the Lord is more desirous of success than we can be? If we meet His conditions of success, no meeting will be a failure. Some of those conditions on the part of preachers and workers are clean hands, pure hearts, surrendered lives filled with the Spirit, faith, prayer, and a burning zeal for lost souls. May God help us to meet these conditions, and win many souls for Christ this summer! ISOM.

DR. CHAPPELL AND UNION.

By J. D. Barbee.

It is a matter of regret to some of his friends that Dr. E. B. Chappell should have yielded to the seductions of the Editor of the Nashville Christian Advocate and joined him in imperiling the vital interests of Southern Methodism, to say nothing of his lack of regard for that large element in the Church to whom both are so largely indebted. But it cannot be truly said that it was surprising in Dr. Chappell's case when one remembers his conduct at Saratoga Springs, whither he went as the fraternal messenger of Southern Methodism, a commission which he discharged with conspicuous ability. But whilst he tarried among the Northern contingent, after having performed the duty laid upon him by a confiding Church, he was bitten by the kissing-bug and straightway fell into the arms of the North and was not to be outdone by the "Lord Bishop of Melrose" even in the warmth of his protestations. This is but the barest outline of what actually occurred. An attempt at analysis of this singular performance is restrained on account of a lingering regard for the actor.

Disregarding Dr. Chappell's special plea for union, I wish to notice briefly only a few points. The Doctor makes much, as others before him have done, of assurances received during his private intercourse with the Northerners. One wonders at his childlike and bland utterances thereanent and also if he ever heard "that for ways that are dark and for tricks that are vain, the heathen Chinese is peculiar." **Does not Dr. Chappell know, surely he must know, that private statements, or public ones, for the matter of that, are utterly worthless in the presence of the formal action of any legislative body or court of law?** It is what is nominated in the bond that controls in such matters. One who would plead private assurances or statements made in debate in support of his construction of any law would be laughed out of court. Such I understand to be the rule. Then why should Dr. Chappell expect us to attach any importance whatever to what he was privately told at Saratoga Springs? He may swallow such chaff if he wishes, but some of us will insist upon examining the instrument itself, which states officially and unanimously the mind of the gentlemen who assured the Doctor and others that they desired something quite different.

True enough, Dr. Chappell assures us that "we are not a lot of children," but in the light of all that he says he evidently thinks that we are, and he meant the quoted phrase to be understood in a Pickwickian sense.

The Doctor's unrestrained praise of the debates he listened to at Saratoga Springs makes those of us who read them wonder if he was not in a general state of ebfuscation. Anything less deserving of such praise would be difficult to imagine.

The rhapsody which culminates in our old friend Jonah proves nothing. Besides, if all accounts be correct, the Northern Church takes scant stock in Jonah and his tribe.

A sufficient answer to all this bald assertion about safeguards and not wanting or being able to swallow Southern Methodism is that majorities rule. There is no escape from this but in revolution. As a matter of course, that method always exists and it will not likely be overlooked in this case.

It was scarcely gracious in Dr. Chappell to intimate, as he does very broadly, that those who feel moved to oppose this Northern scheme, some of them men who have been his warm friends, and, at the very least, his intellectual and spiritual peers, are guilty of "petty quibbling." Does he think that principle is a stranger to such men and that it resides in his bosom and those of his fellow-absorptionists alone?

One cannot suppose that Southern Methodism is composed of such simpletons as to swallow the bait which has been dangled before their eyes under circumstances that leave exposed its true object. In vain is the net spread in the sight of any bird.

Greenville, Miss.

THE EFFORT TO STIFLE FREE SPEECH.

By the Editor.

We desire to state that all efforts to "resolute" or intimidate the Editor of the Advocate into silence concerning the great vital questions relating to the unification, or union, of American Methodism will not influence him in that direction to the slightest extent. When we accepted a position on the tripod, we did so without any imposition of restraint from any source whatever as to the expression of our convictions concerning any issue that might arise, and we would not consent to remain thereon for a moment on the condition that we should be thus fettered. Even if the three patronizing Conferences, which alone have the right to control the Advocate, were to undertake to muzzle us—a thing which we have not heard suggested, and which we feel sure they would never attempt to do—without the least hesitancy we would hand in our resignation.

We feel as profoundly as we are capable of feeling the tremendous significance of this movement, which, as we see it, involves, more or less, everything that we have stood for in the Church since we have been in the itinerant ministry—its doctrinal soundness, its attitude toward worldliness, its spirituality as distinguished from secularism, the character of its missionary work and educational system, its future relation and serviceableness to the people of the South, and, finally, its very existence as an autonomous organization, and the question of our own ecclesiastical home—and to expect us to sit quietly down and have nothing to say concerning these momentous matters until they are largely settled, and possibly placed beyond the reach of our influence, is, we think, utterly unreasonable. Whether on or off the tripod, we could never pursue such a course. That practically all the things mentioned above are largely involved in the pending union negotiations, if a kindly Providence shall continue to give us health and strength, it is our purpose to try to show in the columns of the Advocate within the next few weeks.

With the brethren who differ with us on the union question, we have dealt fairly, and we shall continue so to do. Neither before nor since the Saratoga Conference, have we turned down a single communication bearing on this issue that came from our own patronizing territory. And the only reason that we have not carried all the contributions that have reached us from all over the Church, is that our space is quite limited, necessitating the exercise of discrimination with reference to copy coming from outside of Louisiana and Mississippi. So long as we accord our ultra-unionist brethren the privilege of being heard, we respectfully submit that they have no right to try to conscript others into silence. The Northern Methodist papers discussed the Oklahoma City plan of unification for two years, and some of their leaders even brought out hooks dealing with it, many of their utterances being adverse to it; and discussion is still going on in the press of our Sister Church. Why, then, should there be an effort to proscribe free speech in the Church, South? As we have before shown, any and all forms of unification involve constitutional questions, which no General Conference action alone can settle, and, therefore, the whole movement is legitimately before the Church for debate. The humblest and most obscure Methodist in the land has a perfect right to give voice to his opinion concerning any phase of it.

We wonder why it is that the extreme union advocates are so afraid to let this whole issue be threshed out before the 2,000,000 Methodists of the South. Why do they wish to keep them in the dark? Do they want to effect some kind of union which they fear would be displeasing to them? For our part, we do not think there ought to be any kind of union that a majority of our people do not want. But it has been suggested that the prejudices of the people may become aroused and get in the way of the proceedings. Are those composing the membership of our Church so weak and silly as that? Must they be treated like incompetents? Are they not capable of exercising reason and weighing at their proper value any efforts that may be made to appeal unworthily to their prejudices? If not, then pitiable indeed is the condition of Southern Methodism.

But it is said that the people would have an opportunity to be heard later. **Would they?** Our General Conference is only a little only over a year and a half off, and the Northern General Conference has been staged to meet, if thought desirable, at the same time, to put, as we have been told, the finishing touches on the merger in 1918. Our Commission of Twenty-Five has not yet even been appointed, and when it is, we will only be ready to take up anew negotiations with the Northern brethren, the beginning and length of which no one can tell. It takes time to get the attention of millions of people aroused and focused upon any great issue.

And HOW is this question to be before the more than 2,000,000 of Southern Methodists? If the Joint Commission should agree upon a plan, it would then go to a General Conference of 300 or 400 men (not elected by the people), and if that body should give it a two-thirds vote, it would finally go to the Annual Conferences, made up of some 8000 preachers, and some 1200 or 1500 laymen (elected by the quarterly conferences composed of a few officials—not by the people of the congregations); so that some 10,000 or 12,000 persons (not elected by the general membership of the Church) would settle this great issue, embracing the questions as to whether the substantial integrity and autonomy of the Church, South, shall be maintained, and what is to become of the institutions and property into which our two million communicants, who have no vote in the determination of the matter, have put their hard earnings.

No, no; the only influence that the great body of our membership can bring to bear upon this movement that involves so much is the pressure of public sentiment, as they may be able to find avenues for its expression. Yet seemingly there are those who would have them kept uninformed as to what is going on and deny them even this inadequate right. If it be said, this would come to them in the final stages of the process, we answer that, after the Joint Commission had adopted a plan, the people could resist it, if they should wish to do so, only under a tremendous handicap, which would be still further augmented if the General Conference should also approve it. Public sentiment is a better aid to legislation before it has taken shape than afterwards.

To whom does the Methodist Episcopal Church, South, really belong? To the Bishops or preachers? No. To the General and Annual Conferences? Nay, not so. By every consideration of moral right, it belongs to the 2,000,000 members composing it, and they should be fully consulted concerning this matter which embraces the very life and existence of the organization of which they are the bone and sinew, and their will, whatever it may be, should prevail. There can be no justification for Commissions, or Conferences, or high officials of any sort trying to rule them out of the proceedings and to take the issue out of their hands and settle it for them. Let us have open dealing and free speech in Southern Methodism at this crucial time. These union negotiations have gone on for nearly six years with practically no discussion of them in the press of the Church, South, which fact certainly shows that we have been a patient and confiding people. Possibly it is because we have been so submissive in this respect that some have come to think it is presumptuous and ugly for us to open our mouths at all concerning this fateful undertaking, **unless it be to agree with them.**

THE SEASHORE DIVINITY SCHOOL.

The Eighth Session of the Seashore Divinity School, just closed, was well attended and in some respects the best yet held. The public lectures were interesting, instructive, and good. The young men were diligent and efficient in their class work and the eight graduates will reflect credit upon our Church.

The severe tropical storm prevented the carrying out of the last day's public program, except at the nine o'clock hour. However, the class work went on without a break and the certificates and diplomas were awarded after satisfactory examinations. While the storm was severe and did damage to property on the Camp Ground, not a house was destroyed. In fact, the damage done on that part of the coast was not nearly so severe as in the interior.

It has been decided to broaden the work of the school so as to include some phases of the Sunday school and mission work. The Sunday School Boards of the patronizing Conferences are invited to secure the services of a great specialist for one hour each day for platform work, and the Women's Missionary Societies are also requested to select a specialist for one hour each day. It is expected that these two interests will provide funds for these lecturers.

It was determined to make the postgraduate course of study, or reading, for the brethren, extending through four years, an instructive and attractive feature of next session. Considerate of those preachers who lacked early advantages and need directing in their reading, the first year's course will be simple and inviting, and each year's course will be worthy of the progress that has been made. This course is to be as general as possible, and is in no way to take the place of the postgraduate work outlined by the College of Bishops, but is to supplement that work. A certificate will be given to those taking the course each year, and at the conclusion of the fourth year a diploma will be awarded to those completing the course. The course of reading outlined for this year is, "Bury's Students' History of Greece," by Dr. Everett Kimball; "An Introduction to Philosophy," by Geo. Stewart Fullerton; "The Story of Our Bible," by Rev. H. B. Hunting; "Ivanhoe," and "Macbeth."

The Directors decided to invite Emory and the Southern Methodist Universities to send instructors to take charge of a School of English running through the session.

An attractive feature of the new work undertaken is the offering of prizes of $25, $15, and $10 for the first, second and third best papers, or essays, of not less than three thousand nor more than five thousand words on "How to Increase the Efficiency of the Country Church." Any person who contributes the annual fee of $2.50 will be eligible as a contestant. The papers should be sent to the Secretary, Rev. W. W. Holmes, New Orleans, Louisiana, not later than the first day of next session, June 26, 1917.

The strongest and most attractive program yet offered is being prepared now for the next session. The services of the most popular and best platform speakers on the continent are being sought. This, with the other important features offered, should easily secure the attendance of at least three hundred preachers who have not yet stopped growing in efficiency.

The slogan of the School is, **"A greater man, for a greater service."** If our great Church shall continue to grow and do the work in the world God intended it should, we must develop a strong, intelligent, aggressive leadership—"one that knows the way, keeps ahead, and can induce others to follow."

My brethren of the Conferences, I call upon you to assist in popularizing this School down by the Gulf, so that it may reach helpfully and inspirationally the whole leadership of our Church in these patronizing Conferences.

Yours fraternally,
CHAS. W. CRISLER,
President, Seashore Divinity School.

NOTES ON THE DURANT DISTRICT CONFERENCE.

The Durant District Conference, which met in Durant, Miss., June 14-18, had a pleasant and profitable session. Our new presiding elder sat comfortably in the chair, and presided with ease, dignity, and efficiency. The business ran rapidly and smoothly, touching every department of our work. There was thoroughness and no haste—something out of the ordinary—everything had been wisely and skilfully planned beforehand, and the plan worked. The opening sermon was preached Wednesday evening by Rev. Chas. D. McGehee.

The conference met in the handsome new church that the Durant congregation has erected at a cost of $15,000, and has about paid for. Modern in all of its appointments, substantial and beautiful in its building and architecture, it is a house of worship and speaks well for the Durant people. The auditorium is spacious, beautiful, yet simple. In it one may speak and hear with all ease.

Among the beautiful windows are seven memorials to the following: Rev. and Mrs. Thomas Yancy Ramsey, Eleanor Weems McLellan, Mrs. Lily Smylie Shipman, J. D. Reed and wife, Celia Lockhart, Jas. and A. A. Weatherby, Mrs. Laura Harrington Murphy, Dr. John Murphy, and Wm. Allen Pope and his wife, Mary Pope.

The church is well equipped for a large, modern Sunday school. It has not only a lecture room and ample classrooms, but there is also a large room for an organized Bible class that will seat a hundred or more. And, best of all, Dr. Elmore has the class to put in the room.

The attendance was good, on the part of both laymen and preachers. Three preachers were absent. The reports of the pastors rang with hope and notes of progress. There was abundant evidence that the work of the district is going on well. The laymen wrought well, writing many of the excellent reports. The report of the District lay leader, Hon. J. Lem Seawright, was one of the features of the conference. The report of Dr. Elmore, for the Committee on Books and Periodicals, was ordered printed in the Advocate.

Helpful and timely sermons were preached by G. W. Gordon, J. T. Lewis, Robert Selby, and J. D. Simpson. The connectional men in attendance were B. P. Jaco, Robt. Selby, Dr. J. M. Sullivan, J. T. Lewis, H. M. Ellis, and J. B. Randolph. These men were given generous time and they delivered stirring messages, ably representing their several causes. Mrs. J. W. Conger, President of the Woman's Missionary Society of the North Mississippi Conference, came and delighted the conference with an address that well represented the zeal and progress of this most efficient organization.

Wm. Robert Lott, of Kilmichael, and Wm. Alexious Langley, of Louisville, were granted license to preach. Brother Lott was recommended for admission on trial. Brother Langley will continue his studies in school. Rev. Chas. D. McGehee was recommended for local deacon's orders.

Hon. J. Lem Seawright was re-elected District Lay Leader. Dr. R. C. Elmore, J. Lem Seawright, R. E. Wilburn, and G. E. Ramsey were elected lay delegates to the Annual Conference, with Dr. T. L. Wilburn and F. A. Howell as reserve delegates.

The Committee on the General State of the Church came forward with a full statistical report that was as full of interest as it was of facts and figures.

Number of congregations, 110, a gain of 5; number of church buildings, 105, a gain of 3; church property insured to one-fourth of its value, a gain of $10,000—10 charges carrying no insurance at all. Indebtedness at the beginning of the year, $7204, reduced to $2614. Repairs, during present year, to the amount of $3645—owing on these repairs only $73. A gain of 122 in membership and only 4 revivals held. Increase in pastors' salaries, $1951; 3 charges reporting no weekly prayer meeting; 3960 homes visited by the pastors; 45 boys and girls attending college from Methodist homes, and only 11 going to our church schools.

The good people of Durant were generous in their hospitality and untiring in their efforts to make pleasant the stay of the delegates and visitors in their midst. Brother T. M. Bradley is in high favor as pastor and is a host that looks well after the guest. The next district conference goes to Ackerman.

W. M. LANGLEY,
Pickens, Miss. Secretary.

COLORED METHODIST CHURCH.

(Adopted by the Board of Church Extension at its Annual Meeting in Louisville, Kentucky, at the session Monday afternoon, May 8, 1916.)

We, your committee appointed to consider the appeal of the Colored Methodist Episcopal Church in America made by the General Secretary of Church Extension, Rev. R. S. Stout, have thoroughly looked into the appeal, the same coming to us from that body of Colored Methodists that were members of our Church from 1844 up to 1870, when they were honorably set up and organized into a separate church under the direction of the General Conference of our Church by a committee of Bishops, ministers and laymen appointed by said General Conference of the M. E. Church, South, setting them apart, they having been loyal and faithful members of our Church.

We pledged them our hearty co-operation and assured them that if at any time they got in distress in their efforts to build suitable church houses and parsonages we would come to their rescue. Now that they are in distress, and, being our sons and daughters in Methodism and relying upon the promises made to them by us, they have come to us for help and we feel it our indispensable duty to help them.

(1) We beg to recommend that our Corresponding Secretary, Dr. W. F. McMurry, be and is hereby authorized to appeal to the congregations of our entire Church on behalf of our Colored Church for a donation to be used for them.

(2) That he be requested to urge the Christian Advocate and all others of our Church papers and magazines to get behind the appeal and insist on our churches to answer the crisis of our Colored Church.

(3) That we pray the Bishops to give their endorsement to the appeal in some suitable publication.

(4) That we do hereby give our endorsement to the General Secretary, R. S. Stout, and ask for him a hearing in our several Conferences and churches and that they be as liberal with him as possible.

(5) We recommend that our Secretary be and is hereby authorized to render assistance to the Church Extension work of our Colored Church as the law and his judgment will permit.

(6) We further recommend that it is the sense of our Board that we give more attention and publicity as to the relation between the two churches, urging our members and laymen to see to it as far as possible that the interest of our own Colored Church is cared for first, for this Church represents that membership that stood by us as true as steel in our darkest days, and in thousands of cases were the only ones at home to care for our loved ones when we were battling for what we believed to be right.

Now that God has blessed us, let us take care of our own true brother in black.

NOTICE.

The Louisiana Methodist Orphanage will be dedicated Friday, July 21, 1916. Brother Vaughan requests the Conference Board to sit on that occasion in joint session (at a called meeting) with the Board of Trustees. This is a great event. Every member who can should attend.

Fraternally,
C. C. WIER,
President Conference Board.

The Home Circle

SEASHORE GHOSTS.

Mrs. George S. Brown.

We were spending the summer on the seashore, in a little Camping Ground on the Gulf of Mexico. The place was known as "Children's Paradise," for, whichever direction one looked, there could be seen merry groups of children, wading out on the sandbars, gathering shells, bathing in the water, rowing in the boats, or out, with net aud basket, catching crabs for the evening meal. On the beach, the nurses sat with the younger children, building huge houses of sand, or letting the clear white sand slip idly through their fingers.

In the evenings the older people would sit out on the benches under the trees and watch the unceasing lash of the billows, or perhaps, drawn hither by the contagious shrieks of laughter from the little ones, would wander up and down the beach. When darkness came many, loath to return to their tents, would linger and build a huge bonfire. The young people would feed the flames with the fat pine logs thrown up by the waves, and the older ones would roast oysters, and then sit around feasting and talking till a late hour.

One night the talk turned on ghosts, and some very weird tales were told, at which we all laughed merrily, having been brought up in healthy-minded families and knowing that a ghost was only a creation of fancy. Nevertheless, unaccountable as it is, we all know what an effect a weird tale told under cover of darkness produces in the stoutest-hearted. I, for one, felt very queer sensations. Not for worlds would I have acknowledged it to an earthly soul, but as I sped back to my tent I jumped at every sound and started at the shadows of the trees. If any one had said I was frightened, I would have denied it indignantly—but I had an indescribable sensation—one of those "it is not good for man to be alone" kind of feelings. I was more sorry than I would acknowledge, even to myself, to find every one had gone to bed ahead of me.

The little folks had spent the day gathering shells and had assorted them and stacked great banks of them on the shelves and in the corners, and then, worn out with play, had gone early to bed and were now sleeping the sweet, rosy sleep of health and happiness. Looking at them, lying there so peacefully, I had smiled at my shudderings, but, at the same time, I did not stop to crimp my hair or take any physical culture exercises. In a few moments' time I rejoiced to be safely in bed, with a bar tucked tightly all around me, and when the sheet was pulled way over my head I felt very brave indeed and was as soon as sound asleep as the children.

I do not know what time I was awakened by something falling from the dresser or rolling down the walls. "Rats!" I immediately concluded and rapped on the headboard of my bed. I knew I was mistaken when the noise kept up, for rats are easily frightened away. Plainly I could hear a stealthy creeping, creeping, toward my bed, and I sat up and pressed my face against the bar one moment, and then I'd hide under the cover the next. Still that tumbling, falling, and, worse than all, the creeping, creeping. No power could have induced me to get up and strike a match. I was glued to my bed. In vain I reasoned and argued with myself. My fears would not be calmed. The cold perspiration stood out all over me and I thought morning would never come.

After what seemed hours of torture, the first gray streaks of dawn appeared and I could see small white objects all around my floor. Yes they were certainly moving—and as the light grew brighter, I could see them hurrying and scurrying in every direction.

I looked more closely, and, as the truth dawned on me, my merry peal of laughter woke the youngsters and sent them scampering over the floor after their shells, which were scattered far and wide, having literally put forth legs and walked, for my seashore ghosts were nothing more nor less than—CONKS.

New Orleans, La.

A LITTLE SLAVE BOY.

Once upon a time, a great many years ago, there lived a little boy in a beautiful, far-away country. The boy might have been very unhappy, for he was hump-backed, and was a slave; but in spite of all his troubles he managed to pass the time cheerfully, making friends of cats and dogs and all sorts of wild creatures.

Little Aesop (for that was his name) loved his dumb friends so well that he used to make believe they could talk, aud as he grew older he told such interesting stories about them that even grown-up folks listened; and you may be sure he often had a group of children gathered about him, while he told them of the Lamb and the Wolf, the Fox and the Crow, and lots of other wise and merry stories of animals and birds.

At last Aesop's master was so pleased with his bright ways that he gave the boy his freedom. Aesop traveled through many lands, had many adventures, and died, so far as we know, at a good old age.

Now Aesop never wrote out his pretty stories, but other people remembered them and told them over and over, until somebody put them into a book, called "Aesop's Fables." One of the stories was about a funny race between the Hare and the Tortoise. Perhaps Aesop had been reading the Bible when he told it, and had found these words: "The race is not to the swift." Anyway, here is the story or fable.

A hare was once boasting of his sped, when a tortoise said: "Let's have a race." "Nonsense!" said the hare, scornfully. "You can't run!" "Try me and see," said the wise old tortoise. "Very well. The fox shall be umpire." Off dashed the hare, and was soon out of sight. He was so far ahead that presently he stopped for a nap. Meanwhile, the tortoise plodded steadily along, passed the sleeping hare, and crossed the goal just before his rival, who had awakened too late to win. Slow and sure is a good motto.—Christian Intelligencer.

TREASURER'S REPORT.

The following is the quarterly report of the treasurer of the Mississippi Conference Board of Missions, ending June 30, 1916:

	F. M.	H. and C. M.
Brookhaven District—		
Summit and East McComb	$ 3.00	$ .....
Centenary	64.23	28.85
Pleasant Grove	9.00	9.00
Monticello	11.00	.....
Hazelhurst	7.32	.....
Brookhaven	100.00	.....
Wesson	10.00	10.00
Bayou Pierre	10.00	30.00
Buford	.....	2.00
Total	$214.55	$ 79.85
Hattiesburg District—		
Purvis	$ 51.52	$ 30.00
Richton	7.98	.....
Heidelberg	12.50	12.50
Seminary	21.00	10.00
Magee	7.70	7.70
Sumrall	46.22	13.00
Eucutta	5.00	5.00
Broad Street	12.00	12.00
Court Street	25.00	100.00
Main Street	50.00	.....
Williamsburg	2.50	2.50
New Augusta	10.00	.....
Lucedale	15.00	20.00
Collins	.....	9.60
Total	$266.42	$222.30
Jackson District—		
Eden	$ 20.00	$ .....
Canton	20.00	23.00
Capitol Street	36.94	.....
Fannin	14.50	15.00
Camden	5.00	6.00
Sharon	7.00	9.00
Brandon	24.00	20.00
Bolton	49.00	48.00
Madison	.....	17.50
Flora	.....	25.00
Galloway Memorial	.....	90.00
Total	$176.44	$253.50
Meridian District—		
Seventh Avenue	$ 10.00	$ 10.00
Waynesboro Ct.,	10.00	.....
Scooba	1.75	.81
Waynesboro	16.17	.....
Fifth Street	50.00	30.00
Shubuta	21.00	22.60
Central	42.60	110.00
Bucatunna	10.00	10.00
Porterville	.....	8.00
Total	$161.18	$193.11
Newton District—		
First Ch., Laurel	$ 16.73	.....
Clarksburg	6.34	3.00
Raleigh	5.16	7.50
Philadelphia	7.75	15.00
Forest and Morton	25.00	10.00
Homewood	5.00	.....
Bay Springs	15.00	17.63
Shiloh	10.00	10.00
Walnut Grove	.....	2.50
Clark Mission	.....	5.00
Total	$ 91.28	$ 70.63
Port Gibson District—		
Rolling Fork	$ 30.00	$ 30.00
Silver City	28.00	28.00
Harriston	10.00	10.00
Centerville	10.00	22.70
Mayersville	10.00	.....
Crawford Street	25.00	.....
Washington	.....	5.00
Woodville	.....	12.50
Woodville Ct.,	.....	5.00
Total	$113.00	$113.20
Seashore District—		
Biloxi and Mississippi City	$ 3.78	$ .....
N. Gulfport and L.	15.00	25.00
Logtown	18.00	18.00
Americus	9.20	9.20
First Ch., Gulfport	12.50	.....
Saucier and McH.	12.50	12.50
Columbia	100.00	100.00
Escatawpa	11.00	12.00
Wiggins	.....	8.50
Vancleave	.....	10.00
Bay St. Louis	.....	23.00
Total	$181.98	$218.20

These amounts do not include specials which are not credited on the assessments.

CHARLES W. CRISLER,
Treasurer Miss. Conf. Board of Missions.
Hattiesburg, Miss., June 30, 1916.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

DATE OF MEETING CHANGED.

We are in receipt of the following telegram from Bishop E. E. Hoss: "Announce change of date of the call for the meeting of the presiding elders of the Louisiana Conference to July 24." We infer that this meeting will be held in Shreveport, according to the Bishop's previous appointment.

A PERSONAL WORD.

The Nashville Christian Advocate is always one of the latest exchanges to reach our desk, usually arriving Saturday afternoon or Monday. This number of our paper was largely made up before the last issue of that publication came to our hand; hence Dr. Ivey's garbled and misleading strictures upon our editorial utterances are passed over this week. Due attention, however, will be paid them at an early date.

WORTH CAREFUL CONSIDERATION.

Do not fail to read Col. E. C. Reeves' able article on "Organic Union." He was the Private Secretary of President Andrew Johnson, and, besides being a devoted Methodist and a stainless Christian gentleman, he is one of the ablest lawyers in the South. In his paper we have a vigorous utterance from one who has both a great head and a great heart.

MILITARY TRAINING IN HIGH SCHOOLS.

A bill was passed at the late session of the Louisiana Legislature requiring that military training be given the male students in the high schools of this State. This measure, which was introduced and championed by Senator J. R. Domengaux, of Lafayette Parish, who was a soldier in the Spanish-American War, at first contemplated making this training obligatory in all the public schools of the commnwealth, beginning with the seventh grade; but the objection was made that most of the teachers of that grade are women and incapable of giving such instruction; so the bill was changed to apply to boys in the high schools.

It is clalmed that Louisiana is the pioneer State in this experiment. Whether it is a wise movement, we do not know. We have never been inclined to look with much favor upon the suggestion that universal military training should become a part of our public school system; but the recent effort to call out the State militia for service has been attended with such difficulties as to show that something more than we at present have in the way of military training is needed, and it may be that thus restricted to the boys in the high schools this enactment will answer a good purpose. This is a question, however, that time alone can definitely settle.

BISHOP McCONNELL ON OUR EPISCOPACY.

In addressing a body of Southern Methodist preachers at Conway, Arkansas, a few days ago, Bishop F. J. McConnell, of the Northern Methodist Church, is quoted in the press dispatches as having said: **"Methodists in the North have evolved a Democratic episcopacy, while the South has favored an absolute College of Bishops."**

Did Bishop McConnell correctly represent the character of our episcopacy in this statement? Is our College of Bishops indeed **"absolute?"** We scarcely think so. When, in the memorable debate over the division of the Methodist Church in 1844, Mr. L. L. Hamline, of Ohio, one of the ablest members of that memorable General Conference, was accused of having said that the powers of that body were "absolute," he vigorously denied having done so, adding: "I said they were 'supreme.' Absolute means not bound. This Conference is bound in all its powers, whether legislative, judicial, or executive, by constitutional restrictions." If this be a correct definition of the word "absolute" (and it is in accord with the definitions given in the lexicons), Bishop McConnell was very unfortunate in his use of the term "absolute" in referring to our episcopacy.

Our Bishops are under law, with clearly defined duties, for a proper exercise of which they are held to a rigid account. They are elected for life, as are the Bishops of the Church, North. Their power in appointing preachers is no more untrammeled than is that of the latter. The difference in the two episcopacies lies in their relations to the General Conferences: our Bishops are the guardians of the constitution of the Church to the extent that they have a qualified veto power, and that they may not be deposed by a mere majority vote of the General Conference. **If they could be so removed from office, they would amount to little as guardians of the Church's constitution, for that body could then set them aside and put others holding its views in their places.** This is a fact which should be carefully noted.

The Northern Bishops are held to be mere creatures of the General Conference, and the constitution of their Church is entirely at the mercy of that body. There is no check upon hasty legislation—no other tribunal to call a halt when the Restrictive Rules have been encroached upon. Their General Conference is much the same sort of an assembly that our Federal Congress would be without the existence of our United States Supreme Court. The weakness of such unbridled democracies is writ large in the history of the world. That a democracy of co-ordinate and rigbtly balanced powers, exercising a check upon each other, is a far better conservator of order, true liberty, and progress is attested by the marvelous history of the great American Republic—a history, in the light of which that of all other republics fades away into the dim and inglorious commonplace.

Ours is the historic episcopacy of Methodism—that for which Asbury, McKendree, and Soule stood. Bishop McConnell was right in speaking of the episcopacy of the Church, North, as being an **evolvement.** It was born of political expediency, in violation of the constitution of American Methodism. The fanatical type of abolitionism that begot it had little respect for the constitutions of either Churches or States.

Two other things we wish to say: (1) We wonder what would be thought of a Southern Bishop if he were invited to deliver a series of lectures at a Northern Methodist Bible School and he were to criticise adversely the form of episcopacy of that Church. If he has been correctly represented, this is not the first time that Bishop McConnell has done this.

2. We hope that the brethren who have been disposed to think that the Saratoga proposal, to have "one supreme General Conference" in the reorganized Methodist Church **"under constitutional restrictions"** is a hopeful concession, will carefully note the quotation we have made from Mr. Hamline's speech in 1844. As we stated in our very first utterance after the Saratoga enactment, that claim has always been made by the Northern brethren for their General Conference, even for the one that ripped American Methodism wide open. **There is nothing new about it.**

We suppose that some of our Southern Methodist brethren will now want to rise up and piously declare that we ought not to say these things in this blissful hour of union courtship. If so, we desire to say in advance that things have come to a pitiful state, if our episcopacy, in which, in addition to the great trio of Bishops named, Paine, Pierce, Winans, Marvin, McTyeire, Keener, Parker, and their illustrious compeers believed, may thus be misrepresented by a brother from the North, and a Southern Methodist editor may not speak in its defense.

A SHOT THAT HIIT THE MARK.

In these days when the atmosphere in Southern Methodism is so charged with seriousness and anxiety, the followiug unidentified story will probably be appreciated by some of our readers:

A colored preacher was vehemently denouncing the sins of his congregation. "Bredern an' sistern, Ah warns yo' 'gainst de heinous sin ob shootin' craps! Ah charges yo' 'gainst de black rascality ob liftin' pullets. But above all, bredern an' sistern, Ah, demolishes yo' 'gainst de crime ob melon stealin'."

A brother on the back seat made an odd sound with his lips, rose and snapped his fingers. Then he sat down agin with an abasbed look.

"Whufo', ma fren,'" said the parson sternly, "does yo' rar' up an' snap yo' fingers when Ah speaks ob melon stealin'?"

"Yo' jes remin's me, pahson," the man in the back seat answered meekly, "wha' Ah lef' mah knife."

PERSONAL AND OTHER NOTES.

Bishop Hoss will dedicate the Louisiana Methodist Orphanage at Ruston Friday of this week, and will preach in Shreveport next Sunday. He continues to be one of the most active workers in Southern Methodism.

Rev. R. C. Elliott, one of our Mexican missionaries, passed through New Orleans Wednesday of last week, en route to Texas. He favored the Advocate office with a call, but the Editor, not being in, missed the pleasure of seeing him.

Mr. Edmond Taylor and Mr. J. D. Barbee, of Greenville, Miss., left this week for an extended trip to the Pacific Coast. They will be gone until about September 1. Mrs. Taylor and Mrs. Barbee will spend the remainder of the summer in Colorado.

Rev. H. W. May, who is rounding out his fourth year on the Alexandria District, has been abundant in labors and has witnessed a gratifying growth of the Church in the territory under his supervision. He is a workman that needeth not to be ashamed.

Rev. A. H. Williams, of Strongs, Miss., had a vigorous article on the question of Methodist union in the last number of the Nashville Christian Advocate. He feels a keen interest in this great issue, as every Methodist preacher and layman ought to do.

The reports were highly encouraging at the late session of the Baton Rouge District Conerence, which met in the hospitable town of Clinton. Brother Bowman is a leader whose watchword is "progress," and he has associated with him a fine corps of workers.

Rev. N. B. Harmon, of Magnolia, Miss., attended a meeting of the Headquarters Committee of the Mississippi Anti-Saloon League at Jackson on July 13. Brother Harmon is a live wire when it comes to fighting the rum traffic, as he also is in most other respects.

In a letter to our office, Brother J. M. Moore, of Greenwood, La., says: "Brother Rousseaux, our pastor, is a very zealous worker. He is deeply interested in his charge. He and his wife stand well with the people and there is a career of large usefulness before them."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few weeks: Rev. J. R. James, Abbeville, Miss., 2; Rev. W. H. Lane, Foxworth, Miss.,

2; Rev. L. H. Floyd, Smithville, Miss., 4; Rev. J. E. Stephens, Coahoma, Miss., 2.

Writing on July 11, Rev. H. T. Gaines, of Jacksonville, Fla., said: "I go in a few days to help Rev. W. W. Jones in a meeting at Lula, Miss." Brother Gaines will not feel like a stranger when he reaches North Mississippi, where he wrought efficiently in the Master's service for a number of years, and where he has many friends.

Dr. George S. Sexton, of Shreveport, La., writes: "On next Sunday, July 23, Bishop Hoss will dedicate our First Church at this place. An invitation has been extended to all former pastors to be present, and you, Mr. Editor, are invited to be present and rejoice with us because the debt on this great plant has been entirely paid."

Rev. J. M. Alford writes that he is in a meeting at Winnsboro, La., with Rev. H. B. Thomason, our pastor there, who is in fine favor with his flock. At the end of the first week 30 members were received, and when it was suggested that the services be closed, the people would not hear to it; so they will likely be continued through this week.

Rev. W. H. Saunders, of Fernwood, Miss., writes: "Bishop Murrah will dedicate our church at Knoxo, Miss., on the fifth Sunday of this month, July 30. Dinner will be served on the ground, and Dr. I. W. Cooper, our presiding elder, will preach at 3 p. m. At 8 o'clock that evening Bishop Murrah will preach at Tylertown. We are expecting a great day."

Rev. W. V. Shearer, of Shannon, Miss., in a personal note to the Editor, says: "The Aberdeen District Conference, which met at Vardaman, Miss., closed last night (June 13) with things at high tide spiritually. We had a most delightful and profitable time." The presiding elder of this district, Rev. J. W. Bell, is in his fourth year and is highly esteemed by the brethren.

Rev. W. I. White, pastor of the Iuka (Miss.) Circuit, sends us several subscriptions to the Advocate, for which we extend to him our thanks. He has lately had a good meeting at Harmony Church, one of his appointments, in which the preaching was done by Rev. W. C. Carlisle, of Guntown, Miss. What he has to say concerning this season of spiritual refreshing will be published next week.

From Escatawpa, Miss., Rev. R. T. Pickett writes as follows: "There was great destruction here and in the surrounding country from the great storm on July 5. Crops, fences, out-buildings, and a few residences suffered severely. We had no mail for several days. Our work here is moving on fairly well. We recently had a good meeting at Caswell Springs, where I was assisted by Rev. G. W. Huff."

Miss Lizzie Horn, of Grenada, Miss., writes: "The meeting of the Woman's Missionary Society of the Holly Springs District will be held at Oxford, Miss., July 24 and 25. An interesting program has been prepared. Several Conference officers will be present. All auxiliaries in the district are urged to send good delegations. Those places where the woman's work is not organized are cordially invited to send representatives."

Rev. C. A. Parks, pastor of the Kosciusko (Miss.) Circuit, brings us under obligations to him for a club of 13 subscriptions. Referring to his charge, this worthy pastor says: "Our prospects for a great year are growing brighter all the time. We have a Sunday school at every church, four of them having been organized this year. We have three prayer meetings, which meet regularly, with good results. This charge is headed upward."

Rev. Martin Hebert, superintendent of our French Mission at Houma, La., was in New Orleans last Thursday and graciously looked in on us in our sanctum. He had accompanied Rev. A. D. Martin, of our Lafourche Mission, to the city, who came seeking medical treatment. Brother Martin, when we last heard from him, was quietly resting in ward 69 at the Charity Hospital. He was not considered dangerously ill and was thought to be doing well.

Rev. Hilary Westbrook, of Meridian, Miss., sends us a club of 5 subscriptions, and appends in his letter the following note: "Our work is progressing well at Seventh Avenue. Our congregations are fine. Last Sunday (July 9) was a great day with us. We had three bright conversions. We have had a total of 33 conversions since Conference and 39 names have been added to our membership roll. I am doing my best to reach my people with the Gospel of my Lord."

Dr. I. W. Cooper dedicated our new church at Morton, Miss., on Sunday, July 9. This structure is said to be comfortable and attractive, being well screened with wire gauze. Rev. C. M. Crossley, the pastor, is popular with his people and is doing well in his work. Rev. W. L. Linfield, the highly esteemed presiding elder of the Newton District, was present on this interesting occasion. One who is a good judge of what a "beloved" ought to be states that Brother Linfield is magnifying that responsible office.

Three persons have recently been recommended for license to preach within the bounds of the Brookhaven (Miss.) District, of which Dr. I. W. Cooper is the popular presiding elder. One of these is Mr. Victor Clifford, a son of Rev. T. B. Clifford, who is a graduate of Millsaps and who has been teaching at McComb City for the past three years. The other two are Brother Enoch King, of Auburn, Miss., and Brother D. B. Rollins of Meadville. The first two of these brethren expect to enter the Mississippi Conference on trial this fall.

We received a few days since a pleasant note from Rev. N. G. Augustus, our scholarly pastor at Prescott, Ark., who formerly was a much esteemed member of the North Mississippi Conference. Brother Augustus states that he is pleasantly situated and that his work is progressing encouragingly. Enclosed in his letter was a neat card, from which we take the following: "**N. G. Augustus, Jr., born June 24, 1916; weight, 7 1-2 pounds.**" We extend congratulations to the happy parents and pray Heaven's richest blessings on the little one."

BISHOP MURRAH'S PORTRAIT.

Dear Dr. Meek: I have notified Mr. W. M. Buie, with whom I was appointed to procure an oil portrait of Bishop W. B. Murrah for Millsaps College, that I shall be away from home until about September 1. And I shall now lay another task upon your already overburdened shoulders by requesting you to represent me during my absence by co-operating with Mr. Buie in this most laudable undertaking. As a matter of course, the portrait will be secured without difficulty, but it will not secure itself—somebody must look after it. I hope that you and Mr. Buie will address yourselves to the matter without delay and that I shall find it closed up when I return.

Greenville, Miss. J. D. BARBEE.

A VOICE FROM OKLAHOMA.

Dear Doctor Meek: This is just to state that you are conducting the editorial department of the old home organ so nearly to my notion that I am persuaded to just refrain from taking up the reins of that responsible position and allow you to continue where you are. Your timely defense of Bishop Kilgo's article and position on the Lenten machinery that clangs with the spectacular metal—brass—of Romanism which is being foisted on Southern Methodism (my, how I love the name!) was so entirely satisfactory to me that I want to endorse your position without reservation. Don't fear, as you do not, that you will offend the Lord in repudiating this fad that is being pushed forward by a few would-be leaders who grasp at any straw plan to get in the limelight. Personally, it is about all I can do to keep from becoming vitriolic concerning this aping of Romanism. I am a Protestant and rejoice in the rejection of the fallacies of Rome by our fathers. If I were seeking a specially holy season in which to conduct a revival, I should not follow Rome, but rather embrace the forty days the Lord was on earth after the resurrection and include Pentecost, as well as Passion week. St. Paul would say: "Ye observe days and months and years; I am afraid of you lest I have bestowed upon you labor in vain." (Gal. 4:10-11.) The traditions of men can never take the place of the commandments of God. The time-honored and Scriptural leadership of the Holy Spirit will adjust the matters of time, method and means.

Then, that noble and manly deliverance concerning unauthorized advocates of hasty union with the Methodist Episcopal Church by our Church is worthy of all commendation. I am certain our representatives on the Commission will take care of the position of Southern Methodism. How a man could know all the facts and history and still acquiesce in the scenes at Saratoga Springs is beyond my power of conception! The General Conference of the Methodist Episcopal Church did absolutely nothing in regard to the plan of union proposed by the General Conference of the Methodist Episcopal Church, South, except to turn a trick and shunt off on another expensive commission the futile effort to reconcile radical differences that have always separated the two Churches since 1811, and for decades before, since it was these differences that divided the one Church into two. These differences are as real to-day as ever. They are not vital to Christianity as such, but are vital to justice and the right of a great section of American Methodism to think and feel as it pleases regarding its particular form of ecclesiasticism.

It is plain the M. E. Church does not intend to recede from its position that the General Conference shall be the sole judge and administrator of its own acts. Either we are Episcopal Methodists or we are not. A modified Episcopacy would suit me, if it is the mind of the Church after due deliberation and prayer; but if our system is to remain the powerfully organized and balanced system it has before proven itself, then the executive and administrative branches must be regarded as well as the legislative. Mutual concessions may be able to heal all our differences, but we had just as well look at things squarely and recognize that there will certainly need to be concessions in deed and in earnest before we relinquish our birthright. **Our condition is far better as it is than to be torn in shreds by futile efforts at union. Witness the pitiable muddle the Northern Presbyterian Church and the Cumberland Presbyterian Church made of it.**

To my way of thinking, there is nothing before the churches to discuss by a Joint Commission, since the plan proposed by the M. E. Church, South, has been politely side-tracked, although that plan had the weight of one Joint Commission of godly men from both sides behind it. Why or how men can lose their heads and go wild with enthusiasm and be led into howling for that transaction at Saratoga Springs puzzles me. May our Heavenly Father guide us at this important time!

W. L. ANDERSON.

El Reno, Oklahoma.

OUR SUBSCRIPTION RATES.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. MARY BARNETT was born in Lincoln Parish, La., on August 9, 1843, and died in Newport, Clay County, Texas, on January 16, 1916. She leaves six children to mourn their loss. Though she went to meet her loving Savior and her husband, and two children who were waiting in the beautiful home beyond, to be once more with their dear mother; she was so precious to those left behind that they will sorely miss her and cannot but be sad because of her departure. She united with the Methodist Episcopal Church, South, at the age of sixteen, and lived a consistent Christian to the end of her life. She had several strokes of paralysis in her declining years and always bore them with patience. Her children, although all were married, were devoted to her, and did all they could to make her life happy and pleasant to the end. They can well say, "Farewell, mother, but only for a while, for we will join you soon on that blissful shore, where parting and tears are no more." A loving friend,

Mrs. M. E. YOUNGBLOOD.
Noble, La.

Mrs. ZERA OSBORN, wife of Wall Osborn and daughter of Mrs. M. J. Crews, was born on March 28, 1897, and died on March 7, 1916. Mrs. Osborn united with the M. E. Church, South, at the age of 16, and was always present at its services and ready to work for her Master. It was her habit to carry a bright face and pleasant words with her. She always wanted to be a help to somebody. Her home life was beautiful. She was patient and cheerful and strove to make home as pleasant as she could for her husband. She had a very quiet and smooth temper. Her disposition enabled her to gain friends wherever she went. The associates of her girlhood days loved her and grieved over her death. I had known Mrs. Osborn for a little more than a year, and I found her to be a true Christian in every sense of the word. I feel that she is at rest in the home of the faithful. Her illness lasted for several weeks; however, amid her sickness she never complained, but had a smile for every one that came into her room. Besides her husband, she leaves a little girl a few weeks old, a mother, three sisters, and three brothers to mourn their loss. May God's Holy Spirit comfort and sustain the bereaved and bring them at last to a happy reunion in the Father's house!

S. C. MOODY.

Mrs. LUCINDA A. JONES (nee Harrington) was born on May 8, 1826, and was united in marriage to M. M. Jones on April 29, 1847. Two sons, both living in Mississippi, are left to mourn her departure. They are Rev. T. A. Jones, a local Methodist preacher of Potts Camp, and J. L. Jones, who at present is Sunday school superintendent and a steward in the church which the writer serves. Sister Jones was converted and joined the M. E. Church, South, in 1847, and to this Church she clung tenaciously for sixty-nine long years. She was a true companion, a devoted mother, a kind friend, a good neighbor, and a faithful Christian. Her home was always open to the servant of God. Many a tired and worn preacher has found a warm reception in her hospitable home. Her illness, aside from the weight of years, was of short duration. Her soul left her body on June 9, 1916, for realms of bliss. She trod the soil of earth for 90 years, 1 month and 1 day. The writer, assisted by Rev. J. L. Nabors, of Potts Camp, conducted the funeral service and laid her body in a new-made grave in the Potts Camp Cemetery, to await the trumpet of God. We sum up her life in the words, "She kept the faith."

"She has but dropped her robe of clay
To put her shining raiment on;
She has not wandered far away—
She is not lost or gone."

Her pastor, W. C. BEASLEY.

Mrs. CORINNE COBB CLIFTON, youngest child of Dr. P. B. and Eliza Boykin Cobb, was born at Mifflin, Henderson County, Tenn., April 13, 1850; married Alfred Benjamin Clifton on December 18, 1867, and died at Hernando, De Soto County, Miss., at 4:30 a. m., on March 29, 1916; and was buried at Baker's Chapel, De Soto County, Miss., on March 30, at 10 a. m. She professed religion and joined the Church in early youth.

I met Sister Corinne Cobb Clifton on my first work, Lewisburg Circuit, North Mississippi Conference. She lived two miles north of Lewisburg in a comfortable home, surrounded with a beautiful grove of oaks. Her bright, smiling face and warm handgrip to her young pastor made an indelible impression upon his mind. I met her time and again after this, and she was the same noble woman, such as Paul met on his first missionary rounds, who ever afterwards welcomed him in the name of their Christ.

Back of Sister Clifton's bright, smiling countenance was the Christ, and from His life within emanated the light that shone in her face: for the time element in the formation of character proves what is within. "Out of the heart are the issues of life"—as every force in nature carries with it its atmosphere, so does every man and woman. The atmosphere of Sister Clifton's home was pure and congenial because of her abiding presence in it; there her husband and children found comfort and pleasure; she made it a resort for them where they could rest, be refreshed and strengthened for the duties of life. The Church was her beloved place as long as her health permitted. The same spiritual atmosphere she carried there; in fact, she let her light shine wherever she went.

Sister Clifton was a refined, cultured, and modest woman of the true Southern type. Only pure thoughts suggest themselves to the mind while in conversation with her kind. She was an ideal wife and mother to her husband and children.

To the bereft loved ones left behind—husband, two daughters, and son-in-law—permit me to say, only God can ease and calm the disturbed soul amidst such sorrows of life. To Him I commend you, and pray that there may be another family reunion some day; a day which is not followed by night, and a coming together never to be separated one from the other.

(Rev.) H. T. GAINES.
Jacksonville, Fla.

MEMORIAL RESOLUTIONS.

Whereas, the late Mrs. Sallie Fail, a beloved member of our Society, has, by the wisdom of Providence, been called from the ranks of the W. M. S.; and,

Whereas, she was largely useful to the Church and community; therefore be it

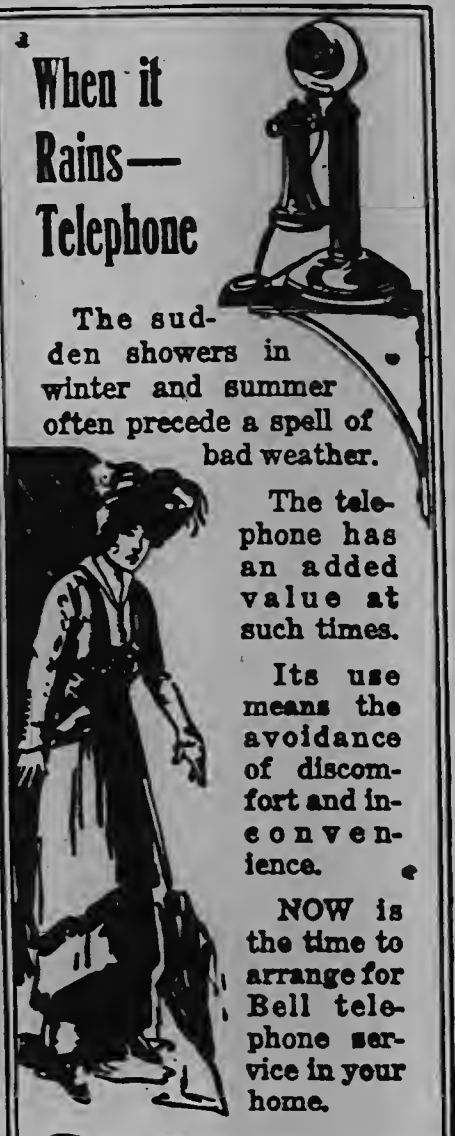
Resolved by the Woman's Missionary Society of the Methodist Church at Bay Springs, Miss., That we, as a body, desire to express our sincere appreciation of this good woman and her many kind deeds and loving words to those who knew her.

Be it resolved further, That a copy of these resolutions be sent to the family of the deceased, and a copy be sent for publication to the New Orleans Christian Advocate.

Signed: Mrs. May Hall, Mrs. Minnie Keowen, Mrs. Bessie Watkins, Committee.

"They shall still bring forth fruit in old age."—Rev. John Barbour, D. D.

When it Rains—Telephone



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By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.

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FRANKLIN, TENN.

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You

May have just the boy for his school.

A line from you will bring full particulars about the school.

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To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—"I am the mother of four children and have suffered with female trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say 'Why do you look so young and well?' I owe it all to the Lydia E. Pinkham remedies."—Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.

We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.

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No. 666

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SEASHORE DIVINITY SCHOOL.

The Eighth Session of the Seashore Divinity School convened on the evening of June 27 at 8 p. m. Rev. Robt. Selby, president, presided, opening the service with song and prayer.

Rev. H. H. McNeil, Dean of the Divinity School, was gladly welcomed. He outlined the course of study and class hours. President Selby made an address touching upon the successful record of the Divinity School and the program of the session. The speaker of the evening, Rev. H. M. DuBose, was introduced and received with applause.

The first lecture of this eminent divine was on "The Theology of St. Paul." Especially telling was the description of the stoning of Stephen, the rushing mob, the coming on the scene of Paul, the lofty student of Law, clothed in the paraphernalia of pomp (who until then had never deigned to mingle with the crowd), his witnessing of the appalling death of Stephen, which lingered with him until he heard the voice saying, "Saul, Saul, why persecutes thou me?" The theology of St. Paul was sumed up as being the theology of the Methodist Church.

Dr. DuBose lectured every morning at 8 a. m. and at 8 p. m. The subjects of his discourses were: "The Consciousness of Jesus;" "Armageddon the Issues of the War;" "Francis Asbury," and "America and Americans."

At 11 a. m., Rev. Frank Seay, B.D., Professor of New Testament Greek in the Methodist University, at Dallas, Texas, held fourth during the entire session. His first lecture, "Bible History and Philosophy," was replete with learning, and gave a clear conception of Bible history as connected with philosophy.

The lecture on "The History of the World's Literature and Hebrew Scholarship" brought his listeners in touch with all the famous ancient and modern historical and fiction writers of the world. Comments were made upon the change in the modes of education. "The Extension of Philosophy and Bible History" made clear the further development—the growth of sin—and redemption. This lecture followed the one on "Philosophy of Human Environment."

The discourse on the poetical Book of Job, dealing with (1) the attitude of the wife of Job; (2) the attitude of Job's friends; and (3) Job's attitude in trying to reach out for the new—was very fine. On Sunday morning an impressive love feast was held at 9 a. m., with Rev. J. I. Hoffpauir in the pulpit. Afterward many rich experiences were given by the ministers and lay members present. During the service a young thrush, which had flown into the dome of the tabernacle, plaintively lamented its captivity. Ere dismissed, Dr. DuBose arose and repeated the line, "Flee as a bird to your mountain," and made a plea for the bird's release. Mr. Daniels gave assurance that the little bird would soon be liberated. At 11 a. m. Rev. Frank Seay delivered the sermon. Taking for his text, "Blessed are the peacemakers, for they shall inherit the earth," he set forth a manly, reasonable plea that peace should be maintained by the American Nation.

After Dr. DuBose left, Rev. Hounshell, a missionary to Korea, lectured at 8 a. m. and at 8:30 p. m., telling of the needs of the missionaries in Korea and the zeal displayed by the converts to Christianity.

The weather had been ideal until Wednesday morning when the storm broke on the horizon; and, as the rain fell in torrents, the north wind came roaring in, smothering the voices. So, silently the Seashore Divinity School closed amid the applause of the elements. Later, like boys let loose from school, the divinity students were seen dashing across the campus "hot-footing" it for dinner and supper and back again to Wesley Hall, and in that safe refuge they laughed and talked. As darkness fell, they sang Gospel songs, undisturbed by the howling wind, the falling rain, branches of trees, and the sound of water on the beach.

By nightfall Biloxi was cut off from the world. The next day the storm continued in full force, but on Friday at 12 a. m. the wind lulled, the sun peered from beneath the clouds and soon shone out triumphantly. When it was heard that the belated excursion train would leave for New Orleans all was bustle and excitement. The happy divinity scholars and teachers were seen hurrying to the Seashore Campground station in all haste, for fear they would be left over.

Now the weather is serenely beautiful, and every one is looking forward to an old-fashioned camp meeting which will begin soon, as it has for 44 years.

BELLE D. PENNINGTON,
Seashore Campground, Biloxi, Miss.

CHILLS

and fever, though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

AN ERROR.

Dear Advocate: I notice in the report of the Treasurer of the Board of Missions of the North Mississippi Conference that no account is given of $20 from the Paris Circuit, which was paid early in the year. This $20 was first credited to the Prairie charge by mistake. I have a receipt for it, and we should have been credited with $27 for Home Missions, instead of $7. Please publish this statement.

Paris, Miss. D. H. CROWSON.

TETTERINE CURES PILES.

Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich.: "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

MARRIED.

In the Methodist Church, at Starkville, Miss., on June 28, 1916, Mr. WINSTON E. WHEAT, of Warrington, Fla., to Miss HELEN T. WIER, of Starkville, Rev. T. C. Wier, grandfather of the bride, officiating.

MERIDIAN COLLEGE CONSERVATORY.

A careful school for careful parents. Located in the healthful pine hills of the Mississippi, three and one-half miles from Meridian. It is one of the Nation's leading private boarding schools. A standard college requiring fourteen units for entrance. Offers four full years of college work, leading to degrees of B. A., B. S., B. L. and B. Mus. The Conservatory of Music ranks among the highest in the South. The aim of Meridian College-Conservatory is to educate Spiritually and Physically as well as intellectually. It furnishes the most careful homelike supervision, and a beautiful Christian atmosphere for its students. The table is supplied from a 200-acre farm, owned and operated by the college. For catalog, rates and special information, address J. W. BEESON, A. M., LL.D., President, Meridian, Miss.

KILMICHAEL, MISS.

Dear Doctor Meek: I have observed Children's Day at all five of my churches, and have sent to the Treasurer of the Sunday School Board $20.35. There is a Sunday school at every church on this charge. Things are moving along well with us.

J. J. GARNER, P. C.

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FOR BOYS BEDFORD, VA.

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TO THE SUNDAY SCHOOLS OF MISSISSIPPI CONFERENCE.

Dear Snperintendents:

A short while since I sent you a letter asking if the Sunday schools would furnish a cutter and help build a barn for the Orphanage. We have had some responses, but have not received one-half enough to buy the cutter. This is needed, and needed badly.

Please bring the matter before your schools and send a contribution, no matter how small, or how large. Some schools have responded liberally, and I am sure all of our Sunday school people will be glad to have a part in this work for the orphans.

Yours truly,
J. C. CAVETT,
Sup't Galloway Memorial S. S.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton District—Third Round.

Philadelphia Cir., at Coy, July 22.
Philadelphia, July 23, 24.
Jasper Cir., at Holder's, July 25.
Bay Springs and Montrose, at Louin, July 26.
Newton and Hickory, at Garlandville, July 29, 30.
Rose Hill, at Paulding, Aug. 12, 13.
Bay Springs and Montrose, at Louin, Aug. 13, 14.
Decatur and Union, at Decatur, Aug. 16.
McDonald, at Suqulena, Aug. 19, 20.
Chunky and Meehan, at Kelly's, Aug. 20, 21.
Shiloh, at Mt. Carmel, Aug. 23.
Trenton, at New Prospect, Aug. 26, 27.
Raleigh, at Boykin, Aug. 27, 28.
Homewood, at High Hill, Aug. 29.
W. L. LINFIELD, P. E.

Hattiesburg Dist.—Third Round.

Purvis, July 23, 24.
Estabutchie, at Bethel, July 29, 30.
Collins, July 30, 31.
Prentiss, at Mt. Zion, Aug. 5, 6.
Snmrall, Aug. 6, 7.
Oloh, at East Columbia, Aug. 12, 13.
Silver Creek, Aug. 13, 14.
Williamsburg, at Santee, Aug. 15.
Heidelberg, Aug. 20, 21.
Blodgett, Aug. 26, 27.
Richton, Aug. 27, 28.
Seminary, Sept. 3, 4.
Main St., Sept. 10, 11.
GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Carriere, July 22, 23.
Poplarville, July 24.
Hub, at Baxterville, July 29, 30.
Columbia, Ang. 6, 7.
Mentorum, at Mt. Zion, Aug. 11.
Wiggins, at Stillmore, Aug. 12, 13.
Brooklyn and Bond, at Maxie, 7 p. m., Aug. 16.
North Gulfport and Lyman, North Gulfport, Aug. 20.
Americus, at Big Point, Aug. 26, 27.
Wolf River, Aug. 30.
Sancier, Sept. 2, 3.
Pascagoula, Sept. 10.
J. R. JONES, P. E.

Jackson Dist.—Third Round.

Flora, at Dover, July 23, 24.
Fannin, at Goshen Springs, July 29, 30.
Eden, at Lamkin, August 6, 9.
Jackson, Capitol Street, August 8.
Madison, at Pearl River, Aug. 11.
Sharon, at Lone Pine, Aug. 12, 13.
Canton, p. m., August 13.
Vaughan, at Fletcher's Chapel, August 19, 20.
Benton, August 20, 21.
Bolton, at Brownsville, August 23.
Florence, at Thomasville, Aug. 26, 27.
Harrisville, at Braxton, Aug. 27, 28.
Camden, at Mellville, Sept. 2, 3.
P. D. HARDIN, P. E.

Brookhaven Dist.—Third Round.

Gallman, at Old Crystal Springs, July 22, 23.
Crystal Springs, July 23, 24.
Preaching at Knoxo, July 30.
Topisaw Camp Meeting, Aug. 6.
Caseyville Camp Meeting, Aug. —.
Hazlehurst, Aug. 12, 13.
Buford, Aug. 19, 20.
Pleasant Grove, Aug. 24.
Barlow, Aug. 30.
Wesson, Aug. 26, 27.
Monticello, Sept. 2, 3.
Magnolia, Sept. 9, 10.
Fernwood, Sept. 16, 17.
Brookhaven, Sept. 23, 24.
Bayou Pierre, on Wednesday of protracted meeting at Mathews Chapel.
South McComb, Tuesday of protracted meeting at Osyka.
I. W. COOPER, P. E.

Port Gibson Dist.—Third Round.

Hermanville, at Sarepta, July 22, 23.
Utica, at Reeves' Chapel, July 27.
Gloster, at Liberty, Aug. 5, 6.
Woodville Circuit, at Friendship, Aug. 12, 13.
Woodville Station, Aug. 13, 14.
Centerville, at Macedonia, Aug. 16.
Nebo, at Nebo, Aug. 19, 20.
Roxie, at Knoxville, Aug. 27, 28.
Anguilla, at Sunflower Chapel, Sept. 2, 3.
Rolling Fork, at Cary, Sept. 3, 4.
Washington, at Kingston, Sept. 8.
Natchez, Sept. 9, 10.
M. B. SHARBROUGH, P. E.

Meridian District.—Third Round.

Waynesboro Circuit, at Pleasant Grove, July 29, 30.
Waynesboro Station, July 30, 31.
DeSoto, at McGowan's Chapel, Aug. 12, 13.
Shubuta, Aug. 13, 14.
Pachuta and Quitman, at Orange, Aug. 19, 20.
Vimville, at Sageville, Aug. 26, 27.
Meridian, 7th Avenue, Aug. 27, 28.
Matherville, at Salem, Sept. 2, 3.
Meridian, Central, Sept. 4.
Meridian, South Side, Sept. 5.
Dekalb, at Pleasant Ridge, Sept. 9.
Moscow, at Mellen, Sept. 10.
Buckatunna, at Clara, Sept. 16, 17.
Daleville, at Andrew's Chapel, Sept. 23, 24.
Meridian, 5th Street, Sept. 24, 25.
Clark Mission, at State Line, Sept. 27.
J. T. LEGGETT, P. E.

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Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

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One other feature of this great school is the wonderful enthusiasm that is back of these progressive steps. Many of the ministerial friends and alumnae are alive to the interests of the college, having cheerfully responded to all requests made of them. With all these forces cooperating for the growth of the school, it is but natural that Whitworth College occupies a prominent place in the educational world.

The first consideration in selecting a college ought to be the training and experience of the instructors. The friends of Whitworth College are requested to note the equipment of the following faculty:

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MISS JANIE HOWARD DRAKE, Dean; A.M. Whitworth; Goucher College, Baltimore; student Cornell University and Columbia University (1916)—Teacher of English and Bible.

MISS ASA MAY RAMSEY, A.B. Union Springs College; student Columbia University—Teacher of Mathematics and Spanish.

MISS SARA RECTOR SMITH, A.B. Randolph-Macon Woman's College; student Columbia University—Department of Modern Languages.

MISS ANNA SELLERS, B.S. University of Alabama; student Columbia University (1916)—Department of Science.

MISS IONE GREEN, A.B. Millsaps College—Department of Latin and German.

MISS MYRTIS SMITH, A.B. I. I. and C. (Miss.); student Chautauqua, N. Y.; University of Virginia; Tulane University; Art Institute, Chicago—Department of Education and Art.

MISS VIRGINIA REVERE, graduate Fredericksburg College; Wissner School of Business and Languages—Department of History.

Music.

MISS ELIZABETH McVOY, Directress; graduate New England Conservatory (Mrs. Harding); pupil Theodore Bohlman, Cincinnati; pupil Shonti, Chicago (1916).

MISS LOIS WADSWORTH COOPER, A.B., M.E. Whitworth; M.B. Cincinnati Conservatory (Bohlman); student Peabody Conservatory under Boyle (1915)—Department of Music and Harmony.

MRS. AYLEEN DUNNING, M. B. Whitworth; student Chicago under Shonti (1916).

MISS LUCY IRWIN SHANNON, pupil of Rawlings, Nashville; Wheeler, New York; Washburn, Chautauqua, New York; McBurney, Chicago; Public School; Music under Jessie Gaynor and Milton Cook—Department of Voice and Piano.

PROF. ROBERT COPLEY PITARD, graduate Stern Conservatory, Berlin, Germany; pupil of Wirth, Berlin; pupil Kelser, New Orleans—Teacher of Violin.

Expression.

MISS ELMA SHOOK; Special Work Peabody; student Peabody Normal (1916).

Home Economics.

Miss MYRTIS WHEELESS; graduate Sophie Newcomb; student Tulane University (1916).

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Academic Department.

MRS. LUCY S. SMITH, Head Mistress; a teacher of large experience.

MISS BLANCHE COX, A.B. Whitworth College.

Domestic Department.

Mrs. Fannie Owens, Housekeeper; Mrs. W. H. Jones, Head of Hospital; Mrs. T. E. Pond, Chaperon.

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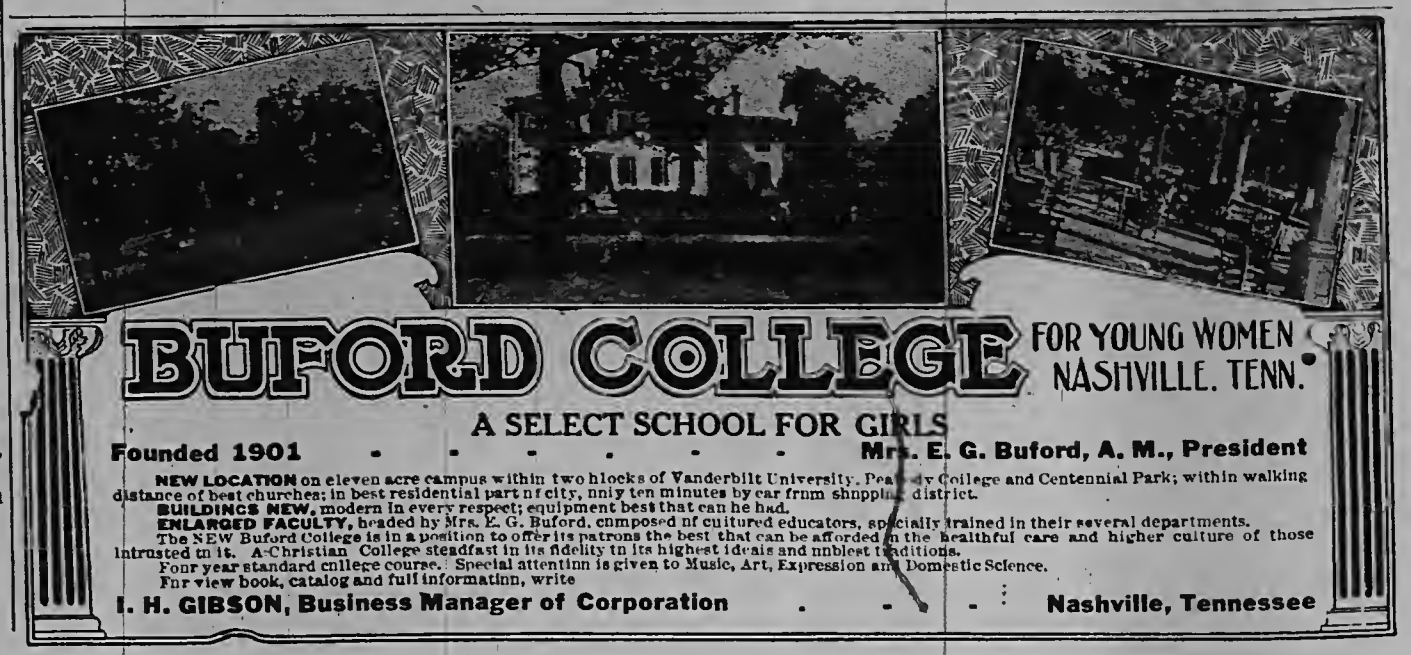
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Third Round.

Chester, at South Union, July 22, 23.
Kosciusko Ct., at Pierce's, July 26.
Hesterville Ct., at Salem, July 27.
Kilmichael, at Lodi, July 29, 30.
Poplar Creek, at Patterson, Aug. 31.
Pickens Ct., at Richland, July 3.
Lexington Ct., at Eulogy, Aug. 4.
Acona Station, at ———, Aug. 5, 6.
Black Hawk, at Smith's Chapel, Aug. 7.
Bellefontaine Ct., at S. Union, Aug. 9.
Slate Spgs. Ct., at Spring Hill, Aug. 10
Mathiston Ct., at Double Springs, Aug. 11.
Eupora and Maben, at M., Aug. 12, 13.

W. W. MITCHELL, P. E.

Winona Dist.—Third Round.

Swiftown, at Lotus, July 22, 23.
Lambert, at Vance, July 29, 30.
Ruleville, Aug. 5, 6.
Drew, Aug. 6, 7.
Valley Mls., at Bellevlew, Aug. 12, 13.
Tutwiler, at Mattson, Aug. 13, 14.
Minter City, Aug. 19, 20.
Schlater, Aug. 20, 21.
Webb, at Strathmore, Aug. 26, 27.
Dublin, at Parchman, Aug. 27, 28.

L. M. LIPSCOMB, P. E.

Corinth Dist.—Third Round.

Ripley Ct., at Bethlehem, July 22, 23.
Sherman, at Bethel, July 25.
Corinth Ct., at Shady Grove, July 27.
Tishomingo, at Mt. Nebo, July 29, 30.
Corinth, South Side, July 31.
Iuka Ct., at Spring Hill, Aug. 5.
Iuka Sta., Aug. 6, 7.
Wheeler, at Mt. Hebron, Aug. 9.
Ripley and Blue Mountain, at B. M., Aug. 11.
Chalybeate, at Walnut, Aug. 12, 13.
Dumas, at Welss Chapel, Aug. 14.
Hickory Flat, at Palestine, Aug. 15.
Moorsville, at Andrews Chapel, Aug. 16.
Mantachie, at Oak Grove, Aug. 17.
Marletta, at Palestine, Aug. 18.
Guntown and Baldwyn, at Pleasant Valley, Aug. 19, 20.
Booneville Ct., at Oak Grove, Aug. 25.
Myrtle, at Glenfieldfi. Aug. 26.
New Albany Sta., Aug. 27, 28.
New Albany Ct., at Ingomar, Sept. 2, 3.
Rienzi, at Edge's Chapel, Sept. 4.
Belmont, at Belmont, Sept. 6.
Kossuth, at El Bethel, Sept. 9, 10.

T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Vardaman, at Loyd, July 22, 23.
Calhoun City, at Big Creek, July 29, 30.
Prairie, at Strongs, Aug. 6, 7.
Montpelier, at Fosters, Aug. 11.
Buena Vista, at Pleasant Grove, Aug. 12, 13.
Fulton, Aug. 18.
Tremont, Aug. 19, 20.
Nettleton, at Shiloh, Aug. 24.
Smithville, Aug. 26, 27.
Greenwood Springs, at Friendship, Sept. 3, 4.
Houlka, at Concord, Sept. 7.
Okolona Ct., Sept. 9, 10.
District Conference, at Vardaman, July 11, 12, 13.

JNO. W. BELL, P. E.

Columbus Dist.—Third Round.

Cedar Bluff, at Siloam, July 29, 30.
Cochrane, at Panola, Aug. 6, 7.
Mayhew, at Lebanon, Aug. 9.
Shuqualak, at Cooksville, Aug. 12, 13.
Sturgis, at Mt. Airy, Aug. 16.
Macon Circuit, at Salem, Aug. 19, 20.
Longview, at Smyrna, Aug. 23.
Mashulaville, at Macedonia, Aug. 26, 27.

W. W. WOOLLARD, P. E.

Greenville Dist.—Third Round.

Friars Point, at Farrell, July 23, 24.
Gunnison, at Deeson, July 30, 31.
Glen Allan, at Leota, Aug. 5, 6.
Coachoma and Lyon, at Coahoma, Aug. 12, 13.
Jonestown and Belen, at Dundee, Aug. 13, 14.
Boyle and Shipman's Chapel, at New Salem, Aug. 19, 20.
Cleveland, Aug. 27, 28.
Rosedale and Hillhouse, at Rosedale, Sept. 3, 4.

H. S. SPRAGINS, P. E.

Sardis Dist.—Third Round.

Tyro, at Free Springs, July 22, 23.
Longtown, at McGee's, July 29, 30.
Wall Hill, at Grub Hill, Aug. 5, 6.
Pleasant Hill, at Lewisburg, Aug. 6, 7.
Olive Branch at Oak Grove, Aug. 12, 13.
Sardis Ct., at Shiloh, Aug. 18.
Courtland, at Wesley Chapel, Aug. 19, 20.
Batesville, Aug. 20, 21.
Charleston, Aug. 25.
Eureka, at Pisgah. Aug. 26, 27.

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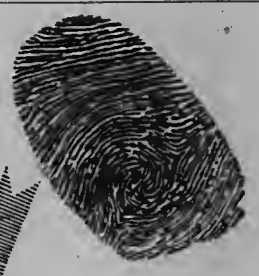

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Nashville, Tenn., February 4, 1915.

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"In choosing the school for the boy, one should FIRST consider the man at the head of the school, afterwards the curriculum. The curriculum of Massey School stands for mental growth; the man at the head writes himself on the boy's character. Massey School represents all that is to be desired on both counts.

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"Pastor McKendree Church."

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willz Ledbetter, 1124 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

DURANT DISTRICT MEETING.

The Woman's Missionary Society of the Durant District held its annual meeting in Ackerman, June 27 and 28, with 30 delegates and visitors present. The District Secretary, Miss Elie Willingham, presided, and had arranged a most interesting and instructive program.

We were fortunate indeed in having four of the Conference officers with us: Mesdames Conger, Wilburn, Woodward and Baker. These officers held very instructive institutes in every department of the work, and their messages were an inspiration to the delegates. Good reports were given by all of the delegates of the work being done in their societies.

The hospitality of the Ackerman people is unsurpassed. Each one at this meeting declared her home the very best. Brother McGehee, the pastor, was untiring in his efforts to add to the pleasure and comfort of the delegates and visitors.

The meeting closed on Wednesday night with a most interesting service, the principal feature of which was a splendid address by Mrs. J. W. Conger, of Vaiden, Conference President. The next meeting will be held in Mathiston.

CECILE W. RAMSEY,
Supt. of Publicity.

A MESSAGE TO THE FIRST VICE PRESIDENTS OF LOUISIANA.

Dear First Vice Presidents:

We are closing our second quarter's work of 1916 and I don't know yet the result of our effort for the Master in April, May and June. Each quarter I will give you a report of the previous quarter's work.

Report of first quarter's work 1916: Y. P. M. S., 13 auxiliaries out of 25 reported to Mrs. J. J. Holmes, our State Treasurer, 16 auxiliaries reported to their First Vice President. Dues for first quarter, $35.20; pledge, $18.70; local work, $88.75. Mansfield was the first Y. P. M. S. to report to me the first quarter—who will be first this quarter? Minden, Crowley, and Mansfield are on the Honor Roll. Study your "Standard of Excellence" and work for the Honor Roll next quarter. Remember we have pledged $100 for our Y. P. M. S. in Louisiana, and only $18.70 has been paid. Let us engrave on our hearts this little verse:

"He is counting on you—
On a love that will share
In his burden of prayer
For the souls he has bought
With his life-blood and sought,
Through his sorrow and pain,
To win home again.
He is counting on you;
If you fail Him.
What then?"

When the report blanks come to you, fill them out at once and send to me, your District Secretary and State Treasurer. Send a report, if you can only fill out two or three items.

Jena, Grand Cane, Coushatta, Campti, Ruston Orphanage, and Second Church, New Orleans, are my new auxiliaries for first quarter. Lake Providence, Alexandria, and Dubach are the new young people's auxiliaries for second quarter, ending June 30, 1916. There may be more, but I have heard from only three. Watch out for Lake Providence! They have a live Y. P. M. S. and are planning to do great things.

Dear First Vice Presidents and Young People, here is a little story for you to ponder over—let it sink into your hearts:

"If you were a heathen girl and knew that somewhere there was a country called 'America,' that the people claimed to have a better religion than yours, that they claimed to have a God of love and of power, and some one had come to your country to tell you about him; you had listened to the story and been thrilled by its sweetness and power; you felt that here was a God that loved you, that his followers were different from the followers of your gods; the missionary told you that this Jesus died for you and asked if you would not accept him; but while you thought and hesitated, it was all so new, you saw the missionary grow pale and thin and her step languid, and you knew that it was because she was working too hard. You saw her overcrowded school and often saw tears in her eyes as she told the children who begged to come that there was no room. You knew that she had sent back word to America months and months before that a larger school building and another missionary were needed, but there was no response to the appeal. You saw her growing weaker and weaker, and it made you so sorry, for you loved her. Had she not brought more comfort into your life than you had ever known? Then you saw her go back to America, just a shadow of her former self, and the station left alone. What would YOU think if you were that heathen girl? Would you doubt the power and love of America's God? Would you come to feel that he was no better than your gods after all?"

What is our motto? Yes—"Loyalty." We are not loyal if we do not help to uplift the boys and girls in our home and foreign lands. Won't you help to cast out this doubt in the heathen girl's heart?

The Master wants you!

Lovingly,
Mrs. W. T. CUNNINGHAM,
First Vice President.
Natchitoches, La.

REPORT OF CONFERENCE SUPERINTENDENT OF SOCIAL SERVICE, NORTH MISSISSIPPI.

Number auxiliaries in Conference, 253; number auxiliaries having superintendents of Social Service, 110; number auxiliaries having Committee on Social Service, 110; number of Social Service Committees that (a) look after the sick and strangers 110, (b) visit corrective and benevolent institutions 10, (c) study community conditions 85. Number having sub-committee on Negro and Immigrant Work, 15; number having sub-committee on Laws, 20. Number of auxiliaries doing other Social Service work, 80; number of auxiliaries co-operating with betterment agencies, 40; number of auxiliaries doing personal work in missions—(a) in jail 12, (b) in friendly visiting 200. Number of Committees studying social conditions—(a) in our own land 250, (b) in mission lands 250. Number of auxiliaries using Social Service topic as presented in leaflet and in study each quarter, 250; number applying this study to their community life, 180; number studying topic in special meeting 40, in regular meeting 200.

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Astonishing Power of Iron to Give Strength to Broken Down Nervous People

Physician Says Ordinary Nuxated Iron Will Increase Strength of Delicate Folk 200 Per Cent. in Two Weeks' Time in Many Instances.

NEW YORK, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue, and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down, and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night; others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment maybe at the expense of your life later on. No matter what one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of iron, like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated, and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed in this city by all druggists.

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A mosquito remedy that is as good as Sweet Dreams is remarkably fine—but why not Sweet Dreams in the beginning?

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Double strength; just a quarter; every store; every town.

FROM THE "COMMISSIONER."

The spirit of chivalry is in the air; the sound of the fife and drum recall the couplet, "Breathes there a man with soul so dead, who to himself has never said, this is my own, my native land?" While I write these lines, there is passing by my door, with drums and banners and martial tread, 110 young men — the flower of our community—to take train for Jackson, where are being mobilized the troops of our State, preparatory to orders from the government to move toward Mexico. This company bears the honored name of the Warren Light Artillery, successors to the same name of 1861 and carrying practically the same number of volunteers.

What a change since those unhappy days—then it was for States' rights; now it is for the honor of the United States. While it can not be said there was "dearth of woman's tears" at the parting, it was thrilling to note, here and there, a mother kiss her boy good-by and cheer him on to duty. Another company is fast recruiting and only a few days will have passed before this historic city will offer another to the authorities for service. As is doubtless the case in other sections of the South, some of the ranking officers in these companies are the grandsons of Mississippi's most gallant Confederate leaders.

A notable gathering has visited our city since my last—the National Baptist Sunday School Congress, an organization of the negro Baptists, which was represented by many intelligent people of that Church. It was estimated that there were approximately a thousand delegates in attendance, and many of the papers and addresses were of high order—full of thought and suggestions. One feature of the papers, which I heard struck me forcibly, the stress laid upon the "new birth" as an essential to the office of superintendent and the work of a teacher.

He who says the negro has made no advance in learning since his freedom has himself lived in the shadow of darkness; and he who would deny him the right to all that education and Christianity can do for him is sorely lacking in the spirit of philanthropy, as well as in that wisdom which looks to the better citizenship of our Southland.

By appointment the Elder came, preaching at the evening hour and holding quarterly conference on June 19. This marks chronologically one-half of the year, and the stewards reported about as last year at this third conference. Our Sunday school superintendent was enthusiastic in his report of increased zeal in that department. That our Elder really loves to preach, and that he preaches a "good gospel," as our lamented Bishop Galloway was wont to say, there is no doubt.

The Elder reports well from Wells, whose quarterly conference he had just held. One steward on the circuit proposed to those at the other churches to pay up quarterly, which has resulted in putting Oak Ridge in a class all by herself in the payment of the pastor's salary, and one-half the year finds the circuit 50 per cent up. If Oak Ridge can do that, I am justified in saying that any charge in the Conference can do as well—another "verbum sat." Roberts keeps busy hunting up the waste places and playing the role of Philip. Our city has been honored by a visit from our nestor, Rev. H. P. Lewis, who, with his wife, has spent some days visiting friends and relatives here. Sister Lewis is a representative of the Gibson family, which has played such a conspicuous part in Methodism in Warren County, and, as Miss Lou Gibson, will be recalled by some for her hospitality and hearty welcome to the itinerant in the days agone.

Drs. Chapman and O'Neill gave us a pleasant call early this week. O'Neil is as long as ever, and Chapman is longing for further light, he says, and to that end is planning a trip to Boston in search of the same. But when he confessed to one sermon two hours long and another approaching that length, to the people I felt like saying:

Oh, where shall rest be found,
Rest for the weary soul;
'Twere vain the ocean depths to sound.
So we'll send him to the pole.

T. B. HOLLOMAN.

Vicksburg, Miss

"MY DAUGHTER!"

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FROM A FRIEND.

Dear Doctor Meek: I enjoy the weekly visits of our great and good paper. I have two sons who are members of the Mississippi Conference, Rev. J. H. Grice and Rev. P. H. Grice, The younger is an undergraduate. He had the misfortune to get his leg broken in a buggy with a runaway horse. The accident happened 2 years ago, but the injured limb has never healed. I ask you to pray that God may heal his wound and that he may do great good for the Master. He has spent some time in the sanitarium this year. I saw mention made of him in your paper some time ago. My children are all members of the Methodist Church. I think your paper grows. I am sixty-nine years old, and as I review the past I recall many good things that I have gotten from the Advocate, and up to this good day I find it yielding more fruit and better fruit. May God bless you in your good work and crown every effort with success! Mrs. E. V. GRICE.

Sontag, Miss.

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is closely connected with your nerves, so close in fact that anything which effects your nerves must neeessarily effect your heart and vice versa.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SHREVEPORT NOTES.

By Rev. J. T. Reames.

Shreveport Methodism is constantly on the advance, seizing every opportunity for progress, both in the material and spiritual sphere. First Church and its pastor are wide awake, and while they have held no special revival services, the church interests are well cared for.

Noel Memorial has recently closed a gracious revival which resulted in the upbuilding of the membership and in increasing the number of names on the register. Brother Klein was earnest and painstaking in his work and, while I cannot go into details, suffice it to say the meeting was a great success.

Texas Avenue congregation has also had a great meeting, and as a result all church interests are moving along with increased momentum, and the pastor counts on having a good report for next November. The church exterior has recently been dressed in a coat of white paint.

Things are moving along well at Cedar Grove—that charge having received great impetus from the revival held there some time ago. Queensborough is now in better shape for service than at any time in the past. Brother Bozeman did some of the greatest Bible preaching to this congregation that I have ever heard. I have heard men from the Episcopal College on down, and I do not hesitate to say he is one of the plainest and most Scriptural preachers I have ever listened to. Queensborough was fortunate indeed in securing the services of this modest, unassuming, consecrated servant of God. I would that other Shreveport churches could get him for meetings.

A PROSPEROUS SCHOOL.

The Bible Teachers Training School of New York on July 1 secured from the Board of Regents an amendment to its charter, by virtue of which "suitable degrees of the University of the State of New York will be conferred upon the graduates of the school who, in the judgment of the Regents, shall fully earn the same." The authority to secure for its graduates appropriate degrees will give the School a new place in academic circles. It will also attract a large number of college graduates as students.

Even without this academic recognition the School has numbered among its students many college men and women. Although in but its sixteenth year, its former students, numbering 2531, represent 349 colleges, universities, and seminaries.

Graduates of the School of Theology of the Bible Teachers Training School, are in the ministry of the Baptist, Congregational, Lutheran, Methodist Episcopal, Presbyterian, Protestant Episcopal, Reformed Episcopal, United Evangelical, and United Presbyterian Churches.

The summer term, which is held from the middle of June to the first of August, is becoming increasingly popular with ministers, theological students, and other college men and women who cannot attend the regular sessions of the School during the academic year. The present summer term is the most successful thus far conducted.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3153

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 27, 1916. CHAS. O. CHALMERS, Publisher.

DR. IVEY'S ARRAIGNMENT.

The following utterance appeared as an editorial in the Nashville Christian Advocate of July 14:

"We be Brethren."

The editor of the Christian Advocate returned from the Saratoga General Conference in a very hopeful state of mind with reference to the future of the unification of the Methodisms which had been so strongly indorsed by the Methodist Episcopal Church, South, through the General Conference at Oklahoma City. He was very hopeful in spite of the fact that he saw in the Saratoga resolutions some things which he felt the Southern Church would not and could not accept without fundamental modifications. He returned to Nashville believing that the question of Methodist unification indorsed at Oklahoma City and partly accepted at Saratoga would have an unobstructed road to travel by way of unanimous encouragement from the Southern Church, by way of a sound and conservative consideration by a joint commission, and later by the General Conference, and finally by way of submission to the Annual Conferences. His idea was that there would be an open way either for the Methodisms to agree, if possible, on a final plan of unification or, like brethren, to agree to disagree. He gave the Saratoga resolutions a more careful study; and as was his right and duty as editor of the official organ of his Church, he at once expressed himself editorially on the great question and tried to show in a general way the status and import, as he saw it, of the Saratoga resolutions.

In that editorial he pointed out that even then the spirit of Methodist unification had much to accomplish; that haste in bringing it about should be deprecated; that whatever plan might be adopted, it would protect the smaller bodies and give perfect autonomy to each jurisdictional Conference; that while much suggested by the Oklahoma Conference had been accepted by the Saratoga Conference, the main battle to be fought would be over the General Conference provision; that in all probability the "lion in the way" in the form of that General Conference "supremacy question" would fail to materialize, our idea and belief being that our Northern brethren, in spite of the wording of their suggestion on that point, were not opposed to the eighth resolution in the report of the Joint Commission and would ratify it in joint council; that the Northern brethren were sincere in their desire for unification; that we could go forward hopefully in the further prosecution of the scheme; that we should trust one another; and that if Christ should be allowed to have his way the picture of a reunited Methodism will become a reality in God's own good time.

Before this first editorial had reached our readers there had arisen a very heated discussion, in which the motives of the Saratoga Conference were impugned, in which the resolutions were declared a makeshift, and in which there was strong emphasis laid upon so-called impossibilities demanded of Southern Methodism. We thought that we saw the danger in the continuation of such a discussion. We knew on general principles that the success of any enterprise in which two parties are striving to get together is always in inverse proportion to the amount and warmth of the preliminary talk engaged in. We pleaded for a cessation of intemperate criticism and a minimum of discussion of the crucial points until the full establishment of the Joint Commission. In our plea we tried to point out plainly that all the Church newspapers would in due time be open to all our people for the discussion of the question, that the General Conference and the Annual Conferences would have to pass finally on it, that everything would be fair and open, and that there would be nothing lost if there should be a minimum of discussion **pending the establishment of the Joint Commission.** At the same time we pointed out that there were principles which we could not afford to compromise and that certain dreaded eventualities were simply impossible.

A Reign of Suspicion.

The saddest fact that we see in all the regrettable controversy which is now raging is that a spirit of distrust and suspicion has been consciously or unconsciously fostered until it has laid its dark veil all over the Church. The distrust of the sincerity of the Northern General Conference seems to have spread so that it is now being fastened on Southern Methodists themselves, whose only crime seems to be a desire to perfect that which their General Conference indorsed and began. We thought it so sad that we would gladly avoid it so far as discussion of it is concerned, especially in the columns of the official organ. Only a sense of duty prompts us to write this editorial. We must protest with all the earnestness of our nature against this cruel policy and spirit of distrust and suspicion, which must in time eat like a canker into the heart of the Church

We have just read the New Orleans Christian Advocate of June 29. We are amazed at its spirit and tone. That paper creates the impression that not only Bishop Hendrix but every Southern Methodist visitor to the Saratoga Conference was engaged while there in some hidden and unworthy work connected with the shaping of the Saratoga resolutions; that in some underhand and disloyal fashion these brethren interfered in such a way as to thwart the will of their General Conference. To show that we are correctly representing the spirit and purpose of the New Orleans Advocate we quote the following words taken from an editorial on June 29:

> If the union movement had been allowed to take the natural and expected course, if the action of our General Conference had been permitted to go to the General Conference of the Church, North, as officially communicated to it, and if that body had been let take such action as it might have pleased to do without interference by the ultra-unionists of the South who found their way to Saratoga, and the whole question had then come back in a normal manner to our representatives on the Federal Council of Methodism according to the provisions of our General Conference, it might have been possible for the negotiations to have gone forward to a more advanced stage without any great agitation and excitement throughout the Church. Unhappily this was not done, and Dr. Ivey is one of the gentlemen who have contributed largely toward a very different course of events, resulting in the development of a situation which he now deplores and would like to remedy. * * * To be sure, the discussion of the various aspects of the union project that has been going on is stirring up interest and some feeling among our brethren, and if this is to some extent harmful, the blame we think, should rest upon Dr. Ivey and the gentlemen (whom he has indorsed) that were not content to let the negotiations proceed through the prescribed channels etc.

From another editorial we take a quotation which consists of certain questions, two of which, it is very evident, the writer expects his readers to answer in the affirmative. They are as follows

> What is the significance of these statements from these three high sources that there are leaders in our Church who have been giving the Church, North, to understand that we need and desire some plan of union different from that outlined in the paper adopted by our great lawmaking assembly at Oklahoma City? Has there been at work a secret clique in the Church, South, that has not dared to come out into the open; and have some of our Northern brethren been in league with it? Was our Oklahoma City plan of union **reached around** by these Southern leaders (under cover) and virtually nullified before it had even been considered by the Northern General Conference?

All this is a very unworthy piece of innuendo with absolutely nothing adduced to give it a basis The point is, it is made in blanket form designed to cover any of those "interfering," "ultra-unionists" of the South who happened to be at Saratoga. The time will come when the editor of the New Orleans Advocate will reproach himself for having ever allowed himself to let such an innuendo see the light in a Methodist newspaper

Bishop Hendrix and the Other "Gentlemen."

While we have never had any sympathy, and have never intended to express any, for Bishop Hendrix's optimism in the way of his advocating a special Northern General Conference two years hence, we did feel free to say editorially: "As a Southern Methodist I rejoiced in the deserved respect and honorable attention shown our Senior Bishop, who proved himself so ready for every demand and opportunity." Is there any treason in that? Bishop Hendrix and the writer have been as far apart as the poles on the Vanderbilt question. If he now thinks as he did, we are still as far apart on the question. But we have never allowed ourself to forget for one moment that he is a Bishop of the Methodist Episcopal Church, South. He has grown gray in his Church's service, and his sunset hour cannot in the course of nature be very far ahead. But apart from this, the thought alone of what is due his office would have restrained us under the strongest provocation from holding him up (or the humblest preacher) to the gaze of a railing public. Grant that he has made his mistakes, is he different from the rest of us? Is the mantle of charity to be laid away by the exponents of Christian love? and is

the veil of distrust and suspicion to take its place? Is intemperate and uncharitable criticism to hold sway? We never expected to see the day when a Southern Methodist newspaper and one claiming, in a way, to champion the rights of the episcopacy would publicly pillory a senior Bishop of its Church. Such a course fosters that spirit which made possible a certain miserable students' parade in Nashville a few years ago. Such a course is establishing a precedent with which the Church will surely have to reckon in years to come. The New Orleans Advocate may make all it pleases out of these words. They are not a defense of Bishop Hendrix. They are the defense of the episcopacy of our Church. Bishop Hendrix would call for no defense, we feel sure, for the course of the New Orleans Advocate with reference to him is making him new friends all over the Church.

Is it reasonable, is it fair and brotherly, is it brave to fasten suspicion of having ulterior designs and interfering in an unwarranted way with the course of the unification question upon Southern preachers who happened to be at the Saratoga Conference and at the same time without calling their names and without adducing one scintilla of proof? We do not know what these unnamed "ultraunionists" said and did at Saratoga. We cannot be made to believe, however, without proof, that they said or did anything that they did not have a perfect right to do and say and what had not already been expressed by them in public print or speech. Grant that they actually recommended some things not found in the Oklahoma resolutions. Was that any worse than the attack made by the editor of the New Orleans Christian Advocate on a part of the Oklahoma resolutions bearing on the appointment of a commission? We do not know that that editor even voted for those resolutions. If he did, his record in attacking the provision is still more inconsistent. The New Orleans Advocate should grant those ultraunionist gentlemen the same liberties which he craves for himself and uses.

This leads us to say that the same paper, not content with questioning the motives and actions of the Saratoga General Conference, of Bishop Hendrix, and "others" who were at Saratoga throws a veil of suspicion over the Federal Council and the twenty-five commissioners to be appointed. The intimation is made that there is danger of a dealing that is not open and that there is a necessity for the rank and file of our ministers and members for being on their guard against underhand work. We quote the exact words used by the New Orleans Advocate:

Dr. Ivey's bland assurance that we may feel certain that the interests of our beloved Church will be safe in the hands of **any commissioners** who may be appointed is hardly adequate to quiet the apprehensions of loyal Southern Methodists in view of some things that have taken place. They cannot be blind to the fact that the power of naming these commissioners has been taken from our College of Bishops, where all the precedents would have lodged it. They cannot be oblivious of the fact, as we are showing elsewhere in this issue of the Advocate, that the Northern papers are repeatedly stating that **"leaders from the South"** have been advising them contrary to our Oklahoma plan of unification, and the fair inference is that if such leaders **have been** at work they have not yet ceased to be active. So far from assuming an easy complacency as to what will happen, we think that if ever there was an occasion when the rank and file of our ministers and members needed to be on watchful guard and to demand open dealing that time is now.

The question we wish to ask the rank and file of our ministers is this: Is the sowing of such suspicions one of the functions of a Southern Methodist newspaper? Has it a place in a true Methodist brotherhood? Can it fail, if continued in, to produce for our beloved Church a harvest of misfortune beside which the continued separation of the Methodisms would be a blessing in comparison?

This editorial article is written at Beaufort-by-the-Sea, where the Editor is trying to derive a little physical strength from the salt water and the ocean breeze. He had fixed up a chatty editorial descriptive of this charming old place of his earlier years. But after reading the exchanges which had been forwarded, especially the New Orleans Christian Advocate, he felt that the only editorial article that we could now write conscientiously must be under the heading, "We Be Brethren." The one conviction that we feel should seize Southern Methodism to-day is that, whatever may be our present and future relations to our Northern neighbor, we are still brethren—brethren under a common Father, brethren in the bonds of one Spirit, brethren in the household of a Methodism one of whose battle cries through her glorious history has been: "Love for Christ and the whole world." In all candor and earnestness we enter our protest against this spirit of distrust and suspicion which, if unchecked, will produce havoc. We plead for the charity that can breathe just as earnest a prayer on the man who differs with it as on him who agrees with it. "We be brethren."

T. N. I.

P. S.—While the editorial in the New Orleans Christian Advocate of June 29 represented a desperate effort to place the Editor of the connectional organ before Southern Methodism as interfering in an unwarranted way with the action of the Saratoga Conference in connection with the unification resolutions as being largely responsible for the present situation so far as it is dark; and while we feel that our personality is so negligible in comparison with the great principle involved, especially as the New Orleans Advocate failed so utterly to establish a single contention reflecting on that personality, we nevertheless feel that it may be well to add a few words more. As we do so, we have no feelings of resentment and bitterness in our heart. We are in no mind to return railing for railing, to spar for any advantage, or to deal in any verbal fisticuff. God forbid! The hour is too serious for anything like that. We desire in behalf of the general organ and the Church in whose service we are to present, in addition to what we have already said, the following facts:

1. The Editor of the Christian Advocate did not reach Saratoga until two days after the famous resolutions were passed. He had consulted with no Northern man on the subject of Methodist unification. Until he read in the newspaper the Saratoga resolutions, he did not have the slightest idea of the wording or purport of those resolutions.

2. So far from being "not content to let the negotiations proceed through the prescribed channels," we have made it almost our whole editorial effort to drive home the truth week after week that the only part of wisdom is to confine the negotiations to the prescribed channels.

3. Whatever may have been the editor's views on the question of the discussion of the matter in the columns of the Christian Advocate, there has been no proscription, as the New Orleans Christian Advocate would make out. We have published in the Christian Advocate the editorial expressions pro and con of our Southern Methodist papers, including the gist of one of the editorials of the New Orleans Christian Advocate. We do not recall that that paper has returned the favor in kind. Before the New Orleans Advocate of June 29 containing its attack on the Editor of the Christian Advocate left its office there had already been set up the anti-union articles contained in the Christian Advocate of July 7. There has been no purpose on his part to exclude the discussion of the unification question from the official organ.

THE EDITOR'S REPLY.

This utterance of Dr. T. N. Ivey, as has already been stated, appeared in the Nashville Christian Advocate of July 14. We have reproduced it in full that every reader of our paper may see it and have it before him as he shall peruse our reply. It is a very severe arraignment of the Editor of the New Orleans Advocate which our confrere has made; but we have not the least disposition to whimper or to ask for sympathy. If we deserved the chastisement which he has sought to give us, he is not to be censured for performing this service; and if injustice has been done us, it devolves upon us to point this out, that the Christian public may judge between us. So, we accept the issue which our brother has raised, and will now proceed to notice the strictures in which he has so freely indulged.

First, we desire to say that we disclaim responsibility for the low plane upon which this discussion has been pitched, which Dr. Ivey seemingly would fix upon us. Our editorial, entitled "Discussion in Order," the only one in which we referred to him, was not written, as he has in effect presumed to affirm for the chief purpose of trying to place HIM in the light of having interfered in an unwarranted manner with the action taken at Saratoga. As important as our connectional Editor may consider himself and the position that he holds, we had a much larger end than that in view. Our brother, while expressing his own opinions with great freedom, had been exhorting against any discussion of the unification issue dealing with the obstacles in the way of that movement or the dangers to the Church therein involved. (See the editorial, "Let Us Reason Together," in the Nashville Advocate of June 23.)

Apparently he was not content to shape simply the policy of his own paper, but desired also to tell the other journals of Southern Methodism what they ought and ought not to do, as well as the Church at large. The effect of his urgent exhortations seemed to be creating a general impression that all discussion should be hushed except such as was calculated to boost the cause of union in whatever form it might come. Resolutions that by implication would condemn the public utterances of even such a man as Bishop Hoss, who has had more to do with the efforts to bring the Methodisms of the United States into closer accord than any other living Southerner, were being adopted by small gatherings that had scarcely given the momentous questions involved a half-hour's consideration. Under these circumstances, we felt it to be our duty to make a plea for the right to discuss the unification question in all its phases, and this we did in the editorial referred to, the burden of which was that the course of the ultra-unionists of the Church, South, at Saratoga and elsewhere had been such as to make public discussion a necessity, and that if this agitation was doing harm, the responsibility should rest upon them. We dealt entirely with what we conceived to be the facts in the case, and there was not in what we had to say, from beginning to end, **the least effort to impeach any one's motives, or a single harsh or denunciatory word.** We challenge Dr. Ivey to take this editorial and, by any fair construction, show anything to the contrary. The second editorial from which he quotes bore upon the utterances of three Northern journals and was by us given no application to him. Of the manner in which he has sought to blend the two utterances—dragging a fragment of the latter entirely from its setting—and trying to make them both serve a common end, we shall have more to say later.

Such was the temper of our editorial utterance dealing with the course of Dr. Ivey. Contrast with this the spirit which he exhibits toward us in his extended utterance. He accuses us of having sown the seeds of suspicion throughout the Church without any basis whatever for our distrustful statements, and of having used "unworthy innuendo," for which we shall be sorry; he compares us to anarchists, and, by implication, charges that we have prostituted the functions of a Southern Methodist paper to ignoble ends. We have gone over this matter at such length because, if this discussion shall become warm before it ends, we desire our readers to know who first injected sharp and unkind allegations into it. But for its considerable length, we would reprint our editorial pleading for the privilege of discussion, which has brought on the present clash between us and the Editor of the Nashville Advocate, and we should like very much for those who have copies of our issue of June 29

to reread it and see whether or not we have correctly stated the facts as to its tone and character.

Motives of Northern Church Not Impeached.

But let us notice more specifically the ugly charges that Dr. Ivey has made against us. He says, referring to his own initial utterance bearing on the question of union: "Before this first editorial had reached our readers there had arisen a very heated discussion, in which the motives of the Saratoga Conference were impugned, in which the resolutions were declared a makeshift, and in which there was strong empahis laid upon so-called impossibilities demanded of Southern Methodism." Dr. Ivey does not expressly declare in using these words that he has reference to us; but as nearly all of his caustic pronouncement is so aimed we think it is apt to be thus construed by most persons. It is true that we published in full in the same issue of our paper the action of our General Conference at Oklahoma City concerning unification and that of the Northern General Conference, and that we compared the two plans, pointing out wherein they differed and expressing the conviction that if the Church, North, should adhere to the principles its General Conference had just enunciated, union would be an impossibility. A week later, under the caption, "What Was Done at Saratoga," we examined the two plans still more critically and showed what we considered the inconsistencies of some of the different features of the Northern plan with one another. After that, we were away on a brief vacation, and for more than two weeks we had nothing further to say concerning this momentous issue. For the two utterances above referred to, we have no apology to make to Dr. Ivey, nor any one else. We had as much right to make them as anybody else had to give out a statement except our representatives on the Joint Commission, and, as we stated in a former editorial, the ultra-unionists from the South had brought about such a condition of things that we felt it to be our imperative duty to make them, that the Methodist public in our territory might be given a true knowledge of the situation and thus be safeguarded against being misled.

But if Dr. Ivey meant to accuse us of having **impugned the motives of the Saratoga Conference**, we emphatically deny the accusation and demand the proof. We have not at any time impeached the sincerity of the Northern brethren composing that body or invaded the sacred realm of their motives. They had a perfect right to promulgate any plan of union that they saw fit. Their judgment as to the significance of their enactment may be one thing and ours quite another thing; but this is not by any means necessarily an impeachment of the **motives** that actuated them. An action may be bad in its possible consequences, and yet have behind it a motive as pure as the sunlight. When Dr. Claudius B. Spencer, of Kansas City, in his book, entitled "That They May Be One," took altogether a different view from our Southern leaders as to the effects of the plan of unification approved by our General Conference, was he calling in question their MOTIVES? Of course, he was not. He would have indignantly resented such an allegation, as he would have had a right to do. It ill becomes the man who sits upon the tripod of the General Organ of our Church, as he seems to be doing, to try to fasten upon all Southern Methodists who conscientiously think that the Saratoga enactment, if accepted, would in effect be substantially equivalent to the old form of organic union for which the Church, North, has always stood, the charge of challenging the sincerity and probity of character of their Northern brethren. And when he does this he places the Church, South, in a most unenviable light before her Sister Church and before the world, for there are tens of thousands of Methodists who hold this view, among them being many of the foremost men in the Connection. In their name, we repudiate this unwarranted insinuation. A difference in judgment, even though it be radical, does not always carry with it an impugnment of integrity and good intentions, the asseverations of muddy-thinking brethren to the contrary notwithstanding.

From his insinuations, it would seem that Dr. Ivey has seen all sorts of evil and vicious things concerning the Church, North, in our first editorial deliverances relative to the status of the union question. Over against his carping criticisms, we desire to place the following extract from a personal letter recently received from a big-brained Northern Methodist Editor, whose name we do not call because we have not secured his permission to do so: **"I have just now had time to look over our accumulated exchanges, and I want to congratulate you on the ability with which you have discussed the question of organic union, as it was raised by our own body at Saratoga Springs. * * * I do not now enter into the merits of the discussion, particularly of your great editorial of May 25, but assure you that I shall keep track of your utterances with no little interest."**

How Negotiations were Interfered With.

Dr. Ivey becomes apparently considerably agitated over our statement that if the ultra-unionists from the South had let the union negotiations proceed in the channel prescribed by the General Conference, they might have gone to a more advanced stage without so much agitation, but that this was not done, and that, hence, discussion in the public prints had been made a necessity. We stand by this affirmation and are ready to defend it. To get the matter intelligently before us, we will quote nearly the whole of what we had to say on this subject in our editorial of June 29:

We agree with Dr. Ivey to the extent of feeling that it is very unfortunate that the Church must be agitated and torn up over this unificaion question; but, in view of the situation, we can now see no safe way to escape a thorough sifting of the whole matter to the very bottom in the public prints and other such forums as may be open to our preachers and people. If the union movement had been allowed to take the natural and expected course—if the action of our General Conference had been permitted to go to the General Conference of the Church, North, as officially communicated to it, and if that body had been let take such action as it might have pleased to do, without interference by the ultra-unionists from the South who found their way to Saratoga, and the whole question had then come back in a normal manner to our representatives on the Federal Council of Methodism, according to the provisions of our General Conference—it might have been possible for the negotiations to have gone forward to a more advanced stage without any great agitation and excitement throughout the Church. But unhappily this was not done, and Dr. Ivey is one of the gentlemen who has contributed largely toward a very different course of events, resulting in the development of a situation which he now deplores and would like to remedy:

"In order to make this clear, let us briefly note what took place at Saratoga and in the weeks immediately following the Conference session there. When the Northern General Conference adopted the paper that had been prepared by the Special Committee of Sixty, our Senior Bishop, representing one of the co-ordinate departments of our Church government and emphasizing expressly his official position, declared both from the platform and in the Daily Advocate published at Saratoga that **the union of American Methodism had virtually been effected**, that only a few minor and unimportant details remained to be worked out; and he even went further and influenced the Northern General Conference to adjourn subject to the call of their Bishops that the finishing touches might be put upon the assured linking together of the two Churches with the least possible delay. The whole tenor of his utterances was that everything of consequence had been settled by the Saratoga action. Other ministers of the Southern Church spoke or wrote in the organ of the Conference in a similar strain, and even Brother Ivey declared on the ground that unification was **"at our very gates."** Nor was this all. He sweepingly endorsed in our General Organ the course of Bishop Hendrix at Saratoga, who, he said, had "proved himself so ready for every demand and opportunity." And he also printed on the cover page of the Nashville Advocate a large picture of Bishop Cranston and Bishop Hendrix, with an inscription underneath, as follows: "THE HAND-CLASP OF A UNIFIED METHODISM." Mark you, not in contemplation of the unification of the Churches, but of a "UNIFIED Methodism."

It was but natural under such circumstances that Southern Methodists at home should scrutinize eagerly the paper setting forth the Saratoga scheme of union, which we had been told by our eminent volunteer leaders had so related the long separated Churches that nothing could stay the full completion of the happy merger. But when we turned to it, what did we find? We found that nothing had really been definitely entered except the **abstract** principle of unification by reorganization, the application of this principle being left to be worked out as to every essential point at issue. More than this, two adverse recommendations were made, one which insisted on keeping the Negroes in the Church, and the other declaring for one General Conference supreme in all legislative, executive, and judicial functions—the same two hobbies that the Church, North, has been hanging to ever since American Methodism was riven in twain. **Yet we were told that we were already practically united with the Church, North.** Not one of our volunteer leaders who had figured at Saratoga seemed to regard these recommendations of the Northern Church, made so explicitly, as obstacles of serious consequence. Not one of them uttered a word as to the necessity of safeguarding the delicate interests of the Church, South, at these challenged points, upon which our General Conference had been so emphatic. On the contrary, the most conspicuous of them declared that we had been wandering in the wilderness and playing the fool for forty years, and he broke clear away from the Oklahoma City plan of preserving the essential integrity of the Church, South, and affirmed that the chief benefit of the union assured would not be in the doing away with "overlapping" and competition, but in bringing the North to the South and carrying the South to the North—**in a general intermingling.** What was left for those of us who could not stand for the Saratoga plan of union, taken as its face value, to do under these conditions except to hold it up before our people and show them what would be involved in its acceptance?"

We would be almost willing to rest our case on this former utterance; but perhaps we can make our meaning somewhat clearer by a few additional statements. (Let the reader please refer to Dr. Ivey's editorial, which we have reproduced, and note in quoting us how carefully he kept out of the General Organ any of the arguments that we adduced to sustain our contention.) Now, the point that we desired to make was this: these brethren from the South by venturing to construe the Saratoga action as a virtual and satisfactory acceptance of the plan of union that our General Conference had submitted and by publicly proclaiming this to be true, some of them even going so far as to undertake to shape legislation in the Northern General Conference, created a situation that forced those of us who saw things in a different light to go immediately into the public prints, as we believed, to disillusion our people who had become excited by the publication of the utterances of these gentlemen, scattered abroad from ocean to ocean. It was our conviction that by not speaking and showing that they were in error the spread of this wrong impression would go on until it would become exceedingly difficult to counteract, thereby injuring the sacred interests of our beloved Church. Had these ultra-unionists of the South not spoken and acted as they did, for our part, we should have had nothing to say. Bishop Hoss has said that he would not have spoken; and we feel sure that most of the others who felt constrained to analyze the Saratoga plan would either have been silent, awaiting the action of our representatives on the Joint Commission, or that they would have spoken in a more guarded and less emphatic tone. So we re-affirm that the ultra-unionists of our denomination, by the unfortunate course which they have pursued, are properly chargeable with the responsibility for the agitation which is now so disturbing Southern Methodism, and which bids fair before it is done to shake it to its deepest center.

But it may be asked wherein did these gentlemen interfere and prevent the negotiations from proceeding "in the channel prescribed by the General Conference?" We answer that, according to the action of our great law-making assembly, it devolved upon our representatives on the Joint Commission on Federation to speak and act for our Church in construing the significance of any action taken by the Northern General Con-

ference and in shaping the subsequent course of our Church. These functions no man or set of men had a right to try to take over and exercise —especially when the Northern General Conference was not through acting. We are aware that this view condemns us to some extent, along with others, but our plea of extenuation is that when others embarked upon such a course we could not permit them to work injury to our beloved Zion without doing what we could to combat their harmful efforts.

Dr. Ivey endeavors to escape from any connection with what was done in Saratoga in this respect by entering the plea that he did not arrive until two days after the Northern General Conference had adopted the paper on union; but this subterfuge will not avail him. The adoption of that paper was, so far as we know, in the regular channel; some action by that body was expected and was in order. It was the effort to proclaim the plan there approved as acceptable to our Church, to provide for a called General Conference, etc., that was unauthorized and out of place, and our confrere was there while this was going on, and contributed to the momentum that helped to carry it forward by his gushy deliverance through the Daily Advocate. The last-named provision was adopted when the session of the Conference was nearing adjournment.

Furthermore, if what we said is read carefully it will be noted that we did not restrict the charge of interference with "the order of procedure prescribed by our General Conference" merely to what was done in Saratoga. We had in mind, though we did not specially emphasize these features of the matter, both what afterwards followed in the way of interpreting utterances in the Church press, and what took place before that great gathering assembled. Of the latter we shall have much to say before we are through with this discussion, and our friend may again come into view before the curtain shall finally fall upon this interesting part of the great unification movement.

Dr. Ivey's Reign of Suspicion.

Our brother declares that a dark reign of suspicion has been stirred up throughout the Church and seeks to show that utterances that we have made have chiefly brought this about. So far as any impeachment of the motives or the sincerity of the Northern General Conference is concerned, we have sufficiently replied to this indictment. The only other reference that we have made to Northern brethren in any possible improper light was in a single sentence in the second editorial in our issue of June 29, from which Dr. Ivey has quoted, in which after calling attention to tne statements of certain Northern journals, we asked who these men were that they had clearly represented as having interpreted the attitude of the Church, South, contrary to the action of our General Conference, and inquired if any Northern men had been in league with them? For this impression the papers across the Church's boundary line were more responsible than we were, and our question did not intimate that there had been any official secret work in the Church, North, or that any considerable number of its representatives were involved in anything improper that had taken place. This utterance of ours will, we think, take care of itself satisfactorily as we shall proceed to set forth what we further have to say.

But what about the charge that we have, **without the least semblance of truth to sustain us,** sown the seeds of suspicion throughout the Church, South? Dr. Ivey says that he is "amazed at our spirit and tone." We reply that he could not possibly be more amazed than we are at his statements. He says: "That paper (the New Orleans Advocate) creates the impression that not only Bishop Hendrix, but every Southern Methodist visitor to the Saratoga Conference was engaged while there in some hidden and unworthy work connected with the shaping of the Saratoga resolutions; that in some underhand and disloyal fashion these brethren interfered in such a way as to thwart the will of their General Conference." That our utterances, fairly interpreted, warrant any such inference as this, we most emphatically deny. That we thus reflected upon "EVERY visitor" to Saratoga is a baseless misrepresentation. Even in claiming that there had been at Saratoga a diversion of the negotiations from "the channel prescribed by the General Conference" (the manner in which we conceived this to have been done we have already explained), we did not include **all the visitors** there, but only those who took a hand in the way that we have described. We did not think it necessary to give their names because their utterances had already been given in the Daily Advocate—a paper, with a circulation that reached all over the country. Nor, in our editorial, "Discussion in Order," which alone referred to Bishop Hendrix and what went on at Saratoga, was there **the least hint that anything there had gone on secretly and under cover.** Let the reader go carefully over the the first quotation which Dr. Ivey makes, and the longer one that we have made from the same editorial and see if this is not true. Our friend's excited imagination wholly misled him in this respect. If there was "hidden and unworthy work" done there, we know nothing of it. Indeed, we had never seen such a suggestion until Dr. Ivey set it down in cold print.

This idea of secret and improper work, so far as it relates to anything that we have said, was in a wholly different editorial—one in which Bishop Hendrix and the Southerners at Saratoga were not so much as even mentioned, but which dealt with certain suggestive, abstract statements that had appeared in Northern Methodist papers. This utterance Dr. Ivey transfers over into his discussion, placing it along with the quotation from our first editorial, and makes its suggestions apply to Bishop Hendrix and the other Southern brethren at the seat of the Northern General Conference. Note his language: "The point is, it is made in blanket form to cover any of those 'interfering' 'ultra-unionists' of the South at Saratoga."

Nor is this all that our confrere does in the dextrous handling of our second editorial, which had nothing at all to do with the former. He takes from it one of its concluding paragraphs, which reads as follows:

"What is the significance of these statements from these three high sources that there are **leaders in our Church who have been giving the Church, North, to understand that we need and desire some plan of union different from that outlined in the paper adopted by our great law-making assembly at Oklahoma City?** Has there been at work a secret clique in the Church, South, that has not dared to come into the open, and have some of our Northern brethren been in league with it? Was our Oklahoma City plan of union **reached around** by these Southern leaders (under cover) and virtually nullified before it had even been considered by the Northern General Conference?"

Upon this quotation, our connectional Editor made the following meant-to-be stinging comment: "All this is a very unworthy piece of innuendo WITH ABSOLUTELY NOTHING ADDUCED TO GIVE IT A BASIS." Now let the reader put on his spectacles and look at what preceded the foregoing quotation from our utterance in the second editorial, from which it was taken:

In an editorial in Zion's Herald of May 24 appeared the following statement: "We rejoice that the Church (meaning the M. E. Church) did not hesitate to speak out plainly concerning the position of the Negro. The Methodist Episcopal Church desires him to be a part of the reorganized Church. As we have said several times, **so does the Church, South, AS INTERPRETED BY ITS LEADERS.**" As will be remembered in our issue of June 1, in an open letter to Dr. Parkhurst, the Editor of Zion's Herald, we called his attention to the fact that with this proposition to retain the Negroes as a part of the reorganized Church before it, our General Conference rejected it and declared for placing them in a separate Church, maintaining fraternal relations with the white Church, and courteously requested him to state who these leaders were whose views he had preferred to hold up before the public as representative of our Church rather than the declared will of our General Conference. But up to the present time neither publicly nor by private correspondence have we heard a word from Dr. Parkhurst.

In the Pittsburg Christian Advocate of June 15 there was an extended editorial which contained the following utterance: "The tentative plan (the one formulated by the Joint Commission and which, with a single modification, was approved by the Southern Church) which was regarded by many as **rather a hindrance than a help toward real union, has been** TRANSFORMED in the interpretation put UPON IT BY SOME OF THE LEADERS OF THE CHURCH, SOUTH, and by the report of the Committee of Sixty, adopted with unanimity and genuine enthusiasm by our General Conference—that plan has been TRANSFORMED into the basis of such a complete reorganization of the Churches as will show to the Christian world that Methodists are not only one, but are awake to the opportunities for world-wide service which the times have set before them." Let the reader note carefully the words: **"Transformed in the interpretation put upon it by some leaders of the Church, South."**

Furthermore, comes Editor Spencer in the Central Christian Advocate (Kansas City) of June 21, saying, **"The modification of the tentative plan (our Oklahoma plan) is only such as many leaders of the Church, South, have already come to recognize as best for the South herself."**

Immediately following this came the quoted interrogatory passage of which Dr. Ivey has striven to make so much. Yet he dares to say, in the face of these positive statements of Northern editors, that we adduced "ABSOLUTELY NOTHING" to **furnish a basis for this "unworthy piece of innuendo."** Will our friend then give us some other explanation of these statements in the Northern Methodist press?" Does he think that these distinguished journals have been scattering falsehoods abroad over the land? But whatever they may have meant, or whoever they may have had in mind, **it certainly is not true that we did not adduce any basis for our inquiry concerning these representations.** Dr. Ivey's statement to that effect is flatly false.

We have been on the tripod for nearly six and a half years, during which time we have read a large portion of the religious press of the Nation, but there has never before come under our observation a piece of editorial juggling that was more unwarranted and unfair than this which our brother, **while affecting a superior piety,** has perpetrated. To drag our editorial wholly from its setting and apply it to Bishop Hendrix and other visitors at Saratoga, thus fastening specifically upon them implications which we had not made concerning them, was bad enough; but to extract a single paragraph from the nearly column of matter which had gone before it, and upon which it was avowedly predicated, and to state that we had written it without giving any basis at all for it was, if possible, worse. If we knew that Dr. Ivey had thus **designedly** sought to misrepresent us and discredit us before the public, we would characterize his act in so doing as it would deserve to be; but we prefer to think when he did this (borrowing the expression of Brother J. D. Barbee) that he was in a bad "state of obfuscation," of which we earnestly hope that "the salt water and ocean breezes" at Beaufort-by-the-Sea have ere this somewhat relieved him.

Where Our Plan Was Discredited.

If these inquiries addressed to our Northern contemporaries as to who these leaders that they had been referring to as having interpreted the mind of the Church, South, as at variance with the action taken by our last General Conference were, was a sowing of the seeds of suspicion, Dr. Ivey is welcome to make the most of it. We did not know, for a certainty, to whom they had reference when we publicly interrogated them, and we do not know now. **But we do know that the Oklahoma City plan of unification, after our General Conference had put the stamp of its approval upon it,** was discredited BEFORE IT WAS CONSIDERED BY THE NORTHERN GENERAL CONFERENCE AT SARATOGA, as was intimated in these interrogations, and we will now proceed to prove it.

There was held in Evanston, Illinois, February 15, 16, and 17, 1916, what was called "A Working Conference on the Union of American Methodism." The money to defray the expenses of this gathering came from what is known as "The Lindgren Foundation" of Northwestern University —a fund set apart by a Northern gentleman of means for "the promotion of international peace and interdenominational harmony." The following are the men connected with the Methodist Episcopal Church, South, who were in this meeting:

Bishop E. R. Hendrix, formerly President of the Vanderbilt Board of Trustees, and who helped to organize it into a litigating body.

Dr. W. F. Tillett, a Professor in Vanderbilt University.

Dr. W. Asbury Christian, a Vanderbilt leader at the Oklahoma City General Conference.

Dr. H. N. Snyder, another aggressive and persistent Vanderbilt leader.

Dr. C. M. Bishop, who issued at Oklahoma City an address in favor of holding on to Vanderbilt.

Dr. F. M. Thomas, who was in and out on the Vanderbilt question.

Dr. John M. Moore, who had a soft side toward Vanderbilt and whose fondness for trying to "Northernize" the Church, South, is well known.

Dr. J. W. Lee, who is so extreme a unionist that he said at Evanston: "All mankind would come to Christ and be converted to-morrow if invited to do so by a united Church."

Bishop Collins Denny, Dr. Fitzgerald S. Parker, Dr. T. N. Ivey, and Mr. M. L. Walton.

Who appointed these brethren we do not know. We have an idea as to whose hand was in it, but, in the absence of positive information, we will not express our view, lest we might possibly do some one an injustice.

We will not stop to publish the list of representatives of the Northern Methodist Church at this Conference. Sufficc it to say that it included Bishop Cranston, Bishop Thirkield, Bishop McConnell, and others who were on the Committee of Sixty that handled the unification question at Saratoga.

Now we make bold to affirm that practically every important recommendation embodied in the Oklahoma City plan of union, which our General Conference had approved, was discredited in this Evanston Conference by some of these leaders from the South. Let us see if this is not true.

1. Our General Conference said: "We suggest that the General Conference (of the proposed reorganized Church) shall consist of **two houses,** each house to be composed of an equal number of ministerial and lay delegates," etc.

Dr. John M. Moore, in his address at Evanston, said: "I must say that I see no need for two houses in the General Conference. To my mind such a system is useless, cumbersome, bunglesome; it would prolong the session and be expensive; it would perpetuate more or less the spirit of sectionalism; it would make legislation difficult. It is undesirable, and even objectionable, because it is needless and burdensome." (See volume, "Working Conference on Union of American Methodism," Page 423.)

2. Our General Conference declared for **"three or four Quadrennial Conferences."** (See Report No 8 of Committee on Church Relations at our late General Conference—it was published in the New Orleans Advocate of May 25.)

Dr. John M. Moore, at Evanston, said: "I would prefer four white synodical Conferences. **Five and even eight would be just as acceptable, if not preferable."** (See "Working Conference," etc., referred to above, page 418.)

3. Our General Conference declared for having the governing power of the reorganized Church vested in a General Conference (two houses) and three or four Quadrennial Conferences, **each under constitutional restrictions, of which they were not to be the judges and guardians.**

Dr. John M. Moore, at Evanston, said: "Speaking for myself, but **I believe voicing the desire of the leaders of the Church, South,** we want one SUPREME **law-making body for the entire Church,** and no mere advisory General Council; one Book of Discipline, and **no legislative powers in any jurisdictional conference** such as to make possible the impairment of the unity of the Church," etc. (Page 415, "A Working Conference," etc.)

4. Our General Conference said: "We suggest that the Quadrennial Conferences shall name the Bishops from their several jurisdictions, the same to be confirmed by the first upper house of the General Conference." This has been generally interpreted as making provision for having the Jurisdictional Conference that was expected to embrace the chief part of the South to elect its own Bishops **and be served by them.**

On this point, at Evanston, Dr. J. M. Moore said: "No synodical Conference would elect its own Bishops, nor should it be required to elect its quota from the Conferences belonging to its own jurisdiction. A Bishop is to be a General Superintendent; no man could become a synodical Bishop unless the General Conference provided for such an office after the manner of the Missionary Bishop." So the door is here left wide open for Northern Bishops to be given supervision of our work in the South. (Though not strictly relevant to this point, it may be of interest to note here that Dr. Moore also assured the Northern brethren that he would have it so that as the Church grows the Synodical Conferences can be multiplied, **and that property would be held in the name of the reorganized Church as now, and not by the Synodical Conferences.)**—See Dr. Moore's address in "A Working Conference," etc.

5. Our General Conference turned down the suggestion of the Joint Commission on Federation that the Negroes be gathered into one of the Jurisdictional Conferences and recommended that instead of this they be placed in a separate Church holding fraternal relations with the reorganized Church.

At Evanston, various brethren expressed themselves on this question as shown below:

Dr. John M. Moore, professed a preference for having the Negroes in a separate Church, but, among other things, he said: "Some one may ask, would the Church, South, agree to any plan that includes Negro membership and Negro representation in the General Conference? I would not undertake to speak for so great a body; but it is a fact that the General Conference of the Church, South, did not vote down the suggestion in the Commission's plan that "the Negro membership of the Methodist Episcopal Church, the Methodist Protestant Church, and such organizations of the colored Methodists as may enter into agreement with them may be constituted and recognized as one of the Jurisdictional Conferences," but recommended as a substitute what was strongly believed to be a better plan for the Negroes and for the white Methodists as well. But if the Negro membership of the four Churches should express their preference for the Jurisdictional section in the great reorganized and united Church to an independent organization of their own, **I cannot believe that the Church, South, would do other than readily acquiesce in their wishes,"** etc.

Dr. T. N. Ivey said: "In the Methodist Episcopal Church, South, we think that we can appreciate the gravity of the (Negro) problem in the Methodist Episcopal Church. There **can be no insuperable difficulty** in the way of the church membership of the Negro. He was a member of the Methodist Episcopal Church, South, from 1844 to 1870, and even now he is found here and there in this Church."

Dr. Asbury Christian said: "I am heartily in favor of Dr. Moore's synodical Conferences, with a General Conference to make all the necessary laws concerning the vital points of the United Church. There is one point however, in this paper with which I do not agree. I do not think we should set the Negroes aside by themselves."

We could give more quotations, but these are quite enough. They cover practically all of the more vital features of the plan endorsed by our General Conference, and they speak for themselves. Let the reader grasp fully the circumstances under which these utterances were made. The gentlemen quoted were prominent ministers of the Church, South, some of them high officials in it, all of them members of the last General Conference, and Dr. Moore, as were some of the others present, is on the Committee of Nine that will represent our Church in the union negotiations, or which will name the twenty-five men who are to do so. **They were speaking in the presence of distinguished Northerners who were busying themselves with the union movement and who were to shape the action at Saratoga.**

Some Pertinent Questions.

Now, in all fairness and candor we desire to ask a few questions: (1) Did not these statements "discredit" the plan of union approved by our General Conference before it got to Saratoga? Of course, it will be said that these men spoke only for themselves; but the truth is, they sometimes ventured to state what they believed to be the sentiment of the Church, South. But even were it granted that they spoke for themselves, it would not alter the case materially. They could not separate themselves and their influence from the Church of which they were members and in which most of them held high office. The Northern brethren were certain to construe their utterances as reflective and indicative of Southern Methodist sentiment. **After these deliverances, made under the circumstances that attended them, we do not see how the Northern General Conference could reasonably have been expected to act otherwise than it did.** WHETHER SUCH SUGGESTIONS WERE MADE BY SOUTHERNERS AT SARATOGA OR NOT, IS A MATTER OF LITTLE CONSEQUENCE. They had been made by prominent leaders from the South, subsequent to the action of our General Conference, and **the impressions produced by them were in the minds of the Committee of Sixty who shaped the union negotiations at Saratoga Springs.** And that these representations, or some others akin to them (made by Southerners), did influence the action of the Northern Conference in a direction contrary to that which we had taken at Oklahoma City is beyond question; if such Northern journals as Zion's Herald (Boston), the Pittsburgh Christian Advocate, and the Central Christian Advocate are at all to be given credence. **Certainly the Northern plan and the suggestions of the Southerners at Evanston are substantially one and the same.**

2. Were things at Evanston proceeding "in the channel prescribed by our General Conference?" We scarcely think so. **But Brother Ivey was there helping them along.** He says he has "made it almost his whole editorial effort to drive the truth home week after week, that the only part of wisdom is to confine the negotiations to the prescribed channels." Since things have begun to get warm he has made somewhat of a "splutter" in that direction, but at the same time he has been loading the General Organ of the Church down to the very guards with such pleas for organic union as he has been able to dig up.

3. Was the Editor of the New Orleans Advocate, in the light of what went on at Evanston, far afield when, in his inquiry of the Northern editors before mentioned, he asked if our Oklahoma City Plan of union had been reached around and nullified before it had even been considered by the Northern General Conference? We were not sure that these brethren of the quill were referring to what went on at Evanston—we thought that they might have in mind other Southerners who had been doing some out-of-place talking; but we respectfully submit what had taken place at the Evanston meeting was ample justification for any suspicion that our interrogation might have awakened. But Dr. Ivey may say that the Evanston proceedings were not "under cover." We reply that they were "under cover," so far as the general Methodist public of the South was concerned. **Dr. Ivey didn't print in the Nashville Advocate any of the quotations from what was said there that we have cited in this editorial.** Apparently there was a part of his own address there that he did not then care to spread before the Church, South; for in the Nashville Advocate of March 3 he printed the introductory part of the paper that he had read at Evanston, and in a parenthetical statement said: "The remainder of the paper is not given as it involves questions that the Editor does not care to discuss officially until after the plan of unification submitted by the Methodist Episcopal Church, South, shall have been considered by the approaching General Conference of the Methodist Episcopal Church." **But he had not at all objected to giving this portion of his paper to the Northern brethren in Illinois.**

But it may be said that these proceedings have been published in a volume. Yes; but when did that book appear? We do not know the exact time of its issuance, but it has dates in it as late as March 10, 1916, and, being a publication of nearly 600 pages, it could scarcely have come from the press before the eve of the assembling of the Northern General Conference in May. It was, we think, ready for service at Saratoga Springs, however.

Of course, an effort will be made to break the force of what we have said concerning the Evanston Conference by setting up the plea "that union is a good thing and that these brethren were trying to help it along." Why should they help it along contrary to the way their Church wanted it to go? Such a contention is ridiculous. Whether union is a good thing depends upon what kind it is. The Church through her accredited agencies is the proper judge of that matter. She had prescribed other methods for having the issue handled, and had not expected these gentlemen to do what was calculated to reverse her judgments in a conclave in a Northern State. As we see it, there is no excuse for the manner in which the action of our General Conference was virtually knocked out by them at Evanston. The paper adopted at Oklahoma City represented the crystallized sentiment of the Church, South; it embodied the harmonized positions of men of variant views, who, by mutual concessions, had come together on a common platform; and by every consideration of fairness and justice it was entitled to go to Saratoga unimpeached by Southern Methodists before the Church, North, at a single point.

But it may be asked, Was not our plan "tentative?" To be sure, it was; but the word "tentative" as thus used meant something. It meant that here is a program that the Church, South, has expressed a willingness to stand for; but if the Church, North, should feel that she cannot accept its provisions, this is not the final word of the Southern Church. The fact that it was "tentative" certainly did not furnish license for high officials of Southern Methodism to butt in and tell the Northern Church that our Church would surrender practically all of its recommendations. In our opinion, such a procedure was, to express it mildly, highly reprehensible. Why, when President Wilson was negotiating with Germany concerning the submarine warfare and he and his cabinet had drawn up a paper to be submitted to the Imperial Government, and it was reported that Secretary Bryan had informed Dr. Dumba, a German, that that paper had reserva-

(Continued on Page 8)

ICEBERGS IN THE CHURCH.

By J. G. Cronbach.

I wandered into a church one day,
But no one stood there to welcome me in;
A stranger I was, in quest I know
Of something to help me flee from sin.
There I sat shivering, the cause I learned,
It was of the Icebergs I saw therein!

The music and singing, yes, was grand.
It lifted my soul to heaven on high,
Filling my heart with rapture and love;
"For thee did the lowly Nazarene die"—
I heard a voice say—then I grew cold;
No wonder, I said—the Icebergs are nigh!

An eloquent sermon, next I heard,
About Jesus and Him crucified.
The sinners were moved, the tears came fast,
When told about Jesus, how He died.
But none were converted; no, not one;
For the Icebergs were seen on every side!

The service was over, then all sang
"Praise God from whom all blessings flow;"
Then came the blessing divinely said,
But quickly forgotten, as out they go;
For I saw smiles, and panting, and sneers—
The Icebergs were there and as white as snow!

New Orleans, La.

THE STARS.

By E. H. Randle, LL.D.

The stars are suns, and our sun is one of the smallest of the stars. Some of these night twinklers are so far off it requires their light, flying at the rate of one hundred and ninety thousand miles per second, over fifty thousand years to reach the earth, so evenly distributing their glory as to leave no space as large as the pupil of the human eye unblessed by their light. It fills the universe; so does another star, and another, and so does the light of multiplied millions of stars, every one filling the same space—filled by all the others—in spite of our schoolbooks telling us, "Two things cannot occupy the same space at the same time." With all this mixing of light, the eye can distinguish the light of any one star from that of all the others, and the scientist can analyze it and tell many elements in the composition of the star. Think again! With the lights of billions of stars mixed together, the eye can separate the light of any one star from the billions of others, all occupying the same space at the same time! Wonderful, isn't it!

Suppose we borrow the wings of Light and sweep through the universe. We will try to keep in the plane of the milky way, as our own sun is one of its small stars. We fly nearly two hundred thousand miles per second, toward the bands of Orion; in a few years our sun fades to a glowing star, and other stars begin to grow in size like small suns. But on we go, and in multiplied ages pass suns smaller than ours, and some larger; some whose light has gone out, some whose diameter is as great as the diameter of Jupiter's orbit around the sun, some as great as the diameter of Neptune's orbit, and others still so vast that we are lost in wonder, without language to express our feelings.

Onward we fly, and millions of new orbs of light rise to meet our advancing flight—others recede from our view and fade from sight. We know no up or down; we know no day or night. In fifty thousand years we pass the bands of Orion, the most resplendent glories of the universe—once a sweetly charming picture of our earthly imagination. Onward we sweep, till the long astronomical cycles of time call the present high antiquity, and still the glowing orbs of fire spring to our view, reach their zenith of glory, pass to the rear, and fade from sight.

On! and never ending, on! these resplendent worlds of fire will light our pathway throughout limitless space as long as eternity itself shall endure.

"What is man that thou art mindful of him? or the son of man that thou visitest him?"

THE WASHINGTON CITY REPRESENTATIVE CHURCH.

By Rev. S. S. McKenney, Special Agent.

Every Southern Methodist is interested in the movement to build a representative Church in the heart of our Nation's Capital. For the past decade this task has challenged the faith, liberality and activity of our great Church. Hence a few facts and figures showing the present status of this enterprise will be of more than ordinary interest.

A score of Annual Conferences have pledged themselves to raise amounts ranging from $1000 to $10,000 each, the total being $99,985. We have upon our books individual subscriptions which range from $1 to $10,000, with an aggregate of $50,747. According to the action of the General Conference, our Board of Church Extension has appropriated for this work $70,000. The local church in Washington City is generously committed to this cause, while the Baltimore Conference, after having contributed $10,000 in cash, also at its last session authorized a campaign for $15,000 additional. From the sale of the valuable lots on which the Mount Vernon Place Church is now located it is quite certain that the assets of this enterprise will be greatly increased, and thus it will appear that we are within sight of the $300,000 which was set as our original goal. However, we must continue our campaign for new subscriptions and urge the immediate adjustment of all outstanding obligations so as to overcome any shrinkage which may occur and meet any other emergencies that may arise. Therefore we earnestly ask and confidently expect the co-operation of all our preachers and people as we rally for the final consummation of this monumental achievement.

The end is now in sight. Our Representative Church, which has been a long-cherished hope, is no longer an Utopian dream—it is soon to be a realized ideal. At a recent meeting of our Commission in Washington plans for the new building were presented, approved, adopted, and placed in the hands of a competent firm of builders for immediate execution. The results of this meeting are given by Bishop Candler, as Chairman of the Commission, in the following official statement: "The Commission to whom has been committed the erection of our Representative Church at the National Capital held a meeting recently at which plans were fixed for the beginning of the actual work of construction immediately. The plans of the architect were accepted and put in the hands of a competent firm of builders. The Commission now desires subscribers who have outstanding subscriptions to this enterprise to make payment of the same in order that the building may go up without further delay."

Weatherford, Texas, June 13, 1916.

HELL.

By E. B. Partin, M. D.

"And in hell he lifted up his eyes, being in torments." (Luke 16:23.) In this parable, entitled by Dr. Hurlbut, in his "Story of the Bible," "The poor rich man and the rich poor man," the Savior describes two very opposite conditions or states of the soul immediately after death. In other words, the veil is drawn aside, and we are given a view of heaven and of hell. It does not matter how many notions or conjectures may be entertained about either place—they are useless, unless they are Scriptural. But we have in the Bible descriptions of these two places, the final abodes of the soul—heaven for the Christian and hell for those who reject Christ and live in sin during this life. The attractions of heaven and the horrors of hell should often have place both in the pulpit and in the press. When a man wishes to remove from one country or nation to another to choose a home with benefits and blessings for himself and family, he will endeavor to find out all he can about that country before making it his earthly home. We see those about us, unconcerned, yet hastening on to the place of eternal punishment, and yet we are not concerned enough to earnestly and faithfully warn them of their danger and to tell them what God has said in his inspired Word about the "hell prepared for the devil and his angels," but into which all who reject Christ and live in sin shall be cast to spend eternity. It takes the thunders of Sinai, as well as the love manifested on Calvary, to save sinners.

Mr. Wesley said in his writings about revivals (Bond's Life of Wesley, p. 111), "There may be errors in judgment and some delusions of Satan intermixed with the revival, but that is conclusive evidence that the work in general is not the work of the Holy Ghost. * * * The work may have been promoted by ministers strongly preaching the terrors of the law; but what of that? If there be really a hell of dreadful and never-ending torments, ought not those exposed to it to be earnestly warned of their fearful danger? It may be unreasonable to think of frightening a man to heaven, but it is not unreasonable to frighten him away from hell."

Dr. R. A. Torrey, in a sermon on hell, says: "Undoubtedly the Bible doctrine about the future destiny of the wicked is appalling, but the fact that it is appalling does not prove that it is not true. The San Francisco disaster was appalling, nevertheless it is a fact. The facts about human sin and human suffering—as any man can see for himself in any great city if he will only open his eyes—are appalling, but none the less it is a fact. The wise man will not shut his eyes to these facts because they are so appalling, but will open his eyes wide to the facts and act accordingly."

The same author says: "Shallow views of sin and shallow views of God's holiness and shallow views of the glory of Jesus Christ and his claim upon us lie at the bottom of weak theories of the doom of the impenitent. Men who accept a loose doctrine regarding the ultimate penalty of sin, lose their power for God."

Chunky, Miss.

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A QUEER WORLD.

A pin has a head, but has no hair;
A clock has a face, but no mouth there;
Needles have eyes, but they cannot see.
A fly has a trunk without lock or key;
A timepiece may lose, but cannot win;
A cornfield dimples without a chin;
A hill has no leg, but has a foot;
A wineglass a stem, but not a root;
A watch has hands, but no thumb or finger;
A boot has a tongue, but is no singer;
Rivers run, though they have no feet;
A saw has teeth, but it does not eat;
Ash trees have keys, yet never a lock;
And baby crows, without being a cock.

—Christian Rossetti.

MAKING A YELLOW FLOWER RED.

Some of the readers of the Sunday School Advocate will not know what a California poppy is. The best way that I know to describe it is to say it is about the color of a dandelion. It is a deep, rich gold. It looks something like a buttercup, only it is larger. And the California fields are literally blanketed with them all summer. You cannot imagine anything more golden. But Mr. Burbank made them red. This is the way he did it:

One day he was walking through the fields and he suddenly spied an intensely yellow poppy with a bright speck of red about the size of a pinhead on one of the petals. He put a paper sack over this to protect it. Then he went back frequently to watch the flower. When it came to seed he carefully saved the seeds. Then in his specially prepared gardens he planted these seeds. The next flowers that came were about half red in their petals. He saved the seeds from these, and in only a short time he had produced a beautifully colored red poppy.

Since then Mr. Burbank has changed the color of many, many flowers such as you see about you every day. He has made small flowers large and he has made scentless flowers have the most beautiful perfume.

I suppose that Mr. Burbank often says to himself: "We could do the same thing with folks if they would let us. Or rather folks could do the same things themselves, by finding the good in themselves and making that grow year by year, and eliminating the bad little by little." For instance, Mr. Burbank took an ordinary daisy, white and pure, and by selection made it grow into a large, beautiful white daisy which he calls "The Shasta Daisy."

I suppose Mr. Burbank could, if he tried, make a black flower white. So can people do with souls.—S. S. Advocate.

TOO SMART.

Catherine and Alice were shopping together at a "sale," and at last drew near a counter where some goods were displayed that they wanted.

"I will take two and a half yards," said Catherine to the salesgirl.

The latter was new at the work—taken into the department store to help out on that side. The crowd confused her; she hadn't even become accustomed to handling her pad of sales slips. Two and a half yards at ninety-eight cents would be—she couldn't think in such a babel of voices; she figured on the back of her slip, and then said: "One dollar forty-five, please."

Catherine tilted her head a trifle, did a bit of mental arithmetic, and spoke pleasantly and quietly: "It must be two forty-five, I think."

The girl flushed painfully. "Of course," she murmured; "thank you ever so much."

"Now what in the world did you do that for?" complained Alice just as they left the counter. "You might just as well as not have had that extra dollar. You are quick as lightening at figures, I know; but when you had figured it out in your mind why didn't you keep still? There is such a thing as being too smart."

"I don't think you can accuse me of that," laughed Catherine; "but the amount really was two forty-five, and it would be a fraud for me not to pay it when I knew it. But saying nothing about that part of it, there was the girl. If she had sent in the slip for a dollar forty-five, the examiner would have discovered the mistake, and the extra dollar would have been deducted from the girl's wages—if they amounted to as much as that."

"Well, that is her lookout. Anyway, that's how I look at it. If the conductor thinks I'm reading my paper so earnestly that I must have paid my fare, I don't run to him and beseech him to take my nickel. Last week a restaurant cashier gave me back fifty cents too much change. I didn't call out the fire department; I walked away as steady as you please. If I am smart enough to copy your examination paper without letting Miss Spectacles see me, why, she's the one to blame, not I."

Now, there's a big question that goes with this little story: Which of these girls was really the one that was "too smart?" And will it be too late when she finds it out?—Girls' World.

BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference was held at Clinton, La., July 11-13, 1916. The opening sermon was preached by Rev. S. S. Bogan, pastor of the Jackson charge. The Conference was called to order at 8:30 a. m. by the presiding elder, Rev. H. W. Bowman. Rev. Henry T. Young was elected Secretary. Nearly all the preachers and a large number of lay delegates answered to the first roll call.

Revs. H. W. May, R. W. Vaughan, R. N. Brown, Dr. R. H. Wynn, and Prof. R. E. Bobbitt were present as visitors.

Reports were called for from the various charges, and they all showed a substantial gain along all lines. A spirit of optimism pervaded the conference from the very beginning. Brothers John Shealers, W. A. Mangum, B. D. Watson, and J. A. McCommack were not able to attend the conference on account of sickness. In addition to Rev. S. S. Bogan, the following brethren preached during the Conference: J. B. Williams, H. T. Young, H. W. May, and C. A. Battle. The presiding elder, Rev. H. W. Bowman, presided with ease and dignity. His rulings were always clear and satisfactory, and his talks from time to time to the Conference were truly inspiring.

Rev. R. N. Brown, representing the Conference Sunday School Board, made an earnest talk on the Sunday school work, and urged that all cooperate in keeping Brother C. V. Breithaupt in the field. Rev. R. W. Vaughan made an eloquent plea for the Orphanage, and warned the brethren against certain individuals who represented themselves as conducting an orphanage in this State. The conference passed a strong resolution concerning these parties, and by vote of the Conference the Secretary was instructed to give it to the press. Dr. Wynn and Prof. Bobbitt both spoke on the work being done by and the plans of their respective colleges.

The following brethren were elected lay delegates to the Annual Conference: L. L. Upton, H. C. Murphy, O. E. Townsend, I. D. Wall. Alternates: W. T. Holland, J. A. White. Brother L. L. Upton was appointed Lay Leader for the District.

A resolution regarding "Unification" was introduced, but, for lack of time for proper discussion, was withdrawn and the Conference took no action on this matter.

Rev. J. E. Craig was recommended to the Annual Conference for Deacon's orders.

Rev. P. S. Carpenter was recommended to the Annual Conference for admission on trial.

Brother W. S. Holmes, Conference Lay Leader, was on the job from beginning to end of the conference. He spoke concerning the Laymen's Missionary Movement, had charts, and impressively did his work before the brethren.

Resolutions of thanks were adopted, expressing the gratitude of the members of the Conference for the gracious hospitality of the people of Clinton.

The next session of the Conference will be held at Amite.

HENRY T. YOUNG,
Secretary

RESOLUTIONS OF RESPECT.

Major Millsaps is no more. After a long and signally useful life, during which his achievements for Christian education stand pre-eminent in Southern Methodism, Reuben Webster Millsaps has paid the common debt of mankind and has gone home to his reward.

Inasmuch as we are duly sensible of the great and lasting service which his life has rendered to humanity at large and more especially to the people of Mississippi; therefore, be it resolved by the Third Quarterly Conference of the West Point charge:

1. That we commend to the rising generation of Church and State his life-long example of industry, thrift, and honorable dealing, by the constant exercise of which virtues he succeeded in the accumulation of his fortune, thus making possible his large and varied benefactions.

2. That in the death of Major Millsaps the Methodist Church of Mississippi has lost its most prominent layman, and the State its foremost citizen.

3. That, while we mourn his death, we bow in humble submission to the will of God and rejoice that the M. E. Church, South, and the State of Mississippi have produced such a man.

4. That we extend to the family our condolence, praying that his life may be a continuous benediction to them and to us, and an inspiration to every young man who in the years to come may enroll his name on the roster of students at Millsaps College.

5. That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication.

Signed: S. B. White, C. F. Capps, L. P. Wasson.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

(Continued from Page 5)

tions in it and was not to be taken at its face value, the whole country was stirred with a wave of indignation and Mr. Bryan in hot haste had to give assurance and prove that the circulated rumor was not true. What, then, ought to be said of these gentlemen who discredited and rendered ineffective an official deliverance of their Church, dealing with matters of the most momentous importance, before it had reached its destination? Shall it be said that the ideals and ethics of secular governments are higher than those of the Church of God?

A Pitiful Effort.

Dr. Ivey's effort to place our observation concerning the Committee of Twenty-five, to the effect that it had been taken out of the hands of our College of Bishops where the precedents would have lodged it, upon a parity with statements discrediting the Oklahoma City plan of union, made to Northern leaders who would act for their Church in the matter, is positively pitiful. We were speaking to our own people, in full recognition of the fact that the provision to which we referred could not now be changed; we were not dealing with a far-reaching issue yet to be determined. Nor did we say that our Committee of Nine would not name a satisfactory larger committee—we hoped that they would; but we wondered why this designative power had not been left as heretofore with our Board of Bishops, in whose conservatism and judgment we have the fullest confidence. The solicitude that we expressed at this point was given voice with the thought of what had gone on at Evanston, Illinois, in our mind. We knew that some of the same men who there had shown such an extreme union sentiment and who seemed so little concerned for the pronouncements of our Church were on the Committee of Nine, and we thought if they were strong enough to do so they might largely fill the new committee with ultra-unionists of their own type. Dr. Ivey will hardly deny that when men have convictions they will find agents to execute them if they can. As a matter of fact, the eye of the whole Church is on our nominating Committee and much concern is felt about their action. It will not hurt anything for that Committee to realize this. It would be nothing short of an unspeakable calamity for our negotiators to be made up principally of such men as those who figured in the conference at Evanston—men who seemingly have already proclaimed to our Northern brethren their willingness to surrender many of the most vital prineiples approved by our General Conference. Is it not important to have it known in advance that only men with an unbroken record of loyalty to Southern Methodism can command the full confidence of the people in the adjudication of this vast and intricate question, which involves all the sacred interests and the very existence of our Church?

Some may think it is exhibiting a high degree of saintliness to affect to be blind to the solemn facts which we have here pointed out, and to talk in pious strains about how "God's will surely will be done," etc.; but we certainly will not play a part in any such pharisaical role. To charge the Heavenly Father with the responsibility for all that takes place in the great ecclesiasticisms of our day, dominated as they are to a considerable extent by worldly and secular influences, is to slander and dishonor him. The sickly, sentimental familiarity which some persons presume to exercise toward the great, infinite God, the high and lofty One that inhabiteth eternity, is in reality nothing else than a pious sort of blasphemy, which is nauseating to the true and humble Christian who really fears and reverences God and seeks the leadership of the Holy Spirit. Dr. Ivey's assurances that we may feel perfectly confident that everything will go on just as it ought in our further union negotiations reminds us of the positive old farmer who is stated to have said: "I know that if you tar fence posts they will last always; I have tried it three times." But, seriously, since the negotiations have not gone on, as they ought to have done in the past, our brother should not get so wrought up if some of us are a little slow to accept his voluble guarantees for the future.

Dr. Ivey's Question Answered.

Answering Dr. Ivey's question as to whether it is the function of a Southern Methodist newspaper to sow the seeds of a groundless suspicion, we answer, No. Nor is it its function to sit in unconcerned silence when men are doing what they ought not to do, to the detriment of the Church. A brotherhood builded upon a truce with unrighteousness or improper doings of any kind is not the true Christian brotherhood. What our confrere has called our suspicion-breeding editorials began when Northern religious weeklies commenced to state that they were assured by Southern leaders that our General Conference did not correctly voice the sentiments of our people. Were we wrong in seeking to ascertain upon whose authority these affirmations were made? Should we have sat in silence and let our General Conference be thus misrepresented before the public of the Nation? Such seems to be the position of our connectional Editor. But, for our part, we think that we did right to challenge these harmful statements; and, in our opinion, it would have been more to the credit of our chief editor, if instead of springing upon us and endeavoring to misrepresent and discredit us, he also had come to the defense of his Church and aided in correcting these wrong impressions that were being made. But apparently he is no longer a Southern Methodist, but has become a sort of Methodistic cosmopolite, whose chief concern is not for the Church that has honored him, but for the wider Kingdom of God and a brotherhood that takes in all men alike, good and evil.

Not a New Bugaboo.

Our friend cannot frighten us by raising the hue and cry that we are a stirrer-up of suspicion and are lacking in brotherliness. We have heard the like of that before. When the Vanderbilt trustees were hatching their plans to eject the Church from that institution and attention began to be called to what they were saying and doing, the immediate reply was: "They are Methodists; they are our brethren; it is wicked not to trust them." But soon those men came into court, and under oath repudiated their official declarations to the Church for forty years; and Vanderbilt University passed from the control of the Church because of a passive trustfulness, begotten by just such a plea as is now being paraded by Dr. Ivey. If the Church had been alert and had tried to put out the schemers against her ownership and control ten or fifteen years sooner, that great university would to-day be ours. At the last General Conference, when, after weeks of struggling, we had won the Vanderbilt fight and had come to elect our Board and officers to care for our educational interests, and objections were made to certain men because of their Vanderbilt leanings, we were piously told that "since the Church had spoken we were all together; that every one could thereafter be depended upon to stand for the Church; THAT WE WERE BRETHREN." This plea availed in some instances, and the Church has suffered by having these men, in every case pertaining to Vanderbilt University that has since arisen, to stand just as they did before. Southern Methodism has been injured far more by a lack of alertness and aggressiveness upon the part of the great loyal element of her membership than by any spirit of suspiciousness that has been spread abroad among our people. Thomas Jefferson said, "Eternal vigilance is the price of liberty"—it is also the price of safety for both Church and State. It is when the Church sleeps that Satan sows his tares. **Why should Dr. Ivey object to our people being informed concerning the union negotiations throughout and closely observant of all that takes place?**

We are not disturbed by this bitter attack which our connectional Editor has made upon us. We expected when we entered aggressively into this fight to try to help save the substantial integrity and autonomy of the Church, South, to be misrepresented and maligned. We knew the intolerance of the ultra-unionists (who, by the way, are re-enforced by the whole Vanderbilt influence in the Church)—how any man who differs from them is liable to be branded as narrow, sectarian, unchristian, and a hater of his brethren. And the sad picture of what had befallen Bishop E. E. Hoss when he dared to stand up for his Church in another controversy was vividly in our mind. We remembered how he was assailed as a distruster of his brethren, as an agitator, as a promulgator of suspicion, as a disturber of the peace of Zion, and as being actuated in all that he did by "personal pique" and ambition. And we knew that not even yet has he passed from under the tongue of defamation; that they are still charging him with the responsibility for the loss of Vanderbilt University, and that they will, if they can, blacken his memory with their aspersions after he has passed into the silent grave. (Why, within the past few weeks they have been telling it in some sections that he had to do with our comment upon Bishop Hendrix's course at Saratoga, a charge of which he is as innocent as an angel in heaven.) All this swept before our mind's eye. But it did not deter us from going forward in what we conceived to be the path of duty. It may be that a baptism of fire similar to that through which our honored friend has passed awaits us. If so, we shall try to face it, "calm and unafraid," and with faith in God. If we shall be able to help in any small measure to safeguard our beloved Southern Methodism from any form of union that does not leave enough of it together, as an autonomous body, to keep it true to the people of the South and its own noble ideals, sweet and ample will be our reward. But if the tide of battle shall go against us, and our Church is swallowed up in another great ecclesiastical organization, the fact that we kept our banner flying and did what we could to preserve the glorious legacy bequeathed to us by our fathers will, we trust, be a comforting memory to us through all the years to come.

Dr. Ivey's charge that we have assailed the episcopacy of Southern Methodism and a few other points remain to be noticed. These matters we hope to take up and dispose of briefly in next week's issue of the Advocate.

A GREAT DAY IN SHREVEPORT.

Last Sunday was a great day for Methodism in Shreveport, La. The beautiful new house of worship of our First Church congregation, valued at approximately $150,000, was dedicated by Bishop E. E. Hoss, after he had preached a masterly sermon to an immense congregation at 11 o'clock a.m. Our gifted young pastor at Baton Rouge, La., Rev. C. A. Battle, occupied the pulpit at the evening hour and delivered a suggestive and impressive discourse.

This congregation is perhaps the strongest Methodist flock in this section of the South. The tasteful new structure in which it worships stands at the head of Texas Street, than which there could hardly be a finer site for a church. The salary paid the pastor is $4200 annually. The Sunday school, of which Mr. W. A. McKennon is the superintendent, is one of the largest and best in Southern Methodism. Dr. George S. Sexton, the present pastor, is in his third year, and during his incumbency he has wiped out a debt of $80,000 on this handsome new edifice, thus making possible its dedication. We congratulate Dr. Sexton and his people upon this notable achievement.

JUNALUSKA LAYMEN'S CONFERENCE POSTPONED.

We are in receipt of the following telegram from Dr. E. H. Rawlings, Field Secretary of the Laymen's Movement of the Methodist Episcopal Church, South:

"Unprecedented interruption of railroad traffic in North Carolina makes it necessary to postpone the Junaluska Laymen's Conference from August 1, to August 15. This conclusion has been reached after a full discussion with the railroad authorities. The program of the Conference remains unchanged. The leading speakers have accepted for the new date and everybody is enthusiastic for a great meeting. Full information concerning this change has been given to the Church along every line of communication."

Let our pastors call attention to this postponement of the Laymen's Conference from their pulpits, and urge those who intended going from their charges not to abandon that purpose. This interference may be made an advantage to the contemplated gathering if the additional time that is thus given to get ready is properly utilized. Let all lend a hand toward making this assembly of laymen at Lake Junaluska on AUGUST 15, 1916, the greatest meeting of the kind in the history of Southern Methodism.

THE SEASHORE CAMP MEETING.

Rev. J. R. Jones, of Gulfport, Miss., presiding elder of the Seashore District, writes us as follows: "Please announce that the Seashore Camp Meeting, at the Seashore Camp Ground, near Biloxi, which was postponed on account of the recent storm, will be held August 16-24. Dr. E. C. Moore, of Montgomery, Ala., will do the preaching."

Go to this camp meeting if you can, and help to make it a success. It will give you an opportunity both to be blessed and make yourself a blessing to others spiritually. There are ample

accommodations to be had for all who will attend at this most beautiful place on the Mississippi Gulf Coast.

BISHOP DENNY A WISE LEADER.

We desire to state, since we have mentioned Bishop Collins Denny as having been present at the Evanston (Illinois) Conference on Union, that he said nothing there pertaining to unification that was not in full harmony with the action of our General Conference at Oklahoma City and with the past history of our Church. Bishop Denny is a true and loyal Southern Methodist, who may always be counted upon to bear himself properly anywhere. If all the Southerners at that gathering had spoken with the restraint that he did touching this question no harm could have accrued to the union negotiations that were officially in progress. It should be borne in mind, however, that he had nothing to do with the calling or the arrangements of this Conference.

A WORD TO OUR FRIENDS.

In the great crisis which now confronts the Methodist Episcopal Church, South, the Editor of the New Orleans Advocate expects to stand resolutely for the plan of union endorsed by our General Conference at Oklahoma City, as it has generally been construed, namely, as leaving the South proper in a largely autonomous Jurisdictional, or Quadrennial, Conference, holding its own property and electing the Bishops who are to serve it, with our colored brethren in a separate Church of their own. If this plan of union, in its essential particulars, is defeated in the negotiations before the Joint Commission, he proposes, then, to stand for no union at all, but for such a plan of federation as would do away with overlapping and wasteful competition, and secure co-operation between the two Churches where it is needed. If there be those among our readers who, sympathize with our purposes and who would like to assist us in this undertaking, a good way for them to do so would be to help to circulate the New Orleans Christian Advocate generally over the Church. FIFTY CENTS will send our paper to some person for six months—can you not spare this much to help in this great cause? Any amount sent us for this purpose will be gratefully received, no matter how small (the best way to remit is to send stamps or a money order; it costs us ten cents to collect a check). The persons to whom the Advocate is thus sent gratis will be carefully selected and an effort made to have our paper reach in some small measure every part of the Connection. We feel that this action is rendered all the more necessary by the fact that the Nashville Christian Advocate, our General Organ, which is the only weekly that we have that circulates all over the Church, has become an extreme advocate of union, with apparently but little concern for the form of it. Of course, we will continue to publish communications that oppose our views, as we have heretofore been doing. We believe in a full and free discussion of all phases of this great issue.

PERSONAL AND OTHER NOTES.

Rev. R. H. Harper, pastor of the Parker Memorial Church of New Orleans, is assisting in a revival meeting at Lecompte, La., this week.

Rev. W. H. Lane, of Foxworth, Miss., reports that he has recently had a fine revival meeting at that place, in which he was assisted by Evangelist Dan E. Kelly.

The New Orleans Methodist Sunday School Union held an interesting session at the Second Methodist Church of this city on July 18. The next meeting of this organization will be held at Felicity Street Church on October 22.

The following friends, to whom reference has not been made elsewhere, have our thanks for two or more subscriptions to the Advocate sent in within the past few days: Rev. M. L. White, Homewood, Miss., 5; Rev. J. M. Sells, Wiggins, Miss., 6; Rev. J. Cude Rousseaux, Greenwood, La., 2.

We have in hand a report of the fine meeting lately held at Winnsboro, La., from the pen of Rev. H. B. Thomason, the faithful pastor, which reached us too late for this issue of the Advocate. It will be published next week. He was assisted by Rev. J. M. Alford, and 33 persons had joined our Church up to the time that he wrote.

A card from Rev. A. S. Lutz, presiding elder of the Monroe (La.) District, reads as follows: "Our son, A. S. Lutz, Jr., arrived at the district parsonage on the night of July 20, 1916." It gives us pleasure to chronicle this happy news, and we extend hearty congratulations to the delighted parents. Blessings on the mother and the little one!

The Board of Trustees of Millsaps College is fortunate in having on it three most capable lawyers, all of whom are useful Methodist laymen: Judge T. B. Lamb, of Eupora, Miss., Hon. W. H. Watkins, of Jackson, and Hon. W. W. Magruder, of Starkville. Any administrative body might count itself fortunate to have three such competent counselors.

Rev. F. N. Sweeney, pastor of the Franklinton (La.) Circuit, writes: "We have just closed a fine meeting at Hackly, La., in which Rev. C. A. Schultz did the preaching. Many souls were stirred to a better life. We organized the women into a soul-winning society—25 strong, composed of Baptists and Methodists. Brother Schultz is fine help in a meeting."

Rev. T. H. Lipscomb, of Starkville, Miss., who last week assisted Rev. A. W. O'Bryant in a meeting at Mt. Hebron, reports a fruitful series of services. Eight persons were received into the Church on profession of faith. He states that he had the pleasure of dining on July 21 with Rev. G. W. Gordon, of Noxapater, whom he found quite happy with his wife and babe.

Rev. C. M. Martin, a superannuate member of the Mississippi Conference, who was injured while riding on a wagon last winter and who was in a sanitarium from January 19 to May 8, is, we are pleased to state, much improved physically. We trust that he will continue to grow better until he is entirely well. We thank him for some kind words, conveyed in a recent communication.

Rev. B. E. Meigs, of Bay St. Louis, Miss., sends us a club of 7 subscriptions from his charge, and in his business letter appends the following note: "I think that I can safely say that our church is prospering here, in spite of the influence of Romanism. This is the stronghold of the Romish denomination in Mississippi." Things usually go forward where this tactful and energetic pastor is in charge.

Rev. J. R. Cruthirds, of Nugent, Miss., sends us a renewal of his subscription to the Advocate, seasoned with a few kind words. He thinks that with Bishops Hoss, Candler, Murrah, and Mouzon to lead us, and with such men as Dr. DuBose, Dr. Bradfield, and some others on the tripod to write for our Church, the "Old Ship" will keep seaworthy in spite of the raging billows about her. "So mote it be."

We have regretted to note in the secular papers that Dr. J. E. Wray, a well known minister who wrought in New Orleans some years ago, has resigned his pastorate at Live Oak, Fla., and that he has been accused of having sent improper matter through the mails. He is said to be broken down nervously and it is thought that he is not mentally at himself. This is indeed a sad case. Let prayer be offered in behalf of this brother.

Rev. C. B. Powell, of Plain Dealing, La., writes as follows: "The work is progressing nicely in my charge. So far, I have held only one meeting. I have instituted in our Sunday school a Teacher-training Course, which I hope will prove to be beneficial to us. A baby girl came into our home a few days since. Both the mother and child are doing well." We congratulate Brother and Sister Powell upon this addition to their interesting family.

It was our pleasure to receive a few days since an interesting letter from Mrs. Wiley, of Johnson City, Tenn., the widow of the late Dr. E. E. Wiley, of blessed memory, whose fame is inseparably associated with Emory and Henry College, of Virginia. We were gratified to see that she has sound views concerning the unification movement. We like the kind of Methodists they seem to have about Johnson City, which is also the home of Colonel E. C. Reeves.

Rev. W. I. White, of the Iuka (Miss.) Circuit, writes: "We have just closed a meeting at Campground Church. In old 'campground fashion' we began with dinner on the ground. The meeting was, indeed, a success. The Lord manifested his presence, and the church, which was said to be in a backslidden condition, was graciously revived. There was one conversion. Many praised God aloud and expressed a purpose to live better lives and train their children for Christ."

Our gifted young pastor of Central Church, Meridian, Miss., Rev. H. B. Watkins, has our thanks for a club of 7 subscriptions from his excellent charge. At the close of his letter, Brother Watkins says: "I will send others soon. I would really like to catch up with Rev. T. W. Adams, but he is too far ahead." It takes a swift one to keep pace with Brother Adams. He got his priming at old Emory and Henry in the days when they grew such men as Dr. S. A. Steel, Dr. T. B. Holloman, and Bishop E. E. Hoss. But Brother Watkins is a Millsaps man, which means much.

From a letter from Rev. W. W. Holmes, presiding elder of the New Orleans District, written from Shreveport last Saturday, we extract the following items of news: "Bishop Hoss dedicated the Louisiana Orphanage at Ruston yesterday (Friday), and met with the Louisiana presiding elders in the afternoon. He seems to be in good health now. Dr. G. S. Sexton has done a phenomenal work in liquidating the debt on our First Church here in Shreveport, the total cost of the new house of worship being about $$155,000. The Board of Stewards to-day granted him a vacation and gave him a purse of $500."

We know that it will tax our readers somewhat to wade through the long controversy between Dr. Ivey and the Editor of the Advocate this week; but we hope that they will give the discussion a careful reading. When one is misrepresented and has to quote to set matters straight, it takes space to do so. Moreover, as we hope to show within the next few weeks, everything of value in our Church is involved in this union movement. At any rate, let all give close attention to that part of our extended utterance which shows what went on at Evanston, Ill., where the Oklahoma City plan of unification was virtually nullified by those supposed to be its friends and advocates before it got to Saratoga.

We have in hand a copy of a resolution adopted by the Baton Rouge District Conference, recently held at Clinton, La., which advises the Methodist people within that district and the State of Louisiana against giving assistance to one Mr. E. B. Dillard, who claims to be conducting an orphanage at Jennings, La., and who has as his representative the Rev. Mr. Weems, said to be a superannuate Methodist preacher from Arkansas. Of this matter we know nothing ourself; we are making this statement at the request of the aforementioned District Conference, which is stated to have inquired carefully into certain representations made to it. The resolution was signed by Mr. L. L. Upton, Dr. J. B. Easterley, and Mr. W. T. Holland.

Rev. W. B. Hogg, pastor of the First M. E. Church, South, at Laurel, Miss., fell from a New Orleans and Northeastern train about one mile from Ellisville on the night of July 21, and sustained very serious injuries. He was en route to Hattiesburg, according to the press dispatches, and, being taken ill, went to the rear of the train to secure fresh air and was leaning on the gate of the last coach, which gave way and caused him to fall to the ground, where he laid about three hours before the accident was discovered and he was given assistance. He is now at a hospital in Laurel, and much anxiety is felt concerning his condition. Let the brethren remember him and his solicitous loved ones at the throne of grace.

SEASHORE CAMP MEETING AUGUST 16

Parties attending the Camp Meeting will find a comfortable home at Shadyside Inn. Fishing, sailing, bathing and other healthful amusements. Invigorating climate; salt breezes. Just the place to spend a vacation. Address Miss Mary E. Gowers, Seashore Campground, Biloxi, Miss.

Alice rushed in from the garden where she had been picking flowers. She was badly stung by a bee, and she held on to her finger and sobbed pitifully. "O mother," she cried, "I burned me on a bug!"—Brooklyn Life.

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OPENS SEPTEMBER 13.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

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Obituaries.

Obituaries not over 300 words in length will be published free of charge. All over 300 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 300 words.

CAMOLETE MERIDEE McLAIN, wife of Rev. D. W. McLain, was born on April 4, 1855, near Liberty, Miss. On November 16, 1876, she was married to D. W. McLain, and for years walked with him the way of life. She was the mother of nine children, two of whom are now in the ministry of our Church.

She passed away from this life at Jackson, La., on July 10, 1916. Though the call was sudden, we are assured she was prepared for the great change to another sphere of being. A large company of friends and four ministers were present at her funeral. Sister McLain was held in sincerest love and esteem by her friends and in tenderest devotion by her husband and children. She did not confine her active service to her immediate household, but her presence blessed and cheered many who were sick. She united with the Baptist Church while young, but the larger portion of her Christian service was spent in the Church of her husband. A good woman, a kindly neighbor, one who oftentimes welcomed the preachers in her home, and who with patience and resignation bore her lot and stood in her appointed place of life, has been called of God to a higher plane of service.

A FRIEND.

It was on April 2, 1916, that the entire community of Merigold, Miss., was plunged into sorrow when the death of Mrs. FRANK JONES was announced. Her illness was of but short duration, her many friends having hardly had notice of her sickness before it was announced that the angel of death had claimed her for God's own.

Mrs. Jones, who was the wife of one of the leading merchants of Merigold, was born and reared in Tate County, Mississippi. She was married to Mr. Jones on April 17, 1903, and came with him to Merigold.

Mrs. Jones in her lifetime was one of Merigold's most estimable women. She was a prominent member of the Methodist Church and Sunday school, and took an active interest in the moral welfare of the town. The esteem in which she was held was shown by the vast concourse of people at her obsequies. The funeral was held at the Methodist Church in Merigold and the interment was made in the Merigold Cemetery. The Church was draped in mourning by the friends of the deceased and the service was conducted by the Rev. W. C. Galceran. Several of the songs loved best by the deceased were sung by intimate lady friends who had known and been associated with her through the last years of her life. A short tribute was paid to her by the presiding elder of the district, Rev. H. S. Spragins, of Greenville. The services were continued at the grave, where the floral offerings—the last tribute of many friends—were many and beautiful. Mrs. Jones leaves behind to mourn their loss a husband, four small sons, a mother, two sisters, and four brothers. We pray God's blessings upon all the bereaved.

ONE WHO LOVED HER.

MARRIED.

At the Escatawpa parsonage, on Sunday afternoon, May 14, 1916, by Rev. R. T. Pickett, Mr. JOSEPH GRAHAM and Miss QUEENIE NELSON, both of Escatawpa, Miss.

At the home of the bride's parents, Mr. and Mrs. G. A. Lennep, on Wednesday evening, June 14, 1916, by Rev. R. T. Rickett, Mr. GEORGE RHODES and Miss MINNIE LENNEP, both of Escatawpa, Miss.

NEW ORLEANS LEAGUE UNION.

The New Orleans League Union held its regular monthly meeting at Epworth Church on Tuesday, July 11, with an attendance of 80.

The feature of the evening was an address by Rev. W. W. Holmes, presiding elder of our district, who laid special stress on team-work among the Union officers and the various Leagues representing our organization. He diffused a general spirit of optimism among the members present for the future of League work in New Orleans, suggesting that we make our aim "A League in Every Methodist Church in New Orleans."

A selection, "He Included Me," which was the favorite at the recent State Conference at Alexandria, La., was rendered by the Carrollton Avenue League Trio, and Mr. Jackson of Epworth favored us with some fine violin music. A very pleasant and instructive twenty minutes were spent in hearing from the delegates who attended the State Conference. The Standard of Efficiency for individnal Leagues was dwelt upon prominently and every League represented was furnished with a chart setting forth the requirements. It was suggested that individual League policies for the coming year include an extra amount sufficient to send at least one delegate to the State Conference at Lake Charles in 1917, this and the various requirements of the Standard of Efficiency to be kept continually before the Leaguers during the coming year. It was decided to have a Quiz on the Handbook at our September meeting.

Several games were entered into with zest, and, on the whole, we spent a very pleasant and profitable evening.

L. R. BOCK.

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is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

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The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price $1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

CHINA FIGHTING THE GREAT WHITE PLAGUE.

"Led by the Social Service Committee of the Y. M. C. A., one hundred and fifty men took part recently in the distribution of anti-tuberculosis literature. Some was sold and some was given away," writes Missionary James M. Yard, of Chengtu, West China. "We sold 4500 calendars, telling what to do to prevent tuberculosis. Every street in the city was covered in our campaign.

"It was fine to see the students willing to carry big bundles of tracts under their arms and to sell them on the streets. They were 'serving society,' as they expressed it. But that sort of thing is new in China. Such men have been 'brought up' on the Gospel."

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Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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SARDIS DISTRICT CONFERENCE.

The Sardis District Conference met in the new Methodist Church at Coldwater, Miss., July 10. The opening sermon was preached by Rev. J. H. Brooks of Senatobia, after which the sacrament of the Lord's Supper was administered. On Tuesday the business session convened with Rev. J. H. Holder in the chair. Though new in the eldership, he presided with ease and dignity and added much to the success of the Conference. The morning of the first day was given largely to the visiting brethren who wanted to present their claims and get to other places. Rev. J. B. Randolph represented the Orphans' Home, Rev. R. H. B. Gladney, the Sunday school work, and Rev. Robt. Selby, Emory University. The afternoon was given largely to hearing reports of the Sunday school work. Most of the pastors spoke encouragingly of progress made in the Sunday schools. The Conference Field Agent has been doing consistent work and the results are beginning to come to light. A great many new organized Bible classes were reported and several new teacher-training classes. An encouraging fact is that the new Sunday school methods are beginning to get out into the country circuits. The Sardis District intends to lead the Conference in the number of organized Bible classes. The Batesville Sunday school gave the best report. The average attendance for the past six months has been 138. Every class in the school of proper age is organized and all the points in the standard of efficiency are fully met. The Sunday school contest was fully discussed and no objections to a properly conducted contest were found. Rev. Robt. Selby preached at the evening hour.

The emphasis during Wednesday's sessions was placed on evangelism. Pastoral evangelism and the "one-to-win-one" campaign were favored. A substantial increase in church membership was shown in those charges where meetings have been held. The educational interests were presented by Dr. J. M. Sullivan of Millsaps College and Rev. B. P. Jaco of Grenada College. Both schools were reported in good condition. Rev. B. P. Jaco preached at night.

Thursday was Laymen's day. A good representation from all over the district was present and the following delegates were elected to the Annual Conference: P. T. Callicott of Coldwater, N. A. Wilroy of Hernando, Herbert Holmes of Senatobia, and Mr. Birmingham of Byhalia; alternates, J. D. Turley of Coldwater, and E. T. Keeton of Senatobia. Mr. Chambley of Coldwater was elected Lay Leader. The committee on Lay Activities presented a report favoring the organization of the stewards on circuits into a board and the payment of pastors' salaries monthly in full through the treasurer of the Board, even though the Board of Stewards be compelled to borrow the money to make full monthly payments. The Conference was brought to a close with a sermon by Rev. Melville Johnston of Hernando.

The pleasure and profit of the Conference were greatly increased by three inspirational addresses given by Rev. J. C. Park of Sardis on "Jesus' dealing with the Doubting, with the Delinquent, and with the Idealists." The presence and timely advice of Rev. B. P. Jaco was also a source of pleasure to the Conference.

The Conference voted unanimously that a more loyal and hospitable people than the Coldwater Methodists could not be found. The town was opened to the preachers and delegates and everything possible was done for their comfort and pleasure. Rev. H. G. Roberts and his people have just completed a beautiful new church which is a thing of beauty and will be a joy for years to come.

The next Conference will be held at Hernando. J. H. BROOKS.

Senatobia, Miss.

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NEXT SESSION (74th) OPENS SEPTEMBER 13, 1916.

FOR CATALOGUE ADDRESS

HENRY G. HAWKINS, President.
JACKSON, TENN.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Melville, at Palmetto, July 29, 30.
Rapides, at Oak Grove, Aug. 2.
Boyce, at Camp Ground, Aug. 5, 6.
Woodworth, Aug. 13.
Elizabeth, at Fullerton, Aug. 17.
Merryville, Aug. 18.
DeRidder, 8 p. m., Aug. 19.
Bon Ami, 11 a. m., Aug. 20.
Alexandria, 8 p. m., Aug. 21.
Indian Mission, at Indian Creek, Aug. 24.
Provencal, at Shady Grove, Aug. 27.
Pineville, at St. Maurice, Sept. 9, 10.

H. W. MAY, P. E.

Ruston Dist.—Third Round.

Ringgold, at Rocky Mt., July 29, 30.
Winnfield, July 31.
Jonesboro, at Jonesboro, Aug. 1.
Simmsboro, at Antioch, Aug. 3.
Gibbsland, at Oak Grove, Aug. 5, 6.
Sibley, at Evergreen, Aug. 10.
Minden, Aug. 11.
Cotton Valley, at Pine Valley, Aug. 12, 13.
Plain Dealing, at B. City, Aug. 19, 20.
Haynesville, at Shangaloo, Aug. 26, 27.
Arcadia, Aug. 28.
Ruston, Aug. 29.

BRISCOE CARTER, P. E.

Monroe Dist.—Third Round.

Collinston, a. m., July 29, 30.
West Monroe, p. m., July 30.
Waterproof, at Wesley Chapel, Aug. 5, 6.
Lake Providence, Aug. 7.
Oak Grove, at Forest Dedication, Aug. 12, 13.
Brooklyn, Aug. 15.
Eros, at Indian Village, Aug. 17.
Mangham, at Little Creek, Aug. 19, 20.
Winnsboro, at Crowville, a. m., Aug. 26, 27.
Gilbert, at Magnolia, p. m., Aug. 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Third Round.

Many, at New Hope, July 29, 30.
South Mansfield, at Williams Chapel, Aug. 5, 6.
Pelican, at Bethel, Aug. 12.
Mooringsport, at Oil City, Aug. 13.
Ida, at Ida, Aug. 16.
Cedar Grove, at Belle Bayou, Aug. 19.
Vivian, at Vivian, Aug. 20, 21.
Leesville, Aug. 27.
Noble, at Benson, p. m., Aug. 29.
Pleasant Hill, at Marthaville, p. m., Aug. 31.
Lake End, at Hannah, Sept. 2, 3.
Grand Cane, at Keithville, p.m., Sept. 7.
Zwolle, Sept. 10.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Abbeville, at Kaplan, July 29, 30.
Evangeline Mission, Aug. 5, 6.
Mouma Mis., at Houma, Aug. 12, 13.
Lafourche Mis., at Raceland Prairie, Aug. 13, 14.
Eunice, at Eunice, Aug. 19, 20.
Lake Arthur, at Bell City, Aug. 26, 27.
Jennings, West Lake, Sept. 2, 3.
Rayne, Sept. 9, 10.

J. I. HOFFPAUIR, P. E.

Baton Rouge Dist.—Third Round.

Franklinton Ct., at Varnado, July 29.
Franklinton, at F., July 31.
Greensburg, at Center, Aug. 4.
Pine Grove, at Killians, Aug. 5, 6.
Baton Rouge, First Church, Aug. 7.

H. W. BOWMAN, P. E.

MISSISSIPPI CONFERENCE.

Newton District—Third Round.

Newton and Hickory, at Garlandville, July 29, 30.
Rose Hill, at Paulding, Aug. 12, 13.
Bay Springs and Montrose, at Louin, Aug. 13, 14.
Decatur and Union, at Decatur, Aug. 16.
McDonald, at Suqulena, Aug. 19, 20.
Chunky and Meehan, at Kelly's, Aug. 20, 21.
Shiloh, at Mt. Carmel, Aug. 23.
Trenton, at New Prospect, Aug. 26, 27.
Raleigh, at Boykin, Aug. 27, 28.
Homewood, at High Hill, Aug. 29.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Third Round.

Estabutchie, at Bethel, July 29, 30.
Collins, July 30, 31.
Prentiss, at Mt. Zion, Aug. 5, 6.
Sumrall, Aug. 6, 7.
Oloh, at East Columbia, Aug. 12, 13.
Silver Creek, Aug. 13, 14.
Williamsburg, at Santee, Aug. 15.
Heidelberg, Aug. 20, 21.
Blodgett, Aug. 26, 27.
Richton, Aug. 27, 28.
Seminary, Sept. 3, 4.
Main St., Sept. 10, 11.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Hub, at Baxterville, July 29, 30.
Columbia, Aug. 6, 7.
Mentorum, at Mt. Zion, Aug. 11.
Wiggins, at Stillmore, Aug. 12, 13.
Brooklyn and Bond, at Maxie, 7 p. m., Aug. 16.
North Gulfport and Lyman, North Gulfport, Aug. 20.
Americus, at Big Point, Aug. 26, 27.
Wolf River, Aug. 30.
Saucier, Sept. 2, 3.
Pascagoula, Sept. 10.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Fannin, at Goshen Springs, July 29, 30.
Eden, at Lamkin, August 6, 9.
Jackson, Capitol Street, August 8.
Madison, at Pearl River, Aug. 11.
Sharon, at Lone Pine, Aug. 12, 13.
Canton, p. m., August 13.
Vaughan, at Fletcher's Chapel, August 19, 20.
Benton, August 20, 21.
Bolton, at Brownsville, August 23.
Florence, at Thomasville, Aug. 26, 27.
Harrisville, at Braxton, Aug. 27, 28.
Camden, at Mellville, Sept. 2, 3.

P. D. HARDIN, P. E.

Brookhaven Dist.—Third Round.

Preaching at Knoxo, July 30.
Topisaw Camp Meeting, Aug. 6.
Caseyville Camp Meeting, Aug. —.
Hazlehurst, Aug. 12, 13.
Buford, Aug. 19, 20.
Pleasant Grove, Aug. 24.
Barlow, Aug. 30.
Wesson, Aug. 26, 27.
Monticello, Sept. 2, 3.
Magnolia, Sept. 9, 10.
Fernwood, Sept. 16, 17.
Brookhaven, Sept. 23, 24.
Bayou Pierre, on Wednesday of protracted meeting at Mathews Chapel.
South McComb, Tuesday of protracted meeting at Osyka.

I. W. COOPER, P. E.

Port Gibson Dist.—Third Round.

Gloster, at Liberty, Aug. 5, 6.
Woodville Circuit, at Friendship, Aug. 12, 13.
Woodville Station, Aug. 13, 14.
Centerville, at Macedonia, Aug. 16.
Nebo, at Nebo, Aug. 19, 20.
Roxie, at Knoxville, Aug. 27, 28.
Angullla, at Sunflower Chapel, Sept. 2, 3.
Rolling Fork, at Cary, Sept. 3, 4.
Washington, at Kingston, Sept. 8.
Natchez, Sept. 9, 10.

M. B. SHARBROUGH, P. E.

Meridian District.—Third Round.

Waynesboro Circuit, at Pleasant Grove, July 29, 30.
Waynesboro Station, July 30, 31.
DeSoto, at McGowan's Chapel, Aug. 12, 13.
Shubuta, Aug. 13, 14.
Pachuta and Quitman, at Orange, Aug. 19, 20.
Vimville, at Sageville, Aug. 26, 27.
Meridian, 7th Avenue, Aug. 27, 28.
Marthaville, at Salem, Sept. 2, 3.
Meridian, Central, Sept. 4.
Meridian, South Side, Sept. 5.
Dekalb, at Pleasant Ridge, Sept. 9.
Moscow, at Mellen, Sept. 10.
Buckatunna, at Clara, Sept. 16, 17.
Daleville, at Andrew's Chapel, Sept. 23, 24.
Meridian, 5th Street, Sept. 24, 25.
Clark Mission, at State Line, Sept. 27.

J. T. LEGGETT, P. E.

JUNE'S TEACHER-TRAINING ENROLLMENT.

The Teacher-training Department at Nashville reports the following enrollment for the Gulf Division for the month of June:

Alabama Conference—two classes, at Mobile (Government Street and St. Francis Street), with eighteen students.

Little Rock Conference—one class, at Pine Bluff (Hawley Memorial), with eighteen students.

North Alabama Conference—twelve classes, at Owen's Cross Roads (Oak Grove), Birmingham Circuit (Mt. Chapel, Oxmore, Patton's Chapel), Bridgeport Circuit (Mt. Carmel), Bridgeport, Cedar Bluff, New Hope, New Market, Oneonta, and St. Joseph, with 142 students.

North Mississippi Conference—two classes, at Holcomb and Oxford, with thirty-three students.

Total enrollment for the Division, seventeen classes and 211 students; aggregate for the whole Church, forty-six classes, 540 students—the latter figure including fifteen individual students.

A. L. DIETRICH.

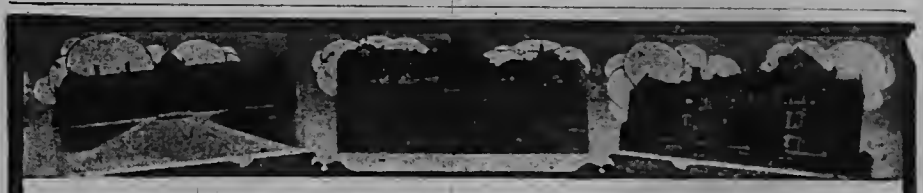
TESTIMONY FROM A HIGH SOURCE.

Dr. Henry C. Adams, of the University of Michigan, now Adviser to the Commission of the Chinese Republic on Standardization of Railway Accounts, at Peking, said recently:

"When I came out to China I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything that I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."

WAR BETWEEN GOOD AND EVIL.

There is a war raging, it is obvious to everyone, between good and evil, but many men would fain be neutral. They would saunter through life like the country squire who went out with the hounds between the contending armies on the morning of the battle of Edgehill, indifferent to the rival claims of king and parliament.—W. C. E. Newboldt.



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SECULAR NEWS.

San Antonio, Texas, is planning for a Pan-American Exposition in 1918—the 200th anniversary of its founding.

Fierce man-eating sharks have been greatly disturbing bathers at the watering places along the upper Atlantic Coast. It is quite unusual for these monsters of the deep to make their appearance so far north.

The Honorable Mr Montagu, who has succeeded Mr Lloyd-George as Minister of Munitions, the latter taking General Kitchener's place. Secretary of State for War, is a Jew. It scarcely needs to be said that he is regarded as a man of great capacity.

The New York Independent has announced that it will support Mr. Hughes for the Presidency. This, however should not cause President Wilson's friends much alarm, as the Independent four years ago supported Mr Taft, who received 15 electoral votes.

Dr. O'Reilly, of the City Board of Health, reports that the number of deaths in New Orleans for the past six months was 539 less than for the corresponding period last year. The figures are as follows: for the first six months of 1915, 3975; for the first six months of 1916, 3436.

General Goethals' resignation as Governor of the Panama Canal Zone has been accepted by President Wilson. It is expected that the great engineer, who has wrought so well, will be relieved in the near future. He has been given the rank of a Major General in the Army and will be retired on the pay allowed those holding that office.

The French and British forward movement on the western front continues slowly but surely to succeed and Russia continues to be quite aggressive on the eastern front. The initiative in prosecuting hostilities seems to have passed to the Allies and the prospect is more gloomy for the Central Powers than at any time since the outbreak of the great war.

Villa seems evidently to have come to life again in Mexico, and, according to reports, is waging an aggressive warfare against the forces of the de facto Government. General Carranza is stated to have said a few days ago that the negotiations with our Government were proceeding quite satisfactorily. He has also been talking of the possibility of holding a Presidential election in Mexico in the not remote future.

A dreadful epidemic of infantile paralysis has been prevailing in New York City for several weeks, which has caused hundreds of deaths among children, and which the health authorities have been powerless to check. The interior country has been quarantining against the great metropolis, and the situation seems to be quite serious. This disease is regarded as contagious, but how it spreads is unknown.

The Orleans Parish School Board has found it necessary to reduce the salaries of teachers in the public schools of the city about 6 per cent, which amounts to about half a month's salary to each instructor. The Department of Research, of which Dr. David Spence Hill was the official head, has also been abolished, and the extra pay granted instructors classed as "superior teachers" was discontinued. By thus cutting it down, the budget of the School Board is said to have been brought within its income, which is estimated at $1,140,000. The Board is stated to be in debt to the amount of more than $700,000.

Hon. John Hessin Clarke, a Federal District Judge at Cleveland, Ohio, has been named by President Wilson to succeed Hon. Charles E. Hughes on the United States Supreme Bench. He was born at Lisbon, O., Sept. 18, 1857; was graduated from the Western Reserve University in 1877, and was admitted to the Ohio bar in 1878. He has been identified with progressive movements, and ran against Mark Hanna for the United States Senate in 1908. He is an orator, a bachelor, and has been a lifelong Democrat. This appointment, though it increases the number of Democrats on the Supreme Bench, still leaves a majority of its members Republicans.

Mrs. John Dibert has added $100,000 to her former donation to the New Orleans Tuberculosis Hospital, bringing the total of her gifts to this institution up to $300,000. The city of New Orleans has donated a site for it and has pledged an annual appropriation of $10,000 to aid in its maintenance. Plans are being matured for a three-story building, with a large recreation room in the center which is estimated to cost $150,000. The following are on the Advisory Committee of the association: Dr. L. Theo Lyons, Dr. Alan B. Elliott, Dr. Luther Sexton, Dr. J. A. Dana, and Dr. T. S. Wilson. Dr. Eldridge Marks and Dr. J. C. Langford were also named as advisers, but found it impossible to serve.

R. K. MORGAN,
Principal Morgan School, Fayetteville, Tennessee.

The Boy Deserves the Best.

Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention, you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, of Fayetteville, Tenn., which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bellbuckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

Meridian College-Conservatory

[illegible]

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Corinth, South Side, July 31.
Iuka Ct., at Spring Hill, Aug. 5.
Iuka Sta., Aug. 6, 7.
Wheeler, at Mt. Hebron, Aug. 9.
Ripley and Blue Mountain, at B. M., Aug. 11.
Chalybeate, at Walnut, Aug. 12, 13.
Dumas, at Weiss Chapel, Aug. 14.
Hickory Flat, at Palestine, Aug. 15.
Moorsville, at Andrews Chapel, Aug. 16.
Mantachie, at Oak Grove, Aug. 17.
Marietta, at Palestine, Aug. 18.
Guntown and Baldwyn, at Pleasant Valley, Aug. 19, 20.
Booneville Ct., at Oak Grove, Aug. 25.
Myrtle, at Glendeldi, Aug. 26.
New Albany Sta., Aug. 27, 28.
New Albany Ct., at Ingomar, Sept. 2, 3.
Rienzi, at Edge's Chapel, Sept. 4.
Belmont, at Belmont, Sept. 6.
Kossuth, at El Bethel, Sept. 9, 10.
T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Calhoun City, at Big Creek, July 29, 30.
Prairie, at Strongs, Aug. 5, 6.
Montpelier, at Fosters, Aug. 11.
Buena Vista, at Pleasant Grove, Aug. 12, 13.
Fulton, Aug. 13.
Tremont, Aug. 19, 20.
Nettleton, at Shiloh, Aug. 24.
Smithville, Aug. 26, 27.
Greenwood Springs, at Friendship, Sept. 3, 4.
Houlka, at Concord, Sept. 7.
Okolona Ct., Sept. 9, 10.
District Conference, at Vardaman, July 11, 12, 13.
JNO. W. BELL, P. E.

Current Dist.—Third Round.

[illegible]
Purdy, [illegible]
Pleasant [illegible]
Lexington [illegible]
Acona Sta., [illegible]
Shady Grove, at [illegible]
Belle Grange [illegible]
Saint Stephens [illegible]
Mathiston [illegible]

Depots and Wilson at W[illegible]
W. W. WILSON, P. E.

Unless you hear with the ears of [illegible]

You must [illegible]
[illegible] charity and [illegible]. That is what you have got to be concerned [illegible]—Sheldon

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[illegible] prepare [illegible] for college or business life. The [illegible] of the Randolph-Macon System. [illegible] this school is a branch, permits [illegible] new terms. [illegible] of charges for the school year. No [illegible]. Randolph-Macon [illegible]—[illegible] graduates of this school [illegible] the college [illegible] or entered [illegible] in the past 10 years. For catalogue and further information, address
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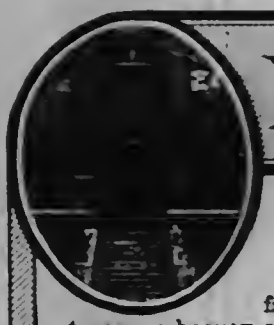

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

OUR SOCIAL PROGRAM.

The following program was adopted by the Woman's Missionary Council in annual session at Atlanta, Ga., 1916, and should be used as a basis of social service work in auxiliaries and in conferences.

The Woman's Missionary Council stands:

1. For the adoption of a uniform law on vital statistics.
2. For the abolition of child labor by the enactment of uniform child labor laws.
3. For active co-operation with all movements for the abolition of illiteracy, for the enactment and enforcement of compulsory education laws and for the lengthening of the school term.
4. For the establishment and maintenance of juvenile courts and reformatories.
5. For all efforts to secure adequate constructive censorship of moving picture films.
6. For the strict enforcement of the law regulating the sale of habit-forming drugs, for the enactment and enforcement of laws prohibiting the liquor traffic and sale of cigarettes.
7. For the establishment of State institutions, where the feeble-minded may receive custodial care, and for compulsory commitment thereto.
8. For the movement to abolish legalized and segregated vice in every community, and for city and State legislation that requires the reporting of social diseases to the Board of Health.
9. For the adoption of modern principles of prison reform and for the abolition of the convict lease system.
10. For the cultivation of sympathy between all races, and for the solving of all race questions in a spirit of helpfulness and justice.
11. For the closest co-operation with the Southern Sociological Congress and with other agencies for the securing of these results.

REPORT OF LOUISIANA CONFERENCE TREASURER FOR THE SECOND QUARTER.

Alexandria District: Adult dues, $161.95; junior, $1.30; baby, $0.50. Adult pledge, $88.40; junior, $3.92. Scarritt Endowment Fund, $5.75; Bible women, $00. Total, $321.82.

Baton Rouge District: Adult dues, $85.20. Adult pledge, $14; junior, $3.10; Bible women, $60. Total, $162.30.

Lafayette District: Adult dues, $104; young people's, $4.80; junior, $3.45. Adult pledge, $70.45. Total, $182.70.

Monroe District: Adult dues, $70.55; young people's, $21.87; junior, $4.45. Adult pledge, $13.50; young people's, $5; junior, $2.50; baby, $1.06. Scarritt, $5.40. Total, $124.33.

New Orleans District: Adult dues, $170.80; young people's, $2.35; junior, $3.28. Adult pledge, $111.10; young people's, $3; junior, $25.17; baby, $0.55. Total, $316.25.

Ruston District: Adult dues, $111.35; young people's, $7.05; junior, $2.75; baby division, $4.25. Adult pledge, $92.95; young people's, $2.50; junior, $18.80. Scarritt, $4.75; R. and R. $0.25; expense, $0.25. Total, $244.90.

Shreveport District: Adult dues, $317.50; young people's, $20.45; juniors, $19.11; baby, $2.50. Adult pledge, $560.25; young people, $34.50; junior, $9.58; baby, $1.16. Scarritt, $9; Houma Mission, $80; China, $16.70. Total, $1070.75.

Total adult dues, $1021.35; young people's, $56.52; junior, $34.34; baby, $7.25. Total adult pledge, $950.65; young people's, $45; junior, $63.07; baby, $2.77; Scarritt, $24.90; Bible women, $120; Houma, $80; R. and R., 25c; China, $16.70; expense, 25c. Total for quarter, $2423.05.

Mrs. J. J. HOLMES,
Treas. La. Conf.

MOUNTAIN AND RURAL FIELDS IN THE SOUTH.

The following are extracts from a paper by Mr. John C. Campbell, of the Russell Sage Foundation: "The South as a whole is rural. By South is here meant the nine Southern States of which the Southern Highland Region is a part. This is practically all of the South below the Ohio and east of the Mississippi River. The combined area of these States—Maryland, Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, and Alabama—is 345,332 square miles. Its population is 17,521,672, of which 21.7 per cent is urban and 78.3 per cent is rural.

"In the Highland Region of the South the population is about five and a quarter million. It is predominantly native-born American. According to the last government census, 11.7 per cent were negro and 1.7 per cent were foreign-born. Of this population, nearly four and one-half million are rural. In the whole mountain territory there are but six cities of 25,000 inhabitants and more, and but ninety-one incorporate communities of 2500 inhabitants and over.

"There are many regions where there is no cohesive community life—scattered but numerous homes, isolated but with congested home life—homes whose needs a community pastor cannot meet alone, where local agencies are non-existent and non-local agencies inoperative.

"Then will it not be our duty to see to it that there are introduced into these wide and needy fields, in addition to the minister, the skilled Christian physician, the nurse, and the trained rural worker, each working in his own professional sphere, each recognizing the other's work as essentially Christian, and all together exerting a potent influence, corrective of over-developed individualism and an equally potent influence for rural co-operation? This kind of Church work is the harbinger of a better day for the mountains."

"Renwar" Never Fails to Relieve.

That is what Mrs. Theo. Kuker, Florence, S. C., says about "RENWAR," the new, scientific treatment for rheumatism, liver and kidney troubles. She writes: "I have ordered 'Renwar' for several people and many others have come to me for the name and address. My recovery has been so wonderful I am always happy to recommend such a sure remedy. It has never failed to relieve those who use it." "Renwar" is guaranteed to give relief, or your money back. Sold by all druggists, price 50c per bottle, or sent, postpaid, on receipt of price, if your druggist cannot supply you. WARNED DRUG CO., Nashville, Tenn.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

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J. M. STARKE, Montgomery, Ala. *Session opens Sept. 12.*

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Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 200 per cent. in two weeks time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 careworn and nearly all in. Now at 50 a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved, who now die every year from pneumonia, grippe, consumption, kidney, liver and heart trouble, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fifteen days time simply by taking iron in the proper form. And this after they had in some cases been doctored for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M.D.

NOTE—Nuxated Iron, recommended above by Dr. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

From the Field

Harmony Church, Iuka Ct.

We have just elosed a meeting at Harmony, conducted hy Rev. W. C. Carlisle of Guntown, Miss. Despite the inclement weather which hrought the meeting to an early close, we really had a revival of "old time," heartfelt religion. At the elosing service singers ceased to sing, speakers hushed in silence, and each one present gave a hearty handshake. The Spirit did his work, and everyone seemed as if the soul were "strangely warmed." Brother Carlisle won the love and respect of the people of Harmony, who declared their enjoyment of the meeting.—Wm. I. White.

Vancleave, Miss.

Dear Brother Meek: We are emerging from the storm and find ourselves in the midst of great destruetion. The reports one gets from the daily newspapers do not set forth the real condition of the interior. The destruction of timber was something fearful. The crops were damaged in Jackson County, especially within the bounds of the Vancleave Circuit, to not less than fifty per cent, if not to as mueh as seventy-five per cent. People's houses were considerahly injured by the storm, and in many places all outhouses, barns, etc., were blown down. The Mount Pleasant Church was blown off its blocks, and the New Prospect Camp Ground Tabernaele was demolished. Other churehes on the circuit were considerably damaged. I am rellahly informed that the Pine Grove Church on the Mentorum charge is a wreek. So you can see that we have suffered untold losses in the rural parts of South Mississippi.—W. L. Blackwell, P. C.

Cochrane, Ala.

I would like to infringe upon a few moments of your time to tell you of our meeting at Panola, Ala., on the Cochrane work. Brother A. S. Raper of Shuqualak, Miss., eame to us on the second Sunday in June, and did the preaching for us, and to say he did it well only mildly expresses a fact. Brother Raper is truly a man of God, and filled with the Holy Spirit to an extent that enables him to impress upon the unconverted the danger of living apart from God. As this is my first year on this work, I will only repeat what one of the older settlers said about the attendance, which was in substance as follows: "We have never had as large or more attentive congregations at any series of meetings held here as we are having now."

As to the spiritual interest manifested, I can truthfully say that the whole community was greatly revived, and that a work was done the influence of which on the ehureh and eommunity eternity alone can tell. We had 11 accessions to the Chureh, 10 hy profession of faith, and 1 by certificate. The pastor had charge of the singing, and was assisted by a capable eholr. We ask the prayers of the editor and all the brethren for a great revival in all the churches on this work, and we give God the praise for the one just closed.—Jno. W. Robertson, P. C.

July 17, 1916.

Olive Branch (N. Miss. Conf.)

Dear Doctor Meek: On July 11 we closed a revival meeting of ten days at Olive Branch, Miss., with Rev. J. A. Bowen to assist. We had quite a revival in the Church, and had 17 accessions as a result. Brother Bowen is a fine revivalist, and preaches as "one having authority." He prays like heaven and earth are close together—and so they are to the Christian.

We have begun a meeting at Mineral Wells, Miss., with Rev. B. S. McLemore, of Memphis, to do the preaching and Mr. Irwin N. Price, of Cincinnati, to lead the singing. Brother McLemore is a live wire for Christ, hence a good revivalist. Mr. Price is one of the best singers in the land, and any preacher would do well to secure his services for revial work. A letter addressed to him at Memphis in the general delivery would reach him. We are starting off well here at Mineral Wells. We see and feel the manifestation of the power of the Holy Spirit in every service and are expecting still greater results.

Our charge, especially the church at Olive Branch, has made considerable advancement in the last year. We have maintained a fine mid-week prayer meeting, in which the pastor has not had to lead very many times during the year. Men who had never before taken any part in any public service are leading in prayer and testifying for Christ. We can see a great growth of grace in the Church. And our people are growing in other ways. As an evidence, they have increased the pastor's salary over any preceding year. We have re-covered and made other improvements upon the parsonage and the premises. The ladies have put some new furniture into the parsonage and are planning to do more on this line. We have three good Sunday schools, and all of them observed Children's Day with good results. This is our fourth year here and we hope to be able to turn over to our successor a better charge than it was when we came. Olive Branch is the second town in size in De Soto County, situated on the Frisco R. R., eighteen miles from Memphis. It is clean and progressive. Its citizens are harmonious, law-abiding, and clever.

We have two good churches—Methodist and Baptist. And we have two good schools, one of which, is the County Agricultural High School.—T. H. Porter.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the New Orleans Advocate could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headaches, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am **absolutely convinced** that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

A REVIVAL AT ZWOLLE, LA.

From the beginning of the Conference year the pastor and some of our people had prayed daily for a revival in Zwolle; so on June 18 we began a series of services. Brother W. H. Brown, of Dallas, Texas, did the preaching with the exception of two services, Brother Ware of Noble, La., preaching once, and the pastor conducting one service. Brother Ware led the singing for us part of the time. Brother Brown is a successful spiritual, fearless preacher. He did not fail to warn the people. He condemned card-playing, dancing, picture shows, Sabbath desecration, whiskey and beer drinking, gambling, backbiting and various other, if not all, sins and vices in clear, uncompromising language. The Lord was with us in great power and graciously blessed scores of souls. Some backsliders were reclaimed, sinners were convicted, mourners were converted and Christians were built up and made stronger in the holy faith. There were more than fifty who professed religion during the revival. Some old people were converted.

The services closed Sunday night, July 2, with a large congregation present and a glorious service, during which there were some bright conversions; one member received by certificate, 21 on profession of faith (two gave their names for membership in the Baptist Church), and among the several baptized was a baby a few months old and an old gray-haired man. Many of our people are happier in their hearts and homes. The spiritual life of our church has been deepened. Since the revival we have organized a Junior League with twenty-eight members and several others are yet to join, and our prayer meetings have been better attended and more spiritual. As a whole, our work is in a good condition, and we are confident of closing a most successful year.

T. D. LIPSCOMB, P. C.

MY SUMMER REPORT.

Dear Brother Meek; After many efforts I have succeeded to-day in writing a brief report of myself and affairs.

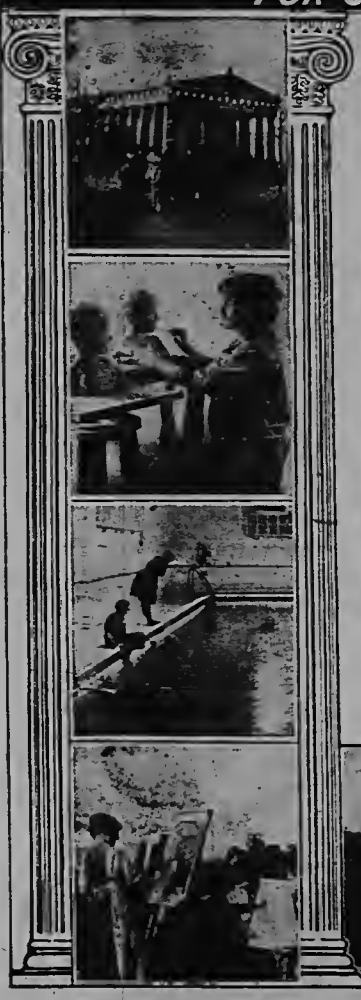
I resolved the first of this year to add a little new ground to my old garden, but the fencing was a trouble. I had a little money, but whether to spend it, or a part of it, for a fence when none was coming in, was hard to decide. So I wrote a layman to whom I had talked face to face and heart to heart about our Lord and the home of the soul, and said to him: "If you are going to send me any money this year, as you have done at different times, I need a little now, for my garden fence." In about three days I got a check from him for $10, which enabled me to complete my fence. I returned thanks, and confessed my impudence in addressing him thus, but he corrected me and said: "Between ordinary, or so-called friends' 'cheek,' or impudence, is admissible, but our friendship will live while we live, and will cross over the last river and live forever," etc. What a treasure a true friend is!

I find myself weaker in body and mind this year than ever before. I do the smallest amount of manual labor, and in conversation, and in trying to preach, I often lose my line of thought. There are, however, exceptions. The third Sunday in last month Brother Alford had me to take his place in the elegant little city of Columbia, and I had a number of gray heads before me, ladies in particular, and how alert and eager they seemed to be to catch every word that was said to the last, and I gave way to a hearty outburst of joy.

I have written this with suffering, but trust some may enjoy it. Pardon my pencil, Brother Meek.

Olla, La. H. ARMSTRONG.

Without the way there is no going; without the truth there is no knowing; without the life there is no living. I am the Way which thou shouldest pursue, the Truth which thou shouldest believe, the Life which thou shouldest hope for.—Thomas a Kempis.



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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 63—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3154.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 3, 1916. CHAS. O. CHALMERS, Publisher.

MARY WERLEIN MISSION.

Few people not in actual touch with the work being done at Mary Werlein Mission realize how broad is the scope and how big are the possibilities that it furnishes for the establishment of one of the greatest missions in the South.

It is situated in one of the most congested sections of the tenement district of New Orleans and the conditions which exist there are appalling. The old houses are disease breeders, and the stories of conditions narrated by our missionaries in foreign lands could be told of many of the homes in this section.

The physical conditions are not the worst of the story. The ignorance and superstition of the people concerning Divine things are almost past behlief save to one who goes among them every day.

As the work done is largely reseue work, there naturally comes the expense of feeding the hungry and clothing the destitute. Many of the men who apply for help are too weak physically to work beeause of a lack of food and a lack of sufficient clothing to present themselves for employment. The missIon averages feeding 100 men per month, and clothes as many as can be provided for. A free reading room and free baths are furnished—these being the only free bathing facilities to which men can go in the city. The average number using the baths is 600 per month.

Besides this work among the "down and out men," our missionary, Mrs. Herr, is giving her life to social and evangelical work in the homes of the tenement district. Modern philanthropy, that puts the main emphasis upon preventive work, is apt to look to childhood and adolescence as the only fields for effort. Mrs. Herr believes that the mother in the home is the most important faetor in preventive work. She says that any reform that stops with the child is apt to fall short of permanent success; so, to the mother in the home she tries to go with new inspiration and new ideals of life.

The primary end that Mrs. Herr has in view combines the following activities:

1. Cottage prayer meetings.
2. Fresh air work (picnies, eountry week, ete.).
3. A community parlor at the Mission—reading room.
4. Certain forms of club work.
5. Co-operation with Associated Charities in preventing pauperism, and with the Juvenile Court in preventing crime.
6. Better housing conditions—clean streets and alleys—doing away with open gutters, etc.

These are a few of the things which this community needs most, but the Mission must suit the number of its activities to the financial help available, and this is where the work is handicapped and where it necessarily falters for lack of funds. Ours is a great opportunity; the location is right, because we have social and industrial points of eontact that exist nowhere else. The soul-hunger of the people Is pathetic and appealing. Shall the work at Mary Werlein Mission lag for lack of adequate finances when there are those enlisted who are giving their very lives to Its propagation? Shall we not rally our forees to help to reap the harvest for our Lord?

We believe that the spiritual need of men Is a real need; that there can be no real basis for morality apart from religion, and that Christianity is the final religion. Shall we not then, as Christians, share actively with every man, woman and child our religious hope, striving to bring them into conscious fellowship with the Lord Jesus Christ, which is Christianity?

New Orleans, La. W. E. THOMAS.

"LOVE THY NEIGHBOR AS THYSELF."

Love is a heavenly word. God made it so by giving his only begotten Son to die that sinful men might have eternal life. It was God who loved us first, and he hath said through Jesus Christ, the second person of the Trinity, "If ye love me, keep my commandments." The Almighty hath not dealt with us according to our transgressions nor rewarded us according to our iniquities, but hath shown us unmerited, and therefore unspeakable love and mercy. We ought to respond to his loving kindness by the keeping of his commandments, which were given for our good in this world and in the next. In the giving of commands, both in the Old and New Testament, the word "thou" is used, thus making a direct appeal to the individual heart and conscience. Every command seems to bear upon It the stamp of "Thou art the man" for whom this is uttered. This directness should not be overlooked. God always deals with the individual—he singles him out from among the crowd.

Christ elearly teaehes in the parable of the Good Samaritan that a man's neighhor, on the one band, is he that is in need of assistance, and, on the other hand, he to whom the ability to help and the opportunity for doing so have been intrusted. Some man will always be found capable of conveying or receiving aid of a material or of a spiritual nature, and that man, be he a friend, an acquaintance, a stranger, or an enemy, is our nelghbor. The word "nelghbor," as used by Christ in this instance, is but another name for fellow-man. It is used in the broadest possible sense, including all the men on the face of the earth who happen to be our eontemporaries. There is no man who does not need the love that his fellow-men can give him, and every man has something that he ean give to his fellow-men whieh no other man can—a part of his own individual self. Each has his part to play in the game of life, and, he it great or insignificant in appearance, it is worth the playing. Christ saw fit to state that our love for our neighbors shall be as great as that which we have for ourselves. There is no reason why every one should not have due respect for himself, with St. Paul's safeguard, that he think not more highly of himself than he ought; and a person will have a good opinion of himself, unless he can not, whieh is indeed a sad state for any man to allow himself to fall into. Christ, knowing that every normal man born into the world must have some regard for self until he proves himself unworthy of this, as many do on account of the one-sidedness of their natures, wisely demands that the love which we have for our neighbors shall equal that which we have for ourselves, not only for our own sakes, but also for the sake of our fellow-men. There must be an equilibrium, or in either ease our moral law of gravitation is stronger at one point than at another, and we occupy an extreme and hazardous position, which is not wise; so Christ tells us to love our neighbors as ourselves, but he does not state that we shall love them more than ourselves, though in dealing with them it is well to remember that the first shall be last and the last first. If this commandment is kept, there is no danger of selfishness on the one hand, or of forgetfulness of self on the other, and we think that it would go a good way toward helping to solve our social problems. ROBERT E. MEEK.

SOUND WORDS FROM A HIGH SOURCE.

The colleges and universities of the world have always heen among Its centers of power, and from them have ever come forth mighty forces for both good and evil. From them have emanated both blighting streams of infidelity and heneficent and far-reaching influences for the spiritual quickening of the nations. Such institutions to-day, while they have fostered much that has not heen helpful to Christianity, are not hy any means without those In them who bear up strongly the hanner of the Christian faith. This is true even in Germany, the home and propagator of rationalism and higher critieism. For instance, what nobler message could one wish to read than the following extract from an open letter from Prof. Gustav Warneck, of Halle, to the Edinhurgh Missionary Conference?

"We dare not allow ourselves to be betrayed into the mistake of altering the content of the Gospel message as it was proclaimed hy the apostles. It is universally acknowledged how great at home to-day is the danger of undermining the trustworthiness of the Biblieal Gospel by a destructive critieism, as well as of rationalizing and thereby attenuating its content by modernism. But we should he deceiving ourselves if we refused to perceive that this danger is beginning to threaten us also upon the mission field. And upon this rationalistic depletion of the content of the apostolic Gospel there certainly follows, as is already at this moment the case in Japan, the second, perhaps almost graver danger of syncretism. This, of course, is not merely a question of missionary method, but a crucial question of missionary life. For in the Gospel of Christ, as it was proclaimed hy the apostles and proved by them to he the power of God unto salvation to every one that believeth, there lies not only the living force to inspire the missionary life at home, but also the power of regeneration for the non-Christian world. The main source of our strength is not in the method, but in the message of this Gospel, in the messengers proclaiming it in the fulness of faith, and In the Christians who have become new creatures thereby."

WHY SOUTHERN METHODIST UNIVERSITY IS A GOOD PLACE FOR MEN OF WEALTH TO INVEST THEIR MONEY.

By Bishop Edwin D. Mouzon.

This communication is addressed primarily to men of means—to those whom God has intrusted with more than enough to make life barely comfortable, and who are asking where they can best invest for the glory of God the wealth which Providence has placed in their hands.

Southern Methodist University is the outgrowth of a popular movement. The great foundation which has been laid here, and the great work which has been begun under such auspicious circumstances, owe their inception not to any one man, but to many. With the exception of $200,000 from the General Board of Education, no gift larger than $25,000 has come to the University, and two so large as that. Most of the gifts have been comparatively small, and have come out of the prayers and self-sacrifice of men and women who love God and his Church. No holier offerings have ever been made to God's kingdom than to Southern Methodist University. More than 15,000 individuals have made contributions. The Church has never seen anything like this.

Henceforth the University must depend more on those of larger means. The time has come when we are able to come with confidence to wealthy men and offer Southern Methodist University as an institution offering large returns for large investments. I desire to set down briefly why Southern Methodist University is a good place to invest money.

1. Southern Methodist University is the one connectional university for the Methodist Episcopal Church, South, west of the Mississippi River—made such by action of the General Conference. Its claims and opportunities are thus guaranteed by the whole Church.

2. Its attendance during the first year of its history was 706—the largest attendance ever enrolled by any university in America during its first year. Henceforth our problem is not the problem of getting students, but of getting money for dormitories to house the students who wish to come, and endowment that our professors may be adequately supported.

3. The financial management of the University is such as to commend it to men of means. We are happy to announce that the university has met all current expenses this first year. Every teacher has been paid in full and all overhead expenses have been paid.

But note this: Many of our teachers, having faith in the Church and Southern Methodist University, are working for salaries entirely too small. I appeal to men who are stewards of God's money to come to the assistance of these men who for love of God are serving the Church and the cause of Christian education.

4. There are no school buildings in the South equal to those on our campus. A visit to the University and a sight of these imposing buildings will reveal the fact that we have built and are building for the centuries. There is no place where one may be surer that one's money will go on bearing thirty fold, and sixty fold, and a hundred fold long years after his body has gone back to dust.

5. Just before our recent Commencement the executive committee employed expert assistance, and went into the minutest examination of the financial condition of the University, just as the government examines into the affairs of a national bank. Two gratifying facts were revealed: (1) No mortgage or lien lies against the campus, the buildings, the equipment, or the endowment. (Let the significance of this fact be not overlooked.) (2) The assets of the University exceed the liabilities by $2,602,935 (and let it be carefully observed that such liabilities as we have do not lie against the University proper, but against certain property that has been improved and against certain notes held by the corporation). This is the strongest point in this communication. Our trust has been administered in such a way as to commend the University to men of means.

6. The University directly determines the character of teaching done in the small college and the public school. We must have the school and the small college. They bring education down to the people in a close and personal way. But men who teach in these schools have been trained in the University; and what is taught in the University comes directly to the small college and the school. Exactly in this way Chicago and Columbia are giving character to what is taught and to methods used in our colleges throughout the South and West. The point of this paragraph is just this: If Methodism is to influence those who attend smaller institutions, she must have her Universities; else we shall turn over the training of our teachers to others.

7. This brings us to another fact. In all the South there is not one great university. In no list of, say, the fifteen great universities in the United States, would one find named one single Southern University. I find that there are twenty-two universities having membership in The Association of American Universities. Only one of these is in the South, namely, the University of Virginia. The University of Missouri is also one of these; but Missouri can hardly be called "the South," being rather the Middle West. Surely the time has come when the South ought to have her proper part in the educational forces of America. And surely the time has come when Methodism ought to have her proper influence. Certainly there is no finer field to be found in the world. Look at the map of the United States. See what the future holds for this part of our land. Men of means, for love of land as well as for love of Church, do something that is worth while!

8. And once more, consider that it takes large money to build a university. We have barely made a beginning at Southern Methodist University; $2,500,000 is just a good, hopeful 'start.' When we write the word "university," we are not thinking in terms of thousands, but in terms of millions of dollars. A university is a big concern, and cannot be built and maintained without big money. Take, for example, a few figures, which are only approximately correct: Columbia University is represented by $38,000,000; Leland Stanford, Jr., by $30,000,000; the University of Chicago by $26,000,000; Cornell, by $15,000,000; Yale, by $13,000,000. These figures ought not to discourage us. They should call us to larger consecration. Heretofore the South has been poor. We are poor no longer. We also have now our men of large means. These great institutions were not made by popular subscription. They were made great by great gifts from wealthy individuals. Emory University in Atlanta has been made possible by the princely gift of a wealthy and liberal layman who loves his Church and his country and his God. If Southern Methodist University is to be made the great institution which it ought to become, it will be made such by the gifts of the rich as well as by the sacrifice of the poor. In view of the facts here presented, I submit that there is no place within the bounds of our Church, and none in America, where large money will bring greater returns than here in Dallas, at Southern Methodist University.

After the manner of the preachers, let me say "finally" that our Church has certain educational standards which must be measured up to. No institution in our Church can be classified as a university unless it has at least $1,000,000 in productive endowment. While our buildings, our equipment, and our endowment is much more than is necessary to a college in the "A" class, we are not building a college here, but a University. The potential assets of the University make it certain that we shall later have a liberal endowment. But our present need of endowment is urgent, and the opportunity is inspiring. Not that we have set before us the minimum of one million dollars endowment as a goal. We shall go far beyond that. We must take our place with the great universities of the country. But let us first reach the minimum. We invite the closest scrutiny into all the business affairs of the University.

Dallas, Texas.

THE CHURCH HAS SPOKEN.

Dear Dr. Meek: Would it not be well for us to keep in mind just exactly what our Church has said and done in the matter of the question of unification of American Methodism? To what extent are we, as a Church, committed to the principle? Of course, the Church as a whole has never expressed itself, but our last General Conference, acting for the Church, did express its mind in the most explicit terms.

I have just gone over the Daily Christian Advocate of the Oklahoma General Conference. In the number of May 16 appears "Report No. 8 of the Committee on Church Relations and Bible Cause." It was presented the day before, and was sent to the calendar. On the afternoon of May 21, with Bishop Hoss in the chair, the report came on to be heard. The brief discussion was opened by F. M. Thomas, chairman of this committee, who was also a member of the Federal Council which formulated the basis for unification. In his remarks he referred to two members of this Federal Council, and to their work in formulating the report which was submitted to the General Conferences for consideration. In these references he said, "You will find in there (the report) the great brain of Alpheus W. Wilson. He said in one meeting of our Joint Commission: 'Great as have been the achievements of the twentieth century, the greatest achievement of modern times will be the unification of Methodism.'" Referring to another, evidently Bishop Hoss, he said, "You will find written in this document the mind and thought of one who, to my mind, is not only the greatest figure Southern Methodism has produced, but the greatest Tennesseean of this generation." At the conclusion of Dr. Thomas' remarks, W. N. Ainsworth moved that Bishop Hoss be invited to speak to the Conference concerning the report, saying, "Some of us know that no living man has invested more in this tentative plan of union than the distinguished gentleman who sits in the chair"—Bishop Hoss. Then this great and good man arose and spoke, concluding his remarks with the following sentences: "I think you are moving on the right lines. This is not final; nobody dreams it is final; no one man is wise enough to frame a plan of union of all Methodism. We should go on: after a time Almighty God will put his hand in, and this thing will come to pass. We can not cure all the ills of the past by rehearsing them. Some things are buried; let them stay buried until the angel of the resurrection comes. I pray God that the day may come, somehow and at some time, in which all the forces of Methodism may be organized into such a form as to constitute an organized, disciplined army for the spread of the kingdom of God." After this irenic utterance by the good Bishop, he put the question, saying, "If you will adopt this report, please rise and stand until you are counted."

"The entire body arose."

"Bishop Hoss: Now I do not wish to have any mistake about this. If there is anybody here who is opposed to it I want him to arise and stand until he is counted."

"Bishop Hoss: It gives me great pleasure to say to our brethren that there is no dissenting vote."

But what was it the General Conference adopted with such great unanimity and deep earnestness? The entire report was recently published in the New Orleans Christian Advocate, and it is unnecessary to repeat it here. Let it suffice to say here that the report of the Joint Commission embodied eight suggestions as a tentative basis, "as a plan of reorganization, the merging of the

Methodist Episcopal Church, the Methodist Protestant Church, the Methodist Episcopal Church, South, into one Church." The Committee on Church Relations, having this report of the Joint Commission in hand, recommended that the General Conference, in approving it, make three "declarations." The first was that "The Methodist Episcopal Church, South, considers that the plan outlined in the suggestions as tentative, but nevertheless as containing the basic principles of a genuine unification." The second declaration says, "The Methodist Episcopal Church, South, regards the unification by the method of reorganization, approved by the Commission on Federation, as feasible and desirable, and hereby declares itself in favor of the unification in accordance with this general plan of reorganization." This declaration closes with this statement, "However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church." The third declaration is an enabling act, empowering our Commissioners to continue the negotiations, and on certain conditions to enlarge the Commission, and to "report to the next General Conference the full details of the plan of unification which may be agreed upon." It closes this declaration by saying that "the name preferred for the reorganization and united Church is the Methodist Church in America."

It would be well for one to read this entire report which the General Conference adopted so unanimously and with such evident earnestness. It can be found in the number of the Advocate for May 25, last. This, together with the quotations I have made above from the Daily Advocate, make plain that a profound conviction was in the mind, and a genuine hunger in the heart, of the brethren at Oklahoma for the reunion of American Methodism. To find less than this in their action one must indict them for sincerity, which I am sure no one cares to do. The words uttered were so explicit, and the action taken so positive, that no one reading these proceedings can fail to see that the sacred troth of Southern Methodism has been plighted to the principle of unification of the American Methodist Churches. To bring up from their resting places the ghosts of the past, which should lie "buried until the angel of the resurrection comes;" to unduly magnify the mistaken zeal or ill advised words of advocate or adversary of unification; to voice suspicions of fair dealings against a majority in a unified Church; to slur the motives of advocates of union; to continually emphasize the difficulties that lie in the way of unification, savor of the very essence of disunion, and can but be provocative of discord and dissension.

Out of the tragic sadness of '44 came the separation. One acquainted with the literature of that event can hardly deny that the division was without passion on both sides. From the heated atmosphere of that New York General Conference the storm clouds over our Church and Nation began to rise. They accumulated until in the early sixties they burst with their pitiless fury. That bloody four years' war was a direct sequence of the division of Episcopal Methodism; for most certainly the estrangements created there were potent factors contributing to the causes for the war between the States. But after having read carefully the whole history of that division, I do not see how mortal man could have avoided it. Possibly it was the purpose of our Father that the division should occur. Our fathers, after much fasting and prayer, sought a via media. But none was found. With grief of the most sable hue, the 150 delegates-elect, every one of whom voted on the first vital issue of the Andrew case, turned their faces homeward, the majority to the North, the minority to the South—but not one who did not carry a heavy heart. There is, indeed, a weary wilderness stretch between then and the time of meeting of the Cape May Commission in August, '76, twenty-two years. In '94 at the General Conference in Memphis a Committee, of which Bishop (then Dr.) Hoss was chairman, brought in a report on Federation. Out of this has grown the Joint Commission on Federation, of which Bishop Hoss has ever since been a member. Through these twenty-two years the lines of divergence have been growing less acute, and now they are becoming lines of convergence. They have not met yet. But, under God, I hope and trust and pray, and shall work, that they may meet, and continue one until they end at the throne of Redeeming Love.

It is as foolish to minify the difficulties as it is to magnify them. There are not just a few minor differences to be adjusted. To teach the public so is to give a false impression. There are real difficulties to be overcome. Some of them are constitutional, some are temperamental. There are many that are imaginary ones. But when our Joint Commission comes together in the fear of God to seek a common basis on which all can agree, the most of these differences will disappear; and, if it please God for us to come together at this time, he will show them a way to solve the two or three real difficulties, which, it appears to me, are soluble.

But the important matter to keep in mind is the FACT that Southern Methodism, through its General Conference, is pledged to the principle of Methodist Union. She has said that she desired it; she has said, perhaps not explicitly, but certainly implicitly, that she believes it possible. To that happy consummation she has directed her agents to co-operate with the agents of other Methodist communions. Shall we now throw obstacles in the way? Shall we continue to keep before our people the difficulties that confront us, and cause our people to despair? "And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which were come of the giants: and we were in our own sights as grasshoppers, and so were we in their sight. And all the congregation lifted up their voice and cried; and the people wept that night." Others said, "Let us go up and possess it; for we are able to overcome it." And the voice of faith was true. God gave them a great victory. There are difficulties in the way of a unified Methodism. But we are pledged to the principle of unification, and under God's guidance we can overcome these hindrances, unless we are in our own sight as grasshoppers, and give up ere we begin.

It is true the Saratoga General Conference made some recommendations which are not to our liking. It appears to some of us down this way that our Northern brethren have laid a somewhat heavy burden on their Commissioners by these recommendations. But the whole case is wide open yet. They are only recommendations, not instructions, and therefore not binding. If they were, the matter would be halted for the present. But no one understands that their limitations are thus fixed. Dr. Chappell, who was our Fraternal Messenger to that General Conference, in a wonderfully interesting article in a recent issue of the Nashville Advocate, said: "Not a man who talked with me, and there were many who did so, spoke of unification for the sake of ecclesiastical aggrandizement, but all based their desire for it on the high ground that the interest of the great common task to which the two Churches are called requires it. Several of the delegates spoke to me about a world-wide Methodism, but I do not believe one of them thought of the possibility that this great organization should be dominated by the Methodist Episcopal Church. On the contrary, most of them seemed simple enough or daring enough to dream of a union so complete and genuine that each of the bodies entering into it would lose its separate identity, and all of them assumed that such provision would be made for the local autonomy of the several sections of the Church as to furnish each of them protection against any danger of being imposed upon by the others."

Columbus, Miss. W. W. WOOLLARD.

A VOICE FROM THE NORTH.

(The following communication was received a few days ago from Rev. George A. Cooke, pastor of the Wesley Methodist Episcopal Church, of Wilmington, Delaware.—Ed. Advocate.)

My Dear Brother: I am a minister of the Methodist Episcopal Church and have been a member of five Annual Conferences. After twenty-five years in the ministry I profess to know something about Methodism and claim a right to speak for my Church. If you will permit, I should like to say a few words to your readers on the subject of the organic union of Methodism.

I attended the General Conference at Saratoga Springs, but not as a delegate. I took a great interest in all that was done on the subject of Methodist union. I was sorely grieved and disappointed at the shabby way this important matter was treated. There was no discussion upon any phase of the subject, and apparently every effort was made to generate excitement and emotion at the expense of information. If two great Christian Churches are to disorganize and reorganize as one communion, the subject should be approached with caution and candor. The unseemly effort to rush things to a conclusion, as instanced by the action of our Saratoga Conference in planning for an adjourned session in 1918, is to be deplored from every standpoint. I have always lived in the North, but I have a friendly feeling toward Southern Methodism. I hope you will act cautiously and wisely in this matter.

Sincerely yours,

GEORGE A. COOKE.

A WORD ABOUT UNION.

By Bishop E. E. Hoss.

Seeing that some of our Bishops, connectional Secretaries, Conference editors, and other great men are taking the union of the two Methodist Churches as an accomplished fact, "all over except the shouting," I desire to say, as one that has been at least a silent watcher of all the proceedings, that in my poor judgment the end is not yet, and will not be for some time.

1. **Not a single thing has been settled—not one. The two Churches stand towards each other exactly as they did five years ago, and will presently proceed to thresh the old straw of past controversies over again, with what result only the future can determine. I hope for the best, and fear the worst.**

2. It is true that our Church, in its action at Oklahoma City, made some great concessions in the interest of union, agreeing to give up its historical name, to part with its independence as an ecclesiastical organization and to merge itself into a new Church, in which it would occupy the position of a perpetual minority. What more could anybody have reasonably asked or expected than that? Only one reservation it made, namely, that the General Conference of the new Church should not have the final authority to determine the constitutionality of its own actions. Surely that was not requiring a great deal. Having consented to give up all possibility of controlling affirmative legislation, it certainly had the right to ask for the negative power of protecting itself against unconstitutional statutes by appeal to some kind of impartial judicial tribunal.

3. **The Saratoga General Conference, while giving a sort of vague general assent to our "suggestions" as "basic," yet in the same breath bring forward a "recommendation" that means the rejection of this most central stipulation and the substitution in its place of a provision for a General Conference that shall be "a supreme legislative, executive, and judicial body."** As a sort of softener to our sensibilities, it is agreed that this "supreme" body may work under constitu-

tional provisions and restrictions." But who is to make these provisions and restrictions effective? Where is any power lodged that can enforce them? No room is left for it anywhere. A body that sits one day to make laws, another day to interpret them, and still another to execute them, is virtually absolute. It is as if the Congress of the United States were also invested by the Constitution with the functions of the Supreme Court and of the President.

The humor of this is almost overwhelming! Did the wise brethren laugh when they proposed to make the General Conference supreme in every possible particular, and then limit it in its operations? Limitations with nobody to see to their execution would he only "a scrap of paper," teliing the General Conference to he good, but leaving it free to he just as bad as it chooses. To suppose that, in the enjoyment of so wide a latitude, it would never trespass upon the fundamental rights of the Church is to suppose a most unlikely thing. No sensible company of Christian men will ever trust its great inheritance of freedom to the mere changing good will of an elective Conference. As matters now stand with us, we are free. **But if we consent for one moment to go into a union that gives no shred of guaranty that our freedom shall be preserved, we shall be guilty of a piece of folly without a parallel in the history of Methodism.**

Let no man charge me with inconsistency or fickleness. Such a charge is not true. I stand precisely where I stood in the Joint Commission and in the Oklahoma General Conference. **A new thing is now before us.** Our Northern brethren, not content with our vast concessions, propose simply to swallow us. They have made no concession in return, and it looks as if they proposed to make none. We shall know for certain when we have met their Commission of Twenty-five. They are fine men. I have not a word to say against them. But if they mean to insist on an absoluteism worse even than Leonidas L. Hamline outlined in his "Croton" speech in the General Conference of 1844 then I, for one, am not going with them—and there are others.

As a matter of course, we must meet our Northern brethren with all courtesy and hear what they shall have to say in elucidation of their instructions. If they should decline to offer us anything except the bare privilege of coming into their Church and taking lower seats, it will be our duty to answer that we could have done that any time these fifty years. What we demand, nothing more nor less, is to be dealt with as a full equal in all particulars. On no other basis can we ever negotiate. It is not worth while to talk about it.

I should have kept silent about all these things, if others had set me a good example. **But when men of influence are loudly asserting that our proposal for union has been accepted in all its essential features, and that nothing but prejudice now delays the final consummation, I must stand up and meet the assertion with a prompt and vigorous denial. Ask Dr. Spencer whether this assertion is true.** OUR PEOPLE OUGHT NOT TO BE DECEIVED NOR DELUDED. THEY SHOULD KNOW THE TRUTH. Nor should we attempt to humbug our Northern brethren. If they are not willing to go forward with the scheme that was adopted tentatively by the Joint Commission and accepted by our General Conference, we shall not blame them. It does not lie within our rights to speak harshly of them, nor to show any ill feeling towards them. They are the Lord's free men and must follow their best judgment. I do not desire a single thing for my own Church that I am not perfectly willing to grant to them also.

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SOME FURTHER WORDS TO DR. IVEY.

By the Editor.

We stated last week that we would in this issue of the Advocate notice a few points not covered in our extended reply to Dr. Ivey. First, we desire to say concerning Dr. Ivey's statement in his "postscript" that it is not his purpose to exclude articles adverse to his views on the question of union from the General Organ, and has not been, that we had no means of knowing this when we wrote our editorial, "Discussion in Order," in our issue of June 29. His advice against having anything to say that took cognizance of the difficulties in the way of the movement was so constant and so earnest, that this, together with the fact that up to the time that we wrote and published that utterance, all of the communications that he had printed were favorable to his side, had led us to the contrary opinion. Certainly we had no wish to misrepresent him to the slightest extent.

It should not be inferred from Dr. Ivey's statement that he had printed the gist of one of our editorials, that we were complaining on the score that he had not quoted from us. We have not had the least desire to have our editorials appear in his columns; nor do we feel at all flattered when he reproduces any part of them. Though on the sunny side of fifty, we are past the age when we are tickled by such attention. We have never in our life offered him an unsolicited piece of copy. His little thrust to the effect that we have not reciprocated his recent "favor" should not be misunderstood. Our columns, so far as our space would permit, have been open to disputants on any and all sides of this great issue from the beginning. We will state for Dr. Ivey's information, however, as we have never done so before to him (though we have to others), that, one reason we do not quote oftener from the General Organ is that it circulates to a considerable extent in our territory and we are not disposed to hand out to so many of our subscribers reading matter which they have already seen. We do sometimes publish the same articles that have appeared in the Nashville Advocate, but when this occurrs, except in the case of official communications from some board or Church authority, it is generally when we did not know that they had been sent to our contemporary, or when they were sent to us at the same time and were put in type and we were forced to carry them over because of the crowded conditions of our columns at the last moment. We desire to emphasize the point, however, that it was not so much our confrere's management of his own paper (though we did think that the General Organ ought to be fair to all elements in the Church), as it was what seemed to he his disposition to dictate to other journals and make trouble for them, that called forth our editorial utterance of June 29, which was a plea for the right of discussion, and which, though entirely respectful, led to his severe arraignment of us in the Nashville Advocate of July 14.

About the only other point at issue between Dr. Ivey and us not touched upon to which we think we need to give attention is that which relates to Bishop Hendrix. The temptation is strong to go fully into this matter, quoting what he had to say about the Bishop and his services at Saratoga in the Nashville Advocate of June 2, when the spell of union enthusiasm was fully upon him and comparing it in detail with what he said in his issue of July 14 (we reproduced this in our last issue) after six weeks of cooling down. And we have also felt very much inclined to ask him specifically some questions as to what the Bishop said and did at Saratoga and as to whether he considered them **a worthy and ready meeting of every demand and opportunity.** But this would take much more space than we have at our disposal and we doubt if our worthy friend would presume to notice interrogations that he might deem rather impertinent, not to say embarrassing.

We will try to group the several points at issue between us relative to this phase of our discussion under three or four heads. 1. The Editor of the Advocate thought that Bishop Hendrix's course at Saratoga and its effects for harm upon the Methodist Episcopal Church, South, were such as to call for public criticism, that, if possible, the injury done might be counteracted. Though we have done so before, we will state again the facts in the case, that our readers may have their minds refreshed as to the grounds of our reasoning and action. The Joint Commission, composed of representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, had matured a plan of union which the General Conferences of the two latter bodies (with some modifications in the case of our Church) had endorsed and passed up to the Northern General Conference. Any further negotiations that might arise, our Church had carefully provided for by appointing a committee of nine able men, who were given specific instructions. **Bishop Hendrix had not been on the Joint Commission, is not now on the Committee of Nine, and had received no authority from any official body of our Church to act as her representative and spokesman in connection with the unification proceedings at Saratoga.** But when the General Conference Committee of Sixty reported, and an opportunity was extended Bishop Hendrix to say something, while stressing the official relation that he sustained to our Church, he presumed in effect to interpret the action of the Northern General Conference as being substantially acceptable to the Church, South, affirming that the union of the two bodies had thereby been virtually accomplished. In the Daily Advocate (published by the General Conference) he declared, in a conspicuously displayed statement, that "a point of virtual agreement had been reached," and that all that remained to be done was to throw the two General Conferences into a joint body and let them adjust any remaining differences and report through the Joint Commission. He also sent for Dr. Hingeley, a prominent member of the General Conference, assured him there was nothing in the Discipline of the Church, South, against an early union, and influenced him to have the Northern General Conference to adjourn subject to the call of their Bishops, that the merger might have the finishing touches put upon it in 1918, when our General Conference will next meet. Later, in a public address he declared that American Methodists had been wandering in the wilderness and playing the fool forty years (this statement was not merely made in an extemporaneous address as some apologists have stated in the Church press, but was repeated in a widely published interview, of which Dr. Bradfield says the Bishop sent him a typewritten copy); and, furthermore, in the same interview, the veto power of our episcopacy was belittled and all the differences remaining to be adjusted between the two Churches were termed "very minor."

These happenings were reported all over the country in the secular dailies and there was a very general impression in the minds of the people that the union of the two denominations had been practically effected. Not a little excitement prevailed, and ministers passing through the city and stopping at our office stated to us that many of our preachers and people were under the impression that Bishop Hendrix had been officially sent to Saratoga to represent our Church in the union negotiations and was speaking with due authority. Knowing that this was not true, and seeing the harm which was being done Southern Methodism by Bishop Hendrix's course **(the present deplorable situation is, in our opinion, one of its inevitable sequences)**, we felt not a little indignant; so, as soon as we had seen the Daily Advocates and had assured ourself that the Bishop had not been misrepresented, in an editorial under the caption, "Whence His Authority?" we showed that he had not been empowered to do what he had done, and, as he had seized the reins and was essaying largely to direct the whole union movement—a movement of the most

delicate nature and the most tremendous significance—we called attention to the character of his leadership in the Vanderbilt controversy and some other things, that our people might be made cautious in following him. And here let it be noted that no one has presumed to call in question the correctness of any statement that we made concerning the Bishop's past course; and that if he was "pilloried," it was by a recital of the facts. Within the past two months, personally and by correspondence, we have been in touch with a number of our Bishops and leading men and not one of them has expressed the view that Bishop Hendrix's course at Saratoga was within the bounds of propriety and his prerogatives. Such was the Editor's course, and such the considerations which prompted him to pursue it.

Now, as we understand him, Dr. Ivey holds that the Bishop's actions and utterances at Saratoga ought to have been passed over by the press of the Church in silence. At any rate, he did so pass them over; yea, he did more than that: he commended them to the extent of writing the following in the Nashville Advocate of June 2:

"That no question can ultimately prevent the union of the two Methodisms that really wish to get together must be taken for granted. The earnestness of the Northern General Conference in this matter was shown in a striking way by the adoption of a resolution to hold an adjourned session of the General Conference in 1918, so that conferences with our General Conference, which will then be in session in Atlanta, may expedite the business of getting together in the matter of unification. This action was foreshadowed by the tremendous applause, equal to an ovation, which was given Bishop Hendrix when in his strong address at the Conference Claimants' Anniversary he said there is no need for the two Churches to wait four years for the consummation of unification. In this connection it should be said that the Northern brethren appreciated the presence of Bishop Hendrix at the Conference, especially on the day when the famous resolutions were adopted. The scene in which Bishops Cranston and Hendrix clasped hands on the platform and brought forth that wild applause which nearly broke up the session was most dramatic and will be historic. As a Southern Methodist I rejoice in the deserved respect and honorable attention shown our Senior Bishop, who proved himself so ready for every demand and opportunity."

If Dr. Ivey is willing to stand by his position, we are willing to stand by ours, and let the Methodist public judge between us. This certainly seems to us to be entirely fair; and there is no need of anybody becoming perturbed about it.

2. Having assured us that he and Bishop Hendrix were as wide apart as the poles on the Vanderbilt issue, and still are, if he holds his same opinions (why this last clause? has the Doctor heard that there has been a recantation?), Dr. Ivey grows pathetic in a plea for the exercise of charity and Christian love. Why, we imagine that we can almost see the tears dripping from the printed lines. He tells us that the Bishop has grown gray in the service of the Church and reminds us that in the course of nature his sun must soon set. **But, mind you, this is no plea in behalf of Bishop Hendrix;** IT IS A DEFENSE OF THE EPISCOPACY OF SOUTHERN METHODISM. Is not the suggestion here, that of an infirm old man whom the Editor of the Advocate has cruelly persecuted? It would seem so; but, as a matter of fact, the Bishop is quite vigorous both mentally and physically, and we scarcely think that age can be used as an estoppel of a protest against his mistaken doings, when he feels equal to the task of taking the destiny of the whole Church in his hands and would swing it from all its moorings. The Bishop's efforts at leadership were perhaps never more vigorous and aggressive than they are at present. Nor do we think that the service which he has rendered Southern Methodism within the past several years has been of a character to purchase him indulgence to execute, unchallenged, projects that might carry disaster in their wake. We hope that he may have a serene and peaceful sunset, but we are not willing to have it secured at the cost of seeing the glorious heritage bequeathed to us by our fathers, as a result of their toils, sacrifices, and sufferings, swept away. The tender appeal for the display of charity and love should not be allowed to lead us to let the Church, which is vastly more important than any man, be imperiled and wrecked. There is far too much of this in this namby-pamby age. Love is never more divine than when it fearlessly guards and defends its own. The same loving Father who sent his Son to the shameful cross to die for sinful men wields the flaming sword of justice when the higher ends of righteousness demand it. There were notes of love in the exacting commandments of Sinai as well as in the agonies of Calvary. For mistakes recognized and confessed there should indeed be forgiveness and forgetfulness, but not for those which are gloried and persisted in, and the ignoring of which is liable to open the way for others still more tragic and ruinous.

3. Dr. Ivey seems to take the position that the office of a Bishop ought to make the action and utterances of the man who holds it immune from adverse comment—that a Bishop is not amenable to the bar of public opinion and that nothing he does ought ever to be criticised in the public press. He has a perfect right to hold this view, but in it we cannot concur. We think that our Bishops should be highly respected and honored so long as they are faithful and true, but if one of them sees fit to disregard the law of the Church and usurp powers and exercise functions which belong to other bodies, we think that attention may with perfect propriety be called to the fact. To say that there are tribunals to which they are responsible and that they should be left entirely to these, is no refutation of this position, for this is true of every preacher, and such a contention, carried to its logical conclusions, would lift the whole ministry, including even editors, above the plane of any sort of public criticism. Moreover, the Church might suffer untold disasters before these tribunals, according to the operations of the law, could assemble, and there may be hurtful actions that urgently need to be combated that are hardly of a character for such supervisional bodies to take cognizance of them.

If Dr. Ivey can see no difference between the insulting of practically the whole College of Bishops by a hoodlum student body for having obeyed the positive instructions of the General Conference, and criticism of a single Bishop for having gone entirely beyond the pale of the law and the prerogatives of his office, thereby imperilling the sacred interests of the Church, we do not at all envy him his powers of discrimination. He says that the Church will have to reckon with the outcome from our example in the coming years; we reply that his position, that the actions of a Bishop ought never to be called in question publicly, is, in our judgment, fraught with far graver possibilities for evil than is our example, to both the Church and the episcopacy. Southern Methodism has been remarkably fortunate in the character and conduct of the men who have been called to serve as her Chief Pastors. Almost without exception, they have been men of stainless life and a becoming humility of spirit, and seldom have any of them ever deserved criticism. In a ministry of about twenty-five years it has been our privilege and delight to know and honor many of our General Superintendents, and we have quite as many friends among the present panel of Bishops as has Dr. Ivey.

Constantine is credited with having said that if he knew a Bishop had committed adultery, he would say nothing about it lest he should injure the Church. Dr. Ivey need not try to revive that view in these luminous days of the twentieth century; for he will find few, we think, to do it reverence, and none would despise it more heartily than the noble company of leaders constituting our Episcopal College at present.

4. Our brother says that he had never expected to live to see a Senior Bishop of the Church "pilloried," as he calls it, by a Southern Methodist editor. We do not doubt that this statement is true. Bishop Haygood wrote a great book, which was builded on the principle, "No man can draw taller himself," and we think that this proposition is of very wide application. That an editor should be bold enough to speak forth the truth when it involves a conflict with men of position and influence is quite beyond the conception of not a few persons. Our confrere says he would not think of holding even "the humblest preacher" up before "a railing public." We wonder where this overflowing charity, which so bountifully embraces all men, was when he was treating so unfairly this obscure editor's utterances in his great paper which circulates from ocean to ocean. But we must not forget that our preceding editorial, though we do not think it should have done so, seems to have greatly provoked our brother; and we would not have it thought that we hold aught against him in the way of any bitter feeling.

One thing in Dr. Ivey's arraignment was to us really amusing, and that was his imagined defense of the episcopacy of the Church against us. Why, ever since we have been on the tripod we have been accused of being a Bishops' man—of being too largely under the influence of the episcopacy. Now comes this slap upon the other cheek. Truly, one can never tell what a day will bring forth. In reply to our brother on this point, we shall have only this to say: Since we have been on the tripod, the College of Bishops has been severely attacked both in the territory of our paper and in the near-by territory of his paper. When it happened in our jurisdiction, and we were done speaking in behalf of our Chief Pastors, no one of them has ever seemed to feel it necessary to say anything additional. But when it happened where he had sway, Bishop E. E. Hoss appeared to think it needful for him to step into the arena and draw his shining lance to do battle for himself and his colleagues. Why, we have even ventured to defend our episcopacy against the disparagements of the extreme unionists, with all their intolerance. Has he done as much?

Our brother says that our course toward Bishop Hendrix is making friends for him all over the Church. If telling the truth (and no man has challenged the accuracy of any statement that we have made in this connection) has had this effect, then surely these recruits to the Bishop's circle of friendships must have been deserved; and none should be more happy over this outcome than such a promoter of peace and unity as is Dr. Ivey. And, as for ourself, we do not envy the Bishop a single one of them. When men are informed as to a situation it is their inalienable right to decide for what they will stand. The intensity with which our confrere resents the suggestion that he has endorsed Bishop Hendrix, however, seems to indicate to us that he does not feel so sure that his judgment is correct in this respect. Why does he exhibit such sensitiveness at this point?

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R. H. WYNN, President.

AMONG THE BRETHREN.

My duty to Grenada College often carries me on delightful visits to my brethren of the North Mississippi Conference. Two recent visits have been especially pleasant. First, I spent a Sunday with the congregation at Coldwater, reputed to be among the most loyal to their church and pastor to be found in the Conference. Under the devout and faithful leadership of their pastor, Rev. H. G. Roberts, they have just completed the work of remodeling their house of worship. They enclosed the old frame structure with brick-veneer, added ten Sunday school rooms, pastor's study, and ladies' parlor, making a beautiful and commodious building, fully equal to the needs of an annual conference session. By invitation, I preached the opening sermon in this house which will be a joy to the hearts of its builders for many years to come. It was good to be there.

More recently, it was my pleasure to worship with Brother J. W. Dorman and his great congregation at Water Valley. This is easily one of the most active churches in the whole of Southern Methodism. It is really and truly a "seven day church." The announcements for the week sound like the program of a real, live efficiency conference. Always standing well in the Conference, this church took on new life under the ministry of W. W. Woollard and built the new house of worship. J. H. Mitchell led them in paying off the debt remaining, besides other good work, while T. H. Dorsey gave four faithful years to building them up in the faith on all lines. Brother Dorman is in love with them and they with him. His regular Tuesday noon sermons to the workmen in the I. C. R. R. shops he reports to be the most delightful and productive of the week. He is doing the work of an evangelist, and making full proof of his ministry.

However, the best part of this church is its great Sunday school, and the leading citizen of Water Valley is its long-time superintendent. Judge J. G. McGowen. Earnest, aggressive, devout, he has followed where the preachers led, conserved their work, developed their converts, and with the spirit of a crusader has used his office and energy to make the town of Water Valley a fit place for these converts and children of the church to live. Starting the new year, as usual, with a new roll, he had registered 802 the day I was there. He wants to make it 1000 by Rally Day, and I plan to go up and see it, well done.

Three years ago, Judge McGowen was elected to the Board of Trustees of Grenada College. At their recent meeting the Board noted his intelligent and active interest in all the details of the work of the institution and elected him President of that body. He had five fine young women of his Sunday school ready to talk with me about entering College this fall when I was there, and others are being trained up in the way they should go. Such work there and elsewhere make the prospects bright for an overflow attendance this fall, and I am happy.

Grenada, Miss. J. R. COUNTISS.

JUDGE REEVES AND SARATOGA.

By Rev. John M. Moore, D.D.

In my article on "Saratoga and Methodist Union," published in several of the Church papers, I said, "The Commission recommended 'that neither the General Conference nor the Jurisdictional Conferences be invested with final authority to interpret the constitutionality of its own actions.' They recommended 'that the General Conference be made the supreme legislative, executive, and judicial body of the Church under constitutional provisions and restrictions.' These do not necessarily conflict."

My good East Tennessee friend, Judge Reeves, took me to task in his article on "Organic Union." He says, "That recommendation is but a restatement of the principle the majority faction held to in the contest of 1844—that the General Conference is a law unto itself and is all-powerful in Methodist Church economy. The two suggestions are manifestly as far apart as the poles."

I think Judge Reeves has misunderstood the purport of that recommendation of the Saratoga Conference. In my opinion they did not mean in this recommendation to declare in favor of an "all-powerful," a "law-unto-itself" General Conference. If so, why did they put in the qualifying clause, "under constitutional provisions and restrictions?" Surely an intelligent body of men, such as that, would not speak in absurdities, and an all-powerful General Conference under restrictions would certainly be a contradiction in terms.

"Supreme" is the English of the Latin **Supremus**, which is the superlative of **Superus**, which means upper, above. The synonymns for supreme are highest, greatest, principal, chief, leading, first, pre-eminent. It does not mean absolute, unrestricted, unlimited. An all-powerful General Conference would be absolute in authority, and not simply the highest, the chief in authority. I understand the Saratoga Conference to call for a General Conference, that is the highest, the greatest, the chief, the pre-eminent "legislative, executive, and judicial body of the Church, under constitutional provisions and restrictions." Why did they make such a recommendation? One strong reason is, that many of their leading men in addresses and public articles before the Conference met had declared that the Southern Church was proposing nothing more in the jurisdictional system than the old Scarritt plan of three or four General Conferences, supreme in authority (not absolute), held together by a federal council having only advisory powers. In their recommendation they were hedging against "the supreme" powers of the jurisdictional conferences, against the Scarritt plan which they called "union by division or disruption." They want the supreme (the pre-eminent) legislative, executive, and judicial powers in the General Conference and not in the jurisdictional conferences. By my interpretation, the two recommendations do not conflict. The General Conference may be supreme and still not be "invested with final authority to interpret the constitutionality of its own actions." Is not Congress the supreme legislative body of the United States without final authority to interpret the constitutionality of its own actions? While they doubtless want the General Conference to be the controlling legislative, executive, and judicial body, they have not asked in this recommendation that it be all-powerful—a law unto itself. To interpret their recommendation as Judge Reeves has done, it seems to me, would be to make that great body ridiculous by reason of the use of contradictory terms.

REPORT FROM MINDEN.

Dear Dr. Meek: After a little more than half a year's work in my new charge at Minden, I will venture a brief report. This is an entirely new field to me after over twenty years of continuous service in South Louisiana. On arrival, I was received with a hearty welcome, despite the fact that the congregation was extremely reluctant to give up my predecessor, Brother Shankle, whose excellent work is evident in many ways. Among the evidences of his success is a parsonage not surpassed by any in the Conference.

I have been kept busy continuously trying to do faithfully the work assigned me, and can report several items of progress. Not least among these is the organization of an Epworth League with 45 charter members, which promises to do much for the young life of the Church.

Twice this year the Sunday school has established a new attendance record—a few Sundays ago leaving all previous marks considerably behind. The missionary department has been organized and has assumed a special of $100 for China; and the business men's class, taught by the pastor, has made a study of "A New Light in an Old Land" during the past quarter. In addition to the Sunday School Special, $61 was raised as a missionary special in connection with the week of prayer in January.

Over $200 has already been contributed to the Orphanage. The regular finances of the Church have also made a new record, having, with the budget system, not only paid all local claims, salaries, etc., each month, but having sent in over $100 also on Conference collections.

I have recently held a meeting, without ministerial help, in which the attendance and interest were sustained through fifteen days of extremely hot weather. We will receive as a result 18 members by profession and several by certificate, making a total of more than forty received this year.

Fraternally,

W. WINANS DRAKE.

PRAYING FOR THE PREACHER.

(Brother A. M. Mayo, of Lake Charles, La., sends us the following humorous clipping, which he cut out of the Nashville Christian Advocate about six or seven years ago.—Ed. Advo.)

Rev. A. J. Notestine, of the North Alabama Conference, sends us a bit of matter for our humorous column. It contains such clean-cut, pointed humor that we have concluded to give it a separate place of its own. Brother Notestine says, by way of comment, that he fears "some of us preachers need this kind of prayer in our behalf." Here it is: "A Brother went to preach at a colored church, and when he called on one of the brethren to make the opening prayer he said, among other things: 'O Laud, give de brudder de eyes of de eagle, dat he may see sin from afur. Bow his lone head in some lonesome valley, whar prayer is wonted to be made. Glue his ear to de gospel telephone, and connect him wid de centrals on high. 'Noint him all over wid de kerosene oil of Dy salvation, and set him afire."

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MY STAR.

By Maude M. Kittrell.

Bright, true, and wonderful,
  And larger than the rest,
Shedding rays of purest light,
  My star, I love you best.

You are more constant than all,
  And then much nearer, too;
I could not bear it, should you fall,
  Or even hide from view.

But you are miles above me
  And seem quite distant there;
I stretch my arms up to you
  In longing and despair.

Shall I ever attain to you,
  My bright and wonderful sphere?
Love can work wonders, you know,
  And make the most distant near.

Black Hawk, Miss.

A BOY SOUL-WINNER.

A little boy went to his pastor and asked if there wasn't something that boys could do for the Lord. The pastor said:

"Why, I don't know. You are too small to lead a class, and hardly old enough to be a tract distributor. I don't know what you can do."

The pastor thought a few moments, and then asked, "Is your schoolmate a Christian?"

"No, sir; I think not."

"Then go to work as the Lord shall show you how, and secure his conversion. Then take another and another. I can not tell you exactly what to do, but if you pray, the Savior will show you how to win them."

Some months after this little boy was lying very ill. The doctors had given him up to die. His father went to some afternoon meetings, and when he came home little Willie roused up and asked his father, "Was Neddie Smith at the meeting this afternoon?"

"Yes, dear."

"Did he give his heart to the Lord Jesus?"

"No, I think not."

"Oh, dear!" said the little boy, "I thought he would."

The next day his father left him again, and went to the afternoon meeting. When he came home, Willie asked him the same question and expressed disappointment that his little friend was not converted. The third day Willie was yet alive, and when his father came home from the meeting he asked the same question and received a different answer.

"Yes, Neddie gave his heart to the Savior this afternoon."

"I am so glad," was the answer.

After he had gone, they opened his little box and found a list of forty names. The first one was his schoolmate at the time when he went to the pastor and asked for something to do for the Lord, and the last name was that of Neddie Smith. And every boy on the list was converted. He had taken them one by one in faith and prayer, giving them books to read, showing them texts of Scripture, praying with them, and for them; and the Lord awakened them, the whole forty having been converted through his efforts.

There is plenty to do, and if we are willing the Lord will show us how to do it. The only thing is to be willing to hear his voice, and let him lead and teach us. "Speak, Lord, for thy servant heareth," and heareth to obey.—Methodist Recorder

A CHILD'S IDEA OF PRAYER.

Little Nellie, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Nellie to and fro.

For a time Nellie amused herself very quietly by winding a string in and out through her fingers, but presently she began talking to herself in a low tone: "When I say my prayers, God says: 'Hark, angels, while I hear a little noise.'"

Her mother asked her what noise was that.

"A little girl's noise. Then the angels will do just so (shutting her mouth very tightly and keeping very still for a moment), till I say Amen."

Isn't this a sweet thought? I wonder if the children who read this have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands of angels, all praising Him with their golden harps; and yet, through all the music and all the praises, He hears the softest prayer of a little child kneeling by the bedside. He must be very loving and very kind to children.

We should think He would sometimes forget, and be listening to the beautiful sounds in heaven, instead of the prayer of a little child; but He never does. There is never too much singing nor too many praises there for Him to hear a little girl's noise. Do you not wonder that children do not pray to Him much more and much oftener than they do?—Our Little People.

A STRATFORD BOY'S BIBLE.

How happened Shakespeare to quote and allude to Scripture so frequently (four-hundred and fifty passages are enumerated, Hamlet leading with eighty-seven)? The Bible was in his home. The Bible was read in the grammar school which he attended, a school indeed which opened into a church, as any visitor in Stratford may see.

A social historian remarks that apart from Bibles, psalters, prayer-books, and school textbooks there were probably not more than three or four dozen books in all Stratford when Will Shakespeare was a boy there. The future poet did not have the King James Version. That was issued about the time he was busy with "The Tempest." But the Geneva Version (called the Breeches Bible, because in Gen. 3:7 it had "breeches" for "aprons"), translated in Switzerland by English refugees, was completed in 1560, four years before Shakespeare's birth, and was peddled in cheap editions all over the kingdom. This is the one in which his mind was steeped.

Church-going was probably not the first interest of William Shakespeare's London life. It was the Bible of his boyhood that stored his mind with the ideals, pictures and phrases without which Shakespeare would not be the Shakespeare that we know. Whoever did it for him, whether it was the village minister, the godly teachers in the Guild School, or his own eager spirit, devouring, like Lincoln, the few books that came within his reach, the fact remains that somehow the Bible was a part of the fibers of his thought, and constituted an indispensable item in the furnishing of his mind.

Unless the parents of our day revolutionize their own habits of Bible reading, and give closer attention to the formation of the habit among their children, the mind of the coming generation will lack this vital element. Some who are ready to fight for the reading of the Bible in the public school avoid inquiry as to their practice in their own homes and with their own children. The Bible belongs in the schools. The effrontery of those who would exclude it is amazing. But it is in the home alone that the Book can be so exalted that it will have its rightful place in the mind of the rising generation. New York Christian Advocate.

Church News

Bishop J. H. McCoy has lately been lending a hand in the educational campaign in behalf of Henderson—Brown College, at Arkadelphia, Ark. An effort is being made to raise $200,000 for this institution.

The membership of the United Presbyterian Church has passed the 200,000 mark, the exact number of [illegible] 200,870. The average salary for [illegible] $870, and the number of Sunday [illegible] to be fully equal to the number [illegible]

President G. R. H[illegible] retired from the headship of the [illegible] College, and Prof. W. H. S[illegible] are both well known Southern [illegible]. Each of them is a capable [illegible] leading.

Rev. William Perry E[illegible] of the Methodist Episcopal Church, was killed at Carlisle, Penn., on July 24, being electrocuted by having a steel fishing rod which he carried to come in contact with [illegible] wire overhead while passing under a railroad bridge.

The Baptists of Mississippi have a campaign under way to raise $100,000 for their Woman's College at Hattiesburg. It is stated that this institution started three years ago with 27 students, and that the enrollment during the last session was 270. This is the only Baptist College for girls in South Mississippi.

Dr. E. G. B. Mann, editor of the Central Methodist (Lexington, Ky.), says: "If the preachers desire something fresh on social doctrine, they should read The Bible Champion, edited by Dr. J. Benson Hamilton." We endorse this suggestion. This excellent monthly is published by the American Bible League, 317 East 19th Street, New York City. The price is $1 per annum.

The Holston, Tennessee, Memphis, Louisville and Kentucky Conferences have been requested by the Educational Commission to raise $200,000 for Emory University—$100,000 as a loan fund for young ministers, and $100,000 for a structure on the campus to be known as the McTyeire Memorial Building. The presiding elders of the Memphis Conference in a recent meeting at Dyersburg, Tenn., at which Bishops Murrah and Candler were present, endorsed this program and recommended the appointment of at least three commissioners and a supervising campaign committee of fifteen from the five Conferences expected to co-operate in the undertaking.

Only so far as a man believes strongly can he act cheerfully, or do anything that is worth doing.—Robertson.

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BISHOP MOUZON'S STRONG UTTERANCE.

The able article from the pen of Bishop E. D. Mouzon which we are carrying this week well deserves a careful reading. No investment of money can exert a wider influence for good than that which is given to stable and secure institutions of learning. Long after the donor has passed from earth, funds thus applied will continue to bless successive generations. Southern Methodist University has already taken its place, along with Emory University, as one of the twin stars in our widening educational system. Its career has been splendidly begun, and, with the great Methodism of Texas behind it, its future outlook is very bright. Our men of means will make no mistake in giving it financial assistance. The Louisiana Conference is in its patronizing territory; so its Theological Department especially has strong claims upon the Methodists of this State, and, as they can, they should lend it a helping hand.

A CORRECTION.

In our editorial last week, we inadvertently referred to Dr. Dumba as a German. He was the Ambassador of Austria-Hungary, but thoroughly a German sympathizer and supporter. The acknowledgment of this error does not at all weaken the pertinency of the illustration that we used.

PERSONAL AND OTHER NOTES.

The Epworth League Institute at Lake Junaluska, N. C., will be held on schedule time—August 8-13. See notice on Page 16.

Rev. O. P. Armour, of Walnut, Miss., writes that his work is progressing in a gratifying manner. This is not surprising, since it is the habit of this faithful pastor to achieve success where he labors.

Mr. W. M. Buie, of Jackson, Miss., will serve as Treasurer of the Board of Education of the Mississippi Conference until the next Annual Conference. All moneys for educational purposes should be sent to him.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. F. N. Sweeney, Franklinton, La., 3; Rev. J. A. Poe, Sidon, Miss., 4.

The Bulletin of our First Church at Baton Rouge, La., which is about as good a publication of the kind we have ever seen, has been suspended until fall. This congregation, under the leadership of Pastor Battle, is doing a great work.

Mr. H. A. Lee, editor of the City Itemizer of Water Valley, Miss., an esteemed and useful member of our Church at that place, died on Wednesday, July 19. The press dispatches state that the widow, Mrs. Lee, has assumed the management of the Itemizer and will continue its publication.

Dr. S. A. Steel's great address at the dedication of the new Church Extension Building in Louisville, Ky., last May, which is entitled, "The Challenge of the Church," has been put in pamphlet form. It is well worth reading and preserving. A copy may be had by writing Dr. W. F. McMurry, 1115 Fourth Avenue, Louisville, Ky.

Rev. W. W. Holmes, presiding elder of the New Orleans District, preached a scholarly and evangelistic sermon at the Parker Memorial Church last Sunday morning. His text was, "Timothy, my son in the faith." After the sermon, Mr. Paul Renshaw made a statement to the congregation in the interest of the Mary Werlein Mission.

From a letter from Rev. J. H. Felts, the able and untiring presiding elder of the Holly Springs (Miss.) District, we extract the following: "Dr. H. G. Henderson hopes to return home in about twenty days. I am giving my vacation to serving the Holly Springs Church in his absence. I am preaching to fine congregations and visiting from house to house. I am hot and happy."

Bishop W. B. Murrah was in New Orleans last Friday and paid the Advocate office, in which he is a great favorite, an appreciated call. He was looking well and was in excellent spirits. From New Orleans the Bishop went to Fernwood, Miss., where he had an engagement to dedicate a church at Kokomo, one of Brother Saunders' appointments. He was expected to preach at Tylertown at night.

Rev. H. W. Bowman, presiding elder of the Baton Rouge District, tarried a while in New Orleans last Thursday. He was on his way to Franklinton, La., where official duties were calling him. He stated that his late district conference was an occasion of much interest, and he reported that all the pastors in his "diocese" are laboring faithfully and achieving a good measure of success.

Writing under date of July 26, Rev. Paul H. Grice, of the Morton Circuit (Miss. Conf.), says: "Upon my arrival home from the Divinity School I found that the wind had blown down two of my best churches, and that crops also were considerably damaged. We hope to have these churches rebuilt in the near future. In spite of my absence from my work on account of affliction, things seem to be moving along fairly well with us. We have a choice people to serve."

Rev. Robert Selby, Commissioner for Emory University, has moved to Jackson, Miss., that he may be more centrally located for the carrying on of the great work committed to his hands. His address is North Jefferson Street. Let the brethren take notice and govern themselves accordingly. It is to be hoped that our pastors will write Brother Selby and open their pulpits to him. The future of Southern Methodism to no small extent is bound up in Emory University.

Rev. Wm. Schuhle, together with Mrs. Schuhle and his son, came to New Orleans from their home at Lafayette, La., last Tuesday. Brother Schuhle had expected to attend the Laymen's Convention at Junaluska, N. C., and was en route there; but when he learned that the meeting had been postponed, he returned home. Mrs. Schuhle and the babe proceeded to Alabama, where they are visiting relatives. Brother Schuhle was looking well and spoke encouragingly of the work of his charge.

The pulpit of our First Church at Baton Rouge was filled by Rev. W. E. Thomas, of this city, on Sunday, July 23, both in the morning and evening. Brother Thomas states that he was greeted by excellent congregations, and that his visit to the Capital City of the State was a most delightful one. He was assured that our Methodist people there will give substantial assistance to his Italian Church enterprise in New Orleans. Brother Thomas was booked to spend last Sunday at Minden, La., with Brother Drake and his active flock.

Rev. W. W. Woollard, the capable presiding elder of the Columbus (Miss.) District, assisted Brother T. E. Gregory in a meeting at Flint Hill Church last week. The services were in every respect a great success. There were about 25 conversions at the altar, and 17 persons united with the Church. Brother Woollard states that Brother Gregory is doing a fine work in his field, and that conditions are most promising. Brother Woollard is assisting Brother Bowlin, of the Cedar Bluff Circuit, in a meeting at Siloam Church this week.

Hon. G. T. Fitzhugh, of Memphis, Tenn., and Mr. W. M. Buie, of Jackson, Miss., were in New Orleans last Tuesday and paid our office a highly appreciated visit. They were both quite well, and evinced a keen interest in the general affairs of the Church. Mr. Fitzhugh has lately attracted the attention of the whole country by his brilliant and effective prosecution of delinquent officials in impeachment trials in Tennessee. Mr. Buie is a nephew of the late Major R. W. Millsaps, and is one of the wealthiest and most substantial business men in Mississippi.

From a recent number of the Clarion Ledger (Jackson, Miss.), we take the following: "Dr. I. W. Cooper, President of Whitworth College, was in Jackson yesterday en route to Flora on a matter of business. Dr. Cooper is delighted with the outlook for his school next September. He states that Whitworth College has attained to a standard which under the new State law will give its graduates the right to teach without standing examinations, and that Louisiana also accords them this same privilege." A bright and widening future seems assured for this excellent institution.

Rev. R. H. B. Gladney, the Sunday School Field Secretary of the North Mississippi Conference, has recently returned home from Lake Junaluska, where he went to attend the institute for Sunday school workers held there. He says: "It is a great privilege to get in touch with the leading thinkers of the Church. A man never finds out how little he does know until he gets in touch with men who do know. Blessed is the man who can go somewhere." See Brother Gladney's schedule of appointments for a series of institutes which is given elsewhere in this issue of the Advocate.

The 1916 Church Extension Hand Book has come from the press. It is up to the usual high standard of this publication, and reflects much credit on our great Church Extension Secretary, Dr. W. F. McMurry. Copies have been sent to all the pastors in the Church, and to every layman officially connected with the Church Extension work. A few copies yet remain, and as long as these last they may be had upon application. The address of the Church Extension Board is 1115 Fourth Avenue, Louisville, Ky. The increase of the Loan Fund last year broke the record, the amount being $133,192.89.

METHODIST UNION.

Rev. S. J. Davies.

III.

And now arises on the scene the shade of Joshua Soule, Bishop of the Methodist Church by virtue of the suffrage of his compeers and brethren. This worthy man at the session of the General Conference of 1820 refused ordination after election on the following grounds (I quote his words): "In consequence of an act of the General Conference passed this day, in which I conceive the Constitution of the Methodist Episcopal Church is violated, and that episcopal government, which has hitherto distinguished her, greatly enervated by a transfer of executive power from the episcopacy to the several Annual Conferences, it becomes my duty to notify you, from the imposition of whose hands only can I be qualified for the office of superintendent, that under the existing state of things I cannot, consistently with my convictions of propriety and obligation, enter upon the work of an itinerant general superintendent." Now from what I can gather the delegates maintained their position, and voted to defer action on this question four years, but finally, on the advice of Bishop McKendree, so arranged the matter that Soule was ordained. The action of the General Conference and the Annual Conferences by which final action should be taken were by no means harmonious. The question as to the supremacy of authority was practically unsettled until 1870, when this proviso was passed by the General Conference. "When any rule or resolution is adopted by the General Conference which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing, and if the General Conference shall, by a two-third vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule." This action of the General Conference was duly confirmed by a large majority of the Annual Conferences, and so was crystallized into one of the constitutional principles of the Methodist Episcopal Church, South. I write thus fully on this subject to refresh the memories of some, and inform others. So fifty years after Bishop Soule's contention the Church endorsed and ratified his position. The Methodist Episcopal Church still holds to the view taken by some of the stanch defenders of the rights of the General Conference to pass on the actions of its Bishops in every rule and regulation. This is what may be termed the fundamental differentiating principle. Who is wise enough to provide a method of agreement? I hold that we have wisdom, patience, and good common sense enough to solve the dilemma, or cut the Gordian knot. At least there is nothing to be lost in trying, if ruled by the spirit of our common Lord.

This, with the relation of the Negro to the Church, seems the crux of the affair—the two ap-

parently insurmountable obstacles that stand in the way of union. The colored brother has given the Nation much trouble in national and political circles, but has, in himself, given but little trouble in the Church. He has been singularly amenable to the doctrine and polity of the Church as administered for him and toward him. The Colored Methodist Episcopal Church clings to the skirts of our Church as a lone child to its mother. They still look to us for guidance and help in all their efforts for the uplift of the race. I hold that united Methodism can and will place them in such relation to the Church as to command their racial self-respect and welfare. Furthermore, the Church can amend her constitution through the suffrage power inherent in the Annual Conferences. It is absurd to argue that free men may not change or modify restrictive rules that stand in the way of progress. "Ubi episcopus ibi ecclesia" will not stand the test of enlightened Protestantism. The seat of authority, so reads the New Testament, lies in the body of the Church. Bishop Hoss argued earnestly, a few years since, that the Church of to-day had a right to settle her polity, with reference to the order of Bishops. Has she not the same liberty in all things, for surely his contention reached the basic principle of Church administration; for the Bishops are constituted and set apart by the delegated council of the Church.

In conclusion, I wish to express my appreciation of the courteous spirit evinced by Dr. Meek in his reference to the thoughts expressed in former contributions of mine. His view-point is far removed from mine, yet he grants to another freedom, and credits one of diverse views with sincerity.

I also note, with regret, that the preachers in charge and presiding elders so far are very reticent in expressing their views through the press on this subject. Leading laymen have had little or nothing to say. Let us hear the voice of the entire Church. I believe a large majority favor union.

S. J. DAVIES.

Wilson, La.

SECTIONAL CHURCHES.

Rev. A. H. Williams.

Sectional Churches have been spoken about in some American quarters, and sharply condemned; but may it not be true that all churches are sectional, more or less, and that they should be so? Local attachments are among the essentials in fine character. Defective fidelity at home is a prophecy of bad faith abroad. "Go teach all nations" was the command, but "beginning at Jerusalem" was also included; "Love thy neighbor," but simply "as thyself." Trueness to self and to local conditions is the groundwork from which is projected the power for successful going abroad. "Use the telescope," said a Methodist Bishop, "but also use the microscope." Patriotism is dead without the love of one's own land.

The earth itself is sectional, and only a fractional part of the universe, and of the solar system; nor does this earth pause for a moment to federate with Jupiter, or to enter into organic connection with the sun, nor even to assume the nebulous attitude of belonging a very little at many locations and not so very certainly to any particular section, but moves distinctly in its appointed orbit to fulfill the high designs to which assigned of God. Like the Author of all things it is engaged by day and by night and comes in "on time" once in three hundred and sixty-five and one-fourth days and so many minutes and seconds, and such has been true of the earth from creation's dawn unto the present, so far as we have information. Even the sand grain has its place, and the smallest star which sheds its light in the dome of the heavens is there for a purpose in the handiwork of the Supreme Creator. So also Churches may be local or sectional and fulfill a sublime mission in the plans of God for the good of humankind. All people of intelligence have discovered the fact that the Church must plant the kingdom of Christ in the regions beyond, and, as may be possible, "go teach all nations," and erect the standard of the Cross in all parts of the earth; but a "base of supplies" must exist very distinctly and with proper support and protection, in order to be in position to extend the helping hand and to go abroad for good.

Mr. Asbury, the apostle of the American Methodist Church, said: "This is the country for me," and was assured of his "call" to this particular work, and he lived and wrought and died in his adopted territory.

The Church of Christ, of course, like the religion of Christ, is everywhere essentially the same, and none may change the purpose for which it exists. "By one Spirit are we all baptized into one body;" and of the children of Israel, as they came from Egyptian bondage, it was said, "They drank of that spiritual Rock that followed them, and that Rock was Christ." (1st Cor. 10-4.) And later said the Saviour, "Upon this rock will I build my Church;" but the Church of Christ is divided into well-defined squadrons, or Churches. Even a great army may not be handled with success and sufficient quickness without divisions, regiments, etc. It is the Spirit and purpose and teachings of the Church which creates the unity, and not simply organic connection. Even a man does better without "too many strings on him." (The Methodist pastor is in peril at that point.)

The Methodist Episcopal Church was independent at Baltimore in 1784, and possessed methods peculiar to itself, and was led of God and prospered. This same was true of the M. E. Church, South, in 1844, at a time when providential conditions demanded liberty of preference and freedom of action, and a great work was wrought at a crucial period of the Methodist movement in the southern section of the big American country, the culminations of which are a benediction to many millions to-day, and are perpetuating with increased efficiency and power; and many other millions are occupants of "the mansion city" as a consequence of the attitude assumed by this prominent and successful Church. Organic connection with the American Churches was considered unimportant by the Japanese branch of the Methodist "Mustard Stalk," which originated in keeping with the prophecy of Christ concerning his method of Church propagation, as mentioned in Mat. 13:31, 32.

Reciprocity has its place in a community of nations, and also must this be true in God's great community of Churches; but liberty of locomotion and independent freedom are conditions of national prosperity, and this also must be true of greatest Church efficiency and success. Everywhere it is recognized as a fact that "our sufficiency is of Him," and also that "neither is he that planteth anything, neither he that watereth, but God that giveth the increase," and that the "Lo I am with you" is the supreme qualification for Christian work, but the best possible methods most in harmony with God's word and with good intelligence always must be at a premium in efforts to extend the Kingdom of Christ, that greatest results for good may follow. Special devotion, therefore, to a given department of God's Church, with a never-failing attachment to a particular people and section, would look to be essential to Church existence and to Church perpetuity.

Strongs, Miss.

THE MODERN REVOLT AGAINST CHRISTIAN MORALS.

One of the marked characteristics of modern thought is the widespread rejection of the Christian ideal of conduct. There was once a time when men everywhere, no matter what their intellectual beliefs, accepted the Christian ideal of character and conduct, so that J. S. Mill expressed the general view when he said that the modern skeptic could not do better than so frame his conduct that it should meet with the approval of Jesus Christ.

It cannot be said, however, that this is any longer the case. In constantly increasing numbers those who reject Christian beliefs are also rejecting Christian standards of life and conduct. Nor is there anything surprising about this. As L. S. Thornton says in his recent book, "Conduct and the Supernatural":

"The repudiation of Christian moral standards is a direct and entirely natural result of the earlier rejection of Christian dogma. No doubt, far-seeing theologians foresaw all along that this would be the case; but those who repudiated the Christian creed did not themselves see it. It is indeed safe to say that they had no suspicion of it. There are still, perhaps, a few pedants who declare that the essence of Christianity is to be found in the Sermon on the Mount, and that one can be a good Christian by practicing the imitation of Christ, without taking any notice of the traditional dogmas. Such people are living in a fool's paradise; for all around them at this moment are living proofs of the fallacy of their opinions. If there is one thing that can be said with absolute certainty about this whole movement with which we are dealing, it is that the revolt against Christian ethics is due to the previous repudiation of the doctrines upon which it is founded. The two things, belief and conduct, are indissolubly bound together; they are parts of one whole, as the roots and the fruit are both alike parts of one tree, originally connected."

It would be well, it seems to us, if there was a clearer recognition of this truth on the part of Christian men and women. Too many of them fail to perceive that the Christian life is the fruit of Christian faith, and hence that if Christian beliefs were to disappear from men's convictions, it would not be long before Christian ideals of character and conduct would also disappear. In the long run, the two stand or fall together, so that those who are doing most to eradicate Christian beliefs from the minds of men are at the same time doing most to eradicate from their minds Christian ideals of character and conduct.

If this were more generally recognized, we would not find so many saying that as long as men manifest the Christian virtues in their daily lives, it is a matter of no great moment what they believe. No doubt, Christian beliefs are valueless if they do not issue in Christian lives and no doubt many continue to manifest many Christian virtues after they have given up Christian beliefs, especially if they are living in Christian communities, but that does not alter the fact that Christian ideals of character and conduct are themselves the fruit of Christian beliefs, and that if Christian beliefs were to sink out of men's minds it would not be long before Christian ideals of character and conduct would be a thing of the past.

Doctrines are not life! Certainly not. No one, as far as we know, ever said they were. But does it follow that they are not indispensable to life? In fact, we might as well say that apple trees are useless as long as we have apples, as to say that Christian beliefs are useless as long as we have Christian lives, seeing that the connection between the two in the one case is no more vital than it is in the other.—The Presbyterian.

HIGHLY COMMENDED.

Dear Doctor Meek: I write to express my appreciation of the article on "Organic Union," by Colonel E. C. Reeves, which was recently published in the Advocate. He shows himself a master with the pen in the discussion of Methodist principles, law, and history. No article has appeared in the Church press on the question of the merging all the Methodisms into our organic body that is so illuminating and convincing as this one. I trust that every one who takes the Advocate will read it. Colonel Reeves' reasoning is such that no logical mind can find a fallacy in it, and his argument is based on historical facts that every student of Methodist history must acknowledge. His conclusions are overwhelmingly convincing. He voices my heart and mind. I hope that the whole Church may be given this article.

Pontotoc, Miss. W. M. YOUNG.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

RATES ANNOUNCED FOR THE TRIENNIAL CONFERENCE OF METHODIST MEN.

Lake Junaluska, N. C., August 15.

Railroad rates from Louisiana towns in the territory of the Southwestern Passenger Association to Asheville, N. C., have been announced as follows for the Triennial Laymen's Conference, Lake Junaiuska, August 15. Tourists fares to Asheville (round trip):

Alexandria	$32.45
Crowley	32.45
DeQuincy	34.55
Lafayette	31.55
Lake Charles	34.55
Monroe	27.30
Opelousas	31.55
Shreveport	32.45
Winnfield	32.00

If your town is not included in the above list, that does not mean a rate has not been given; your local ticket agent can give you the exact rate. There is, of course, space in the "Advocate" for only a few of the leading towns. Buy your round trip ticket to Asheville and purchase a ticket in Asheville for Lake Junaluska, which is only about twenty-six miles from Asheville.

Yours for the greatest Conference in the history of our Laymen's Movement.

E. H. RAWLINGS, Field Sec'y,
Laymen's Missionary Movement,
M. E. Church, South.

RINGGOLD, LA.

Dear Dr. Meek: Will you allow me space in your valuable paper to make a partial report of my work? I am praising God for victory in His name. My work is moving on in a very satisfactory way. When I arrived on the charge it was somewhat run down and the people seemed discouraged. With our Christ to lead, I have tried to revive each church and get it in working shape. I have 6 churcnes, and all of them at this writing are at work. God is blessing our labors in this field both spiritually and financially. One of the churches on the work was in bad repair, and we have succeeded in raising the money to overhaul and paint it at a cost of $214. Every feature of my work seems to be on the upward move. I have held three revivals on the charge. At Rocky Mount I had Rev. T. J. Martin to assist me. Many souls were made to shout the praises of God, and we received 11 persons into the Church on profession of faith and baptism. Brother Martin is growing weak in body; but, thank God, he is strong in the Lord.

Our next meeting was at Old Castor. Rev. A. C. Searcy assisted me at this point and did some fine preaching. The Lord was in the meeting and his Spirit worked in the hearts of the people. There were 25 bright conversions. Some of them belonged to the Church, but realized that they needed something besides church membership. We received only 4 members in this meeting, but the Church received a great spiritual uplift.

From this point we went to a mission point that has been taken care of by Rev. T. J. Martin for 10 or 12 years. He has faithfully looked after this people through this time without charge to them. He ask me to assist him in a meeting there and I consented. We began last Monday at 11 o'clock, and it was a hard fight, but the Lord gave us the victory. At the closing service last night we received 29 members into the Church—13 of this number was on profession of faith, being baptized—the others coming in by vows. We organized a church and appointed officers. The services closed after much of the old-time shouting and praising God.

I have four other meetings to hold on the charge, and we are trusting Christ for victory in each of them. Brethren, pray for me.—J. F. Dring.

July 24.

GIVE MISSIONS ITS PLACE AND SEE WHAT FOLLOWS.

Rev. J. C. Park, Sardis, Miss., reports that during the first five months of this year his Sunday school gave more missionary money than the entire Church paid the whole of last year. They paid more than four times as much the last Sunday in May as they paid on the same Sunday last year. The Treasurer of the Sunday school reported to him that heretofore they had not been able to meet their expenses for literature with the entire collection in the Sunday school, and carried over a debt from last year. They have now paid this back debt for literature, and at the end of the first five months have $55 in the treasury to the credit of the Sunday school, after giving more than one hundred dollars for missions.

An Ideal Home School for Your Daughter.

Parents seeking the best of morai and social surroundings and influences in a boarding school for their daughters should by all means be familiar with Martin College, Pulaski, Tenn.

For forty-five years Martin College has been located in one of the most cultured, morally wholesome towns in the State of Tennessee, and, throughout these years its aim has constantly been to surround the girl with the best Christian Home life—most refined and cultured influences—and every opportunity for true advancement in every line.

Martin College, while large enough to make the highest grade of work possible, is small enough to insure that important personal help and attention usually found lacking in the largest institutions. Full particulars of this time honored and improved college can be had on application. Sign and mail the note below.

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Dear Sir: In the interest of my daughter, please send me full information about the following courses, (underscore those desired); Piano, Art, Expression, Voice Cultivation, Domestic Science, Literary Work. Send catalog and full details as to rates.

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AS DR. MOTT SEES IT.

I think the war is drawing to a termination. In my belief it will end suddenly—no man, nor power, nor set of powers will end it. The people of all the belligerent nations and the people of the world will throw up their hands in a supplication to Almighty God for the end of the horror. The next ten years will surpass in world significance anything of which we have ever read or dreamed.—John R. Mott.

When the Baby is Fretful, out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possibly further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Lord Bryce has said that "the one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of our Lord and Savior Jesus Christ."

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The sudden showers in winter and summer often precede a spell of bad weather.
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There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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Mrs. Winslow's Soothing Syrup
Absolutely Non-narcotic
Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sunday School

NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

The Southern Methodist Church has 2000 Wesley Bible classes with approximately 200,000 members. Our army is steadily growing.

It is said not one in ten thousand studies the Bible systematically, that it is not connected with some department of the Sunday school.

The thing that makes the Bible such a power for good is not organization, but it is the study of God's Word. The organization is a means of harnessing and transmitting that power to the point where it is needed. Leave out Bible study and the organized class would have no more power for good than an organized base ball team. The class that studies the Bible until the soul is saturated with God's thoughts, filled with God's Spirit, is able to perform any task that comes up.

We believe that child nature needs to be nurtured; but we must learn anew that the adult ever needs to be nourished out of the deep things of God's Word, even down to old age. This is one of the reasons why the grown people should never leave the Sunday school.

Why do we have so many dead churches; so many formal, powerless prayer meetings? Why is it so hard to get church members to pay God his tithe? Why does the church machinery stop still the minute the preacher turns aside for a rest? The answer is, the individual members are out of touch with God through the study of his Word. The organized Bible class is the best means God has devised for the infilling and constant growth of the spiritual nature. This fact is being demonstrated daily.

Our Church has six Divisional Field Secretaries and eighteen Conference Field Secretaries. Eighteen of this number attended the institute held for them at Lake Junaluska from July 11-22. Miss Minnie Kennedy, Dr. W. W. Alexander, Dr. J. W. Shackford, Dr. C. D. Bulla, Dr. E. B. Chappell, Dr. H. C. Howard, Dr. A. P. Few, and Bishop Hendrix gave instruction of a high order. The fellowship with one another was sweet, our lives have been enriched by the experiences of the men on the firing line, the fresh vision of the Master, and of the whitening field makes us fall upon our faces and cry out in our helplessness, "Who is sufficient for these things?" We go back into the greatest work, with the largest program that God has given to man, that of giving the whole gospel to the whole world, through the whole Church until He shall come again. May God help us!

Mr. A. L. Dietrich has agreed to help me hold county institutes in the following places: Indianola, August 8; Leland, Aug. 9; Cleveland, Aug. 10; Clarksdale, Aug. 11; Hollywood, Aug. 12; Belen, Aug. 14; and Charleston, Aug. 16. Mr. Dietrich does this work without cost to our Board. He is one of the best instructors our Church has in the field. We can not get his services again this year. Other conferences are clamoring for him. The Institutes are to be held for the benefit of preachers, superintendents, teachers, all officers, stewards, and all who desire a deeper work of grace. We are depending on the church where the institute is to be held to secure a large attendance upon these meetings. Do not be afraid of working too hard to get the people to attend these meetings.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

The greatest hindrances to the evangelization of the world are those within the church.—John R. Mott.

SECULAR NEWS.

Miss Arabella Eugenia Smith, the author of "If I should Die To-night," and many other poems, died at Santa Barbara, Calif., on July 25, 1916. Miss Smith also wrote works in prose.

President Wilson has communicated to the Mexican Government his willingness to appoint commissioners to meet like representatives from Mexico to devise ways and means to settle the border troubles between the two countries and to promote generally harmonious relations between them.

Emperor William of Germany has issued a patriotic appeal to the people of his empire to endure heroically the hardships incident to the war, even if the tide of battle should to some extent go against his armies. He still claims to think that his forces are certain of victory, but the undertone of his utterance indicates that he is beginning to realize that the hand of fate is against Germany and that there is disaster ahead.

The prohibition party in its recent national convention at St. Paul, Minn., nominated Ex-Governor Frank J. Hanly of Indiana for President, and Dr. Ira D. Landrith, of Nashville, Tenn., for Vice-President. These nominees, though they have no chance to be elected, are the peers in point of ability and character of the gentleman who will bear the standards of the Democratic and Republican parties. We do not think, however, that it is to the credit of the Prohibition party that such a man as Mr. William Sulzer, who was impeached as Governor of New York, polled 181 votes in the convention.

James Whitcomb Riley, known as the "Hoosier poet," died suddenly of apoplexy at Indianapolis, Ind., on July 22, 1916. He was born in Indiana in 1854, and was in his early years a sign painter, a fiddler, and a newspaper reporter. His poetical writings are voluminous and his style is unique. His verses deal largely with the commonplace things of nature, and his education and literary acquirements were limited; but, like Robert Burns, he touched and stirred the hearts of the masses of the people, and his fame is secure. He wrote much for children, and he was a great favorite with the youth of Indiana, who for many years had made his birthday an occasion of much interest. Mr. Riley was never married.

Small Wounds Often Fatal.

It is the little cuts, bruises, sores or burns that so often prove fatal by their being neglected and resulting in blood poison. There is no use taking any risk when a 25c box of Gray's Ointment will give you protection. A little of this extraordinary ointment, if applied at once to the affected part, will allay pain and heal the wound. For nearly a century it has been in daily use in a vast number of homes and its effectiveness is attested by hundreds of letters which we have received from those who use it. For sale at most drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

"KEEP ON SENDING US MISSIONARIES."

Rev. W. A. Wilson, of Okayama, Japan, writes as follows to his Board: "Our work here is very good, and we have everything to encourage us. Keep on sending us missionaries. Hesitation now will cause the tide to turn against us."

"YOU WANT A BETTER JOB?"

That question will be asked you almost daily by business men seeking your services, if you become qualified and show ambition to rise. No matter what your future occupation may be, your earning power will be greatly increased if you take the Draughon Training. It will equip you for a better job—BIGGER PAY. More than one hundred and fifty thousand have taken the Draughon Training during the past 22 years. For catalogue, address Draughon's Practical Business College, Shreveport, La.

LINKED TO CHRIST.

Adam had rest and fellowship with God, but Adam fell because he was not so perfectly linked to God as to prevent the possibility of Satan injuring him. But we are so linked unto God in Christ Jesus that it will be impossible for us to fall from that position.—H. W. Webb-Peploe.

THEY ALL BECOME CHRISTIANS.

A teacher in McTyeire School for girls, a missionary institution in Shanghai, recently made the statement that she had known but one pupil to graduate from McTyeire who was not a Church member, and she was confident that this girl was a sincere Christian.

R. K. MORGAN,
Principal Morgan School, Fayetteville, Tennessee.

Not Equipment But the Man Makes the Difference in Schools.

A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tennessee.

During the past twenty-five years, Mr. Morgan has built up this training school for boys around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bellbuckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a $15,000 building as an addition to his school.

A postal card to Mrs. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.—Adv.

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RUSTON DISTRICT CONFERENCE.

The Ruston District Conference met in the town of Sibley, La., on July 29, 1916. Rev. A. L. Harper, the pastor of the Sibley charge, was the delightful and painstaking host. The Conference was heartily welcomed and was delightfully entertained, and the Methodists of the district would be glad to meet with the kind people of Sibley again.

The attendance was good, about 60 pastors and lay members being present, who, with a number of elect ladies from out of town and the people of the community, together with the brethren representing particular interests, made a large and interested company. Dr. R. H. Wynn, Rev. R. W. Vaughan, Rev. C. V. Breithaupt, and Mr. R. O. Randle and Mr. W. S. Holmes were the connectional visitors.

Mr. R. O. Randle, a prominent attorney of Monroe, La., presented the cause of Church Extension in a most masterly way. This cause ought to find a new and more important place in the thought of both preachers and laymen after this.

Mr. W. S. Holmes of Baton Rouge, La., prominent in business circles, and a leader in church and Sunday school work was present, and in a most thorough and interesting manner represented the Laymen's Movement. Brother Holmes, as the Conference Lay Leader, is doing a much needed work in arousing the laymen to the great opportunities for service in the Church. His address was timely, thoughtful, and to the point; good results will surely follow.

Mr. W. M. Spinks, of Ruston, the District Lay Leader, had charge of the program devoted to laymen's work on Wednesday. All phases of lay activities were considered. This feature was one of the most interesting and profitable of the conference.

The work of the Woman's Missionary Society was presented to the Conference in a program in charge of the ladies. This department of Church work is growing in this district.

The reports of the pastors showed progress along many lines. Prominent features of this progress are improvement in the financial condition of the district: debts have been paid, salaries are in advance of those of last year, and the methods are improved. Another feature of this advance is in the Sunday school, both as to numbers and the quality of work done. There has been some net increase in the church membership. Meetings are in progress and the spiritual interest is increasing.

One young man, M. H. Anders, son of Rev. Geo. D. Anders, of the Louisiana Conference, was licensed to preach. Presiding Elder Carter delivered a most appropriate and impressive charge to the young man at the time the license was granted.

Three young men were recommended for admission on trial into the Annual Conference, as follows: J. F. Dring, M. W. Moncrief, and M. H. Anders.

The following were elected lay delegates to the next Annual Conference: L. M. Green, P. K. Able, N. R. Grigsby, and J. F. Dring. The alternates are Judge R. B. Dawkins and F. E. Marsalis.

The Conference by unanimous vote expressed itself as favoring Methodist union.

Dr. R. H. Wynn wears a smile all over his face. He is getting better looking and seems younger these days, and all because he has an unusually strong faculty and a bright prospect for the opening of Centenary College. There is no better place for a boy than right there in Centenary with Wynn.

Vaughan can't keep from smiling; the thing will just play over his countenance in spite of him, and all because the debt on the Orphanage is paid.

And Breithaupt wears a festive countenance, too, and all because of the things he sees in his mind's eye when he beholds the Sunday schools of Louisiana a few years hence.

Carter is an unusual presiding elder. Nothing is hurried, but there is no waste of time; everything is considered with care, and then, too, he sells books and papers and distributes tracts and printed information concerning the work of the Church.

The Conference will meet with the brethren of Winnfield next year.

MEMBER OF THE CONFERENCE.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

FINE RECORD AT MONROE.

My Dear Dr. Meek: The third quarterly meeting for First Church at Monroe was held last Monday night. The reports showed a gain of 131 in the membership and a decided improvement in the financial situation, every indication pointing to a full financial report at Conference. The indebtedness which has hovered over the congregation for some years, according to the reports, is provided for, and the pastor was authorized to name a building committee to take up and push the work of building the long-talked-of and much-needed Sunday school annex. The congregation is thoroughly alive to the need of the new annex, and will push the work vigorously, though all recognize that conditions have been much more favorable for the project at any time during the past several years than now, and nothing but the imperative need of the improvement would have secured the endorsement of the quarterly conference at this time. We will hardly get to the work of actual construction for some time yet, but will have no unnecessary delays. The committee in charge will be the best possible under all of the circumstances, and I have no fear but that the work will be well and expeditiously done.

Our church steeple was struck by lightning several days ago, and damaged to some extent. The loss was covered by insurance.

Brother Lutz is in high favor as presiding elder in the district, and is doing a most excellent work. Albert S., Jr., is behaving himself very nicely under the circumstances.

My wife is suffering, and has been for some time, with a succession of carbuncles.

I am heartily in favor of the union of the two Methodisms, and I see no "grave dangers" to threaten the way if the over-ambitious candidates for the episcopacy and the sticklers for ecclesiastical law will just keep quiet.

My physical health is greatly improved, and I am having splendid summer congregations.

With best wishes,

THOMAS H. MORRIS.

NOXAPATER, MISS.

Dear Mr. Editor: We closed our meeting at Noxapater on the night of the 3rd Sunday with 11 accessions, 10 of them being on profession of faith and one by certificate. Rev. J. D. Simpson, of Louisville, Miss., was with us from Monday morning until Saturday night and did fine work for us.

Our third quarterly conference was held at Plattsburg, 10 miles away, on the Saturday before the 3rd Sunday, and was a pleasant and profitable occasion. Rev. W. W. Mitchell, our untiring presiding elder, was at his post and preached three sermons at Plattsburg and rode to Noxapater and preached there on Sunday night. He had a great crowd, and it was truly a great sermon.

I will begin to-morrow (Sunday, July 30) at 11 a. m., a meeting at a place six miles from Noxapater and will be engaged there for two weeks before I will be given another chance for rest. We are expecting great things, for we shall preach the old-time Gospel. Pray for us.

G. W. GORDON, P. C.

SELF-SUPPORTING CHURCHES IN MISSION LANDS.

Opponents of foreign missions have sometimes asserted that after a century of work and the expenditure of vast sums of money, there is not a single self-supporting church on the mission field. Yet one mission board (Northern Presbyterian) in 1914 reported 1406 churches entirely self-supporting. There are other boards that report more than a thousand each. Full statistics on this point are not given anywhere, but altogether there are many thousands of self-supporting churches.

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THE COMMISSIONER IN TROUBLE.

"When the cat's away the mice will play;" so I recall as a lesson of my children. The Elder's in the other end of the district, and I've been so busy trying to arrange diplomatic relations with the weather man that more than once there has been a threatened break with the allied powers of heat, books, sermons, people and Elder, to hunt some "lovely bowers of innocence and ease." But—

"It's easy enough to be happy when
the world goes along like a song,
But the man worth while is the man
with a smile when every thing
goes dead wrong."

And old Jupiter Pluvius has, with his daily visitations, caused many of my plans to "gang a'gle."

These daily tropical rains are causing much mental distress among the farmers in this section, but with an early cessation of them all will yet be well. The Delta planters are claiming finer crop prospects than for many years.

Since my last, little of Methodist news from this end of the district has reached me. Good old summer times in the parsonage, I learn, "and all's well that ends well." A goodly number of laymen have expressed to me their disappointment that Major Millsaps did not leave the bulk of his fortune to Millsaps College; and yet how many of these who are thus bemoaning this loss to the institution have responded to his oft-repeated and marvelously liberal proposition to duplicate every dollar that the Church would raise in the interest of a great school for the Methodists of the State? For myself, this was not a surprise. Six hundred thousand dollars itself is not a small figure, and if the Methodists of Mississippi will only rally to the support of the College in patronage, as its liberal founder has done in gifts, it may easily rank with the best in the South. Well does Professor Sullivan say the best endowment is a loyal patronage, and a membership of 120,000 Methodists in Mississippi should easily give a full matriculation of students.

Have I read anything concerning UNIFICATION? Well, yes; but not all—who that has a flock of more than half a thousand can? and who in these torrid days is able? Yes, I have kept at least in the line of the procession; I suppose, I have tried to hold myself on the plane of neutrality and read much pro and con, but haven't yet found myself ready to fall over myself in the direction of Saratoga.

A re-reading of the communication on "Organic Union" by Colonel E. C. Reeves, which has appeared in both the Nashville and New Orleans Advocates, pleases me much, and until further testimony shall have been presented I'm willing to rest. To date, that deliverance suits me as well as the boy's did who wrote out his prayer, pasted it on the headboard, and nightly went under cover saying, "Them's my sentiments."

When a youngster I read an experience given by the famous Georgia humorist, "Bill Arp," which seems appropriate just here. Bill said that when the war broke out between the States, Mr. Lincoln issued a proclamation for the rebels to disperse; and in pursuance with such edict he went out into a pine thicket and bellowed and roared, tossed dirt into the air, twisted young pine trees up by the roots and called lustily to Bill Arp to disperse, but to no avail. Bill couldn't see it that way.

Have about finished the Review for July, and—well hurrah for Du Bose! Result: **Order to Publishing House for three new books.**

What will become of this lies with ye editor. Good morning!

July 22. T. B. HOLLOMAN.

MARRIED.

At the home of Mr. W. B. Dials, on 16th Street, Meridian, Miss., on May 27, 1916, by Rev. Hilary S. Westbrook, Mr. CALLIE ROBINSON and Miss AGNES HUGGINS, both of Meridian, Miss.

At the parsonage, on 7th Avenue, Meridian, Miss., on June 3, 1916, by Rev. Hilary S. Westbrook, Mr. OWEN STEWART and Miss NETTIE BELL PITTS.

At the home of Mr. D. B. Smith, on C Street and 6th Avenue, Meridian, Miss., on June 17, 1916, by Rev. Hilary S. Westbrook, Mr. B. F. B. HARPER and Miss SADIE ENZOR.

At the home of Mr. Jessie Bates, on 18th Street and 8th Avenue, Meridian, Miss., on Monday evening, June 26, 1916, by Rev. Hilary S. Westbrook, Mr. MATT FOREMAN and Miss BERTHA NEAL.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round.

Cochrane, at Panola, Aug. 6, 7.
Mayhew, at Lebanon, Aug. 9.
Shuqualak, at Cooksville, Aug. 12, 13.
Sturgis, at Mt. Airy, Aug. 16.
Macon Circuit, at Salem, Aug. 19, 20.
Longview, at Smyrna, Aug. 23.
Mashulaville, at Macedonia, Aug. 26, 27.
W. W. WOOLLARD, P. E.

Greenville Dist.—Third Round.

Glen Allan, at Leota, Aug. 5, 6.
Coachoma and Lyon, at Coahoma, Aug. 12, 13.
Jonestown and Belen, at Dundee, Aug. 13, 14.
Boyle and Shipman's Chapel, at New Salem, Aug. 19, 20.
Cleveland, Aug. 27, 28.
Rosedale and Hillhouse, at Rosedale, Sept. 3, 4.
H. S. SPRAGINS, P. E.

Sardis Dist.—Third Round.

Wall Hill, at Grub Hill, Aug. 5, 6.
Pleasant Hill, at Lewisburg, Aug. 6, 7.
Olive Branch at Oak Grove, Aug. 12, 13.
Sardis Ct., at Shiloh, Aug. 18.
Courtland, at Wesley Chapel, Aug. 19, 20.
Batesville, Aug. 20, 21.
Charleston, Aug. 25.
Eureka, at Pisgah, Aug. 26, 27.
J. H. HOLDER, P. E.

Corinth Dist.—Third Round.

Iuka Ct., at Spring Hill, Aug. 5.
Iuka Sta., Aug. 6, 7.
Wheeler, at Mt. Hebron, Aug. 9.
Ripley and Blue Mountain, at B. M., Aug. 11.
Chalybeate, at Walnut, Aug. 12, 13.
Dumas, at Weiss Chapel, Aug. 14.
Hickory Flat, at Palestine, Aug. 15.
Moorsville, at Andrews Chapel, Aug. 16.
Mantachie, at Oak Grove, Aug. 17.
Marietta, at Palestine, Aug. 18.
Guntown and Baldwyn, at Pleasant Valley, Aug. 19, 20.
Booneville Ct., at Oak Grove, Aug. 25.
Myrtle, at Glenfieldfi, Aug. 26.
New Albany Sta., Aug. 27, 28.
New Albany Ct., at Ingomar, Sept. 2, 3.
Rienzi, at Edge's Chapel, Sept. 4.
Belmont, at Belmont, Sept. 6.
Kossuth, at El Bethel, Sept. 9, 10.
T. H. DORSEY, P. E.

Winona Dist.—Third Round.

Ruleville, Aug. 5, 6.
Drew, Aug. 6, 7.
Valley Mis., at Belleview, Aug. 12, 13.
Tutwiler, at Mattson, Aug. 13, 14.
Minter City, Aug. 19, 20.
Schlater, Aug. 20, 21.
Webb, at Strathmore, Aug. 26, 27.
Dublin, at Parchman, Aug. 27, 28.
L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Third Round.

Prairie, at Strongs, Aug. 6, 7.
Montpelier, at Fosters, Aug. 11.
Buena Vista, at Pleasant Grove, Aug. 12, 13.
Fulton, Aug. 18.
Tremont, Aug. 19, 20.
Nettleton, at Shiloh, Aug. 24.
Smithville, Aug. 26, 27.
Greenwood Springs, at Friendship, Sept. 3, 4.
Houlka, at Concord, Sept. 7.
Okolona Ct., Sept. 9, 10.
District Conference, at Vardaman, July 11, 12, 13.
JNO. W. BELL, P. E.

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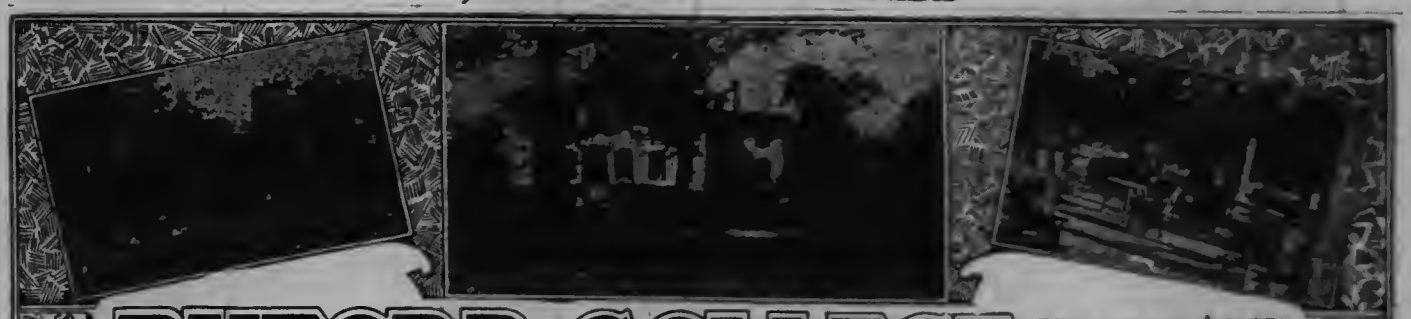

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

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Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

WOMAN'S COUNCIL DAY, LAURA HAYGOOD SCHOOL.—Miss Olive Lipscomb.

You would have enjoyed our Sunday school service this morning if you could have understood it. We had a Woman's Council Day and told the girls all about the people who are doing the Home Base work, and they were tremendously interested in it all, too. First, Miss Lester told a little of the history of the Council—who its first officers were and who the present officers are and a few things about Scarritt. Then Miss Pyle told a little of the history of the Laura Haygood School—who Miss Haygood was, how she planned the school, how the money was raised, how different societies gave the money for different rooms, windows, doors, etc., and how it has grown little by little, until now it is one of the best high schools in China. Then I told (through an interpreter, of course) about our literature, The Voice, The Young Christian Worker, the books and leaflets on different countries, and how the people know what to give money to and what to pray for. Miss Watkins told how the money is raised—the babies', childrens', girls', young ladies', and women's dues, the specials, the scholarships, our own salaries, and who supports us, and other things, like Miss White's boat, the new church, etc. So now our girls know all about how the work is carried on and will know better how to appreciate it. We wanted to do all this while the Sunday Council was in session, and we mean to do that every year after this; but the tent meeting was going on then, and we could not do it this time. Miss Bennett, Miss Gibson, Miss Head, Mrs. Trueheart, Mrs. Lipscomb, Mrs. Hargrove, and all the rest came in for a share of the talk and now all are well known in Soochow.

I do wish you all could come to a meeting of my study class. Last night our subject was "The Child," and we talked about teaching ignorant mothers how to care for their babies, playgrounds, story-telling, all kinds of institutions for children; and lots of other things that China must have, and the girls were much interested. Lots of it they had never heard of, of course. One of the graduates of the school who is now a teacher in the lower grades led the class, and one of the seniors is to do it next time. I just make out the outlines, get the books together for them to read, go over the lesson with the leader, and then try not to do too much of the talking when the lesson time comes.

SIGNS OF HARVEST IN MEXICO.

Methodist workers in Mexico report many encouragements in the lives that are being touched and changed. For example, in Queretaro a married couple who for years had prayed to images received the Gospel with such joy that they immediately destroyed the image they formerly worshiped. They are now worthy members of the Church, and through their influence others have come into the fold.

A soldier in the present revolution while away from his family was converted to the Protestant faith and came home almost dreading the task of imparting the news to his family. His joy can be imagined when he discovered that the family had also been converted and were faithful attendants at the services. It was indeed a happy re-union.

At one time a Catholic family came to the parsonage in Mexico City for refuge and of course, were asked to be present at the daily family worship. When they left they said to their hosts, "Please pray for us, for we see that you have a most direct and beautiful way of talking with God and we want you to intercede for us."—Missionary Review of the World.

SECRETARY'S REPORT.

The following is the report of the Corresponding Secretary of the Louisiana Conference for the second quarter: Adult auxiliaries, 101; new auxiliaries, 7; adult members, 2388; new members, 221; Y. P. auxiliaries, 27; new auxiliaries, 3; Y. P. membership, 493; new members, 108; Junior divisions, 60; new divisions, 6; Junior members, 1491; new members, 115; Baby divisions, 25; Baby division members, 208; new ones, 13. Total auxiliaries, 188; total new auxiliaries, 16; total members, 4680; total new members, 457. Subscribers to Voice, 754; to Young Christian Worker, 391.

Auxiliaries presenting Christian stewardship, 31; scholarships, 10; Bible women, 7; one new B. W.—Fannie Newsome. Day schools, 2; auxiliaries on Roll of Honor, 7.

Total sent Conference Treasurer, $2423.05—increase over past quarter of $223.05.

Total pledge, $1058.72—increase of $400.17.

Shreveport District added six adult auxiliaries, 2 Young People's and 2 Juniors.

Mrs. A. P. HOLT,
Cor. Sec.

NECESSITY THE MOTHER OF INVENTION.

They were issuing a natural science reader from the press of the West Central Africa Mission. It seemed that such a text-book without any illustrations would be a tame affair. But there were no cuts available. So Dr. Stokey set himself to make some. Pouring a thin coat of plaster of Paris over a model, he then carved out the figures from pictures found in Webster's Unabridged Dictionary. No one could mistake "the camel" and "the lion." The ingenuity of our missionaries is constantly being witnessed. It is interesting to learn that Dr. Stokey thus unwittingly repeated the first experiment of the engravers in making metal cuts.—Missionary Review of the World.

APPRECIATION OF THE BIBLE.

The following extract is from a letter written by a convert in Japan: "Many thanks for your kindness in sending me the book I requested. I never knew there was such a trustworthy God. I found the encouraging, everlasting life in the Book when I was reading it. It is impossible to expect the eternal life in my religion; and, moreover, on the contrary, it shortens my life and cause me to be unhappy. But how trustworthy a God you have! Peace and eternal life in him! I am very glad to hear that, and I wish to believe in him. If it is not too expensive, I wish to have your God in my house dedicate. Please kindly let me know the details."

TETTERINE WHEN OTHERS FAIL

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fall down. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 200 per cent. in two weeks time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 careworn and nearly all in. Now at 50 a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved, who now die every year from pneumonia, grippe, consumption, kidney, liver and heart trouble, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxuated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while double their strength and endnrance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fifteen days time simply by taking iron in the proper form. And this after they had in some cases been doctored for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M.D.

NOTE—Nuxated Iron, recommended above by Dr. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily asaimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

---, and in Africa, "Sweet Dreams Worked Like a Charm"

A man sailed from New Orleans last July for Africa.

He was entering a country that he knew suffered from the ravages of mosquitoes.

In one of his cases he put four bottles of Sweet Dreams.

Upon his return to the States he wrote a letter saying what he had done and added, —"and in Africa Sweet Dreams worked like a charm."

A former traveler had told how the Africans kept off the deadly tsetse fly. An American developed the idea into a remedy for keeping mosquitoes off. And thus the African idea went back home—only for a new purpose.

But "it worked like a charm."

Sweet Dreams is the greatest mosquito remedy ever made.

Douhle strength; just a quarter; every store; every town.

From the Field

Marion, Miss.

Our revival meeting up at Marion, Miss., began on Sunday, July 16, 1916, and closed out with the evening service on Thursday, July 20. We were ably assisted by Rev. D. E. Vickers, of Matherville, Miss. Brother Vickers is a good man and a most excellent preacher and his sermons from day to day were of a lucid type. We had one accession to the Church, and our membership generally has, in our opinion, been greatly built up spiritually.—Hilary S. Westbrook.

Taylor, Miss.

Just a few words about our work. Everything is moving off nicely in this charge. We have recently closed a very gracious revival here at Taylor. Rev. J. A. Bowen did the preaching. The church was greatly revived, sinners were converted, and Methodism was very greatly uplifted in this community. We have doubled our membership here this year. With the kindest of wishes for the Advocate and its faithful editor, I am

Yours fraternally,
R. G. LORD, P. C.

Clayton, La.

Dear Brother Meek: We closed a good meeting at Clayton, La., last night. At 4 p.m. yesterday, on the bank of Tensas River, I baptized four children, and following this I baptized seven adults in the river. In the church at night I baptized three more persons and then received 16 into the Church, which doubled our membership at that place. The preaching for nine days was done by Brother C. F. Staples, and it proved the power of God unto salvation. Praise the Lord!—W. J. Porter.

July 25.

Rocky Springs, Miss.

We have just closed a good revival at Willows, one of the appointments of the Rocky Springs charge. Rev. J. M. Smith did the preaching, which was logical, wholesome, and evangelical. The singing was conducted by Rev. C. A. Massey. Both the singing and preaching were of a high order and brought good results. There were 25 accessions to the Church and about 100 persons pledged themselves to live a better life. I heartily recommend the two young brethren who assisted me to any pastor in need of their services.—C. H. Strait, P. C.

St. Tammany Charge, La. Conf.

We have just closed a good meeting at Fitzgerald Church, on the St. Tammany charge. Brother N. E. Alford, of Magnolia, Miss., was with us, and preached at the day services. The pastor did the preaching at night. We had rain and high water to hinder us, but the people came right on, and though the meeting lasted only four days, we had 12 accessions—all young people from fifteen to twenty-five years old. So we think that a good work was done. The Lord is blessing us on the work. We baptized four children to-day. God bless you in your work.—J. S. Rutledge, P. C.

Raceland, La.

Dear Brother Meek: Will you please give me space in the Advocate to say some things about the revival services that Brother Martin Hebert recently held here at Raceland Prairie? We had a very good meeting. We had seven accessions to the Church; eight persons were baptized. I am sure that Brother Martin Hebert is just the leader that we need here in this French mission because he can preach in both French and English. I hope that we can have him often here on Bayou Lafourche to assist in meetings at different places. He preaches some great sermons, accompanied with the power of the Holy Spirit. I pray to God that our work may go on and on among these French people, as well as among the English. Let us pray that we may have a great year for the advancement of the Kingdom of God.—A. D. Martin, P. C.

Durant, Miss.

Durant, Miss., has been blessed by a union tent meeting, which closed on Sunday, July 23. The congregations were large. By actual count the evening congregations ranged from eight hundred to twelve hundred. The Spirit of God was present at every service. The one purpose in every Christian's heart was to save the lost. The people lost sight of church differences, and placed the emphasis on those cardinal doctrines on which all agree; hence love pervaded the very atmosphere. Many forgot their personal differences, and made up and became friends. There were many conversions among those who were members of the Church. The greatest result of the meeting was in the regeneration of the church members. With two exceptions, those who were converted were adults. A goodly number joined some one of the churches here. Many enrolled for service in the Sunday schools. The preaching was done by the local pastors and our presiding elder, Rev. W. W. Mitchell. The music was conducted by Brother P. M. Boyd and his wife. They are cultured and consecrated musicians, and they sing with great power. Brother Boyd's address to men delivered during the meeting was the greatest I have yet listened to on that subject. Many of our preachers will be interested to know that Brother Boyd and his wife are no longer associated with an evangelist, but are free to assist pastors in their meetings.—T. M. Bradley, Pastor.

Winnsboro, La.

We have just closed a very successful revival at Winnsboro in which we were assisted by Rev. J. M. Alford of Columbia. Thirty-two new members have already been received as part of the results, while several more have given their names for membership, but were not present to be received. New life has indeed come into our church.

We have received a total of 53 into the Church on the charge this year, and have two more revivals to hold. We have three large and vigorous Sunday schools on the work—one at each Church. They are well organized and are doing a great work in developing our young people. Our Sunday school enrollment is far ahead of the register of church membership.

The good people of Crowville have built a splendid church this year. I have never seen anywhere a more zealous working spirit than that in evidence at Crowville. The building will soon be completed, out of debt, and ready for dedication. Greatly to our disappointment, we failed to secure any help from the Board of Church Extension, but we are forging ahead.

We have a most excellent Missionary Society at Winnsboro. The organization at Crowville is called the Ladies' Aid, but is doing unsurpassably well. A seven-room parsonage was completed two years ago and has been well furnished from pantry to parlor by the good women. Our next meeting will be held at Boeuf Prairie, with Brother Alford as the preacher.

Brethren, I most heartily commend Brother Alford as a revivalist. He preaches the old time gospel with great fervor and power, and all his meetings are fruitful of good results. —H. B. Thomason, P. C.

FORTUNATE FOR THE SOUTH.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ORPHANAGE DEDICATION.

Friday, July 21, was a great day in the history of our Louisiana Conference Orphanage work.

In the presence of all the presiding elders, a number of other preachers, the trustees of the institution, and a concourse of friends, Bishop E. E. Hoss solemnly dedicated the beautiful building in Ruston to the noble Christian service for which it was erected.

At the noon hour proceeding there was spread a royal barbecue, prepared by the master hand of Brother Bob McClendon, and the assembled guests, along with the large Orphanage family, did full justice to the occasion. At three in the afternoon, on the upper veranda, the dedication services were conducted. Scripture was read and prayer offered by Rev. J. L. Hoffpauir, the building and grounds were officially presented by Hon. S. D. Pearce, President of the Board of Trustees, and the Bishop made an appropriate address, followed by the impressive words of dedication.

It is certainly a matter that should stir up the most profound thanksgiving to God on the part of Louisiana Methodists, that our Orphanage work is on so secure a foundation. In this, the tenth year since the work was begun in Ruston, we have a plant consisting of 127½ acres of good land, on which are situated the institutional home now taking care of 106 children, and the Superintendent's beautiful Memorial Home, all entirely free from debt, and a nucleus of endowment. Surely God has favored this work from its beginning.

A telegram was read from Rev. C. C. Wier, whose faith and works gave the Orphanage its existence and whose absence was much regretted. Mr. J. N. Shealy, Superintendent of the Baptist Orphanage in Lake Charles, was present and spoke brotherly words of congratulation.

Under God's direction, Brother Vaughan has done a monumental work for Methodism and the kingdom of God in Louisiana in carrying the Orphanage work forward to a splendid consummation.

R. H. WYNN.

Shreveport, La.

EPWORTH LEAGUE INSTITUTE TO BE HELD AS ANNOUNCED.

Lest the postponement of the Laymen's Missionary Conference should lead to the conclusion that the Epworth League Institute also will be interfered with by the storm damage, it is announced by the Central Office of the Epworth League that the Institute will be held at the time appointed at Lake Junaluska, N. C., August 8-13. By that time railroad trasportation, if not altogether normal, will afford all needed facilities to delegates attending from every direction. A great program has been prepared and all the speakers are expecting to be present and take their parts.

FITZGERALD S. PARKER.

Nashville, Tenn.

TREASURER'S REPORT.

The following is the report of the Treasurer of the Joint Board of Finance, Mississippi Conference:

Brookhaven District—		
Harlehurst	$50.00	
Bayou Pierre	25.00	
Buford	3.50	
Brookhaven	30.00	
Wesson	11.00	
McComb	30.00	
		$169.50
Meridian District—		
Meridian, South Side	20.00	
Lauderdale	2.75	
Meridian, 7th Avenue	10.00	
Moscow	5.00	
Meridian, 5th Street	30.00	
Enterprise and Stonewall	10.00	
Bucatunna	5.25	
Shubuta	24.00	
		$107.00
Port Gibson District—		
Natchez, Jefferson Street	50.00	
Centerville	5.00	
Oak Ridge	15.00	
Anguilla	15.00	
Mayersville	6.00	
Silver City	14.00	
Woodville	13.85	
Fayette	10.00	
Lorman	10.00	
		$138.85
Newton District—		
Forest and Morton	10.00	
Homewood	10.00	
Philadelphia	20.00	
Bay Springs and Montrose	16.00	
Philadelphia Circuit	5.00	
Clarksburg	3.75	
Rose Hill	20.00	
		$ 84.75
Jackson District—		
Flora	25.00	
Madison Station	10.00	
Camden	5.00	
Mendenhall	30.00	
Fannin	10.96	
Brandon and Pelahatchie	24.00	
Canton	15.00	
Jackson, Galloway Memorial	75.25	
Bolton	50.00	
		$245.21
Seashore District—		
Americus	17.23	
Logtown	18.00	
Gulfport, First Church	12.50	
Saucier	15.00	
Lumberton	40.00	
Wiggins	15.00	
		$117.73
Hattiesburg District—		
Williamsburg	5.00	
Collins	51.13	
Purvis	27.50	
Magee	10.78	
Lucedale	20.00	
		$114.41
Total		$991.47

FOR BISHOPS.

Jackson District	$60.50	
Hattiesburg District	50.00	
		$ 110.50
Total reported in first report		2985.00
Grand total		$3076.47

It takes $5000 to make April and July payments. Help us.

Respectfully,

S. A. TOMLINSON,

Gulfport, Miss., July 24, 1916. Treasurer.

NOTICE.

The death of Maj. R. W. Millsaps has left the Board of Education of the Mississippi Conference without a treasurer. The Executive Committee of the Board has requested Mr. W. M. Buie to serve as Acting Treasurer until Conference. He has looked after this work for the Major for several years; so he understands the work thoroughly. The brethren will please make note of this change, and have all money for the Board of Education made payable to W. M. Buie, Acting Treasurer. His address is Jackson, Miss.

W. H. LEWIS,
President of the Board.

SEASHORE CAMP MEETING AUGUST 16

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3155

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 10, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

"TAKE HEED TO THYSELF."

St. Paul was not only a man of great intellect, great energy, and great achievements, but also of great experiences. He often in his life touched the invisible spiritual forces and was by them strengthened and enriched. His conversion on the road to Damascus was so remarkable that it has ever since been one of the outstanding events of Christianity; and he never got away from the effects of what then and there occurred. He was after that, indeed, a new person, having aims, ideals, and purposes altogether different. Thenceforth he had a new knowledge, new hopes, and gave himself with all the ardor of his being to a new work.

But this was not his only uplifting and enlarging contact with the living Lord and the unseen things of the spiritual realm. We find him in the Book of Acts (22:17) telling of a vision that came to him in the Temple at Jerusalem, and in the twelfth chapter of Second Corinthians he modestly but impressively refers to occasions when he was caught up into the third heaven and into paradise and heard things that it was not lawful to utter. With these additional spiritual exaltations came afflictions, but with them also came increased knowledge and power. It was these and other experiences in which he came into conscious touch with the risen Christ that made Paul such a stalwart and heroic exponent and propagator of Christianity. He was in his utterances no mere echo of other men—no mere repeater of second-hand truths that he had picked up in books, or schools, or in his associations with other persons. What he taught, he knew to be true—it had been perceived and realized in his inmost consciousness so unmistakably that he could not doubt it.

It would be presumptuous to say that in this day we may have the same revelations as to spiritual things and as to our ascended Lord that St. Paul had, for he was a "chosen vessel," a special instrument, in the hands of God for an unusual and difficult work; but it is certainly possible for us to come realizingly into touch with Christ and to commune with him and learn to know him. What we are to preach or teach is given in the Holy Scriptures, but its significance is not fully understood until a man has himself found Jesus and knows that he is able and willing to fulfill the precious promises contained in his written Word. Therefore, a knowledge of Christ as one's personal savior and a full faith in his power and readiness to save others is the first and foremost requirement for truly effective service, both as a soul winner and in the work of building up Christians. This is a truth which can not be too strongly emphasized in this day when so much stress is being laid upon other kinds of equipment—and, to a considerable extent, rightly so.

It is only as it is verified in one's own consciousness that religious truth can be vitally and successfully taught. One cannot hope to lift others higher in spiritual attainments than one's self has gone. It is when the soul speaks out of its own knowledge that other souls are touched and moved. There is, so to speak, a soul language by means of which the spiritual natures of men can communicate with one another. It is in this that we must talk if we would convey a real knowledge of Jesus and the deeper things of the Spirit.

The great achievers in the Kingdom of God have been men of rich and full religious experiences—holy men. This was true of Moody, Finney, Spurgeon, Wesley, and Paul. And their times of contact with the Master were never wholly in the past—they were daily and unceasing. Having learned to know Him, they ever wanted a deeper insight into the glorious truths of which he was the embodiment. Having had his heart "strangely warmed," the great Wesley saw that it never again grew cold. This is a lesson that we need to lay to heart. Every Christian should in a sense be a mystic: he should ever see the unseen—ever keep in touch with Jesus. A dwindling spiritual experience means a decreasing efficiency in service. Loss of contact with the living Christ takes away all spiritual power. Therefore, "take heed to thyself." Cling to the quiet hour. Study the Bible, and pray much. A workman who does not keep up his own health and strength is unfit to toil for others.

A QUESTION IN THE BACKGROUND.

The Methodist Church in Canada has recently been wiped out, having merged with the Presbyterians and Congregationalists, and some of the Methodist papers in the United States, both North and South, have been proclaiming this to be an occurrence to get happy and shout over. We are not able, however, to join in this jubilation, not feeling assured that it is a great forward movement in the developing Kingdom of Christ, as some are so loudly affirming it to be. John Wesley declared that he had never known a church to prosper spiritually that did not have the doctrine of Christian perfection constantly held up before its members as a thing to be eagerly and persistently sought; and how is this great doctrine to be proclaimed and insisted upon in the mongrel new Church in Canada? And who will now preach the doctrine of a universal atonement, and that of the witness of the Spirit to a definite, unmistakable salvation? We are by no means convinced that a oneness of human effort in the work of the Church, procured by shelving the great spiritual truths for which Methodism has stood in the past and which have done so much for the salvation of men, would prove a gain, rather than a loss, even if such an amalgamation should bring such co-operation, which we consider very doubtful. In the "Great Commission" the continuation of the Divine presence, which alone can give true success in bringing men to Jesus, was made contingent upon the execution of the Master's injunction, "Teaching them to observe all things whatsoever I have commanded you."

Commenting upon this amalgamation of Churches in Canada, the Western Christian Advocate (Cincinnati) of July 26, says:

"Bishop Hendrix and Bishop Cranston, respective heads of Methodist Union Committees, South and North; the Rev. Dr. W. H. Roberts, prominent member of Presbyterian unity plans, the Rev. Dr. W. T. Manning, the Episcopal leader who fathered the Commission on Faith and Order; and the Rev. Dr. Peter Ainslie, the Disciples' unity champion, express the view that the Canada experiment will have very great influence upon unity plans in the United States. There is to be prepared a statement of the Canada negotiations for use at the World Conference, whenever that shall be held."

The foregoing statement deserves careful attention. There is no doubt that the ultimate aim of the extreme union faddists who are at work among us is to wage a warfare against all denominationalism. Evidence of this abounds. Both Bishop Cranston and Bishop Hendrix have in effect elsewhere declared that the union of the American Methodists will be but an initial step toward a union of all the Protestant bodies. So the question in the background in this union movement really is, Shall Methodism be disintegrated in the United States, as it has been in Canada? Southern Methodists would, we think, do well to take this question into consideration now, before our Church has become too much involved in this anti-denominational movement. It is certainly one that will have to be reckoned with in the not-far future. If we are to enter into a unification arrangement with the Northern Methodist Church, which is already considerably infected with this spirit, it ought to be with such a reservation of indestructible autonomy that we can put the breakers on this trend toward the obliteration of Methodism, if we should so desire. Otherwise, being tied up with a much larger body, there is little telling into what we may be dragged in the course of a few years. It is the part of wisdom always to look intelligently ahead.

VALUABLE VOLUME FOR THE ASKING.

The Seventieth Annual Report of the Board of Missions, covering the year 1915, is a volume that should be in the hands of every pastor and leading layman. Its two hundred and sixty pages are full of interesting and valuable information from beginning to end. There are reports from the secretaries and treasurer of the Board, and detailed reports of our missions in China, Korea, Cuba, Mexico, Africa and Brazil. These reports from the field afford a complete survey of all the missionary activities of the Board, as seen by the missionaries themselves. In addition there are the minutes of the annual meeting and directories of missionaries, Conference Missionary Secretaries, Conference Boards of Missions, Conference Lay Leaders, General and Conference Evangelists and Conference Committees on Evangelism. A copy of the Report will be sent without charge on application to the Board of Missions, 810 Broadway, Nashville, Tennessee.

THE INSPIRED WORD.

By J. H. Sammis.

"The book contains not God's Word," they say.
Man thought his thoughts. He did not speak, but they
The concept of the substance is divine.
But reason must assay the ore we mine."
"That can't be true," says one, disposed to doubt;
The word is human—so he rules it out.
He has a notion, say, concerning sin,
The thought's divine—and so he reads it in.

Thus with his scissors and his pot of paste,
Each suits a revelation to his "cultured" taste;
Amends the sacred text and writes instead
What God Almighty would, or should, have said:
Explores the depths of the Unfathomed Mind,
And naught beyond his plummet's reach can find;
Then renders us, what time his task is done,
His Jack-o'-lantern for our glorious Sun.

Not so the Scripture: "God spake all these words"—
"Words which the Spirit teacheth,"—"words," "words," "words,"
Precept, prediction, prophecy, and song;
"Thy word," not thought, says one, "was in my tongue."

Till tunes are played with neither note nor horn,
Till souls of men are without bodies born,
A wordless thought remains a thoughtless word,
A fool's conceit to contradict his Lord.

Our holy writings are inbreathed of God,
The word, the letter, the title, and the yod.
God taught the prophet and impelled his pen
From "In beginning" to the last "Amen!"
And woe to him whose vain, presumptuous thought
Shall add thereto or dare diminish aught.

—Presbyterian.

THE BEST GIFT.

Let us seek earnestly this best gift of God—a clean and pure heart; for we may be sure that as we grow in grace, so only shall we grow in the knowledge of God; and yet again, as our knowledge of Him increases, so shall our holiness; so that beholding Him we shall be changed into the same Image.—Dr. Magee, late Archbishop of York.

AN ELOQUENCE THAT COUNTS.

"Silence is sometimes eloquent. The stars do not speak—they shine. Yet they are eloquent in their beauty and tell forth the praises of their divine Creator. One of the significant statements of Christ concerning the Christian life is, 'Ye are the light of the world.' A light is made to shine, and Jesus Christ has lighted the souls of men with a flame of divine glory in order that they may shine forth into the hearts of other men, and thus illumine their lives and lead them to Christ."

WHEN REVELATIONS COME.

It is in the still times of life—often when the soul has been hushed by the violence of some great sorrow—that we obtain that clearest vision of God's glory in the pure, forgiving, mothering, saving Christ. We should remember that when the transfigured Christ made His appearance to the lonely three it was in the solitude of Hermon's summit, when the sun had sunk beneath the trembling sky line of the great sea, when the sounds of the busy life in the world below had died away and the low-lying landscapes had faded into a misty blur. It was then that the face of Jesus "did shine as the sun." So it is in the still chambers of the heart which holds its breath in awe and love that Christ appears "the fairest among ten thousand and the One altogether lovely." It is there that we learn the real secret of the Lord.—Unidentified.

"Tempests that beat us to the clay
Drive many a lowering cloud away,
And bring a clearer, holier day."

CALM AND CAREFUL CONSIDERATION CALLED FOR.

By Bishop W. A. Candler.

Not a few good people seem to misunderstand the present state of the question concerning "unification" between the Methodist Episcopal Church and the Methodist Episcopal Church, South, and their enthusiasm on the subject is not justified by the facts.

That they should so misunderstand the matter is not a very strange thing. The press dispatches sent out from the General Conference at Saratoga were themselves misleading, and for this we can not seriously blame the press agents. The atmosphere of the Conference seems to have been such as might easily impress a newspaper reporter that more had been done with reference to "unification" than really had occurred. The honored and beloved Senior Bishop of the Church of our Northern brethren had published a book on organic union in advance of the General Conference, and at the General Conference he preached a sermon on the subject of union with the Southern Church which stirred considerable emotion. Naturally the sermon did not deal definitely with details, and was addressed in the main to the sensibilities of the audience. Indeed the memory of the venerable Bishop seemed to have failed him about the "plan of unification" which as a member of the Joint Commission he had helped to frame; for in the course of his sermon he alluded to it as a plan of unification **"that our sister Church of the South has put before us,"** whereas it was not a plan of the Southern Church, but the plan of the Joint Commission which was ignored four years before by his own General Conference. This sermon, however, and other things, created impressions upon the attendant press agents, which caused them to imagine results had been achieved which have not yet been accomplished, and which may never be brought to pass.

Naturally the public, including many members of our own Church, fell under these misapprehensions; but it is time their minds were cleared up.

It goes without saying that most, if not all, Southern Methodists approve the "plan of unification" which the Joint Commission, composed of Representatives of the Northern Church, the Southern Church, and the Methodist Protestant Church, framed before the General Conference of the Methodist Episcopal Church met in Minneapolis in May, 1912; but any reasonable interpretation of the action taken by the Northern General Conference which met at Saratoga in May, 1916, would seem to justify the conclusion that this plan of the Joint Commission has less chance for adoption now than it had before that Conference assembled.

Let us look at the facts: The Methodist Protestant General Conference approved the plan when it was laid before it, and our own General Conference, at Oklahoma City, in 1914, approved it with small amendment. But the Northern General Conference has appended to a general and indefinite approval of it certain "recommendations" that amount to a virtual substitution of the plan with an entirely different, if not contradictory, proposal. We are bound to believe that the "recommendations" adopted by the General Conference at Saratoga express with perfect sincerity and candor the minds of our Northern brethren. It is true that these "recommendations" are put forward as "tentative," but they certainly express what our Northern brethren sincerely mean and intend. This is the more evident when we consider that their General Conference, held in Minneapolis four years ago, ignored entirely "the plan of unification" which the Joint Commission had adopted; and, furthemore, the action taken at Saratoga was foreshadowed by declarations made by many of their leading men before the General Conference assembled at Saratoga in which they expressly opposed "the plan of unification" which had been recommended by the Joint Commission in which their representatives participated and which our Methodist Protestant brethren had approved and which our General Conference had accepted.

We can hardly expect that they will recede easily from these "recommendations." They do not wish such a General Conference as was proposed in "the plan of unification." On the contrary, they wish a General Conference of practically unlimited powers, composed of Negroes and white people, and legislating for every section of the united Church. The plan they propose lacks any adequate protection for minorities, and if adopted would virtually dissolve and absorb the Methodist Episcopal Church, South, and put all it is and all it has under a General Conference of unlimited powers composed of representatives of both races.

"The plan of unification" which was adopted by the General Conference of the Methodist Protestant Church and by the General Conference of our Church may be regarded as an irreducible minimum in so far as a majority of our people are concerned. We may be sure they will never consent to such a General Conference as that proposed by our Northern brethren in session at Saratoga, and if they did consent to it Methodism in the South would be greatly and irreparably damaged. Some tell us we must make some concessions, but they do not specify the points which we can safely yield. Moreover concessions were made by our representatives in the Joint Commission when "the plan of unification" was framed. What further shall we concede?

On the other hand, we can not seriously expect that our Northern brethren will recede very materially from the "recommendations" which they have put forward at Saratoga. It is but just to believe that they were perfectly sincere in expressing themselves as they did, and it is doubtful if their General Conference could have been induced to take any action on the subject which did not contain the "recommendations" set out in the report which was adopted. At their General Conference in Minneapolis they did not even risk a discussion of "the plan of unification" which had been framed by the Joint Commission.

Besides all this, they have considerable properties in the South, which I imagine their people would be very slow to turn over to a Quadrennial Conference composed mostly of our people. In a recent issue of the New York Christian Advocate (July 20, 1916) it is reported that they have at Sebring, Florida, a church soon to be finished which will cost not less than $12,000. At Boaz, Alabama, they have a school for which they have recently completed a dormitory at a cost of $25,000. They are building in the city of Atlanta a church, within a stone's throw of our St. Mark's Church, which, when completed, will represent an investment of about $100,000. They are completing churches at Tarpon Springs, Florida, and at Hogansville, Georgia, and at many other points in the South, although their white members are small in numbers. Now, it is hardly possible that they will turn over these properties to us easily, and it is difficult to see what we would do with the properties if we had them. For example, what would we do with both St. Mark's Church and the Warren Church in Atlanta that are within a very few blocks of each other?

At Chattanooga they have a University of some proportions. Does anybody suppose that they will readily turn that property over to our people? And if they did, what would we do with both it and Emory and Henry College?

They have a large fund, known as "the Livingston Fund," given by one of their wealthy laymen a few years ago, for the express purpose of building Northern Methodist Churches in Florida. Will they turn that "Fund" over to the Southern Quadrennial Conference? If so, what would we do with it, if we were faithful to the trust created by the donor of this fund?

These facts, and many others, suggest to us that there are great difficulties in the way of any "plan of unification," and that the difficulties have

not been diminished, but rather increased, by the action of the Northern General Conference at Saratoga, which action was by no means so favorable to the plan as the action taken by the Methodist Protestant Church and the action of our own General Conference several years before their Conferenee met at Saratoga.

In truth, when our General Conference of 1914 adjourned, the report of the Joint Commission had reached all the General Conferences of the three Churches whose representatives had participated in framing it; two of them—our own and the Methodist Protestant General Conference—had approved it in the main, and one of them—the General Conference of the Methodist Episcopal Church of 1912—had ignored it. But the General Conference of the Methodist Episcopal Church held at Saratoga in 1916 could no longer ignore it after the other two General Conferences had adopted it, and that body virtually presented a substitute for it, This means that much work must be done over again, if anything substantial and valuable is to be achieved.

Of course, our Church will appoint its Commissioners, and they will meet with the Commissioners of the Northern General Conference to discuss the matter with them in brotherly-kindness and Christian candor. Nothing less could we do in justice to ourselves. This we will do in perfectly good faith.

But let no one suppose that thoughtful men among us expect "unification" to be accomplished at a stroke of the pen. It can not be achieved by haste or by any program of mere hurrah. It is too serious a matter to be dealt with after that fashion.

It is amazing for anybody to suppose that two General Conferences meeting simultaneously in 1918 could consummate the whole matter. The Constitution of our own Church requires such a matter to be submitted to the Annual Conferences, even if perfect agreement had been reached by all parties and the agreement approved without amendment by the General Conference. Of course, we will respect and obey our Constitution, and it would be very unjust to snppose that our Northern brethren will he quick to disregard their Constitution. They were too hasty by half when they accepted the suggestion of simultaneous sessions of the General Conferences to consummate their plan in 1918; but they will correct their mistake on second thought.

This is a matter for very serious and careful discussion, and it will be thoroughly discussed, whether men wish it so or not. The Church membership of even one man is a very sacred thing, not to speak of the Church membership of many thousands of people. And these good people can not have their Church relations disposed of without a most deliberate consideration of the whole matter. Nor will they consent to ignore the history of the past, as if it were an utterly shameful thing to be hidden out of sight. No great movement was ever brought to a successful issue by ignoring past history. If we are to have any union in the future worth the name, it must be brought to pass in the light of all that has gone before, and care must be taken that evil things of the past he not repeated and that good things of the past be invlolably preserved in the future.

The fathers of Methodism who separated sadly in 1844 were not a set of god-forsaken sinners, but they were divinely guided men, who separated wisely that the work of God committed to the people called Methodists might be preserved in every part of our country, and God has blessed their labors and established the work of their hands. Methodism in the United States would not be the powerful thing it is to-day, if the fathers in 1844 had loved a mechanical union more ardently than they did the Kingdom of God. Perhaps if "the plan of separation" to which they agreed had been more faithfully and religiously observed much waste of resources might have been avoided and greater results accomplished by their successors. We shall do well, if our devotion to God's cause at the present time shall be equal to their fidelity and wisdom in 1844.

A re-united Methodism is a thing which appeals very strongly to the imagination, but a triumphant Christianity in every part of the country appeals even more strongly to the Christian heart.

We could by a forced and premature and hasty "plan of unification" set up more strife in our country, especially in the South, than we could promote peace and Christian unity.

We have seen the effort of a majority to merge the Cumberland Presbyterian Church into the Northern Presbyterian Church. Following that effort, there has been litigation in the courts, alienation of brethren and even division of families, and still there is a Cumberland Presbyterian Church. It is impoverished and enfeebled, but it is still in existence and is likely to continue.

It is easy to conceive of a "plan of unification" that would spread strife among the Methodists of the North and seriously damage Methodism in all those States: and it is quite easy to conceive of a "plan of unification" that would work similar results in the South.

The litigation and strife and contention which would follow would be as much greater than that which has followed in the case of the Cumberland Presbyterian Church as the Methodist Churches are larger and more extensive than was that body.

In view of all these things, and others which might be mentioned, it behooves our people to be calm and united among themselves. God will not forsake us if we continue true to Him. We shall neither honor Him nor promote our own piety if, in an effort to unite with another branch of Methodism, we make more division among ourselves.

God is blessing us in all departments of our Church life and His favor has been with us through all these years. In the desolate period following the Civil War when many of our Churches were taken from us by the military authorities, and when our people were poor and peeled, the divine blessing so rested upon us that the Southern Methodists rose up out of their desolation and rebuilt the waste places of our Zion. In all of the years that have elapsed since then the pillar of cloud by day and the pillar of fire by night have attended our Church. Now, when we are stronger and more prosperous than ever we may still claim the divine favor and walk under the divine guidance.

Let us be calm and fix our hearts on nothing else than doing the will of God. Let us not entertain such enthusiastic expectations that we should feel utterly undone if our over-sanguine hopes were not fulfilled. We will readily accept a "plan of unification" which does not hinder the work of God committed to our hands, and we will not undertake to force upon any other branch of Methodism a plan that would hinder their work.

And let no man lecture us by irrelevant appeals to the ways of the world. Some have been ready to say "business men get together, why may not two Churches unite? and if the politicians get together, why may not two Methodisms yield all their differences?" In reply it is sufficient to say that a matter of Christian expediency, to say nothing of a matter of Christian principle, is not a commercial thing nor a political thing. Just because it is a higher thing than these it can not be handled in the same way. On a notable occasion Herod and Pilate made friends, but in the transaction can not be found the motive or model for Christian fraternity. The German Kaiser, the Emperor of Austria, and the Sultan of Turkey have composed their differences under the stress of political necessity, but we could hardly expect the Lutheran Church of Germany, to harmonize so easily with both the Romanism of Austria and the Mohammedanism of Turkey. In the life and work of two great Churches something more sacred than that which is handled by commercial and political bodies is involved, and we can not deal with Churches with the compromising methods of the commercial and political world. As a matter of fact, there is more real unity among all the Churches than ever existed between the forces of either the commercial or the political world, and the maintenance of this unity does not require that all Christians get into the same ecclesiastical organization

Equally irrelevant, and more improper, is an exhortation to "union at any price" based on our Lord's intercessory prayer in which He prayed for His disciples, saying, "Neither pray I for these alone but for them also that shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee that they may be one in us: that the world may believe that thou has sent me." The unity for which our Lord prayed is that spiritual unity of believers with the Father and the Son to which reference is made in another Scripture, in which it is said, "He that is joined to the Lord is one spirit." As Dean Alford says most truly, "This unity has its true and only ground in faith in Christ through the Word of God as delivered by the Apostles, and is therefore not mere outward uniformity, nor can such uniformity produce it." It is such vital unity as subsists between the Father and the Son; for so the very words of the prayer declare Will any sane and serious mind entertain the impossible, if not blasphemous, conception that the ineffable relations of the Godhead are expressed by any form of organic union or mechanical sameness of earthly organizations. This unity of believers with the Father and the Son may be even hindered by mechanical pressure to force Christians into one organization. Such has been the case with the Roman Catholic Church. An ecclesiastical syndicate, although it were large enough to comprehend all in the earth who profess and call themselves Christians, including all the Romanists and all the Protestants and all the communicants of the Greek Church, could not promote this unity of the Spirit. Such an obese organization would probably destroy it, just as the unholy ambition for a world-church suffocates faith in Christ and ends in a worldly Church.

The matter of unification which is now before the three leading bodies of Methodists in the United States can not be brought to a wise and Christian settlement by any or all of these specious and irrelevant appeals. It is a matter to be settled by patient, deliberate and religious consideration of all the issues involved with a view to doing that which will promote most effectually the Kingdom of God. Wise conclusions can not be reached by short cuts and slogans of sentimentality. Methods of haste and hurrah are unsuitable to the issue before us. Least of all can methods of devious diplomacy and dextrous manipulation be employed.

This grave matter has been flippantly described too frequently as a case of courtship and marriage. If that method of discussion must be allowed, let us remind ourselves that Christian marriage "is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God." Hasty marriages generally end in brawling households.

Whatever form of union, or unification, or federation may come out of all these discussions and negotiations, it is devoutly to be wished that it may bring the end of strife and not mark the beginning of sharper contentions. Friction on the border has been had, but discord and division at the centers of the Churches and throughout all their length and breadth, would be unspeakably worse. Border warfare is to be deprecated, but civil war everywhere would be intolerable. The South knows by experience the horrors of a civil war which involved the whole Nation, but the battles of which were mostly confined to Southern fields; and we do not wish to repeat the experience ecclesiastically.

Let our preachers and people stand unitedly, and go forward with the work of the Lord committed to their hands. Nothing of supreme moment has occurred yet in all this matter of unification, and if anything of moment had occurred, it would still be for us the part of wisdom and piety to stand together and do our work in the fear of God, and thus merit the divine favor "We he brethren," and "the Canaanite and the Perizzite dwell in the land."

Atlanta, Ga.

THE FREEDOM OF THE PRESS AND ELSE

Mr. Editor: Your two editorials in the July the 9th issue of the Advocate on "The Effort to Stifle Free Speech" and "Bishop McConnell on the Episcopacy" have interested me. I heartily agree with your contention in the first that the editor of his organ, just as the preacher in his pulpit, could not maintain his self-respect to say anything of the temper of the twentieth century democratic world and its obligation to the trust assigned him and be careless as to what he should write or should not write, or should speak or should not speak. To allow such a restriction of the right to free speech would be to concede as true Mr. Carnegie's contention that the Church is "too narrow for broad education." If the Protestant press of this democratic country is not emancipated, then where may we hope to find freedom of speech?

But here on your own ground, Mr. Editor, "we have somewhat to say against you," for in the recent Vanderbilt controversy, in which you so vigorously opposed the policy of the trustees, along with the editor of the Nashville Advocate, you seemed to have maintained a policy directly opposite the one enunciated in this editorial, as far as giving the readers and supporters of the Advocate the same privilege for which you are here contending for the editor. For, as we understood your policy, you shut out practically all of those who held views different from your own, and so your readers were forced to hear only one side of a question that involved very greatly their ecclesiastical interests. And now, if according to the divine declaration, "with what measure you mete it shall be measured to you again," some should try to silence you when you differ with their way of thinking, you must at least take it gracefully and not be wrought up over-much. But in the present question of full and free discussion in the matter of the union of the two Methodisms you are certainly right, and we must heartily commend your democratic attitude, and trust that it shall be maintained to the end. Both the editor because of his official responsibility, and the people because of their proprietary interest, certainly have the right to freely express their views on such questions in their Church paper, and if this privilege were not granted them in their own organ, they would be forced to resort to the secular press, or else "stifle" their convictions and not say what they think they have a right to say, and in some instances what they ought to say. This would go far to confirm Mr. Carnegie's contentions that the secular educational agencies are broader than are the ecclesiastical, and so would be a great reflection on the Church.

As for my part I believe that the members, as well as the Bishops and editors, not only have the right to do so, but for the safety of the Church should be encouraged to express their convictions and wishes on a question of so much concern to their Church. If for no other reason, such a paper would be readable and not a canned-goods factory where everything is put up according to a certain censorship brand, and so would be of such interest as to be subscribed for and read. And, furthermore, if history teaches anything it is that a heirarchy that can control the educational and expressional forces of a church is the hardest thing in the world to reform or to cause to make progress; and an episcopally censored, or an editorially monopolized, press would be dangerous even to Methodism; and the day that she allows such to be the case, she might as well write "ichabod" over her doors. And it is not always a question as to whether the views of the writer are right or wrong—it is the greater question of one's right to free speech in the press of his own Church that he is part and parcel of, and has a right to a say in its management.

As to Bishop McConnell's statement that the Northern Methodists had "evolved" a democratic episcopacy, we agree with the idea of our Northern contemporary that such an evolution would be a good thing if true, and in this case disagree with the Bishop demurred. We don't see why, at this stage of the Church's progress, a superintendent can not keep his commitments by virtue of his orderliness and inspiration without being armed with all sorts of ironclad authority and legal power. And when we hear a Methodist preacher must solemnly vow to reverently obey, and follow with a glad mind and will the godly admonitions of his ecclesiastical superiors we think of a Pope, and hope to see the day when this institution is "evolved" from our ecclesiastical forms. If our ministerial brotherhood is a fraternity of equals, and the most to be said of a "superior" is that he fills a different office in the distribution of labors, we can see no necessity for such a vow of obedience. What the ranks of the membership and preachers in the Church need and crave is the inspiration of a brotherly leadership, and not the rod of authority, and anything that brings this about more generally is an "evolution" in the right direction.

And, to our mind, there will be one advantage of the American Methodisms' uniting and making a government de novo, just as did the Methodisms of Japan a few years ago. Some obsolete pieces of the machinery in some of the bodies uniting that need modifying or discarding can be remade by a united conference of modern ecclesiastical statesmen, looking at all questions from the viewpoint of the several bodies, and the wisdom they have gained in the use of their several peculiar pieces of church machinery, as, for instance, the Methodist Protestants in not only recognizing the "laity rights" of women, but also in ordaining them to the ministry. And also their experience in an elective presiding eldership, on account of which they withdrew from Episcopal Methodism in 1824; and a non-episcopal Church government. Likewise the Northern Methodists can before this new constitution-making body more perfectly set forth what they mean by a "democratic episcopacy," and its advantages over an "autocratic episcopacy," if they be advantages. And thence, if for no other reason than the progress towards the ideal church government, to say nothing of the immense gains in other directions, we hope to see American Methodisms soon "in one fold" and "with one shepherd."

P. O. LOWREY.

Donaldsonville, La.

(Brother Lowrey is mistaken as to our policy during the Vanderbilt controversy. Our columns were freely used by disputants on both sides. We published articles from Dr. Winton, Mr. Bingham, Chancellor Kirkland, and others favorable to the trustees. We did turn down some articles criticising our Bishops when they were being attacked severely through the secular press for carrying out the instructions of the General Conference.—Editor Advocate.)

PALMETTO LETTER.

Rev. S. A. Steel, D.D.

So Dr. Ellis thinks I was in my "nighties," whatever that is, and saw a ghost. Well, if it made the rascal laugh, maybe it saved him from an operation for appendicitis, so did him some good, anyhow. I am glad you put his letter alongside of one from Bishop Hoss. Was Hoss in his "nighties" when he wrote his serious protest against certain utterances at Saratoga by our Senior Bishop? Dr. Ellis feels assured that Bishop Hendrix will not surrender us. I yield to no man in high esteem for Bishop Hendrix. I believe him to be incapable of acting contrary to his highest conviction of what is right, and am perfectly sure that what he said at Saratoga was the utterance of a great love for the Church. But Bishop Hendrix has lived all his life out of the South. He naturally looks at this subject of Methodist union from the standpoint of Kansas City. He is utterly out of touch with the conditions in the South Atlantic and Gulf States. He certainly underestimates the danger to us down here of re-opening the race problem as union with the Methodist Episcopal Church on their plan will eventually do.

In this connection I would remind Dr. Ellis of what he was too young to know anything about—that what he calls "nighties" played a great part in redeeming the South, and the terror of the ghosts started the way to peace and good government from the Potomac to the Rio Grande. So much for the subject. But Dr. Ellis is mistaken when he thinks I am "skeered." I am told he is a Calvinist and so to be frank about it, these "tropic" storms have made it a little too cool for nighties. But when Dr. Ellis announced that the organic union of Methodism North and South was to be consummated "before the roses bloom in June," if a fellow was in his "nighties"—bent sheet, I suppose he means—he would have to get a move on him to get dressed in time.

Seriously, Dr. Ellis, the alarm caused by the Saratoga speeches is to my mind proof that we are not ready for union. The situation is full of explosive sentiment. The very fact that we can't state our side of the case without the other side charging that we think they are insincere is significant. I have never thought that the Methodist Episcopal Church was insincere in their action at Saratoga, but I do believe that they acted under the mistaken idea that we are ready to unite on their plan of one supreme General Conference, with supreme legislative, executive and judicial powers. And I think it was very reasonable to conclude that it is high time for those of us who know that such a plan will not suit us to speak out.

I wish I had Dr. Ellis' faith in the Commissioners, but I haven't, for one reason, because I don't know who they are to be; and for another, because I know the tremendous "push" of this union sentiment. It is far stronger than some suppose. And yet I am as sure as that I am sitting on this chair that if it comes on the Saratoga plan it means the disintegration of all that remains of the Old South. To me the great thing involved is the final and irretrievable loss of our distinctive ideals. We had to separate to save them, and did save them, by separating. We are two peoples down at bottom. We think and act differently about many things. We can unite on the plan that our Church has proposed, because that allows us to keep the control of our local affairs.

Pooh, pooh, it as they may, Dr. Meek; laugh as much as they please at "nighties" and "ghosts," it means the invasion of the South by Northern ideas, and I prefer ours. Am I a reprobate for that reason? But I mean to keep in a good humor about the whole business. It takes two to unite, and I'm one, so I have an individual veto on the Saratoga scheme. I think it is our side that have a right to kick, when our Senior Bishop called us "fools," even though he included the whole family in the category. Such an impeachment of the solemn history of the past by a man of Bishop Hendrix' eminence and representative character seems to me to justify the dignified and earnest remonstrance of every true Southern Methodist; and, while abating nothing of my high esteem for Bishop Hendrix, I am glad those of us who feel the wrong done to the memory of our heroic leaders by his utterance are represented by Bishop Hoss' protest.

They may down us, Meek, but tell the bright boys like Ellis that some "ghosts" won't "down" for all his rollicking laughter. Let's cut a watermelon, and let the "union" limousine roll on to its inevitable precipice!

Columbia, S. C.

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AS A PASTOR SEES IT.

Dear Dr. Meek: I suspect when the rank and file of Southern Methodists are heard from it will be found that we are a long way from union with the Methodist Episcopal Church. After the so recent experience of the Cumberland Presbyterians, which has resulted in the loss of so much to them, I suspect there will be some serious weighing of all considerations before the Southern Methodist Church consents to union with the Northern Church. There are many reasons why I think union of the two Methodisms should end with agitation:

1. I think our friends who are so enthusiastic for union are mistaken when they claim that the feeling between the North and the South is a thing of the past. I am glad to believe there has been no active antagonism among Christians of the two sections; but I do believe there is a feeling, and that every effort to minimize it, and count it as nothing, is only arousing it, and will yet cause expressions that will separate us farther. Because the majority of Southern Methodists were not active participants in the struggle of the sixties and the division of the Church, is no reason why they should have forgotten it, or be mistaken as to where the cause of justice suffered most.

2. While it is mighty nice to talk of the "Tentative Plan" and the "nearness of the day," and "the bright and glorious day when Methodism will be one great united host," I fail to see where any concession has been made by our Northern brethren which in any measure changes or removes the causes or conditions which caused the separation. The same things that have always been between us are as present to-day as at any time, and I do not believe they will ever consent to have these conditions removed.

3. I think we have too much at stake to consider the proposition. We as a Church have, as it were, just entered upon our most splendid career. We own more church-houses and parsonages, more schools and colleges, and more eleemosynary institutions than ever before. A new vision has come to us concerning hospitals, and with these come, born of adversity and in the providence of God, our great Southern Methodist University in Texas and Emory University in Georgia. Surely God is looking approvingly upon our work, and, with his blessing, we have a most glorious future. Shall we be controlled by sentiment, or what not, to surrender our heritage and prospects? I think not. Union with the Methodist Episcopal Church according to the Saratoga Plan means the giving over of our educational institutions to others whose ideals and ours are vastly different. Little would be the voice we would have in the management of either of our Universities when once they had fallen into the hands of our Northern brethren. And these cost too much to surrender. But you say, this is not a money consideration and the value of these institutions should have no bearing. All right; surrender them, then when the second separation comes (which I think would be inevitable), money to restore them would be a great consideration. I am not injecting the money consideration. I think the offer of "a million and a quarter dollars in case of union" by "Non-Church Member" should not only serve to keep alive the memory of the insult that another million dollars gave us, but should also cause every Southern Methodist to spurn this offer as an unholy thing and as prejudicial to the interests of the Methodist Church and hurtful to the Kingdom of God.

4. I think the position of the Northern Church on the Negro question will, and should be, an insurmountable barrier to union. According to their recommendations, we have no assurance that Negroes will not be members of our General Conferences; in fact, it looks like if we unite they will be thrust upon us, whether or no. The Southern Methodist Church is a good friend to the negro—this has been proven. We know our relation to him and our duty toward him fairly well, at least better than our Northern friends can tell us. We can best promote the glory of God in our work with Negroes in separate bodies. For this we will contend.

5. Being in the minority, as we are, we can never consent to unite with the Methodist Episcopal Church with one General Conference with "supreme legislative, executive and judicial authority," the constitutionality of whose acts are to be determined by itself. Never! I believe this is going to be the verdict of the rank and file when they speak. Instead of giving up our church autonomy, our name, our possessions, and casting out a large number who would not unite, let us be brotherly, fraternal and co-operative. The field is large, the opportunity is ample, and, under the guidance and blessing of God, both Churches can best do their work as now organized. Let's stop this unnecessary agitation and get to work more earnestly for the coming of the Kingdom. May the good Lord, whose we are and whom we serve, prevent us from mistakes which would be hurtful' S. A. BROWN.

Kosciusko, Miss.

A SMALL AND NARROW VIEW.

Mr. Editor: It is said that there are some persons who favor union with the Northern Methodists because they think it will get them out of the South and enable them to take over some near-by congregation of that denomination. If the latter part of this statement be true, it is certainly a small and selfish consideration to govern one when interests so vast and intricate are involved. It is about on a parity with a candidate for constable or some other insignificant position trading his vote and those of his friends for Governor or President with others in order to secure the little office to which he aspires. Surely there must be some mistake as to this feature of this report. I cannot bring myself to believe that there are any among us who would let a mere little local consideration weigh more with them than the far-reaching fundamental and connectional interests of Southern Methodism.

And as to getting the Northern Methodists out of the South by means of the Saratoga scheme of union, that is the joke of the season. On the contrary, they would by it be brought increasingly into this section. If this form of union should ever come, a wonderful disillusionment will await all who may be nursing any such fancy as this.

B. J. DODSON.

A PERSONAL STATEMENT.

The writer has received many inquiries both by letter and in person concerning his present relation to the Southern Assembly at Lake Junaluska, North Carolina, and as there seems to be some confusion and uncertainty on the question, I have prepared the following statement for publication in our Church papers:

When I accepted the position of General Superintendent of the Southern Assembly it was clearly stated that whenever the time arrived to press the fight for State-wide Prohibition in Virginia, it would be necessary for me to lighten my labors in connection with the Assembly that I might have sufficient time to do effective service for the Prohibition cause.

At the beginning of the year, 1914, the Executive Committee of the Anti-Saloon League of Virginia decided that the time had come to press the battle for State-wide Prohibition, and passed a resolution requesting the Commissioners of the Southern Assembly to release me from my duties in connection with the Assembly so far as might be necessary for the successful prosecution of the Prohibition work in Virginia. The Commissioners formerly agreed to this arrangement, and elected Mr. H. J. Sloan and Mr. J. Dale Stentz as Assistants to the Superintendent in the carrying on of the Assembly work. The passage of the Enabling Act, the fight at the polls for State-wide Prohibition, the raising of the funds to pay the debt incurred in the State-wide campaign, the election of a favorable Legislature in 1915, and the passage of the Prohibition law in 1916 completed the aggressive program of the Anti-Saloon League of Virginia.

Since January 1, 1914, therefore, it has been impossible for me to do any active work in connection with the Assembly, but only to act along with the other Commissioners. The fact, however, that it was possible to give only a small amount of time to the work of the Assembly has not in any way changed my relation to the Assembly, or my interest in its work, and my confidence in its final success. I am as firmly convinced as ever that there is no single movement of the Church which has in it the promise of greater practical results. I am very glad that the pressure of work in other directions has lightened sufficiently to enable me to give much more time to the Assembly, and to be present at all of the Conferences this summer.

So fully convinced are we in Virginia of the great need of such an Assembly to the Church and of the possibilities of Lake Junaluska that, although Richmond is over 100 miles from Lake Junaluska, a party of Virginians have joined together to build the Virginia Lodge, a house with 80 rooms, in order to furnish a place where comfortable accommodations can be had at a moderate rate. If the preachers and laymen of every Conference will take similar action and determine to build a Conference Lodge in time for the summer of 1917, the future of Lake Junaluska as a great summer rallying place for our Methodist people will be firmly established. We have more beautiful surroundings and a more delightful climate than any other Assembly Grounds on the globe, and we can, if we join together, make it in a few years to be the pride of our entire Church. Shall we not have that prompt and hearty co-operation?

JAMES CANNON, Jr.,
Gen. Supt. Southern Assembly.
Lake Junaluska, N. C., Aug. 3, 1916.

UNION FAVORED.

At a called meeting of the preachers of the M. E. Church, South, of New Orleans on Monday, August 6, 1916, in the parlors of the Y. M. C. A. building, the matter of the union of American Methodism was given careful consideration, and the Secretary was instructed to send to the New Orleans Christian Advocate the following resolutions for publication:

"Be it resolved by the undersigned preachers of the Methodist Episcopal Church, South, of New Orleans,

1. "That we hail with great joy the promise of the early union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and that we pledge our enthusiastic support to the efforts that are being put forth to consummate this end.

2. "That in view of the fact that the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, have voted unanimously in favor of union and have authorized the appointment of commissioners to formulate the plan to effect such union, we hereby express our confidence in these commissions to be appointed and furthermore pledge our prayers and co-operation in support of this great movement, hoping that it will ultimately result in the unification of American Methodism.

Signed: W. W. Holmes, A. J. Gearheard, F. R. Hill, Jr., R. M. Brown, C. M. Morris, Felix R. Hill, S. H. Werlein, N. E. Joyner, T. V. Peters, J. A. Alford."

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OPENS SEPTEMBER 13.

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R. H. WYNN, President.

THE DEVELOPING SOUTH.

From an address by United States Senator J. E. Ransdell of Louisiana.)

The South is the only section of the United States which, in the last ten years, has shown a steady increase in rural population, in addition to an increase in the urban population.

The sixteen States which are known as "The South"—Alabama, Arkansas, Florida, Georgia, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia—comprises one-third the total area of the United States, but it is populated with only 37 people to the square mile.

Between 1900 and 1910 farm values in the United States increased 109 per cent; in the South they increased 136 per cent.

In the northern agricultural States the crop growing season is from 115 to 140 days of the year; in the South it is about 250 days.

The average highest temperature in summer in North Dakota is three degrees higher than the average highest summer temperature in Louisiana. Sunstrokes, which are a matter of daily occurrence in the North during the summer months, are rarely known in Louisiana.

The South has not had a case of yellow fever in eleven years. Due to a persistent campaign waged by State and local health authorities, assisted by the Federal Government, the South has become the most healthful section of the country.

Sixty per cent of the total gain in value of farm products of the United States in 1915 over 1914 was furnished by the South, with its one-third of the total area of the United States. In other words, the South is advancing three times as fast agriculturally as the rest of the country.

As an evidence of its diversification of crops, the value of the farm products of the South in 1915 (exclusive of cotton) was four times the value of its cotton crop.

During the seven years from 1909 to 1915, inclusive, the corn crop of the South doubled, the oats crop trebled, the wheat crop trebled, and the hay crop doubled.

The South has between 400 and 500 corn club members who are yearly raising more than 100 bushels of corn per acre. In 1915 a South Carolina farmer raised the greatest recorded yield of corn per acre—256 bushels. In the competition among boys' corn clubs throughout the United States, an Alabama boy won first prize with a yield of 232.7 bushels per acre.

Cotton is no longer a "negro labor" crop. The white farmers of the South produce 62 per cent of the yield of cotton and 68 per cent of its market value.

Louisiana corn grades higher, when tested by United States government standards, than Illinois corn.

Louisiana pasturage will carry two head of live stock per acre eight months; the best pasturage in the North will carry one head of stock to two acres for only six months.

Louisiana produces 47 per cent of the rice produced in the United States and operates 55 per cent of the rice mills of the country.

Since 1882 the mineral production of the South has increased 1100 per cent, jumping from 8 per cent of the total mineral production of the United States to 22 per cent of the total.

Of the 57 useful minerals mined in the United States all but two—borax and platinum—are mined in the South, and nine are found exclusively in the South.

The South has twice as many coal deposits as all of Europe (Russia included), more than 50 per cent of the total coal deposits in the United States, and about 50 per cent of the iron resources of the nation.

The South produces 52 per cent of the petroleum of the United States.

Louisiana produces all the sulphur in the United States. Fifteen years ago the United States imported 167,000 tons of sulphur. The Louisiana sulphur mines now supply all the domestic markets of the United States and have changed the import deficit to an export surplus on the books of the nation—exporting $[illegible] tons.

The South produced 52 per cent of the natural gas of the United States, Louisiana standing second in the list of States producing this commodity.

The salt deposits of Louisiana are practically limitless; enough to supply the world for generations.

The South has 625 billion feet of uncut marketable timber, and of this Louisiana has 120 billion feet, or approximately one-fifth. Louisiana is the greatest lumber-producing State in the United States. The largest sawmill in the United States is at Bogalusa, La.

In the improvement of public highways, the South has advanced in 10 years from the poorest section of the United States to where its average is on a par with the average for the entire United States. The mileage of improved highways in the South has increased 300 per cent in ten years, and the expenditure upon good roads has increased 500 per cent.

NEW DEPARTURES IN THE EPWORTH LEAGUE.

Two important departures have recently been made by the Epworth League. The financial system has been centered in the Conference Epworth League Treasurer. All League money hereafter is to be sent directly to the Treasurer of the Annual Conference Epworth League, except that which is raised for purely local purposes. The League Treasurer will distribute the money according to instructions.

The other departure is to employ a Field Secretary for each of the three divisions of Epworth League work. The Eastern Division embraces all the Conferences bordering upon the Atlantic, from Maryland to Florida, eleven in all. The Central Division embraces the Conferences in Illinois, Kentucky, Tennessee, Alabama, Mississippi, and Louisiana, ten in all. The Western Division embraces the Conferences in Missouri, Arkansas, Oklahoma, and Texas, eleven in all.

The Eastern Division was not inclined to undertake to support a Field Secretary.

With the exception of a single Conference in each Division, both the Central and the Western Divisions voted unanimously in favor of the Divisional Secretary, and made liberal appropriations for this purpose. It only remains now to collect the funds in order to be in a position to employ the two Secretaries that have been provided for.

The Divisional Secretary will have headquarters within the bounds of his Division. He will spend his entire time in the field. His duties will be to hold Rallies, conduct Institutes, visit weak Chapters, organize new Chapters, and promote the Summer Conferences of the Epworth League in his Division.

The Divisional Secretary will be elected by the General Epworth League Board, and work under the direction of the General Secretary. The disposal of his time within the bounds of any Annual Conference will be determined by the Conference Cabinet in consultation with the General Secretary. His schedule of visitations ought to be fixed in the conference of Presidents each fall.

It will be seen that, in either of the two Divisions, the Field Secretary will be able to give an aggregate of at least five weeks' service to each Conference group. In this time he will be able to conduct several series of Institutes, help the District Secretaries meet their problems, and be of great service to the entire Cabinet.

It will be the policy of the General Board to use the Divisional Secretaries largely in developing the Epworth League in the rural regions.

The aim will be to choose thoroughly prepared and finely endowed young men for this important work. Graduates who have scored success in the pastorate and who know the Epworth League are available.

This forward movement in the Epworth League is to be supported by relying upon three resources: Conference dues, the proceeds from the Chapter Membership Fee, and the Anniversary Day offering on the second Sunday in May. Two of these resources should be immediately available—namely, the Conference dues and the Chapter Membership Fee. A call is being made upon all the Chapters in the Central and Western Divisions to remit these funds at once to the Conference League Treasurer.

Nashville, Tenn. F. S. PARKER.

SOMEWHAT PERTINENT.

The General Conference of the Methodist Episcopal Church (Northern) at its recent session at Saratoga took some very radical actions according to one of our exchanges. One of these was to strike out the word "devil" from their ritual. It is said that in that Church there are a great many destructive critics who have long sneered at the idea that such a being exists. If this be true, we wonder how the Methodists explain their doctrine in regard to "falling from grace." The other action referred to was very closely kin to this one. From their baptismal formula they cut out the expression "conceived and born in sin." This is serious indeed. The Bible teaches the universal corruption of human nature, as one of the foundation facts of the gospel, which shows the need of salvation. If these two doctrines, so clearly taught in the Bible, are to be given up, what else will be likely to follow? If the Northern Methodists are giving up the teachings of the Bible in this, it seems that it would be well for the Southern Methodists to be a little careful about uniting with them, as it is proposed that they shall do. The Southern Methodists are very sound as a class on all the fundamental doctrines of the Scriptures. —Presbyterian of the South.

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The Home Circle

THE GARDENER.

By Byron B. Gilbert.

"Move away, ugly thing!"
Said the Lily so fair
To the toad that sat blinking close by.
"Folks so common as you
Are a nuisance, so there;
Move away, you're offending my eye!"

"I'm a Knight in my right,
Haughty Lily so fair,
I am watching that knave on your boots;
For such beauty as yours
Is a care, I declare."
And he gobbled the worm at her roots.

—Our Dumb Animals.

WHEN THE WEATHER IS CLOUDY.

"The weather is cloudy this morning," said Maude's father.

"Why, father, the sun is shining brightly!" cried Maude.

"Oh, that sun! But I meant the inside weather."

Maude's sister Susy looked up from her plate. Her face was dull and cross. But she turned it quickly away from her father. She must have known what he meant. "What is the 'inside weather,' father?" asked Maude.

"Oh, when anybody in the family comes to breakfast late, and wishes there was something good to eat, and wishes our canary bird wouldn't make so much noise, and wishes that old school wouldn't begin so early, why then I think the inside weather is rather cloudy, don't you think so, too?"

Maude looked at her father a minute and then laughed. "Father makes inside sunshine, anyway," she said.

Do you make inside sunshine?—The Mayflower.

HOW A BOY WON.

One of the most noted men in this country is Charles M. Schwab, president of the Bethlehem Steel Company, and the story of his rise to fame and fortune will interest every boy.

This story is told by an engineer for whom Mr. Schwab as a boy carried the chain. Everybody knows how Mr. Schwab began life as a grocer's clerk at Braddock. Next he carried a chain at Homestead, and later was a draughtsman in the Carnegie works. While holding that place young Schwab came under the notice of Capt. William R. Jones, who was general manager of the Carnegie plant, and whose name was synonymous with everything good and manly. Captain Jones was killed at Homestead by accident some twenty-years ago.

The story is that Captain Jones at that time needed the service of an expert draughtsman. He applied to the head of the draughting department for a man, asking for the best man in the place.

"I have no best," said the chief. "They are all good."

Captain Jones went away. The next day an order was issued that to complete a certain piece of work, all of the draughtsmen should work two hours overtime each day for several weeks without pay. All the draughtsmen grumbled except one man. Captain Jones came along the next day and said to the chief of the draughting department: "How do the men like that order?"

"They don't like it, and all are grumbling except one man," was the reply.

"Who is that man?" asked Captain Jones.

"Schwab."

"Give me Schwab," said Captain Jones. From that day the young draughtsman's success began.—Michigan Christian Advocate.

THE LANGUAGE OF CHICKENS.

Chickens speak a language easily understood. A fuzzy toddler six hours out of the shell has five distinct calls. The loudest is the lost note, when it loses sight of its mother or finds itself out in the cold. It is loud and shrill—"Pee-ee-op! Pee-ee-ee-op!" The hunger note is as shrill, but yet more plaintive—"Yeap! Yee-ee-ap!" As soon as eating begins it changes to a satisfied chittering "Wit-wit!" After eating the chickens grow sleepy and cry to be covered with a tremolo note: "Yee-pl-leep!" The "chir-r-r!" of fright or astonishment is the quaintest of all. At this note given as a grating call of warning from their mothers, even the youngest run to cover. If one hen sounds it at sight of a hawk in the sky, every other will repeat it. If a hundred hens are clucking to their broods, in the same inclosure, the voice of each is unmistakable to her own family. Even more wonderful is the hen's ability to differentiate her brood from the rest. There is something clownish in the cackle of a rooster that only does it to express a pained astonishment or as chorus for the hens; but by his crow he runs the whole gamut of expression—hope, fear, defiance, triumph, love, rage, vanity, and ineffable conceit. It is the hens without families that are the true barnyard gossips, chuckling and chattering or else wallowing in light earth, pecking it lightly as they scratch and wallow.—Presbyterian Journal.

HOW TO KILL PREACHERS.

Few people, if arraigned in court, would plead guilty to the charge of killing their preachers. Yet many a pulpit is red with the blood of a murdered minister. Multitudes of church members not only kill the minister's influence and ambition, but also kill him mentally, morally and physically. It is from this point of view that some one has written the following rules, guaranteeing that if followed carefully they will kill any preacher on earth. Read them and see if you are killing your preacher: (1) Stay away from church, especially on bad days, when the crowd may be small. (2) Stay away from the Wednesday night service because you know there will be only a handful present. (3) When the service is over, leave the church in a hurry, without speaking to the preacher a word of encouragement. (4) When you get sick, don't let him know it, and then abuse him for not coming to see you. (5) Never invite him or his family out to dine in your home. They never enjoy a social hour. (6) Pay just as little as you can on his salary, and then grumble about that. This makes him feel good. (7) Never give him anything except what you promised. This might make him think you appreciated him. (8) Always have some fool excuse when he wants you to do a little work. That's what you pay him for. (9) Never call at his home, but raise old "Billy Cain" because he doesn't visit you once or twice a month. (10) Don't ever offer to help him in any way, for he might think you were "butting in." (11) Act as coldly and indifferently toward him as you can, and he will think you are dignified. If these eleven doses fail to kill him, they will undoubtedly break him from preaching and force him to leave.—Biblical Recorder.

IN FAVOR OF UNIFICATION.

Be it resolved by the Ruston District Conference of the Louisiana Annual Conference:

1. That we rejoice in the progress made toward the unification of American Methodism as evidenced by the action of our own General Conference in 1914, and of the General Conference of the M. E. Church, recently in session at Saratoga.

2. That we earnestly hope that under the leadership of the Commission provided for by the two General Conferences, the plan may be speedily carried forward to completion in a unification which will overcome the hurtful discussions of the past, and glorify God in the extension of his Kingdom.

3. That we urge all our people to unite in prayer for the guidance of the Holy Spirit in carrying forward the plan for unification.

4. That these resolutions be given to the New Orleans and Nashville Christian Advocates for publication.

Signed: J. G. SLOANE,
Secretary.

Church News

The Kentucky Wesleyan College conferred the degree of LL.D. upon Miss Belle Bennett at its recent Commencement. This distinction was well merited by this gifted daughter of Southern Methodism.

According to a press dispatch, the contract has been let for the Representative Southern Methodist Church in Washington City, this being done last week. Bishop Candler, Dr. W. F. McMurry, and Dr. George S. Sexton, of Shreveport, have been the active leaders in carrying forward this great enterprise.

At the urgent request of many of the citizens of Atlanta, Mr. Asa Candler has consented to become a candidate for Mayor of that city. It is claimed that the Georgia metropolis is in urgent need of a business administration of its affairs, and that this fact has led to this demand for the candidacy of this able Southern financier.

Trinity Church and First Church, Dallas (Southern Methodist organizations) will be merged. A new centrally located house of worship will be erected, and the new organization will have a membership of about 1700. Out of this movement will also come another church which will serve Highland Park and Southern Methodist University.

The Baltimore Southern Methodist of July 27 was an educational number. On the front page was a picture of Cokesbury College (probably imaginary), the first American Methodist College, and of a group of the buildings of Emory University. It was a highly interesting edition, and reflected much credit upon Rev. Carlton D. Harris, the gifted editor of that publication.

One of the livest papers in Southern Methodism is the Central Methodist Advocate (Lexington, Ky.) Dr. Mann has the editorial instinct in a marked degree. And, furthermore, he is a Southern Methodist who is devoted to his Church, and who believes in both its doctrines and polity. The Church is likely to have large use for this gifted Kentuckian in the coming years.

"Hammer away, ye hostile hands,
Your hammers break—God's anvil stands."

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

CHURCH UNION.

(Dedicated to all ultra-unionists.)

They tell us that God has ordered it so:
That this is true I'm sure I don't know;
But some brethren great, if not over-wise,
Affirm it's a fact and not a surmise.

And I've been thinking if this is true,
His will must embrace more Churches than two;
Then let's all throw off our narrowness now,
And join in a cosmopollte pow-wow.

Let Baptists abandon the creeks and pools;
And Southern M. E.'s stop acting like fools,
And from the desert of folly return;
Though God never speak, though bush never burn.

Let Calvinist friends the "five points" deny,
And the High Church folks their notions decry;
Let the Adventists eat rabbit and pork,
Rest on Sunday, and on Saturday work.

Let holy jumpers sit stiff and sedate;
And the Pope deny his lordship of State;
Unitarians glad welcome will find,
Whether or not they own Christ as divine.

The Universalists will join, for sure,
And help to further this union so pure;
They will come a joyous message to tell,
Having abolished the doctrine of hell.

The Quakers will give up their broad-brimmed hats,
The Salvation Army their drums and caps;
While darkeys will shade this picture of peace,
For race distinctions forever must cease.

The process of union is close at hand;
Its secret has long been taught in the land;
For the fetters which seem our "sects" to bind
Are naught else than "errors of mortal mind."

Deny them, and lo! they vanish away;
The negro looks white, and night is as day;
Jarring discords of earth-born division
Symphonize under the spell Elysian.

So, if one great Church by God is decreed,
And for those we have there's no longer need,
It's good to know a plan is quite ready,
By the grace of Mary Baker Eddy.

Decatur, Miss. W. A. HAYS.

A GREAT STATESMAN.

The Hon. David Lloyd George, who has succeeded the lamented Lord Kitchener as Secretary of State for War of the British Government, is showing himself to be a statesman of not only brilliant intellectual gifts, but also of a sincere concern for the welfare of the people of his country. One of the latest measures that he has proposed is the "acquisition of the land in Great Britain by the State by compulsory purchase for cutting it up into small farms." It scarcely needs to be said that this would be vastly beneficial to the people of the British Isles. It would probably do more to secure the future greatness of England than almost anything else that could be done. The masses of the population of any nation ought to own their own homes if they are expected to attain to the highest type of citizens. To be mere tenants does not open the way to the fullest development of manhood and womanhood and the holiest patriotism. In his statement bearing upon this matter, Mr. George says: "The land system of Great Britain is a ghastly thing. The percentage of cultivated land is lower than in any other country of Europe. This state of affairs is due to the factious and unbusinesslike methods of the landlords."

THE EPWORTH LEAGUE FORWARD MOVEMENT.

We are carrying on another page a statement from Dr. F. S. Parker concerning a plan lately developed for more aggressive Epworth League work in Southern Methodism. In our opinion, this movement is timely, and we are glad to see it inaugurated. The prevailing lack of knowledge of the doctrines, polity, and history of our Church is little less than alarming. If Southern Methodism is to continue to exist, this serious defect must be speedily remedied. Here, as well as in Bible study and in the various kinds of Christian work, is a great field for the Epworth League. Let our pastors lay hold of this arm of service and turn it to account for the religious instruction and training in service of our young people. The League is broader in the scope of work to which it opens the way than either young people's missionary societies or Sunday school Bible classes. The Church needs it, and this special effort to strengthen and extend it is much to be commended. Let everybody lend a helping hand in making this latest forward movement a success. Especially do the League Chapters need to raise and send in the funds expected of them without delay. The preachers in charge should help them to do this.

BISHOP CANDLER'S GREAT UTTERANCE.

So much is being said pro and con on the subject of Methodist unification that it is possible that some of our readers may be disposed to pass over unnoticed some of the articles bearing on this important issue. We trust, however, that none will fail to give Bishop Candler's great utterance pertaining to this matter, which we are publishing in this number of the Advocate, a careful reading. Surely, no man among us is more entitled to a thoughtful hearing at the hands of the two million Methodists of the South than this faithful servant of the Church, who for eighteen years has been one of our chief pastors. His ability to construe the significance of the measures passed by the General Conferences of the Churches involved in this unification movement and to size up the present situation is unsurpassed by any man in American Methodism, North or South. More than once we have heard Bishop Hoss say that he possesses one of the greatest brains that has ever been in our episcopacy. Of his devotion to Southern Methodism and to the interests of Christ's Kingdom, there can be no question. His life has been poured out in arduous and unselfish service, as a libation upon the altar of his Lord. Not only has his strength been freely spent to build up the Church all over the homeland, but he has largely made our Methodism in Cuba. And when our educational system was disrupted and menaced with ruin, he stepped self-sacrificingly into the breach and brought order out of chaos, and hopefulness out of a state of almost despair. Through his influence Emory University has come into existence, with property holdings reaching up into the millions. Not in a single instance has his leadership hindered or hurt the Church; on the contrary, it has been a constant and far-reaching power for good. Shall we brush aside lightly his counsel in such an hour as this for that of men who lack his intellectual stature, his experience, and the marks of service which he carries? We do not believe that conservative Southern Methodists will do anything of the kind. They know the value of the views of such men as Bishops Wilson, Hoss, and Candler, and they will not fail to give them careful consideration.

THE "BORDER STATES" NOT MOST INVOLVED.

Some have said that the proposed union of the Methodisms of America is one which concerns our Church in States along the border more than it does the States farther to the South—that in the former there would necessarily be a considerable amount of readjusting, but that in the latter things would go on just as they have heretofore. If the union referred to is to come along the lines laid down at Saratoga, we cannot at all concur in this view. With Negroes in a Quadrennial Conference of the reorganized Church and in the General Conference in large numbers, with Northern ideas as to their political and social rights and privileges being spread among the colored population of the South by the dominant majority, and with Northern Methodist Bishops presiding over Southern white Conferences, the States whose interests would be most involved, as we see it, would be those in which the Negroes are numerous or in the majority.

We do not write this to stir up excitement or prejudice, but to emphasize a fact that should not be overlooked in the future negotiations that are to take place. The Northern Methodist view as to what should be the political and social status of the Negro is largely at variance with that of a majority of our people, as the utterances in their papers clearly show. Is it not well to consider what might result in a considerable portion of the South from a largely increased Northern influence of this kind—an influence that would tend to undo the work of such statesmen as Senator George, of Mississippi, and others who have rendered a like service in other commonwealths—great and good men? We need to get our eyes open and to be careful as to what we shall do. It is no time to be blind to stubborn facts, or to engage in careless experimentation.

As we have before said, we are not in any sense whatever prejudiced against our "brother in black." We were nursed by Negroes in infancy; we grew up among them, and we have had dealings with them all our life. We believe in their Christianization, in their education, and in the full protection of their life and property. For this we have uniformly and uncompromisingly stood, and our record in this respect is beyond impeachment; but it is our reasoned conviction that the welfare of both the Negroes and the white people will be best subserved by having the colored man clearly to understand that he is to have no social intermingling with the whites and that political activity is not wise for him under present conditions in the South.

It is idle to say that a Church would have nothing to do with these things. Such a contention belies all the history of the past. Through its schools, its press, and its administration, it could not but exert a powerful influence. And the Protestant Churches have never at any time been more disposed to take a hand in all social and political matters than they are at present. Witness the recent attempted intereference of the Federal Council of the Churches of Christ in America with the Japanese race question on the Pacific Coast. If the Church, North, wants unification with the Church, South, let it aid in gathering the Negro Methodists in the United States into a separate ecclesiastical organization, holding fraternal relations with the reorganized Church. The Negro Methodists have done best when they have had their own independent Churches, anyway. There are in the Methodist Episcopal Church only about 350,000 Negroes, while in the A. M. E. Church there are 620,000; in the A. M. E. Zion Church, 568,000, and in the C. M. E. Church, 240,000—these last three being independent bodies. The significance of these figures is well worth noting.

Our General Conference, at Oklahoma City, certainly did a wise thing when it declared for having the Negro Methodists of the United States gathered into a separate Church as one of the conditions of the proposed unification.

MRS. JAMES ATKINS DEAD.

The press dispatches have announced the death of Mrs. Atkins, the wife of Bishop James Atkins, which occurred at their home at Waynesville, North Carolina, on August 1, as a result of paralysis, after a brief illness. Mrs. Atkins is stated to have been an accomplished and most superior woman, who made her Christian influence widely felt for good. Bishop Atkins will have the sympathy of the whole Church in his great sorrow.

A NEW PAMPHLET.

Rev. P. O. Lowrey, B.D., has just had to come from the press an eight-page pamphlet (exclusive of the cover), entitled "Why I Am Not A Baptist." It is, as he expresses it, "a comparison of the 'one-only-true-Church' claims of the Baptists with the similar claims of the Roman Catholics, and a contrasting of them with the catholicity and democratic practices of the Methodists." This pamphlet may be had by writing the author at Donaldsonville, La. The price is 10 cents a copy; $1 a dozen; or $7.50 per hundred.

AN URGENT MATTER.

To the Preachers and Members of the Mississippi Conference.

Dear Brethren: Please take at once the collection for our superannuated preachers and the widows and orphans who have claims on our Conference Fund. They urgently need their money. Many of them are looking to the Joint Board of Finance for their only means of support. Please push this collection and send the money to the treasurer, Mr. S. A. Tomlinson, Gulfport, Miss.

J. M. MORSE,
President of Board.

SEASHORE CAMP MEETING.

The Seashore Camp Meeting will begin at the Seashore Campground, near Biloxi, Miss., next Wednesday. It will be under the direction of Rev. J. R. Jones, presiding elder of the Seashore District, Rev. W. W. Holmes, presiding elder of the New Orleans District, and Rev. E. V. Calhoun, of the Mobile District. Rev. E. C. Moore, of Montgomery, Ala., will do the preaching.

PERSONAL AND OTHER NOTES.

Rev. A. G. Shankle is reported to be delighting the people of Mansfield, La., with his pulpit work.

Rev. C. P. Moss, of Tchula, Miss., is meeting with a good measure of success in his labors in that young station. He is held in high esteem both as preacher and pastor.

Rev. T. J. Halfacre is conducting a revival meeting at Sessums, Miss., one of the appointments of his charge, this week. He has with him Rev. T. H. Lipscomb, of Starkville, Miss.

Vickshurg Methodism is fortunate in having as its two shepherds Dr. T. B. Holloman and Rev. L. L. Roberts. They are both hustlers, as well as forceful expounders of the Word.

Rev. B. F. Lewis, our working pastor at Hazlehurst, has one of the best Sunday Schools in the Mississippi Conference, and all the other departments of the work in his charge are in a healthful state.

Rev. K. W. Dodson is winding up a four years' pastorate at Lake Charles, La., which has been notably successful. It has been Brother Dodson's record to leave substantial achievements behind where he has wrought.

Rev. J. I. Hoffpaulr's quadrennium as presiding elder of the Lafayette (La.) District, has been characterized by a gratifying growth of the Church in the territory under his supervision. He is a safe and faithful leader.

What about the young people from your charge who are going off to college? Have you sent their names to the representatives of the Methodist institutions in your Conference? If not, look the field over and do this at once.

Rev. J. L. Neill, the Sunday School Field Secretary of the Mississippi Conference, preached an excellent sermon at the Mississippi A. and M. College last Sunday morning. It was listened to attentively and made a fine impression.

Dr. George S. Sexton, of Shreveport, La., visited Washington City last week in the interest of the Southern Methodist Representative Church which is to be construeted there. He has had a large part in making possible the realization of that noble enterprise.

A note from Rev. W. V. Shearer, of Shannon, Miss., informs us that he has lately been in a ten days' meeting with Rev. B. T. Fuzzell, at Henning, Tenn. Many souls were saved and there were about ten additions to the Church. Brother Shearer has the evangelistic gift.

Rev. J. F. Foster, of Shreveport, La., is, we regret to state, ill at the Touro Infirmary in this city. He was on his way to the Seashore Campground some days ago, when he was stricken with his present illness and stopped in New Orleans. His condition, we are glad to say, is not considered serious.

We received a brief note from Brother J. D. Barbee last Monday, which was written from faraway Seattle. He stated that he was well, but somewhat weary with his journeyings. The Northwest is a great country, as he sees it, in many ways, but is sadly in need of a more vigorous type of Christianity.

Rev. William Schuhle, our scholarly pastor at Lafayette, La., passed through New Orleans last Monday en route to Auburn, Ala., where Mrs. Schuhle and his infant son are visiting relatives. He will likely spend next Sunday in Atlanta, and from there he expects to go to the great Laymen's Missionary Conference at Lake Junaluska.

From a note from Mr. Robert Somerville, of Greenville, Miss., we take the following: "Rev. J. T. Lewis' daughter, Alberta, was operated on for appendicitis last Saturday, July 5. My last information was that she was doing well." Our sympathies are with Brother and Sister Lewis and Miss Alberta in this hour of affliction, which we hope will soon pass.

We take the following from a letter from Rev. J. H. Felts, of the Holly Springs (Miss.) District, written on August 7: "We had Bishop Murrah with us here yesterday. How he did preach! His analysis of the First Psalm was as masterful a presentation as I have heard in many days. He had a great hearing, and our people are rejoicing over his coming."

We are sorry to learn that the health of Brother J. J. Rogers, of Tupelo, Miss., has not been good for some time. Brother Rogers has long been one of the foremost business men of Northeast Mississippi, and a useful and highly esteemed member of our Church. We trust that a favoring Providence may soon bring him a larger measure of physical vigor and strength.

We make grateful acknowledgement to the following friends, whose kindness has not been mentioned elsewhere, for two or more subscriptions sent in within the past few days: Rev. H. B. Thomason, Winnsboro, La., 3; Mrs. Effie Monaghan, Nettleton, Miss., 5; Dr. T. B. Holloman, Vicksburg, Miss., 2; Rev. J. V. Bennett, Monticello, Miss., 2; Rev. C. W. Crisler, Hattiesburg, Miss., 2; Rev. George Yeager, Fannin, Miss., 3.

Rev. S. A. Brown, our capable pastor at Kosciusko, Miss., has lately been assisting some of the brethren in meetings. He has recently been with Rev. W. F. Rogers at McAdams on the Sallis Circuit, and with Rev. W. R. Williams at McCondy, one of the appointments of the Buena Vista Circuit, at each of which places a helpful series of services was conducted. This week he was due to be with Brother Rogers again at Shrock.

Under date of August 1, Rev. Paul D. Hardin, presiding elder of the Jackson (Miss.) District, writes us as fellows: "Rev. Roy H. Kleiser, our pastor at Satartia, Miss., underwent an operation for appendicitis at the Jackson Sanitarium this morning. He stood the ordeal well and the indications point to a speedy and complete recovery. Let the brethren remember him in prayer." We are sorry to be apprised of Brother Kleiser's illness, which we hope will be of brief duration.

Mrs. John Brown, of Oxford, Miss., sends us two copies of the Oxford Eagle, which tell of a unique picnic given at the beautiful country home of Mr. and Mrs. A. F. Calloway on the Fourth of July, 1916, which was largely attended, and at which the people over fifty years of age were the guests of honor. The Eagle of July 13 contained two interesting pictures of groups of persons which were taken on this occasion, and a thousand extra copies of that number of the paper were issued to meet the demand that there was for them. We extract the following concerning this notable gathering from a personal letter from Mrs. Brown to the Editor: "It was good to be there. It was religious and soul-lifting. We sang the old-time songs, prayed and told our experiences, and many persons came near shouting. The oldest person present, a lady, was placed in a chair, and, after she had been crowned, everybody shook her hand, while we sang 'How Firm a Foundation.'" It was like Brother and Sister Calloway to arrange this happy affair, which seems to have brought sunshine into so many hearts and lives. They are among the choicest citizens of the good old county of Lafayette.

MERIDIAN DISTRICT NOTES.

The brethren of the district have been busy, at home and abroad, in revival meetings.

Among his many other duties, Rev. J. T. Leggett, our presiding elder, has been able to assist in good revivals at Heidelberg and Kingston, Laurel.

Rev. O. S. Lewis continues to do hard, conscientious work at Shubuta. He has recently organized a flourishing Epworth League, in which he expects his capable young people to develop into strong leaders.

The many friends of Brother and Sister Corley will be delighted to learn that Sister Corley has about fully recovered from injuries received in a runaway a few weeks ago. "Prince," their faithful twenty-year old "colt," became frightened and forget his age.

Pastor C. A. Schultz, has just recently finished a revival tour. He was at Stonewall, then up in Yazoo County with Brother Oliver; then down into Louisiana at Hackly, and back by the way of Matherville, where he and Brother Vickers had a gracious revival. He has engaged Revs. Watkins, Hogg, Sutherland, and Decell for the meetings on his own work.

Evangelist D. E. Kelly, the inimitable, has held splendid revivals at three points in the district DeKalb, Scooba, and Shubuta. It is stated that he will give the entire month of Sepetmber to Meridian. At this time there will be a city-wide revival campaign on. Simultaneous revivals will be held in all the Protestant churches. Let much prayer be made for this campaign.

NUNTIUS.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?
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Obituaries.

Obituaries not over 300 words in length will be published free of charge. All over 300 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 300 words.

On the morning of July 15, 1916, death entered the home of Mr. and Mrs. E. P. Mason of Sun, Miss., and bore away the gentle spirit of their daughter, SALLIE, who had suffered for some time from an attack of heart trouble. All that loving hands and a skilled physician could do was done for her, but only death brought relief. Death claimed this young lady in the very beginning of her young womanhood, as she was abont 23 years of age. She had a quiet, lovable disposition which endeared her to all who knew her. During her long illness she was one of the most patient sufferers I ever knew. For though the pain she was forced to endure was most intense, she was very seldom heard to complain. She was a member of the Carr's Methodist Church, having joined early in life. She leaves a father, a mother, two brothers, and five sisters to mourn her death; but they will grieve not as those who have no hope, for we know that one whose life had been so pure as hers is now with God and other pure spirits like hers.

A FRIEND.

Mrs. ALICE M. BRYAN was born on December 29, 1829, and died on July 18, 1916, at the home of her nephew, where she had gone to make a visit. She had been in feeble health all the year. She said, "I must make Bud one more visit," and we thought the change might do her good. But the Lord called her. She never lived to get back to her earthly home, that of her adopted daughter. She never had any children of her own and had been a widow 32 years. All her married life was lived near the Liberty Chapel Church and her house was always a welcome place for the preachers. Many will remember her. But oh, how we miss her! She had been my constant care for two years. She was nearly blind, which was a sad affliction, for up to that time she could always find something to do for somebody. She could not read in her last days her Bible, which she loved so well. Farewell, dearest one! She has entered into that rest which remains for the people of God. Our loss is her gain, and the parting will only be for a short while; for we shall meet all our loved ones on that blissful shore where none ever say good-bye.

Her adopted daughter,
JOSIE S. COOK.

At Rose Lawn, Natchez, Miss., the home of her daughter, Mrs. Clara Kaiser, on the 13th day of June, 1916, in the ninety-first year of her age, Mrs. EMMA RAWES closed her eyes in the sleep from which one day she shall awaken at the Master's call.

Born in England on July 12, 1825, she came with her parents when six years of age to Natchez, where she had lived ever since. In early life she professed faith in Christ and united with the Jefferson Street Methodist Church, of which she remained to the end of her long life a faithful and consistent member. On August 12, 1851, she was married to Mr. Robert Rawes, with whom she lived happily for fourteen years, to the time of his death. Of this union six children were born, of whom three are now living: Mr. George Rawes, of Helena, Ark., and Mrs. Clara Kaiser and Mrs. Emma Cartwell, of Natchez. When she married Mr. Rawes, he had a little daughter two years of age. With the tender love of a true mother, she took this little one to her heart and reared her as if she were her own child. She is now Mrs. Alice C. Barr, of Natchez.

A devoted wife and affectionate mother, she filled that honored place in the home with joy and sunshine. While a sufferer for several weeks before her death, she bore it all with uncomplaining resignation and fortitude. She welcomed her departure with eagerness to meet face to face the Savior to whom she had committed her life in her girlhood days, and whom she loved and trusted with an abiding faith. Surrounded by her loved ones and friends, her gentle spirit took its peaceful departure.

Her body rests in the cemetery, but she herself has joined the innumerable hosts of the redeemed, who, rejoicing with joy unspeakable and full of glory, await the resurrection of the just. "Precious in the sight of the Lord is the death of His saints."

C. F. EMERY.

The subject of this sketch, PETER J. HARVEY, was born in Marion County, Miss., on April 26, 1845, and died at his home at Chinquapin, Miss., on May 16, 1916. Brother Harvey was thrice married. His first marriage was to Miss Missouri Wheat, on August 16, 1866. She was not spared to live with him very long. On Oct. 21, 1869, he was happily married to Miss Emily Stewart. Her pure, self-sacrificing love was an inspiration to him in meeting the responsibilities of a growng family until the good Heavenly Father saw fit to call her home. Of this union eleven children were born, four of whom have passed away. Three daughters and four sons still live to cherish the memory of the consecrated life of their sainted father. Feeling the need of a companion in the evening-tide of life, on April 20, 1907, he was married to Mrs. Alice Smith, who still survives him.

Brother Harvey gave his heart to God and united with the Methodist Church in the year 1868, from which time he served continually as Sunday school superintendent until the time of his transplanting came. He had also served the Church as steward almost continually since 1870. Brother Harvey was not only ready to give the Church his best service, but he was useful to his community in many ways. He was one of the main workers in getting the new county of Pearl River formed. He served as a member of the Board of Supervisors of that county for four years, as Justice of the Peace for 16 years, as County Surveyor 8 years, and filled an unexpired term as sheriff. He also served as postmaster 11 years and taught school a number of years. He was indeed a valuable man to his community, always striving to be on the right side of every problem of life. He leaves a wife, seven children, 9 step-children, and a number of other relatives and friends to mourn his departure. But we do not grieve as those who have no hope, because his living testimony was, "I am ready." May God bless the bereaved ones!

P. H. GRICE.

DON'T USE SOAP
on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, course and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body, and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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Sunday School

THE SUNDAY SCHOOL EDITOR'S REPORT.

The following paragraphs are from the report of Dr. Chappell, the Sunday School Editor, made to the General Sunday School Board at its meeting at Lake Junaluska on July 11:

Speaking of the net gain of 109,156 in the circulation of our Sunday school periodicals, the Doctor says: "This is the largest gain for any single year in our history—a most encouraging fact when we take into consideration the fact that the general financial conditions throughout the South have been far from normal. I think there can be no doubt that the increased interest in Sunday-school work growing out of the activity of our field workers is largely responsible for this excellent showing. It will be observed that the per cent of increase of the Graded Courses was 21, whereas that for the Uniform publications was but 4½ per cent.

"A year ago you voted concurrence in my recommendation that the workers' Council be enlarged. I am glad to report that the enlarged periodical has been most cordially received, words of commendation coming to us from every part of our territory. Owing to some unforeseen difficulties which have arisen, however, the circulation has not increased as rapidly as I anticipated. These difficulties we hope to overcome and I confidently expect to see the Workers' Council become one of our most popular publications.

"New Graded Courses—The Fourth year of the Senior Graded Course, entitled 'The Bible and Social Living,' is now on the press and will be ready for use by October 1. Provision has been made for the complete rewriting of the first and second years of the Intermediate Graded Course and the work will be pushed to completion as rapidly as possible. Provision has been made for a thorough revision of the Beginners', Primary and Junior Graded Courses. These courses have now been in use for a number of years, and although they have given quite general satisfaction, various defects have been discovered which the elementary experts by whom they were written desire to remedy. The revised courses will doubtless be a decided improvement on those now in use."

From Dr. Chappell's report I give you the following figures as to the circulation of some of our Sunday school periodicals: The Visitor, 154,000; Boys and Girls, 61,000; Workers' Council, 14,000; The Magazine, 122,000; Adult Student, 138,000; Senior Quarterly, 138,000; Home Department Quarterly, 68,000; Intermediate Quarterly, 310,000; Junior Lessons, 215,000; Our Little People, 228,000; Primary Teacher, 6000; total for all Graded literature, 202,667; grand total of all, 2,202,622.

Meridian, Miss. A. L. DIETRICH.

THE BREAKING DOWN OF CASTE IN INDIA.

The following comes from Rev. F. E. Jeffrey, of Aruppukottai, a Congregational missionary:

"Things are certainly moving in India. A marvelous revolution is in progress. Twenty-five years ago the writer was stoned for innocently taking a low caste Christian through the Brahmin street. The other day he sat down to a banquet with college students of all castes, including three divisions of Brahmins. All were served by servants of low caste extraction. In Bombay, on December 28, an all-India inter-caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the 450 guests from various castes, 225 were Brahmins, 50 were Indian women, and 20 were the so-called 'untouchables!'"

BILLIONS EATEN UP BY WAR.

Calculations of economists and statisticians have fixed the aggregate cost of all armed conflicts from Napoleon I. to the present day at less than one-half the sums absorbed by the present European conflict. The Napoleonic wars, which lasted 20 years and which are considered the most sanguinary in the history of past times, cost about $15,000,000,000. The Crimean War cost the countries taking part in it about eleven or twelve billions. The War Between the States in America cost about $7,000,000,000. The war between Prussia and Austria in 1865 cost only $500,000,000. One hundred billion dollars will be the cost of the present European war if it lasts another year, according to Jean Finot, a French statistician. He says that if the war lasts three years the losses will reach a total unheard of in the past. The British estimate of the exclusively war expenses of the allies puts the cost up to June 30, 1917, as follows: Great Britain, $15,250,000,000; France, $14,175,000,000; Russia, $14,000,000,000; Italy, $4,200,000,000; Belgium, $2,700,000,000; Servia, $700,000,000; Montenegro, $650,000,000; Portugal, $50,000,000. Thus the total is shown to be $51,725,000,000, while Germany's expenses, which to date are about $10,000,000,000, will be at least $13,000,000,000 by June 30, 1917; Austria's about $10,000,000,000; Turkey's, $600,000,000; Bulgaria's $520,000,000, or a total of $24,120,000,000 for the Teutonic allies. The expenses of Japan add to the general total.—Thomas F. Logan in Leslie's.

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It is wonderful how quickly and surely Nature regenerates the health and vital powers, even from the most serious and chronic diseases, after the blood has been thoroughly purified from its accumulated poisons by drinking the water from the celebrated Shivar Mineral Spring. This water possesses the peculiar power of dissolving and literally washing out the poisonous impurities from the blood, putting the stomach, liver and kidneys and all other vital organs in perfect condition so that the recuperative power of Nature may effect their cure. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, neuralgia, gallstones, liver or kidney diseases or any chronic ailment (except cancer and consumption), you are cordially invited to accept Mr. Shivar's remarkable guarantee offer, which is equivalent to a three weeks' visit to his Spring with no charge for the water if you report no benefit.

It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly 100,000 sufferers, while less than two in a hundred have reported no benefit. Match your faith in this Spring against my pocketbook by signing the letter below.

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Thomas Carlyle.

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Denison, Texas. — "After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would almost burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's stepsister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.

If you are suffering from any form of female ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

DALLAS A. DAWSON.

Dallas Athalone, son of William Madison Dawson and Elizabeth (Jones) Dawson was born in Amite County, Miss., on Jan. 1, 1843. His mother was a widow Haygood when she married his father. His mother dying when he was six months old, he was taken by William Haygood and wife, in whose care and training he remained until the breaking out of the Civil War in 1861. In this home that was childless, a mother was found for the motherless babe, and a babe for the childless mother. She was a mother to him in every way that she could be.

On the breaking out of the War between the States he enlisted in the Confederate army as a volunteer in the 45th Mississippi Regiment, Company E, under Captain R. H. McNair. He served throughout the war in the infantry of the Army of Tennessee. Being at home on a sick furlough, he was not with his command when it surrendered and was paroled at Greensboro, N. C. He was under Johnson, Bragg, and Hood; and was in the battles of Shiloh, Franklin, Missionary Ridge, Chickamauga, Atlanta, and Chattanooga. He was in the famous charge made by Jacob Sharp's brigade at Franklin, Tenn. He was a member and chaplain of Stockdale Camp No. 324, U. C. V., at the time of his death. He passed through the four years of war and received only a slight skin wound.

He was married on July 12, 1865, to Miss Elizabeth Nesmith in Amite County, Mississippi, who preceded him to the better land by a little more than two years. Of this marriage eight children were born, six of whom are living. He moved to Lawrence County, Mississippi, in 1879. One cause of his move was that he might care for his foster mother, which he did, until she died. He spent the last ten or twelve years of his life near Topisaw Camp Ground in Pike County. In December last he gave up his home and went to live with his daughter, Mrs. Ferguson, near Holmesville, Miss., where he died Wednesday morning, May 17, 1916. It is not known just how early in life he joined the church, though he did so when quite young. His people were all Baptists, and the impression is that he first joined the Baptist Church, coming into the Methodist Church after his marriage. Because of a lack of church conveniences, he let his membership lapse, but renewed it again at Topisaw Camp Ground in 1881. From that time on to the date of his death, he was active in the work of the church. He served the church as steward, trustee, Sunday school teacher, and was frequently a delegate to the district conferences. On Sunday before he died, he attended Sunday school in the village church at Holmesville and sat in the class, notwithstanding that it was difficult for him to talk, because of the disease that was slowly but surely taking him off. He loved his Church and was interested in all of her work. The end came peacefully and without a struggle. I was his pastor for three years and lived neighbor to him during this time. I saw him first the day we arrived at the Topisaw parsonage and I was with him pretty often, and I always found him a true citizen, husband, father and Christian. He was one of the most careful and painstaking Church officials that I have ever seen. Whatever the pastor, or church called on him to do, he always did promptly and according to the Discipline.

He seemed to peculiarly love music and was one among the older members who would always come to the choir and sing just as long as his voice was strong enough, and he invariably comes to my mind almost every time I hear the song, "I Love to Tell the Story," for so often during my pastorate at Topisaw he would select this song and sing it very earnestly.

He was very careful as to the needs his pastor and would often bring things to the parsonage that he thought we might need; he was the only man of the immediate community who was at the parsonage to welcome the new preacher (this writer) when he arrived at Topisaw in December, 1911, though another man braved some bad weather to meet us at the depot and bring us to the parsonage. It will be hard to find another person to fill his place as a law-abiding and progressive citizen and as a loyal Church member and church official but he filled his mission and has gone to receive his reward.

One of the leading preachers of the Mississippi Conference, Rev. W. J. Dawson, who is pastor at Bolton, is a son of the subject of this sketch, and how carefully and prayerfully did he watch the achievements of this son, whom he called "Willie," and how glad his heart would be made when Willie paid his regular visits. It seemed a special providence that Brother W. J. was at his bedside when he passed away, as the end came very suddenly and unexpectedly.

The children are sad and they will miss him so much, but their loss is his eternal gain. In this time of sore bereavement, we extend the family our sincere sympathy and prayers.

His friend and former pastor,
J. A. WELLS.

Among those receiving decoration at the coronation of the Emperor of Japan was Madame Yajima, the President of the Women's Christian Temperance Union of Japan. During the Russo-Japanese war this lady, then 75 years of age, supplied 20,000 comfort bags to the army and navy.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Woodworth, Aug. 13.
Elizabeth, at Pullerton, Aug. 17.
Merryville, Aug. 18.
DeRidder, 8 p. m., Aug. 19.
Bon Ami, 11 a. m., Aug. 20.
Alexandria, 8 p. m., Aug. 21.
Indian Mission, at Indian Creek, Aug. 24.
Provencal, at Shady Grove, Aug. 27.
Pineville, at St. Maurice, Sept. 9, 10.

H. W. MAY, P. E.

Ruston Dist.—Third Round.

Sibley, at Evergreen, Aug. 10.
Minden, Aug. 11.
Cotton Valley, at Pine Valley, Aug. 12, 13.
Plain Dealing, at B. City, Aug. 19, 20.
Haynesville, at Shangaloo, Aug. 26, 27.
Arcadia, Aug. 28.
Ruston, Aug. 29.

BRISCOE CARTER, P. E.

Monroe Dist.—Third Round.

Oak Grove, at Forest Dedication, Aug. 12, 13.
Brooklyn, Aug. 15.
Eros, at Indian Village, Aug. 17.
Mangham, at Little Creek, Aug. 19, 20.
Winnsboro, at Crowville, a. m., Aug. 26, 27.
Gilbert, at Magnolia, p. m., Aug. 27, 28.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Third Round.

Pelican, at Bethel, Aug. 12.
Mooringsport, at Oil City, Aug. 13.
Ida, at Ida, Aug. 16.
Cedar Grove, at Belle Bayou, Aug. 19.
Vivian, at Vivian, Aug. 20, 21.
Leesville, Aug. 27.
Noble, at Benson, p. m., Aug. 29.
Pleasant Hill, at Marthaville, p. m., Aug. 31.
Lake End, at Hannah, Sept. 2, 3.
Grand Cane, at Keithville, p.m., Sept. 7.
Zwolle, Sept. 10.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Morgan City Mis., at Houma, Aug. 12, 13.
Lafourche Mis., at Raceland Prairie, Aug. 13, 14.
Eunice, at Eunice, Aug. 19, 20.
Lake Arthur, at Bell City, Aug. 26, 27.
Jennings, West Lake, Sept. 2, 3.
Rayne, Sept. 9, 10.

J. I. HOFFPAUIR, P. E.

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NEXT SESSION (74th) OPENS SEPTEMBER 13, 1916.

FOR CATALOGUE ADDRESS

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Delightful surroundings. No tubercular cases accepted. Charges low.

"Those passions must be dreaded it, or to offer security to the trans- which disguise themselves, either in gressor in his crime. Remember the order to conceal crime, or to multiply audacity of Judas."

850 MEN IN CHINESE Y. M. C. A.

The following letter from Eugene E. Barnett, formerly of Florida, now Secretary of the Y. M. C. A. at Hangchow, China, tells a surprising story of the success of association work in that city:

"The membership of our Association now exceeds eight hundred and fifty men. Our auditorium seats less than a fifth of them, but once a month we rent the largest hall in the city so as to bring them all together. On these occasions they present a great sight. Students, government clerks, young business and professional men, railway, postal, and telegraph employes, teachers and officials are all in evidence. Among them is a sprinkling of returned students from the universities of America and Europe. Whenever I see them together I am thrilled by the thought of the potentialities they represent. Win these men to Christian ideals and Christian living and who shall doubt that the kingdom of God is at hand? We need your prayers, not so much that doors be opened, but that power be given us to enter the doors which already swing wide before us."

SOME MISSIONARY ITEMS.

It is said that Dr. Stewart, who lately died in Africa, was asked, "Why don't you civilize your people and then make them Christians?" He answered, "We don't do work twice over; when we have made them Christians we have made them civilized."

* * *

"Life is a trust, not a possession. We are stewards of money, not creators. Receiving a trust and rendering an account are inseparable. Responsibility and accountability are twin brothers."

* * *

The Japan Sunday School Association was organized seven years ago; it now affiliates over 1600 schools, with an enrollment of over 100,000. About twenty books for teachers and workers have already been written in Japanese, or translated.

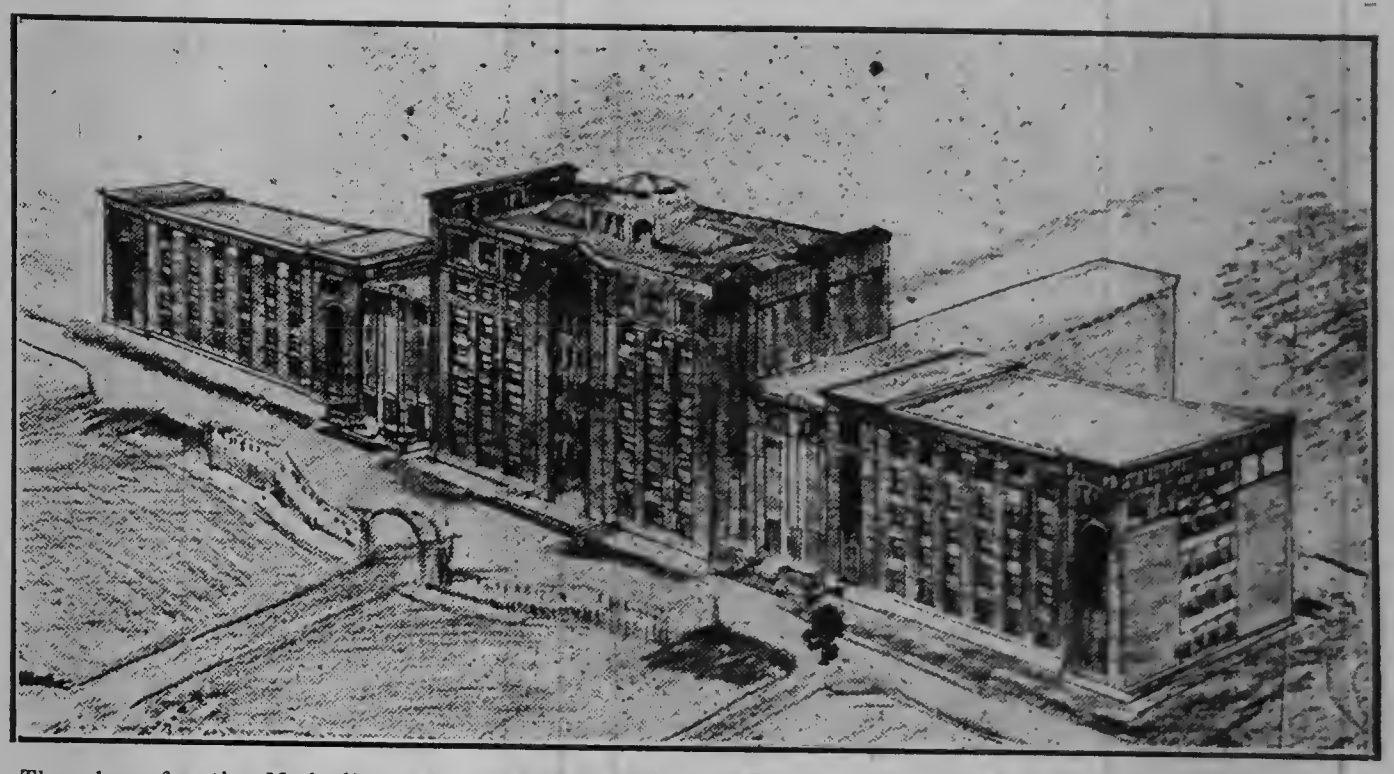
* * *

The Japan Methodist Church was organized as an independent body eight years ago, and it now has one hundred and forty-five ordained ministers and fourteen thousand members.

* * *

A Men's Bible Class in Indianapolis raised $1000 to support its missionary on the foreign field, and did it in ten minutes. Twelve hundred dollars are in sight, and no member of the class gave more than $52.

MEMPHIS METHODIST HOSPITAL



The plans for the Methodist Hospital to be built in Memphis by the Memphis, North Arkansas, and two Mississippi Conferences have been accepted by the Building Committee, and it is determined to make it the most modern and best equipped institution of the kind in the South.

The building will consist of five units, the center unit having a front of 200 feet and being seven stories in height. On either end of this will be a unit, or wing, of 124 feet frontage and five stories high. Two units, similar in length and height to the end units, will extend to the rear from either end of the center building. The complete hospital will contain about 500 rooms.

The lower floor of the center building will be given to offices, corridor, consultation rooms, dining rooms, etc., and the entire seventh floor will be devoted to operating rooms and the sterilizing apparatus. The eight operating rooms will assure readiness for any emergency, and the dangerous delays occasioned by the operating room being in service or being prepared will be a thing of the past, neither to threaten life nor vex the busy surgeon longer.

Two elevators, one at either end of the center building, will afford convenient and ample service.

The old Mallory residence will be left standing fifty feet in the rear of the center building to be used for a nurses' home.

It is the purpose of the Building Committee to erect the center building and the two end wings, or the three front units, this fall and winter. This will give the hospital a frontage of 450 feet and will afford room for 300 patients. The hospital will be 350 feet away from the noise of the street cars, with a beautiful grove between, and the patients will secure a quiet that will greatly aid their recovery.

A competent landscape gardener will be employed to arrange and beautify the grounds. The committee is determined to give those of the great territory that come to Memphis for their hospital service the very best institution that is to be found anywhere, and to give Memphis another institution to be proud of, and a show place for its visitors.

H. M. ELLIS.

THE GIDEONS.

The Gideons were started in a hotel bedroom in Wisconsin in 1899. Now there are 3500 members. They announce their mission as being "to sell goods, to bring Christian influence to bear on commercial travelers (of whom there are 600,000 in the United States), and to put Bibles in hotels." Three hundred thousand Bibles have already been so placed. Gideons are said to be buying 50,000 Bibles a year at present, which makes their society the largest single purchaser of Bibles in the United States.

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2. THE SCHOOL OF THEOLOGY (The Candler School of Theology) Offers full and varied courses leading to the degree of B. D. The library of the School of Theology is rich and grows richer daily. To it belongs the famous "Thursfield-Smith Collection of Wesleyana," which includes hundreds of the autograph letters of the Wesleys and other Methodist celebrities.

3. THE SCHOOL OF MEDICINE (The Atlanta Medical College). A medical college of the first grade, offers courses in medicine and surgery covering four years and leading to the degree of M.D. By arrangement with the Grady Hospital, the municipal hospital of Atlanta, and the Wesley Memorial Hospital, which is a part of the University system, the School of Medicine is able to offer clinical advantages of great value to students.

4. THE SCHOOL OF LAW (The L. Q. C. Lamar School of Law). Will open next September in the most beautiful and imposing law building in the United States, and with the best library of any law school in the South. The method of instruction will be what is known as the "Case Method," and the course of study will extend over three years, leading to the degree of LL.B. An able faculty, consisting of men who have won with distinction their law degrees in the greatest law schools of the world, have been engaged. In Atlanta every court known to the American judicial system, except the United States Supreme Court, holds regular sessions. "The Lamar School of Law," therefore, offers unsurpassed advantages for the study of law.

For Bulletins, giving full information concerning the several departments of the University, write to

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Louisiana.....Mrs. Willtz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

ITEMS FROM THE FOREIGN FIELD.

Sungkiang, China.

Miss Irene King in writing of the District Conference at Sungkiang gives the following incident: "At the Sunday afternoon love feast in Church one church member got up and testified. Mr. Tsah said to him, 'Well, brother, if you love the Lord, aren't you willing to give up those bad pictures you have been selling here on the streets?' The man consented. Mr. Tsah said, 'Then bring them, and we will burn them after the meeting.' The man did so, and the brethren sang 'Onward, Christian Soldiers' around the bonfire. After the fire, Mr. Tsah took a dollar ont of his pocket and offered to pay the man. The man said, 'No: only allow me the privilege of selling Bibles in the place of these.' Mr. Tsah then turned over two packages of Bibles to him."

Songdo, Korea.

Miss Lillian E. Nichols writes as follows: "I am going to tell you of the interesting incidents of the graduation exercises just as soon as I find time. We have sent four of our girls up to Seoul to study in the Northern Methodist Kindergarten Training School. We are glad to have them go, for we think the work they will be able to do when they return will surely be very much more effective than if they had not gone. They are full of enthusiasm over the prospect of studying more. One of them, said to me yesterday on the train, 'Yon will be sure to have a place for us to teach in just as soon as we get through, won't you? I saw one of my friends as I was on the way to the station, and he told me he would have his little twin daughters ready to come to me when I got back.' She is a born teacher, sweet and gentle with the children."

Kobe, Japan.

In speaking of the Lambuth Memorial School, Miss Bonnell writes: "With the beginning of the new school year, April 10, we opened with seven new pupils, every one promising but one. This makes nineteen in all. One woman is self-supporting; one is sent us by the Southern Presbyterians. This new term has also brought us what I have long prayed for, viz: One of the Japanese preachers, a member of the Annual Conference, was regularly appointed by the Bishop to our school. Unfortunately, he was given the pastorate of a church also, so that we get only one-half of his time. But he will see that he cannot possibly do justice to the work; so I think all of his time will be given to us next year. He is one of the very best in the Conference, a graduate of Drew Theological Seminary and well qualified for the position in our school. It has taken six years of waiting with continual requests to secure this; so we are encouraged to wait expectantly for other good things. I am pleased with the progress on all lines in the school; in the character of the women coming in (we refused a good number), in the classroom work, and in the amount and quality of practical work we are able to do. The pioneering is about over, I think."

Colegio Americano, Porto Alegre.

Miss Andrews: "Our school opened on the first of March. We had a good opening, for which our hearts went up in gratitude to our Heavenly Father. More matriculated than during any previous month of March for several years. I have such a fine class in Sunday school. It is composed of young ladies. We have a social meeting once a month here in the college. I wish you could see them. There are twenty of them, and all such nice-looking girls. I feel that it is a great privilege, as well as a great responsibility, to have charge of the spiritual development of these young lives. I also direct a missionary meeting once a month in the League. This requires a good deal of time, as all the material has to be translated. We feel that much of our success this year is due to the prayers of the women at home. Continue to pray for the work here in Porto Alegre."

Our Work in Saltillo.

Miss Lelia Roberts writes: "All of the eight normal students in the senior class are Christians, and after they gradnate they will go wherever their services are most needed. Our Normal Department has supplied not only these teachers, but those in charge of our schools in San Luis Potosi and Durango. They also are helpers in our Guadaljara school, and others are teaching in twelve States of Mexico. No other school under the control of the Council in Mexico has supplied so many trained Christian workers. Both Brother Castro, our pastor in Saltillo, and Professor Allvares have written me of the fruitful union revival services they have held recently. The churches that engaged in holding the services were Methodist, Presbyterian, and Baptist. That sounds good, does it not? They tell me that after the first service no Protestant Church in the city would hold the congregations, and they met in our assembly hall, which will seat nearly 700 persons, by crowding them. The attendance was not less than 500 after the first service, and there were eighty-four candidates for membership in the different Churches at the close. Our collections in Sunday school range from thirty dollars to sixty-five dollars (Mexican) every Sunday. As an offset to the decree prohibiting the teaching of religion in private schools, our Sunday school has organized itself into a vigorous propagation body by appointing members of the Propagation Committee from every class. The outcome of the revival services shows that they are doing effective work. The Methodists have by far the largest membership in the city."

Cienfuegos, Cuba.

"The need in the city of Cienfuegos is great. Of course, the opportunities for Christian service are greatly in proportion. Our Colegio Eliza Bowman is the only school in the city that offers for girls the opportunity of preparing their studies beyond the fourth grade. Our school is growing, having enrolled more than ninety the last half of the year. It is not only growing in members, but in prestige. The entertainment and exhibit of work that is held at the close of each school year was more largely attended than ever before."

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God does not want us to be contented with insignificance if we are able to hew our way out to better things—Miller.

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Even before the days of our Forefathers, extracts from the same kind of roots, herbs and barks, now used in compounding the ingredients for S. S. S., were well known and extensively used among the Indians.
Science and modern methods have only changed the Indians way of handling the materials, the essential features are still in evidence in S. S. S.—Natures Greatest Blood Purifier—and a natural sequence of the Indians favorite medicine.
GET THE GENUINE S. S. S. AT YOUR DRUGGIST.
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Let's go and get some good old
Coca-Cola
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Demand the genuine by full name—nicknames encourage substitution.
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Sweet Dreams handles mosquitoes with the master hand.
The morning the first bottle was made, their curtain fell. Their day of quietude had gone, and they had ceased to fatten on human blood.
And now only the most unscrupulous suffer the annoyance of a mosquito's presence. These unfortunates are the non-users of Sweet Dreams. Perhaps they haven't heard.
Couldn't you convey the needed information to a friend, so unfortunate?
Double strength; just a quarter; every store; every town; Sweet Dreams, the mosquito's master.

From the Field

Pine Grove, La.

Dear Advocate: We have just closed one of the greatest revivals that was ever held at Killlan's Chapel. There were 30 accessions to the Church—29 by profession of faith, and 1 by certificate. Brother J. E. Craig did the preaching. He appealed to the people to rise to a higher and better plane of living, and set forth Christ, and him crucified with power and conviction. This church is doing a splendid work. At my next appointment we are going to get up a club of subscriptions to the Advocate.—B. D. Watson.

Boyce, La.

Along with a fine club of 11 subscriptions, Rev. W. W. Perry, of Boyce, La., sends us the following note: "The last nine of these were secured last week while in a meeting at Fellowship Church, of which Rev. A. A. Phillips is pastor. Whatever else I may have done out there, I have given some families the opportunity of securing good reading for one year. This makes 74 new subscribers thus far toward my goal of 100. It looks as if I shall make good this purpose. At any rate, I hope so. Our people are somewhat affected by the summer feeling, but otherwise all is going on well in my charge.

"The Rapides Camp Meeting will begin August 5 and continue through August 8. Dr. R. H. Wynn and Rev. H. B. Perritt will lead in the preaching. This will complete the regular meetings in this charge for this year. Up to date, I have received 57 members into the Church and yet have 8 to take in, and still there is a good part of the year before me. There are some splendid laymen on this work, who stand ready to help the pastor in every way. This accounts for a large part of his success."

Coushatta, La.

One of the most successful religious meetings ever held in our town, not in accessions to the Church, but in a true Christian spirit came to a close on last Sunday night, when standing room in the Methodist Church was at a premium, and quite a number of people were forced to stand on the outside. Rev. A. H. Parker, our beloved pastor, in his usual earnest, convincing manner did most of the preaching. Mr. Parker is an earnest worker and seemed to put his whole soul and mind into this meeting, as well as did all the other church workers. The presiding elder was here and assisted in the meeting the first part of the week. The singing was led by that Christian gentleman, Mr. R. H. Oliver, assisted by our home talent. The singing was good and was highly enjoyed and appreciated by all. Rev. and Mrs. Napper rendered valuable assistance in the music. Taking the meeting as a whole, it was a grand revival in a religious spirit. Great interest was manifested throughout the meeting, and it was largely attended by the people of the town and surrounding country.—The Coushatta Citizen.

Benton, Miss.

Whe O-o-o-o! Nothing the matter, but we must take time to whistle. We have had lots of rain lately. It rained in the fields, in the gardens, in the roads, and in the pastures; but it did not rain in the parsonage. The preacher is "dry" at home and in the church. We have covered the parsonage, built a back porch, ceiled the back hall and screened it, papered the side room, bought new curtains, varnished the furniture, whitewashed the outside of the house, built a stove flue, put in a bath tub, put up a water tank, and built an automobile house. And the end is not yet, but is in sight.

The Ladies' Aid Society at Midway have put a carpet on the pulpit platform of the church and runners down the aisles and painted the floor, and are going to put in two back windows to keep the preacher cool.

We have two excellent Sunday schools: one at Midway, and the other at Benton, and we are doing all that we can to bring them up to the "standard of efficiency." The people of the Benton charge believe in doing things; in fact, we have to "get a hump" on us because we are surrounded by working people. The Benton charge is bounded on the east by Rutledge, on the south by Adams and "Big Black," on the west by Sullivan and Jackson, and on the north by Jackson and the North Mississippi Conference. We must keep up the spirit.

The time of our revivals is near at hand, and we are praying that there may be still greater improvement made spiritually. The true, wide-awake community is one whose temporal and commercial interests are brought up by the spiritual growth; as Ezekiel saw and described in his vision, "As the Spirit moved the wheels moved with it." We hope to tell you many good things in our next letter. Pray for us.

J. F. CAMPBELL.

SOME GOOD MEETINGS.

Dear Dr. Meck: If you will give me space, I should like to report two good meetings that I have just been in. The first meeting was at Frantam's Chapel, on the Brooklyn charge. Brother Denis Fordham, the pastor, started the services on the third Sunday in July, and I went out Monday morning and preached until Thursday night, when the meeting closed. Despite the down-pour of the rain, the people came and great interest was manifested. We had 22 accessions to the Church, and raised money to cell and paint the church and buy an organ for it.

The other meeting was at Douglas, on our own charge, where we did all our own preaching. We began Saturday night before the fourth Sunday in July and continued until the fifth Sunday at 1 a. m., preaching twice a day. The Spirit of the Lord was present from the start until the close. We had 20 accessions when we ended the services. The church met the fifth Sunday night to organize a prayer meeting, and Brother A. T. Holstead preached and four more gave their names for membership. In sending me the names of those who joined Sunday night, Brother S. D. Rinehard said: "The good work goes on, and it is impossible to estimate the good the meeting has done." He and others also said they had never seen anything like this revival at Douglas, in point of interest, behavior, etc. At the close of the meeting, the people showed their appreciation of my efforts by making me a present of a purse of $18. For all these things, we give God the praise. Our next meeting is at Indian Village, then we are to go to Brother W. T. Woodward at Forest, La., on the Oak Grove charge, and thence back to Brother Fordham at Lapine, La., on the Brooklyn charge. We ask the prayers of all the Advocate's readers.

R. H. BAMBURG.

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Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton District—Third Round.

Rose Hill, at Paulding, Aug. 12, 13.
Bay Springs and Montrose, at Louin, Aug. 12, 13.
Decatur and Union, at Decatur, Aug. 16.
McDonald, at Suqulena, Aug. 19, 20.
Chunky and Meehan, at Kelly's, Aug. 20, 21.
Shiloh, at Mt. Carmel, Aug. 23.
Trenton, at New Prospect, Aug. 26, 27.
Raleigh, at Boykin, Aug. 27, 28.
Homewood, at High Hill, Aug. 29.
W. L. LINFIELD, P. E.

Hattiesburg Dist.—Third Round.

Oloh, at East Columbia, Aug. 12, 13.
Silver Creek, Aug. 13, 14.
Williamsburg, at Santee, Aug. 15.
Heidelberg, Aug. 20, 21.
Blodgett, Aug. 26, 27.
Richton, Aug. 27, 28.
Seminary, Sept. 3, 4.
Main St., Sept. 10, 11.
GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Mentorum, at Mt. Zion, Aug. 11.
Wiggins, at Stillmore, Aug. 12, 13.
Brooklyn and Bond, at Maxie, 7 p. m., Aug. 16.
North Gulfport and Lyman, North Gulfport, Aug. 20.
Americus, at Big Point, Aug. 26, 27.
Wolf River, Aug. 30.
Saucier, Sept. 2, 3.
Pascagoula, Sept. 10.
J. R. JONES, P. E.

Jackson Dist.—Third Round.

Madison, at Pearl River, Aug. 11.
Sharon, at Lone Pine, Aug. 12, 13.
Canton, p. m., August 13.
Vaughan, at Fletcher's Chapel, August 19, 20.
Benton, August 20, 21.
Bolton, at Brownsville, August 23.
Florence, at Thomasville, Aug. 26, 27.
Harrisville, at Braxton, Aug. 27, 28.
Camden, at Meliville, Sept. 2, 3.
P. D. HARDIN, P. E.

Brookhaven Dist.—Third Round.

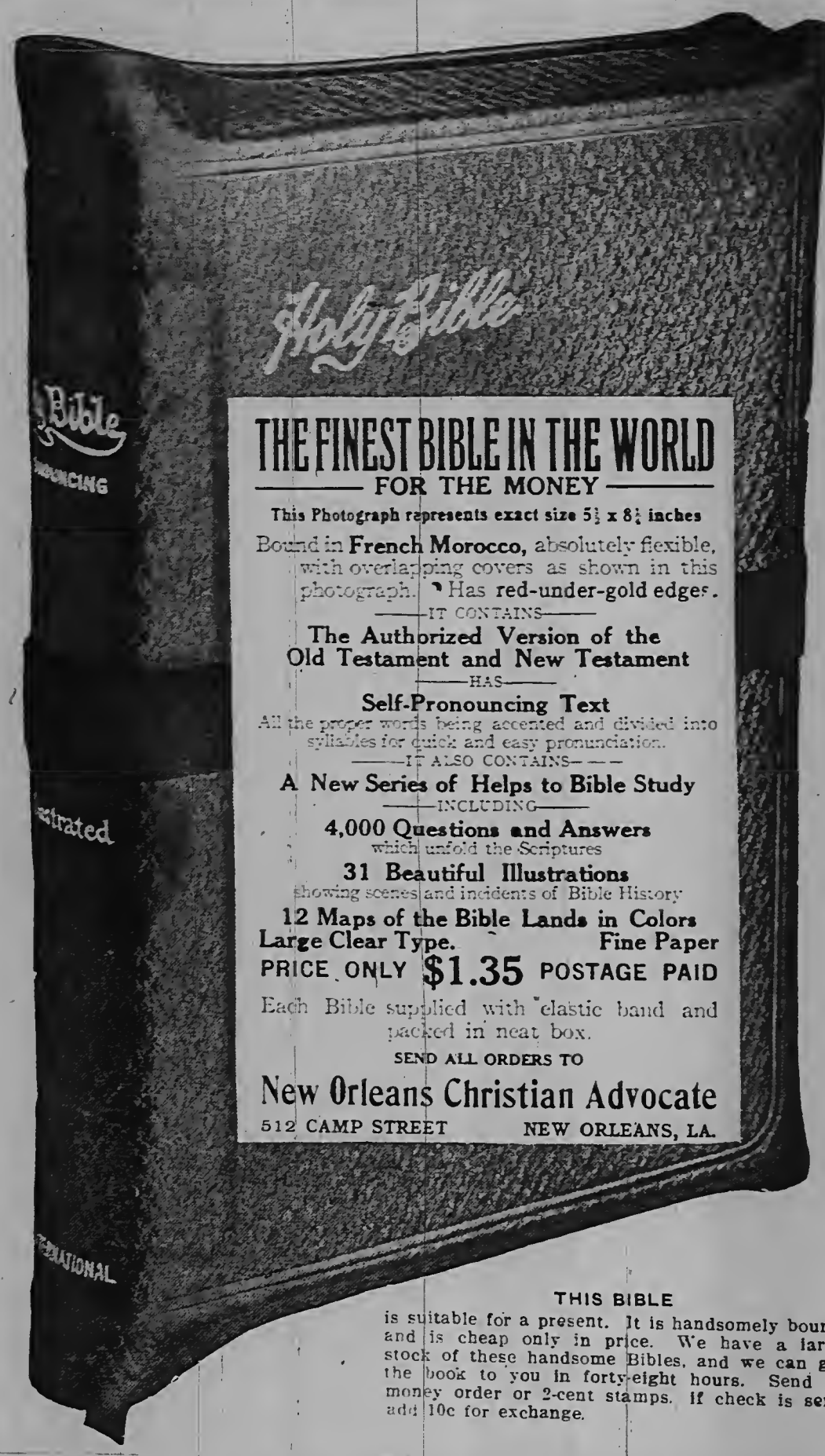
Hazlehurst, Aug. 12, 13.
Buford, Aug. 19, 20.
Pleasant Grove, Aug. 24.
Barlow, Aug. 30.
Wesson, Aug. 26, 27.
Monticello, Sept. 2, 3.
Magnolia, Sept. 9, 10.
Fernwood, Sept. 16, 17.
Brookhaven, Sept. 23, 24.
Bayou Pierre, on Wednesday of protracted meeting at Mathews Chapel.
South McComb, Tuesday of protracted meeting at Osyka.
I. W. COOPER, P. E.

Port Gibson Dist.—Third Round.

Woodville Circuit, at Friendship, Aug. 12, 13.
Woodville Station, Aug. 13, 14.
Centerville, at Macedonia, Aug. 16.
Nebo, at Nebo, Aug. 19, 20.
Roxie, at Knoxville, Aug. 27, 28.
Anguilla, at Sunflower Chapel, Sept. 2, 3.
Rolling Fork, at Cary, Sept. 3, 4.
Washington, at Kingston, Sept. 8.
Natchez, Sept. 9, 10.
M. B. SHARBROUGH, P. E.

Meridian District.—Third Round.

DeSoto, at McGowan's Chapel, Aug. 12, 13.
Shubuta, Aug. 13, 14.
Pachuta and Quitman, at Orange, Aug. 19, 20.
Vimville, at Sageville, Aug. 26, 27.
Meridian, 7th Avenue, Aug. 27, 28.
Matherville, at Salem, Sept. 2, 3.
Meridian, Central, Sept. 4.
Meridian, South Side, Sept. 5.
Dekalb, at Pleasant Ridge, Sept. 9.
Moscow, at Mellen, Sept. 10.
Buckatunna, at Clara, Sept. 16, 17.
Daleville, at Andrew's Chapel, Sept. 23, 24.
Meridian, 5th Street, Sept. 24, 25.
Clark Mission, at State Line, Sept. 27.
J. T. LEGGETT, P. E.



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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol 63—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No 3156.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 17, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

SOME PROBABLE SEQUENCES OF THE WRONG KIND OF UNION.

Undoubtedly the most outstanding feature of the action of the General Conference of the Methodist Episcopal Church concerning the union of American Methodism is its indefiniteness. Strange to say, Zion's Herald in referring to the paper adopted has made the following observation: "The response is straightforward and plain, without equivocation or evasion of any kind; its meaning is as clear as crystal." This utterance is all the more remarkable in view of the fact that Dr. J. F. Goucher, of Baltimore, who served on the special Committee of Sixty, and who was accorded the distinction of presenting the report of that body to the Conference, in his statement submitting it, among other things said: "**The method of statement may not be quite satisfactory to some of the Conference, because, as I have heard it remarked, it is not definite enough; it is not specific enough; it is not detailed enough. But in the judgment of your Committee that is one of its chief excellencies.**" We think that any fair-minded reader who carefully examines the deliverance made at Saratoga Springs will concur with us in the view that respecting the matter of explicitness, Dr. Goucher correctly characterized it in the foregoing comment, and that our distinguished Boston contemporary was strikingly in error in the claims which it set up for the pronouncement that was sent forth.

Manifestly, in discussing an enactment that is so vague and uncertain as is that which was passed by the general assembly of our Sister Church, what one says must be recognized as more or less hypothetical. Assuming, however, that the Church, North, means to stand, as Dr. C. B. Spencer, of Kansas City, who is on the Northern Commission of Twenty-five, has declared, against leaving the Church, South, substantially in a single Quadrennial Conference, with full autonomy as to all local matters, we wish to give what we conceive to be some of the sequences that would probably follow from a union of the two Episcopal Methodisms upon such terms. In a single editorial, we can do little more than merely to state these results, leaving the explanation as to why we think they would come to pass to some other time.

Some Things Likely to Follow.

1. We believe that union of the kind mentioned with the Northern Church would open upon Southern Methodism the floodgates of higher criticism and rationalistic religious teaching to a much larger extent than has yet been done. It is well known that our Church is much more orthodox than the Methodist Episcopal Church. In the Bible Champion (New York), Dr. J. Benson Hamilton, its able editor, who is a brother of Bishop J. W. Hamilton, and Bishop Franklin Hamilton, has for the past three months been giving a large amount of space to the work of pointing out the extent to which the Sunday school literature of the Northern Methodist Church is permeated with this species of modern infidelity. The disclosures which he makes in this respect are truly startling and painful. He furthermore shows that that the Chicago Book Concern has brought out for collateral Bible study by its adult classes and students in colleges a series of volumes which are shockingly unsound and heretical. One of these, "New Testament History," by Dr. H. F. Hall, of the Iliff School of Theology, according to a review by The Bibliotheca Sacra, among other things, pronounces St. Luke "an untrustworthy historian," and declares that there was no Bible at all until 150 years after the crucifixion; and it contains a bibliography in which "prominence is given to books which discard all the miracles of the New Testament, including the resurrection of Lazarus and the bodily resurrection of Christ." Would Southern Methodism be helped by a complete amalgamation with a denomination which stands for such instruction of its youth and which would be sufficiently strong to dominate in their joint councils? We hardly think so. We are ready to submit detailed proof of what we have here affirmed, should it be desired by any one. Dr. Lyman Abbott, who was a visitor at the Saratoga General Conference, said some weeks ago in The Outlook, in effect, that the outcome of the present union movement would depend largely upon the extent to which the Church, South, has become liberalized in her theology, the Church, North, having gone far in that direction.

2. Union upon the Saratoga plan with the Northern Church would likely mean the disruption and injury, if not ruin, of our present splendid educational system, in which our schools are Church-owned and Church-controlled. As is generally known, the hold of the Church, North, upon its institutions of learning is, as a rule, very slack. Time and again we have had it thrown in our face during the late Vanderbilt controversy that its Board of Trustees were offering Southern Methodism as much power and voice in its management as the Methodist Episcopal Church has in the holding and control of most of its educational plants. An amalgamation with the Northern Church of the kind that seems to be in contemplation by the ultra-unionists would, in our opinion, likely mean the loss of all that we have been standing for so resolutely in our great battle against the secularization of our educational work. With two-thirds of the reunited Church standing for a loose educational policy, how could we hope to maintain successfully our present attitude respecting this most important question?

Northern Church Secular and Political.

3. Such a union would also, in all probability, result in making our Church less Methodistic and more secular. The spirit of the itinerancy has been considerably impaired in the North. As we have many times said in these columns, it is now a very common thing to observe in some paper the advertisement of a Northern Methodist preacher for an exchange of pastorates with some other brother. The Northern Methodist denomination is perhaps the most political Church in the United States, with the exception of the Roman Catholic. We have even read of some of its Bishops and pastors taking the stump for candidates for the Presidency of the United States. The General Conference, lately in session at Saratoga Springs, adopted extended resolutions declaring for woman suffrage in State and Federal elections. Whatever one may think about the wisdom of giving women the vote, we respectfully submit that this is a question with which a spiritual Church of Christ should have nothing to do. It is a political and governmental issue. Note also the following, which we take from Zion's Herald of May 17 (Page 633): "**The mention of the name of Mr. Justice Charles E. Hughes during Bishop Hughes' address brought the great audience to its feet; it is very evident that the Justice is a favorite with the Conference.**" Think of a great religious gathering deporting itself in such a manner at the mere mention of the name of a prospective candidate for the Presidency, as Mr. Hughes then was! If our Church should become amalgamated with a much larger one possessing such a political spirit, would it not be liable to become infected with it? Are we willing to see our beloved Southern Methodism, which has hitherto found quite enough to do in attending to the Master's business, mixed up in all sorts of secular affairs?

Southern Social Conditions Involved.

4. But by far the most serious possible outcome from a general merging of Northern and Southern Methodism is that which relates to the eight or ten millions of Negroes in the South. The attitudes of the two Churches toward our "brother in black" are widely different. The best element of the Southern white people feel kindly toward the Negroes. They are anxious to see them Christianized, and they want them to have educational advantages and opportunities for moral and material advancement; but they believe in the maintenance of the racial integrity of the Negro and that he should be made to understand clearly that he is to cherish no hope of his people ever intermingling with the white population. And they, furthermore, hold that it is best, both for his own good and that of the white people, for him to leave politics alone, being assured of a fair and just protection of his life, freedom, and property interests. With this conception in view, they have framed systems of laws and builded their State constitutions.

Now, as we understand it, the convictions of the Methodists across the Ohio, like those of the Northern people in general, are not in harmony with this status of things. While not openly pressing the matter of social equality, the effect of their teaching is to encourage the Negroes to believe that they should ride in the same coaches on the trains and in the same parts of

(Continued on Fourth Page.)

GRANDMOTHER'S BIBLE.

This is grandmother's Bible, just as she left it when
She went upstairs in the darkness, not to come down again.
Night after night she read it, with old hand on the page,
Spectacles on the kind old eyes that were tired and dim with age.
Night after night we saw her, deep in her thought and prayer,
Then came the night we missed her—looked and she was not there.

Not there—yet the candle was burning—her glasses lay on the Book;
The chair and the chimney corner looked just as they used to look;
And we went to her room to find her kneeling down by her bed—
Just as if she were praying, but the life and the spirit had fled.
Eighty years in God's service, daughter, mother and wife;
Now she had gone to praise Him still in that higher life.

Eighty years in God's service, and for seventy she had read
Some part of the holy teaching before she went up to bed.
In days of joy or sorrow, when famine came to the farms,
And the little child that was dearest went from her loving arms,
When daughters left her in marriage, when she yearned for her soldier son,
Grandmother turned to her Bible, and murmured, "Thy will be done."

Somebody closed the Bible, somebody moved her chair
Out of the chimney corner, that we might not miss her there.
Yet we feel she is somewhere near us, not quite has she gone away
From her children—and children's children—who learned at her knees to pray.
Something helpful and holy lies like a fragrant spell
'Twixt the covers of grandmother's Bible whose pages she loved so well.

—Kathleen Norris, in Christian Herald.

THE SECRET OF IT.

The real reason of religious indifference to-day is the pressure of the world. When professing Christians forsake the courts of the Lord and neglect the means of grace, their desertion has its deep-seated cause in worldliness. The fault is in themselves. * * * The disciples who went back and walked no more with Jesus were the ones of whom Jesus said, "But there are some of you that believe not." Those who desert the Christian cause do so because of unbelief. Their profession does not have back of it the new birth from above. They follow their natural bent when they forsake Christ. The pressure of the world, finding no resistance from any inner grasp of Christ, bears them along into the ranks of the deserters.—The Christian Intelligencer.

SAVED TO SERVE.

Thomas Waugh.

The rule of the early Church was that of the Word of God—only saved people to touch saving work. In Acts 6, 3, we see the apostles would allow none but spiritual men to work even in a church soup-kitchen. It is dangerous for alien hands to touch the ark of God. The rejecters of Christ can not do the work of Christ, and are never called upon to try. Divine sonship must be reached before divine service is accepted. It was a "son" who received the command, "Go, serve!"

We must be members of the Lord's family to be deeply interested in and fitted for the Lord's business. True service is born of love, and we do not love those whom we reject and refuse. Our Lord never says, "Give me thy service," until we have responded to his "Give me thy heart." He wants us first and ours afterwards, and the Holy Spirit never sanctions nor acknowledges in his church the service of unsaved people.

ORGANIC UNION OF METHODISM.

By Joseph E. V. Hargrove.

The unification of the Methodist bodies of the United States is becoming the paramount issue of the day with all the Methodists of this country. It is a vital question and our people should be thoroughly informed of its progress and the probable results by a free and fair discussion of the plans offered for such a union.

The Southern Methodist Church through its General Conference at Oklahoma City in 1910 adopted a plan which it offered as a basis of organic union with the other Methodist bodies of the country, which plan suggested a General Conference with two houses with full legislative power over all matters distinctly connectional, and three or four Quadrennial Conferences with full legislative power over distinctively local affairs and suggested that neither of these Conferences be invested with final authority to interpret the constitutionality of its own acts, and that all powers be exercised under constitutional provisions and restrictions. In addition thereto, it suggested that the negro memberships of the various Churches be formed into an independent organization holding fraternal relations with the reorganized and united Church.

The Northern Church at Saratoga last May in passing on the plan suggested by the Southern Church suggested that the General Conference be made the supreme legislative, executive, and judicial body of the Church, under constitutional provisions and restrictions, and that the colored membership of the reorganized Church be constituted into one or more Quadrennial Conferences.

We have here the tentative plans of the two Churches and the question now is whether these two plans present differences that can be reconciled without much difficulty, whether they go to the very heart of the government of the reorganized Church, and if so, can our people afford to recede from our suggestions and accept the suggestions of the Northern Church?

There are some of our leaders who contend that we are practically agreed, and that the differences are only of minor detail; and these men are high officials of the Church, and men whose opinions have been highly prized by the Church; but the matter is of such vital consequence to the Methodism of the South that we cannot afford to allow their high position to so dazzle us as to make us blind to the truth as it exists.

These differences are vital to the questions at issue; they reach down to the very roots of the government of the Church, and was the very rock upon which the Church split in 1844. It was the unwarranted interference of the General Conference with the executive power of the Bishops that caused the split then. Will we repudiate the act of our forefathers in establishing an independent Church by agreeing to vest supreme executive power in the General Conference? They refused to accept the proposition that the General Conference had supreme executive power; our Church for nearly three quarters of a century has held out against this proposition, has grown in power and influence by vesting the executive power in the episcopacy and others appointed by the General Conference. Shall we now say that we have all this time been wandering in the wilderness, and are now willing to repent and enter again into the promised land of supreme power with all branches of the government vested in one body?

Dr. John M. Moore, in the Nashville Advocate of July 28, tried to explain that the differences were of minor import by saying in effect that the Saratoga Conference did not mean exactly what it said. He said: "By my interpretation the two recommendations do not conflict. The General Conference may be supreme and still not be vested with final authority to interpret the constitutionality of its own actions. Is not Congress the supreme legislative body of the United States without final authority to interpret the constitutionality of its own acts?

This reference to Congress was rather unfortunate to Dr. Moore's argument, for he must know that while Congress is the supreme legislative body of the United States, it is not the supreme judicial body of the United States. The judicial powers are vested in another distinct body, and the executive powers are vested in still another distinct body—these three powers of the government are vested in different bodies, tribunals and persons. Experience has taught us that this is the most ideal form of government; it is the only way by which the rights of the minority will be safeguarded. It is the chief glory of our government, and by this means we have formed a more perfect union, established justice, insured domestic tranquility, and promoted the general welfare of the citizens of our commonwealth.

The Oklahoma plan is patterned after our civil government, in which certain powers are delegated to the general government under proper restrictions, while the States and people retain all powers not so delegated. It is the Jefferson idea. The Saratoga plan centralizes the powers of government in one body, and would create an ecclesiastical oligarchy, with autocratic power as great as that of the Czar of Russia or the Pope of Rome. The Saratoga plan would destroy the autonomy of the local Churches, and be the cause of friction, and might finally end in a disruption greater than that of 1844. The Oklahoma plan would give to the General Conference full legislative power over matters distinctly connectional, and the Quadrennial Conferences full legislative power over distinctly local affairs, but would deny to each of these Conferences the judicial power to pass upon the constitutionality of its actions, to that extent separating the legislative and judicial powers. The Saratoga plan would take from the Quadrennial Conferences all legislative power and make the General Conference not only the supreme legislature, but the supreme judicial and executive body of the Church. These functions, it says, shall be exercised under constitutional provisions and restrictions. But who shall pass upon these constitutional restrictions? The only answer is that the supreme judicial authority is the only authority that can pass upon the law and constitution of the government. In our national government all judicial power is vested in the Supreme Court and inferior courts. The Supreme court is the court of final authority passing upon all questions of law and the constitution, and its opinions govern all other authorities. If we should in our ecclesiastical government make the General Conference the supreme judicial body, it would necessarily follow that this body would have final jurisdiction of all questions involving the law and constitution of the Church, and in that event would have supreme authority to pass upon the constitutionality of its own actions.

Supreme means highest in authority or power; applied to courts it means the court of last resort whose opinions control all other courts; and one of its chief functions is to pass upon the constitutionality of legislation, and in the past it has been a great bulwark to American liberty, and has prevented the encroachment of legislative and executive powers, and has kept them within the limits authorized by the Constitution.

The Oklahoma plan would separate the negro Methodists into a separate organization. In this it recognizes the fact that the negro question has been the cause of the greatest friction between the different sections, and would remove this cause for further friction, feeling that the North and South look upon the negro from entirely different points of view. The Saratoga plan would retain the negro in the re-organized Church, regardless of the trouble and dissension it may cause.

Greenwood, Miss.

"Unconsecrated prosperity is the greatest menace of the American Church."

THAT "ANSWER TO MEXICAN MISSIONARIES."

Dear Doctor Meek: Kindly permit me to say a word in regard to an article which appeared in the Advocate some weeks ago. The writer, Miss Martha Nutt, calls it "an answer to a protest published by a small group of missionaries." Perhaps you have observed the disposition on the part of all who advocate this readjustment question to mimify the work, workers and everything belonging to the Southern Church in Mexico, while they magnify everything belonging to other Churches. You will not have to go very far to ascertain why they hold this very peculiar opinion.

That protest was signed by twenty-eight missionaries: nine preachers, one physician, nine wives of missionaries, and nine young lady missionaries. All are regularly accepted missionaries who have been on the field from four to thirty-four years. There are twelve American preachers who retain their membership in these Mexican Conferences and all of these except three signed that protest. One of these three is in Cuba and one is in Texas, and, though he seems to hold a brief for the manipulators of this scheme, it is generally understood that he does not intend to return to the work in Mexico. So when this subject is reduced to its last analysis, that protest was signed by every missionary (preacher) who expects to finish his ministerial career in this field with one exception, and that one is more or less neutral on the subject. Of course, Miss Nutt may not have known these things, as she remained so short a time on the field and has been so long out of the work.

It is strange that those missionaries who, because of large families and small salaries, poor health, "misfits" or "peculiar circumstances," can not remain in the work, are the advocates of the Cincinnati plan, while the missionaries who stand at their post "in weariness and painfulness," in watchings and anxiety, and are resolved to finish their course with joy and the ministry they have received of the Lord Jesus, to testify the gospel of the grace of God in Mexico, vigorously oppose the scheme as unwise, impracticable and hurtful to the interests of the Kingdom of Christ.

"Endorsed by Others."

They tell us that this scheme was endorsed by 68 people at the Panama Congress. I desire to call attention to some facts in this connection that should not be forgotten when you go to make up your verdict on this subject:

1. Every one mentioned as having taken part in that meeting is a member of some other Church. No Southern Methodist is mentioned. All were outsiders! What sacrifices have they made? What territory have they surrendered? How many Annual Conferences do they propose to destroy in order to carry out the plan?

2. If my memory is not at fault, there were in that meeting eleven missionaries and Mexican preachers from Mexico. At most, the number of workers from Mexico was very small, while the rest of the "68" were bishops, secretaries, members of the Boards, Y. M. C. A. secretaries, Bible Agents, outsiders, and sightseers. I desire to say here and now, that I for one am tired of Y. M. C. A. secretaries, Bible Agents, etc., meddling with the work in which I have spent years of toil and thousands of dollars in money.

3. In that meeting "of 68" people who talked so beautifully on Mexico there was not one male missionary of the M. E. Church, South, from Mexico. **Not one.** And what is more striking, there was not in all that number "of 68" one Mexican representative of the M. E. Church, South. It is an easy matter to have resolutions unanimously adopted either in Cincinnati or Panama if those opposing them are not present.

4. Whatever union the Protestant forces have effected in China and Korea has been accomplished without ignoring the men on the field and destroying the work of forty years, and precipitating a spirit of suspicion and discontent among the natives from which it will take many years to recover.

5. The "instance of interdenominational co-operation in the Philippines" is not a parallel case, for the Methodists and United Brethren are so near alike it is not difficult for members to go from one Church to the other. **That is not like turning 2000 members over to the Baptists and Disciples.** That is a very different question.

6. The statement that "the time has come when we are concerned more about the coming of the Kingdom," etc., is misleading. So far as my observation goes—I have been nearly half a century in the Methodist Church—there never was a time when the Methodist Church sought members at the expense of the Kingdom. On the contrary, her chief concern has been to "spread Scriptural holiness over these lands, and in doing this she has necessarily built up a great constituency. She has been ready to form an alliance with all who love Christ and has sent thousands of converts into other Churches. While standing upon a really catholic platform, she has never discredited denominationalism, and she has done more to evangelize the world than any other agency since the days of St. Paul. **I am convinced that she will do more to establish the Kingdom of Christ and help other denominations by sticking to her own peculiar methods and doing her work in her own peculiar way than she will by adopting the methods of other Churches, or by trying to imitate them in running off after intellectualism, on the one hand, or formalism, on the other. Whatever hurts the Methodist Church hurts the Kingdom.**

This recent fad of "unification and co-operation" is, at the bottom, an effort to destroy denominationalism. A few days ago I was in a great convention of a Church whose ministers devoted much time to deriding denominationalism and urging all to join their Church. When a representative fresh from the Panama Congress told them that some years ago Mr. Robert Speer had said he did not think the Presbyterian Church would be in existence a hundred years from that time, and when asked a few weeks ago if he still held that opinion, he replied that he did but had shortened the time, there was prolonged and vociferous applause. Now, it might be for the best interests of scriptural Christianity if some denominations were destroyed and the time may come when it will be best for the Kingdom for Methodism to cease to exist, but I do not believe that time has come, and I shall do all I can to defeat any plan that tends to hurt her influence and impede her progress at home or on the foreign field, whether that plan is advocated by Bishop, Secretary, or what not.

Dr. Pinson's Reply.

As this readjustment question has been referred to the General Conference, and I expect to answer Dr. Pinson's reply at length before that time, I desire to make but one or two observations on that subject at this time.

The reply says: "We are solemnly told again and again that we 'give away,' 'relinquish' vast property values and get nothing in return." A careful reading of the protest will show that this statement is a mistake. We did not say we are to "give away property values" at all. The only place where our language could be so construed is at the close of the statistics where we say, "the above is what we are to abandon or give away." On page 9 we say again and again: "We relinquish to the Baptist territory in which we have three local preachers," etc. "We relinquish to the Disciples territory in which we have so many members," etc. "We relinquish to the Congregationalists territory in which we have 9 congregations," etc. It is the territory we are to relinquish, but leave the disposition of the property exactly where the Cincinnati Plan and the Secretaries left it; that is, we do not mention it at all. Dr. Pinson says: "An equitable exchange of property or its purchase in all cases at a fair valuation is a fundamental part of the Cincinnati Plan." There is not a word in the minutes of that Cincinnati Conference as to what will become of the property. There is not a syllable in any of the booklets sent out by the Secretaries telling what disposition will be made of the "property values." The only word on the property question is contained in that letter signed by Dr. Cook and Miss Head and published in the Nashville Advocate soon after the Cincinnati meeting, and they fail to tell us of this "fundamental part of the Cincinnati Plan." Please note their statement: "Officers of boards gladly accepted the risk of sacrificing valuable properties, of disappointing and perhaps wounding their constituency at home and on the field." This language certainly intimates that the officers of the Boards were so glad to enter into this scheme that they were willing to do almost anything. If we are willing to sacrifice **two thousand members,** why should we raise such a row about sacrificing a little property? Which are the more valuable, immortal souls or a few houses? Bear in mind that I have quoted the only item on the subject published by the Secretaries until this "reply" of Dr. Pinson's saw the light. How could they expect the missionaries to be informed on the subject? Dr. Pinson does not tell us what will be done with the Church buildings, like those in the State of Durango, which is occupied by our Church and the Southern Baptists, who do not enter into this scheme and may not need our buildings.

The Statistics.

Had Dr. Pinson read our protest with proper care, he would have seen that we say: "We give you the following facts taken from the Minutes of three conferences of 1911, the last published. These do not represent present conditions as to members and local preachers, but they indicate the work in its normal conditions." We knew there might be errors in many items, but thought they would be as liable to fall on one side as on the other. We now know there are mistakes on both sides. For example, we report the two church buildings and Palmore College at Chihuahua as being worth $150,000, Mexican money; Brother Cox estimates the college alone at $40,000, gold, while the Woman's Council puts it at $115,000, gold. A proper study of the "protest" will show that we did not say Seth Ward College is worth $30,000, but that the American church, the American parsonage, and Seth Ward College at Torreon are valued at $30,000. We did not say that Laurens Institute is worth $75,000, but we did say the church building and Laurens Institute at Monterey are valued at $75,000, Mexican money. The Institute was valued at $50,000 by Rev. W. F. Quillian when he was in charge of the school. Dr. Pinson did not know that a great deal of improvement had been made on the hospital at Monterey and a church building finished at Villaldama since Brother Cox made his report on property values. Surely Dr. Pinson did not take the trouble to inform himself on the subject before rushing into print.

As I say, we took these statistics from the Minutes of the Conferences, and I suppose that they are as nearly correct as Conference Minutes generally are. We gave the items so that they could be scrutinized and corrected when necessary. I could continue the subject to the end of the chapter, but this is enough to show that he that lives in a glass house should be careful how he throws stones, and that it is wise to study a document before trying to refute it.

Long Beach, Calif. J. F. CORBIN.

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SOME PROBABLE SEQUENCES.

Continued from First Page

We trust that the white people in all that they might in view the privilege of exercising the right and of voting when as much as one negro in any local race. The administration of the National Executive, Congress, or our judgment whether by omission or commission, to foster and encourage such a movement on the part of the colored membership of this section. We have seen a vision of some of their possibilities and the reason why they must not abandon their work in the South was that they felt it to be their duty to try to change the atmosphere prevailing in the Southern States in this respect. Would they have less desire to do this in a united Church than they have now? We do not think it likely that they would.

So much will the Southern Methodist Church gain from opportunities in this direction really larger than those that are now within their reach, and moreover the culmination of the uniting process would place all the Negro Methodists in the United States—1,500,000, with their vast number of adherents—largely under their influence. It would not be necessary for them in seeking to work out their aims to undertake to fill the Southern States with ministers trained in the North; they could do this even more effectively by seeing that Southern men with Northern ideas were elected to the bishopric and other connectional offices. And with them overwhelmingly in control of a single supreme General Conference, this would be easy for them to do. **Well may Southern Methodists take warning from the type of men in our Church that they are now given to calling into their councils—most of whom care are far from being Southerners in their sentiments, and who apparently care little or nothing for the delicate and menacing problems with which the ablest statesmen of the South have been anxiously wrestling ever since the Civil War. For our part, we shall never be willing to see our Church made an agency through which alien hands can disturb political and social conditions in the Southern States.**

Some Unwarranted Affirmations.

It is a very common thing now to hear it said that it was necessary for Methodism to divide in 1844 to preserve its interests in the North and in the South, but that the time has now come when the same high interests that called for division in the decades of the past demand that union shall be effected. This is easy to say, but where is the proof to sustain this affirmation? The white people of the South still feel that they must stand solidly together politically for self-protection, and no assault, however cunning or powerful, has ever been able to break that solidity. That a "Northernized" Church would be in a better position to serve the people of this section efficiently, is a proposition that does not commend itself to reason. On the contrary, such an influence from without would, in our opinion, tend to discredit and hamper the Church, South, in the work that she needs to do in the splendid territory which a kindly Providence has given her. The list of denominations with which she must compete in these parallels does not include the Northern Methodist Church, to any considerable extent—except in a few localities, where Northern immigration has helped it, its efforts among the Southern white people have generally been lamentable failures. Let the suspicion be spread abroad in the fair land of Dixie that the Southern Methodist Church is governed by Northern influences, and the other Southern denominations will outstrip her and take away her crown. **Indeed, we would not be surprised, if the Saratoga scheme of union should go through, to see large secessions from her membership immediately follow.**

One may talk about a restored union and sectionalism being dead; but, as a matter of fact, no really Southern man has been elected to the Presidency since the War between the States. No [illegible] party would dare for the moment to nominate a man regarded in the South for that high office. Practically the vote of [illegible] Wilson's life rests in the [illegible] that there [illegible] Southern [illegible] Everybody knows that if he had [illegible] in favor of [illegible] he would not have [illegible] Democratic [illegible]

Not Better Terms on Which.

[illegible] Methodist [illegible] of [illegible] Our [illegible] to the [illegible] after the [illegible] of the [illegible] in the [illegible] that [illegible] and we [illegible] [illegible] of the [illegible] of Episcopacy. [illegible] [illegible] any man to show [illegible] we have [illegible] [illegible] [illegible]

OUR ADVOCATE CAMPAIGN

The exhibit below shows the status of our Advocate campaign to secure 3500 new subscribers, as it stood at the close of July.

Total new subscriptions sent in from the Louisiana Conference, 289; Mississippi Conference, 371; North Mississippi Conference, 591, distributed as follows:

Louisiana Conference.

Alexandria District—
S. L. Riggs, Selma ... 3
W. W. Perry, Boyce ... 63
A. J. Bonnette, Oberlin ... 2
J. O. Bennett, Jena ... 9
R. S. Walton, Bunkie ... 3
J. W. Booth, Merryville ... 1
H. B. Perritt, Colfax ... 3
Robert Randle, Harrisonburg ... 2
J. H. Montgomery, Melville ... 1
J. D. Harper, Opelousas ... 2

Total ... 89

Baton Rouge District—
F. N. Sweeney, Franklinton ... 3
P. S. Carpenter, Oaknolia ... 1
H. T. Young, Amite ... 10
J. L. Cady, Greensburg ... 1
T. M. Babington, Franklinton ... 5
J. B. Fulton, Baker ... 1
J. R. Ables, Ponchatoula ... 2
C. A. Battle, Baton Rouge, First Church ... 9
P. S. Carpenter, Oaknolia ... 1
R. V. Fulton, Zachary ... 6

Total ... 39

Lafayette District—
A. I. Townsley, Crowley ... 1
Mrs. A. P. Holt, Crowley ... 1
C. E. Fike, Rayne ... 1

Total ... 3

Monroe District—
A. D. George, Bonita ... 5
J. F. Waltman, Farmerville ... 5
W. T. Woodward, Oak Grove ... 36
R. H. Bamburg, Eros ... 1
W. J. Porter, Sicily Island ... 9
George Fox, Waterproof ... 1
J. R. Roy, Gilbert ... 2
H. W. Ledbetter, West Monroe ... 1
H. B. Thomason, Winnsboro ... 15

Total ... 75

New Orleans District—
J. A. Alford, New Orleans ... 1
T. J. Warlick, Bogalusa ... 2
P. O. Lowrey, Donaldsonville ... 1
J. S. Rutledge, Bush ... 1
T. J. Embree, Slidell ... 3

Total ... 8

Ruston District—
W. W. Drake, Minden ... 9
J. M. Brown, Haughton ... 7
S. D. Roberts, Bernice ... 3
A. L. Harper, Sibley ... 1
W. L. Doss, Dubach ... 2
F. E. Otts, Homer ... 1
T. J. Martin, Sr., Ringgold ... 2
C. B. Powell, Plain Dealing ... 5
J. F. Dring, Ringgold ... 12
J. M. Henry, Ruston ... 2

Total ... 44

Shreveport District—
C. D. Atkinson, Shreveport ... 1
R. T. Ware, Noble ... 4
A. H. Parker, Coushatta ... 6
S. D. Howard, Many ... 4
T. D. Lipscomb, Zwolle ... 1
J. C. Price, Ida ... 4
R. W. Tucker, Shreveport, Noel Memorial ... 5
I. T. Reams, Queensborough ... 6

Total ... 31

Mississippi Conference.

Brookhaven District—
F. L. Alppjewhite, Tylertown ... 2
E. J. Coker, Topisaw ... 1
N. B. Harmon, Magnolia ... 2
H. K. McKee, Wesson ... 21
W. H. Saunders, Fernwood ... 1
W. W. Moore, Bogue Chitto ... 5
J. W. Thompson, Meadville ... 1
R. H. Barr, Adams ... 1
B. F. Lewis, Hazlehurst ... 1
F. B. Ormond, McComb ... 1
I. L. Peebles, Wesson ... 14

Total ... 50

Hattiesburg District—
H. E. Carter, Magee ... 1
C. E. Downer, Eucutta ... 4
W. M. Williams, Collins ... 8
J. C. Chambers, Sumrall ... 8
T. W. Adams, Hattiesburg ... 19
J. W. Ramsey, Heidelberg ... 2
H. J. Moore, Lucedale ... 2
W. J. Ferguson, Mount Olive ... 1
J. M. Lewis, Prentiss ... 1
M. L. Burton, Richton ... 1
R. T. Nolen, Williamsburg ... 21

Total ... 68

Jackson District—
R. H. Kleiser, Satartia ... 5
W. B. Waldrop, Mendenhall ... 9
T. J. Ferguson, Camden ... 1
A. S. Oliver, Eden ... 2
Mrs. S. T. King, Pelahatchie ... 3
J. F. Campbell, Benton ... 2
W. J. Dawson, Bolton ... 4
M. M. Black, Canton ... 5
G. P. McKeown, Edwards ... 1
M. F. Adams, Flora ... 16
M. W. Porter, Harrisville ... 2
H. P. Lewis, Jr., Madison ... 8
R. E. Rutledge, Vaughan ... 10
W. M. Sullivan, Yazoo City ... 5
T. J. Norsworthy, Yazoo City ... 1

Total ... 74

Meridian District—
D. E. Vickers, Matherville ... 1
H. S. Westbrook, Meridian ... 5
H. B. Watkins, Meridian ... 4
Mrs. J. H. Downey, Bailey ... 3
O. S. Lewis, Shubuta ... 7
R. H. Clegg, Porterville ... 5
J. T. Abney, Bucatunna ... 3
A. M. Broadfoot, Meridian ... 17
C. A. Schultz, Daleville ... 3
J. L. Decell, Waynesboro ... 22

Total ... 70

Newton District—
M. L. White, Homewood ... 4
L. E. Alford, Lake ... 1
W. A. Hays, Decatur ... 2
H. R. McKee, Rose Hill ... 1
W. L. Linfield, Presiding Elder ... 1
C. M. Crossley, Forest ... 5
J. B. King, Montrose ... 7
J. G. Galloway, Philadelphia ... 1
W. W. Murray, Shiloh ... 3

Total ... 25

Port Gibson District—
J. A. Wells, Oak Ridge ... 1
J. H. Foreman, Silver City ... 10
R. F. Harrell, Centreville ... 3
C. F. Emery, Natchez ... 5
E. L. Alford, Anguilla ... 1
J. T. McVey, Lorman ... 4
J. W. Price, Hermanville ... 4
L. L. Roberts, Vicksburg ... 3
C. H. Strait, Rolling Fork ... 7
W. W. Hopper, Mayersville ... 1
B. W. Lewis, Utica ... 3

Total ... 42

Seashore District—
B. E. Meigs, Bay St. Louis ... 7
J. L. Sells, Wiggins ... 4
R. T. Pichett, Escatawpa ... 1
B. F. Jones, Moss Point ... 2
J. T. Weems, Carriere ... 3
J. L. Carter, Wade ... 5
J. R. Jones, Gulfport ... 1
H. F. Tolle, Biloxi ... 2
H. J. Maddox, Biloxi ... 1
P. H. Griee, Mentorum ... 12
W. L. Blackwell, Vancleave ... 4

Total ... 12

North Mississippi Conference.

Aberdeen District—
A. H. Williams, Strongs ... 1
T. E. Yancey, Verona ... 1
S. B. Myers, Okolona ... 1
L. H. Floyd, Smithville ... 9
W. V. Shearer, Shannon ... 2
W. L. Graves, Montpeller ... 2
C. R. A. Brantley, Aberdeen ... 1
A. H. Williams, Strongs ... 1
J. E. Thomas, Amory ... 1
R. M. Evans, Calhoun City ... 24
J. W. Raper, Houston ... 7
O. W. Bradley, Tupelo ... 10
W. N. Dodds, Verona Cir. ... 6

Total ... 66

Columbus District—
J. J. Baird, Brooksville ... 9
I. F. Holland, Macon Cir. ... 4
D. W. Babb, Crawford ... 8
T. J. Halfacre, Artesia ... 8
W. A. Bowlin, Cedar Bluff Cir. ... 3
J. W. Robertson, Cochrane ... 1
W. L. Doren, Columbus ... 6
T. E. Gregory, Columbus Cir. ... 5
A. S. Raper, Shuqualak ... 14
L. P. Wasson, West Point ... 4

Total ... 62

Corinth District—
O. P. Armour, Walnut ... 1
J. M. Wyatt, Booneville ... 9
W. I. White, Iuka Cir ... 11
W. C. Beasley, Hickory Flat ... 2
J. E. Cunningham, Corinth ... 7
W. C. Carisle, Guntown ... 3
W. D. McCullough, Iuka ... 6
D. R. McDougal, Kossuth Cir ... 27
A. J. Henry, Mantachie Cir. ... 4
M. E. Scott, Marietta ... 8
Guy Ray, Mooreville Cir. ... 3
J. A. Good, Myrtle Cir. ... 3
S. L. Pope, New Albany ... 1
C. A. Northington, New Albany Cir. ... 27
R. P. Neblett, Ripley ... 2
M. L. Ward, Ripley Cir. ... 3
B. P. Fullilove, Rienzi Cir. ... 3
W. B. Baker, Sherman Cir. ... 6

Total ... 132

Durant District—
C. A. Parks, Koschusko ... 13
W. M. Commander, West ... 1
E. D. Simpson, High Point ... 5
J. A. Clardy, Maben ... 2
W. M. Langley, Pickens ... 2
H. M. Cockrum, Chester Cir. ... 1
C. P. Moss, Tchula ... 4
Rev. J. A. Poe, Sidon ... 2
P. F. Luter, Acona ... 3
J. G. Johnson, Black Hawk Cir. ... 6
F. A. Howell, Durant ... 5
J. I. Almond, Durant ... 1
J. T. McCafferty, Eupora ... 2
J. J. Garner, Kilmichael Cir. ... 10
S. A. Brown, Kosciusko ... 17
V. C. Curtis, Lexington ... 10
W. J. O'Bryant, Lexington Cir. ... 3
T. L. Oakes, McCool Cir. ... 5
G. W. Gordon, Noxapater Cir. ... 3
W. F. Rogers, Sallis Cir ... 3
H. M. Young, Valden ... 4

Total ... 102

Greenville District—
J. E. Stephens, Coahoma ... 2
Mrs. Robt. Howard, Coahoma ... 2
Mrs. G. S. Robinson, Friar's Point ... 5
A. T. McIlwain, Glen Allan ... 5
W. C. Lester, Arcola ... 2
J. D. Wroten, Benoit ... 2
E. M. Shaw, Boyle Cir. ... 15
R. O. Brown, Clarksdale ... 5
R. W. Evans, Gunnison ... 7
D. R. Wasson, Jonestown ... 5
W. W. Jones, Lula ... 9
W. M. Campbell, Shelby ... 6

Total ... 66

Holly Springs District—
J. R. James, Abbeville ... 2
R. G. Lord, Taylor ... 3
G. A. Baker, Pope ... 1
J. W. Dorman, Water Valley ... 4
W. L. Storment, Coffeeville Cir ... 2
R. A. Tucker, Grenada ... 8
C. T. Floyd, Holcomb Cir. ... 12
A. S. Brisco, Lamar Cir. ... 7
W. S. Selman, Mt. Pleasant Cir ... 1
E. S. Lewis, Oxford ... 3
D. H. Crowson, Paris Cir. ... 12
T. J. Hopper, Toccopola Cir. ... 5

Total ... 60

Sardis District—
Melville Johnson, Hernando ... 3
W. H. Mounger, Charleston ... 1
J. H. Brooks, Senatobia ... 6
R. I. Collins, Courtland ... 1
W. D. Bennett, Sardis ... 1
W. D. Wendell, Como ... 2
Jas. Porter, Oakland Cir ... 1
W. R. Goudelock, Crensbaw ... 3
Mrs. F. M. Cribbs, Vance ... 2
T. H. Porter, Olive Branch ... 1
J. B. Conner, Arkabutla Cir. ... 6
Miss Nyna Pollard, Batesville ... 8
H. G. Roberts, Coldwater ... 4
J. A. Biffle, Eudora Cir. ... 5
A. M. Bennett, Longtown Cir. ... 3
J. A. Patterson, Tyro Cir ... 2
F. H. McGee, Independence ... 5

Total ... 54

Winona District—
W. J. Wood, Winona ... 3
E. C. Driskell, Sumner ... 3
J. H. Ingram, Ruleville ... 1
J. H. Smith, Carrollton Cir. ... 2
W. S. Lagrone, Drew ... 12
B. F. M. Bullard, Duck Hill Cir. ... 5
J. H. Mitchell, Indianola ... 5
W. S. Shipman, Itta Bena ... 3
D. R. Rogers, Sumner ... 1
O. L. Savage, Webb Cir. ... 14

Total ... 52

A PUBLIC TRUMPET BLAST.

[illegible] from a prominent Southern religious weekly, the New Orleans Christian Advocate, Texas is left. E. L. [illegible] of what may be pronounced a masterful temperance paper.

It is often charged by anti-prohibitionists that we prohibitionists are unreasonable and that we get our noses so hot that we can't think straight. I want to get my nose so hot that it will forget its natural color and turn the hue of the setting sun. And I want to get so hot that I can't see! I am impatient in my hatred of the liquor traffic. Its awful history fell upon my childhood for fifteen years and marked me indelibly here in my native city and there by and will be there as long as life lasts.

[illegible] you are interested, if you have a heart in you instead of a piece of ice, just come [illegible] with me to look in fear with all your eyes in your head. When I lived in North Texas, in a nearby county town was a young woman, who a little while before had stood at the altar with her groom. In their little cottage home she was preparing supper. Out in the yard were a number of children. Her husband passing by, was lured in by the smell of the glass and the lot. He went in and drank and drank. Passed and came again, and imbibed. Fury came in. He went to his little wife on with was making biscuits. He went in with that drunken fury that unmanned a man and a devil and said, "Where is my supper?" His wife said, "Darling, I am hurrying as fast as I can." He said, "I will show you how to hurry." He went over to where she stood and grabbed up a butcher-knife that was on the table, took that under hand that a little while before he had clasped in a loving embrace at the altar of God's Church, laid it down on the biscuit board, took the butcher-knife, and cut off one finger after another while she screamed and cried. Then, taking her by the hand and holding the bleeding stump in his, he dragged her to the stove, and on the red hot surface he seared the stump until it was burned to a crisp. Crying, and fainting, and dying, she tried to break away from him. Once more he dragged her back to the board and said, "I will teach you to keep my supper waiting." He took the other hand and repeated the same awful operation. Finger by finger, he cut them off, dragged her once more back to the stove and seared the stump. When the neighbors came afterward they found her dead. They found the trail of her blood, where she ran from the kitchen to the dining room, and then to the parlor, and then back again to the kitchen, he pursuing her like a demon of hell, and catching her and killing her. They buried her with those two poor seared stumps crossed upon her breast. Men, if that were your daughter or your sister, would you say: "Wait, wait, wait; let liquor have seven more years of its hellish opportunity?" Or would those bloody hands, or those seared stumps, lifted before your face, make you cry: "Away with academic arguments! away with the foolishness and fallacies of the anti's position!"

Those hands stretched out to me plead with me so that I am the implacable enemy of the liquor traffic unto the knife, and the knife to the hilt, until it dies forever. And, Christian men, I dare you to think of another bloody hand, the hand of Jesus Christ. Take your ballot against submission, your ballot against prohibition, and put it in the pierced hand of the Son of God, and say to him, whose name you have named as your own, if you are a member of the Church of Christ, that you believe that ballot represents the spirit of Christ. You would not so blaspheme!

JOHN WANAMAKER ON BILLY SUNDAY'S WORK.

Robert Edwin Meek, son of the Rev. R. A. Meek, D.D., editor of the New Orleans Christian Advocate, recently wrote John Wanamaker, the merchant prince of Philadelphia, requesting him to express his opinion of the "Billy" Sunday cam- [illegible] paign [illegible] Philadelphia. [illegible] Mr. Wanamaker [illegible] reply [illegible]

"I have your letter [illegible] Philadelphia [illegible] I believe [illegible] for two months [illegible] the whole [illegible] could be done for Philadelphia [illegible] audiences [illegible] he was here before."—The Times-Philadelphia

NEW YORK ADVOCATE TAKEN TO TASK.

Every well informed person on the question of Methodist Unification knows that the two main points at issue are the powers to be given to the General Conference, and the relation of colored Methodists. The Methodist Episcopal Church suggests that the General Conference be clothed with supreme legislative, executive, and judicial authority, and that the negro membership be constituted a regular part of the whole Church with proportionate representation in the General Conference. Our Church desires a General Conference limited by constitutional provisions, and a re-organized Methodism with autonomous divisions, having jurisdictional conferences with constitutional limitations, and that the colored Methodists have one separate church under their own control, and holding fraternal relations with the re-organized Church. These differences are fundamental, and unless one Church or the other can see its way to yield, we can not see how a union can be accomplished.

Therefore we respectfully submit that the following statement made by the editor of the New York Advocate in the issue of July 26, is not proper and right while negotiations for formal unification are pending. Here is the statement:

"In New Orleans the white ministers of the two Churches have recently formed a Methodist ministerial union for the discussion of matters of common interest. In California, the Epworth Leagues of both Churches are holding their first Joint Institute at Asilomar. All along the line the laymen and ministers show a disposition to take the matter into their own hands and act as if union were complete, however official editors and Bishops may protest."

We do not believe that laymen and ministers "all along the line" should be encouraged "to take matters into their own hands" and "act as [illegible] were complete." We are sorry that the [illegible] of the editor of the Christian Advocate [illegible] Advocate has approval of [illegible] methods. If the New York Advocate [illegible] a good opportunity of saying so [illegible]

Right [illegible] makes the chief papers of our [illegible]—with a few respectable exceptions—[illegible] of the Savings part of Methodism. We [illegible] to reproduce a list of articles [illegible] against unification, contained in the [illegible] general reference of the religious [illegible] United States, written by an editor [illegible] Methodist Episcopal Church, South.

[illegible] of the editors of our papers will seem [illegible] Methodist Unification have [illegible] that a union based on a text of the General Conference, and the Negro Methodist [illegible] provided for in the Savings Clause [illegible] will not be accomplished.

Another thing we want to say, in the interest of brotherly kindness and fairness, is that we do not take the Christian Advocate New Yorker and other prominent Methodist papers, should make [illegible] of the resolutions passed by the [illegible] Conference, and the Epworth League [illegible] in California, and Union [illegible] at previous meetings in New Orleans, and [illegible] the able discussions of the fundamental difficulties in the way of union which have recently appeared in our Church press from such representative men as Bishop E. E. Hoss; Editors Meek, Hollifield, Lovett, and Braddock; and Rev. J. E. Harrison and J. W. Hill of Texas and Rufus E. C. Reeves, of Tennessee—The Central Methodist, Lexington, Ky.

NOTICE.

The Licensing Committee for the Lafayette District La. Conference will meet at New Iberia, La. August 31 (Thursday), 11 a. m. Applicants for license to preach, recommendations for orders, or for admission, will please meet the Committee on that day. The Committee is composed of the following brethren: Wm. Schuble, H. N. Brown, A. F. Vaughan, and Martin Hebert.

Aug. 17, 1916. J. J. HOFFPAUIR, P. E.

"The eye was no more given to see; or the ear to hear, or the heart to love, than the soul was given to aspire."

A SICK MULE
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THE PRISONER.

You have a little prisoner;
He's nimble, sharp and clever,
He's sure to get away from you,
Unless you watch him ever.

And when he once gets out he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just your little tongue.

—Apples of Gold.

WHISTLING HELPED.

Edgar's mother was not very strong. They could not afford a servant, and, anyway, she thought that boys should learn to do some things about the house. Now and then she called on Edgar to set the table, or wash the dishes. One evening when she was not feeling well and was especially tired, she said as she arose from the table, "I have washed the dishes twice to-day. I wonder if my small son could wash them once?"

Now Edgar was just planning to have a delightful play with his Maltese kitty. He did not relish the idea of giving up something he liked for something he disliked, but very slowly he managed to say that he guessed he could try.

Mother went into the living room and seated herself in a comfortable rocker, to enjoy a much-needed rest. Presently a very whiny voice called from the kitchen, "Mother, do you want me to wash this old toast pan?"

Now Edgar was very fond of milk toast, but eating the toast and washing the pan in which it was made were two very different things.

"Yes," replied his mother, "but there is something else which I want you to do even more than that."

Of course, Edgar wished to know what it was.

"Take the whine out of that sweet voice of yours," said mother.

"'Peak like oo do when oo laugh," piped up little Dorothy, from her stool at mother's feet.

"Yes," added mother, "if you speak as you do when you laugh your voice will make a silvery tinkle which we all love to hear. Dorothy has told you the way exactly."

"Thank you, Dot," said Edgar, "that reminds me of a tiny poem I read to-day—'It is better to whistle than whine.' So here goes;" and he at once began to whistle a merry tune.

After that it was surprising how easily and neatly the dishwashing went on. Soon the dreaded toast pan even was as clean and dry and shiny as any dishwasher could make it. He was through in time to have a good romp with the kitty after all.—The Presbyterian.

HIS OWN MASTER.

"I am my own master," cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible, is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and acidents, and watch that everything goes straight, or else he must fail.

"To be master of yourself you have your conselence to keep clear, your heart to direct, and your judgment to instruct. You are master over a hard lot, and if you do not master these things they will master you.

"Now, I could undertake no sueh thing," said his friend. "I should surely fail, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did."—Our Young Folks.

OBEYING OUR GUIDE.

It is never safe to disobey those who are wiser than ourselves. A traveler tells us he once went up a mountain more than ten thousand feet high. On the way his guide pointed out a place where a man met with a severe accident a few years before.

"How did it happen?" asked the traveler.

The reply was, "He did not obey his guide. He would go by a way against which I had warned him."

Even so, we must obey our heavenly Guide, if we would journey safely on to the promised land. —Unidentified.

THE POWER OF JUDICIOUS PRAISE.

Some years ago, in a poor schoolhouse in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go to the head of the class," said the master, "and see that you stay there. You can, if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead, but there was not a single one; Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you get your lessons so well now?" said the master.

"I learn every word in the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school; and I go over them in my seat before the class is called up."

"Good boy, Dave," said the master. "That's the way to have success; always work that way, and you'll do."

Dave is to-day the manager of a large company, and he attributes his start to the words: "Go up to the head, and see that you stay there. You can if you work hard."—Presbyterian Advance.

THE SOURCE OF ALL GOOD.

"Forget not all his benefits." A boy was bringing home a loaf of bread, and one said: "What have you there?"

"A loaf."

"Where did you get it?"

"From the baker."

"Where did the baker get it?"

"He made it."

"Of what did he make it?"

"Flour."

"Where did he get the flour?"

"From the miller."

"Where did he get it?"

"From the farmer."

"Where did the farmer get it?"

Then the truth dawned upon the boy's mind, and he replied, "From God."

"Well, then, from whom did you get that loaf?"

"Oh, from God."

Here is a boy who, in the last resort, acknowledges God to be the giver of good. In this materialistic age man says: "My business supports me and my family." Men deal with God only as a last resource, and, yet go on hoping to sneak into God's heaven when they have done with this world, but the God of Sinai is thundering out to this age: "Thou shalt put me first and the baker second."—G. Campbell Morgan.

If we would fill the world with the sweet savor of the precious ointment, we must be content to be broken boxes.—Meyer.

Church News

The Baltimore Southern Methodist [illegible] announced that Bishop Eugene R. [illegible] Hendrix would preach on the Bull Run Battlefield on August 8.

The Presbyterians of Mississippi have raised $57,000 in their campaign for their correlated school system in that State since January 1. Mrs. P. H. Enochs, of Fernwood, Miss., [illegible] gave $1000 to this cause.

At the National Doctrinal Congress of the Christian (Campbellite) Church, held in Canton, Ohio, last week an effort to have the regulations of that denomination so modified as to make possible the reception of members from other Churches that do not practice immersion without rebaptism, failed.

Dr. James Cannon, Jr., Editor of the Baltimore and Richmond Christian Advocate, has recently made a strong and conservative editorial statement on the subject of Methodist unification. Dr. Cannon is too clear-visioned a leader not to see important differences between the Saratoga and Oklahoma City enactments.

Rev. John W. Hoffman, D. D., a pastor at Duluth, Minn., has been elected President of the Ohio Wesleyan University, which office was left vacant by the election of Dr. Herbert Welch to the episcopacy at the late session of the General Conference of the Methodist Church. Dr. Hoffman was born at Noblestown, Pa., July 11, 1867, and was educated at Washington and Jefferson College. His theological training was received at the Yale Divinity School and Princeton Theological Seminary.

There is to be a new structure at Hiwassee College (Tennessee), which, while serving the institution, will be memorial in character. The rooms are to be named for persons by those contributing the amount required for their construction, and the names of the persons thus honored will be inscribed on the doors. The Abingdon District (Virginia) has taken one for Bishop Waterhouse; the Morristown (Tenn.) District has taken one for Bishop Hoss; the Knoxville District, one for Dr. D. Sullins; the Morristown Epworth League, one for Dr. R. N. Price, and Lafollette, one for Dr. Frank Richardson.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

"THE EARTH IS FULL OF THE GOODNESS OF THE LORD."

This optimistic note of the psalmist should tend to inspire with hopefulness and courage every Christian man, woman, and child who, because of the outward show of the forces of evil in the world, are inclined to become despondent and to look upon the dark side of life. Too often one sees the evils, mistakes, and misfortunes in this life, and fails to note that out of evil good may come, that mistakes are for those that make them, as well as others, to profit by, and that those happenings which are commonly counted as calamities often bring hidden blessings and perfect things in the moral, or religious, realm which could not be brought about by any other means. The Holy Spirit is abroad in the world to-day working in the hearts and lives of men and accomplishing great wonders. In the past He has contended for the souls of men, and now he still strives for and with them against wickedness in the high and low places of the world's society, against the too often unconsciously possessed weaknesses of the flesh, and against the wiles of the devil, never failing to take the things of Christ and show them unto men, and never ceasing to try to impress them upon the human mind and conscience and to bring home their true significance. Were it not for the work that the Third Person of the adorable Trinity has done and is doing, every good thought, word, and deed that proceedeth out of the heart of man would have been stifled long ago. As long as the Spirit of Truth abides with us (and he is to be with us always in the present world) leading us as a "kindly light," we shall be able to look around us and see, so far as we are capable of doing, God's goodness on every hand in the many blessings that are showered upon us daily in spite of our many shortcomings, being in number more than we can count. And since God has done everything possible for the happiness and best interests of his children in the present life, where preparation for the life beyond the grave must be made, may we not say that His goodness fills the earth? Nay, more; it fills the universe.

ROBERT EDWIN MEEK.

THE CHURCH DEFENDED.

One not infrequently hears the Church sneered at as not being progressive—as not keeping pace with other organizations and agencies in the world in the modernization of its methods. The Congregationalist and Christian World refuses to countenance this view and comments as follows upon this oft-heard complaint:

"What has been the awakening power in India? The Church. What awakened Japan? The Church. What started all the stir that there has been in China? The Church. Who gave the impulse and push to the great temperance movement which is now making the water wagon the band wagon? Members of the Church. When the sisters organized the Woman's Christian Temperance Union there was something doing. Prohibition was a faroff hope until they put the power of their passion into it. Now the warring nations of Europe have been compelled to adopt it in order to make stronger men for the terrific strain of the great struggle. Does any good movement start up in any community that you do not find Church members at the front end of it? Puncture the tire of one of these movements and you have to call in the Church to fix it. It makes one tired to hear the Church criticised as too slow and not up-to-date, when it is anywhere from ten to a thousand years ahead of its generation, and when everybody who starts a reform either borrows his ideas from the Church or begs for its money to pay the bills. It is where the Church bells are ringing that you hear the sound of the going."

COMMISSIONERS NAMED FOR SOUTHERN CHURCH.

The following are the names of those who were appointed by the Committee of Nine at Tate Springs, Tenn., last week to act with a like Commission from the Church, North, in conducting the further negotiations that are to take place concerning Methodist unification:

Bishops—A. W. Wilson, E. E. Hoss, Collins Denny, W. A. Candler, and E. D. Mouzon.

Ministers—Rev. Frank M. Thomas, D.D., Louisville, Ky.; Rev. W. J. Young, D.D., Atlanta, Ga.; Rev. John M. Moore, D.D., Nashville, Tenn.; Rev. C. M. Bishop, D.D., Georgetown, Texas; Rev. E. B. Chappell, D.D., Nashville, Tenn.; Rev. T. N. Ivey, D.D., Nashville, Tenn.; Rev. A. F. Watkins, D.D., Jackson, Miss.; Rev. H. M. Du Bose, D.D., Nashville, Tenn.; Rev. W. N. Ainsworth, D.D., Macon, Ga.; Rev. A. J. Lamar, D.D., Nashville, Tenn.

Laymen—Judge M. L. Walton, Woodstock, Va.; Dr. H. N. Snyder, Spartanburg, S. C.; Mr. Percy D. Maddin, Nashville, Tenn.; Dr. R. S. Hyer, Dallas, Texas; Dr. J. H. Reynolds, Conway, Ark.; Dr. R. E. Blackwell, Ashland, Va.; Judge J. L. Kelley, Bristol, Va.; Mr. T. D. Samford, Opelika, Ala.; Mr. J. R. Pepper, Memphis, Tenn.; Judge E. C. Reeves, Johnson City, Tenn.

Alternates—Bishop W. B. Murrah, and Bishop James Atkins; Rev. W. A. Christian, D.D., Richmond, Va.; Rev. E. V. Regester, Alexandria, Va.; Rev. C. H. Briggs, Sedalia, Mo.; Hon. H. H. White, Alexandria, La.; Judge E. W. Hines, Washington, D. C., and Hon. G.T. Fitzhugh, Memphis, Tenn.

It is stated that the Joint Commission of the two Methodist Churches will likely meet during the Christmas holidays.

Some may be anxious to know what the Editor of the Advocate thinks of the complexion of the Commission named for the Church, South. He does not care to express himself at this time on this point any further than to say that, as one who believes that the Oklahoma City plan of unification should represent the well-nigh "irreducible minimum" that the Church, South, should stand for, he does not feel reassured by the personnel of this body, taking it as a whole. We think that it is particularly regrettable that there should be men on it who have already expressed to Northern brethren a willingness, if necessary, to surrender many of the most vital features of the scheme of union endorsed by our General Conference. We write this in sheer justice to the great interests that are involved, and without any intention of impeaching the motives or the sincerity of any one of these brethren.

We hope that the Joint Commission will meet at the earliest date practicable, and that the complete results of its deliberations will be given to the public immediately following its session. It behooves every preacher and every member of the Church to be thoroughly alert as to what is taking place in connection with this movement. The future of our Church should not be left to any small company of men, but should be determined by the sentiments of the great masses of our people. If they want union of any kind, they should have it; and if they do not want it, it should not be forced upon them. There are some who hold that the next General Conference will have power to determine the question of union without having the determinative features of the issue to come back to the Annual Conferences (this view will be more fully explained later), hence the next session of that body will be by far the most important ever held in the history of Southern Methodism. So, in naming delegates to it the Annual Conferences should sink out of sight all partialities, prejudices, and personal considerations of every kind, and send representatives who are in accord with their views, whatever they may be.

A GREAT OPPORTUNITY IN NEW ORLEANS.

We have in the last few issues of the Advocate carried several articles concerning the missionary work which our Church has either in operation or in contemplation in New Orleans. The truth is, Southern Methodism has a great and promising field in this largest of distinctively Southern cities, which she should be swift to take hold of and energetically cultivate. Not only ought our Connectional Boards to be alive to the situation here—they have done a good deal, for which we are grateful—but near-by Methodist churches in this and adjacent States ought to count it a privilege to assist in this greatly needed work. Why not write Rev. W. E. Thomas (817 St. Charles Street), the capable and consecrated director of our missionary activities here, and send him a check to help them along; or invite him to come to your town and talk to the people with a view to enlisting for this work their sympathy and assistance.

As a matter of fact, we should be up and doing as a Church all along the line in this growing center of population and commerce. Here are gathered nearly 400,000 people and the ends of the earth are at our very doors. We ought to have at this place a resident Bishop to lead our forces; and we hope that after our next General Conference it may be the good fortune of New Orleans Methodism to have one of its own rearing—one who understands the situation in this cosmopolitan city and whose whole heart would be in the task of strengthening and equipping our Church in this municipality and the surrounding country, that it may measure up worthily to its weighty responsibilities and inspiring opportunities. Wise and influential leadership would count for much in such a field as this.

ADDITIONAL LIGHT REQUESTED.

In his dissent from Bishop Candler's great utterance on the question of Methodist unification in the Nashville Christian Advocate last week, Dr. T. N. Ivey in one paragraph said: "There was great enthusiasm at Oklahoma City when our resolutions were unanimously adopted." And in the succeeding paragraph he declared: "There were but very few Southern Methodists who believed that our Oklahoma proposition would receive any showing whatever at Saratoga." Now, what we should like to know is this: If the members of our last General Conference did not think that their resolutions would amount to anything, what were they so enthusiastic about? These statements of our worthy confrere have left us somewhat perplexed, and we hope that he can find the time to help us out of our state of confusion. Surely he will not deny us this request.

PERSONAL AND OTHER NOTES.

Dr. S. H. Werlein, pastor of the First Methodist Episcopal Church, South, of New Orleans, left last week for a visit to New York.

Rev. H. T. Young, of Amite City, La., is having a successful pastorate in his present field. He is a zealous and efficient worker in the Master's cause.

Rev. N. E. Joyner, pastor of the Carrollton Avenue Church, has been teaching Spanish in the Tulane Summer School. He is said to be very proficient in that increasingly important language for Southerners.

The place for Methodist students is in Methodist schools. What are you doing to help our Methodist school men to get them there?

The presiding elders in the Advocate's territory are beginning to announce their fourth rounds. The Annual Conferences in Louisiana and Mississippi will soon be in sight.

Dr. Felix R. Hill, Sr., has been at his post as pastor of old Fellcity Church all the summer. This worthy veteran has not lost his skill in shepherding the Master's sheep.

Rev. Paul D. Hardin is winding up four years of notably successful service on the Jackson (Miss.) District. The work of the Church has made commendable progress under his administration.

Rev. C. D. Atkinson, the presiding elder of the Shreveport District, has gone to California on a visit. While passing through Dallas, he paid the Texas Christian Advocate a call, which that paper seemed greatly to appreciate.

Rev. R. H. Harper preached a strong and helpful sermon to a good summer-time congregation at the Parker Memorial Church last Sunday at 11 a. m. He is one of the most capable and promising young ministers in the Louisiana Conference.

Rev. J. F. Foster, of Shreveport, La., was able to leave the Touro Infirmary, where he had been ill for a number of days, last Friday. The Editor called to see him last Sunday, and was disappointed in not having that pleasure, but was rejoiced to learn of his substantial improvement.

Rev. C. A. Battle, of Baton Rouge, La., was in New Orleans last Monday, having been called here to see one of the members of his church who was ill at the Touro Infirmary. His pulpit was filled most acceptably last Sunday by Rev. H. W. Bowman, presiding elder of the Baton Rouge District.

Read Judge E. V. Hughston's clear and discriminating discussion of the differences between the Saratoga and Oklahoma City plans of union in this week's number of the Advocate. Judge Hughston, who resides at Greenwood, Miss., is the Lay Leader of the North Mississippi Conference and an able and clear-visioned lawyer.

Rev. L. C. Wilson, our energetic pastor at Grand Cane, La., writes as follows: "I am having some success in the Master's work here, and I expect to make a good report at Conference. I am serving an exceelent people." Brother Wilson's letter brought us six subscriptions to the Advocate, for which we extend to him our hearty thanks.

A letter from C. A. Bowen, who is connected with the Woman's College at Athens, Ala., stated that his father, Rev. J. A. Bowen, of Tupelo, Miss., was reeuperating at his home from an attaek of illness due to having become overheated. He reported that Brother Bowen was steadily improving and was hoping soon to be able to resume his work.

Rev. N. B. Harmon, of Magnolia, Miss., recently assisted Brother F. B. Ormond in a suceessful meeting at Muddy Springs, in which there were 6 accessions to the Church. He went last Friday to the Topisaw Camp Meeting, where he, Rev. J. T. Lewis, of Greenville, and Rev. W. H. Saunders, of Fernwood, had been booked to do the preaching.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, sent in within the past few days: Rev. J. V. Bennett, Monticello, Miss., 2; Rev. J. T. McVey, Lorman, Miss., 2; Rev. S. L. Pope, New Albany, Miss., 3; Rev. W. J. Dawson, Bolton, Miss., 2; Rev. F. N. Sweeney, Franklinton, La., 3.

Rev. A. B. Barry, of Pachuta, Miss., forwards us the names of three subscribers, with a check to correspond, and in his business letter appends the following note: "The work is progressing finely in this charge. Our revivals are just beginning. It is our purpose to increase the circulation of the Advocate within the bounds of this work to the greatest possible number."

Rev. John W. Ramsey, of Heidelberg, Miss., sends us the following interesting note: "I have just closed a great meeting for Rev. W. E. Dickens, of the De Soto charge, which resulted in a revival in the Church and 6 accessions to its membership. Men who had not been speaking stood at the chancel and shook hands in the presence of the congregation, settling their differences."

We take the following from a letter received from Mr. R. H. Reeves, of Asheville, N. C., a brother of Col. E. C. Reeves, of Johnson City, Tenn.: "I like the sound of your bugle calling to arms the defenders of Southern Methodism. As regards 'the Johnson City Methodists,' we have more like them in Asheville, N. C., and I predict that two years hence you will have a greater following than now."

Rev. J. H. Feits, presiding elder of the Holly Springs District, writes as follows: "Some good meetings are being held in the territory under my supervision. Brother J. A. Bowen is in great favor with the people in these parts. Some of our ministers are giving a good account of themselves. Caffey is doing especially good work. Pate, of the Waterford charge, has just closed a good meeting, doing his own preaching."

From Montpelier, Miss., Rev. W. L. Graves, the pastor, writes us as follows: "We have closed a meeting of unusual interest at Palestine, one of the appointments of this charge. Many were blessed, 16 have already united with the Church, and there are yet others to come. Several will join other Churches. The preaching in these services was done by Rev. O. L. Savage, of Webb, Miss. My people were delighted with his work."

We desire to express our high appreelation of the fine service which Rev. W. W. Perry, of Boyce, La., has rendered the Advocate this year. He has sent in 74 new subscriptions. The work of circulating the Conference organ among his people is one with which this faithful pastor has been concerning himself for several years. The truth is, he is one of the live wires of the Louisiana Conference along all the lines of Church activity.

We extract the following from a personal letter from Rev. J. L. Neill, of Jackson, Miss., written on August 9: "I have just reached home from a trip to Lake Junaluska, stopping over at the Mississippi A. & M. College on my way back. I had the privilege of preaching on the College Campus last Sunday at 11 o'clock a.m., and I filled the pulpit of our church in Starkville at the evening hour, being greeted by a splendid congregation. It was my first visit to that place, and I enjoyed it very much."

The Memphis Commercial Appeal, the South's greatest daily newspaper, published last Sunday Bishop Candler's masterful utterance concerning the proposed unification of American Methodism. Mr. C. P. J. Mooney, the editor of that distinguished journal, is easily one of the foremost leaders of thought and progress in the Southern States. In the great fight for civic reform that has lately been going on in Tennessee he has made his paper one of the most potent factors on the right side.

It is our purpose to reproduce Dr. Ivey's last reply to the Editor in the next issue of the Advocate, along with such comment as we think it calls for. As our answer to him was in two installments, we preferred to delay in making our response, so that in case he had anything additional to say we could try to get everything before us that we might deal with the whole matter at one time. We shall weary our readers in what we shall further have to say as little as we think the cause of justice will permit.

Rev. W. W. Mitchell is giving a good account of himself as presiding elder of the Durant District. The brethren speak in high terms of both his preaching and work of administration. In the excellent service which he is rendering he is keeping up the standard which two of his brothers had set before him in this capacity. The lamented Rev. Paine Mitchell adorned this office, and the Rev. J. H. Mitchell, now our pastor at Indianola, has left monuments of his efficiency in it in many places in the North Mississippi Conference.

Rev. G. H. Thompson, the presiding elder of the Hattiesburg District, writes: "Rev. M. L. Burton, our pastor at Richton, Miss., who is now at the Inge-Bondurant Sanitarium in Mobile, Ala., has been advised by his physicians to surrender his pastorate and go to the mountains for the remainder of this year. He will spend the time in Virginia. Rev. W. B. Alsworth, who has been serving the Biloxi Mission and Mississippi City, will succeed Brother Burton at Richton." It is with much sorrow that we have learned of Brother Burton's illness, and we sincerely hope that his sojourn in the mountains will result in the complete restoration of his health. Let the brethren remember this faithful and useful worker at the throne of grace.

Speak your mind candidly concerning the question of the union of the Methodisms of the United States, if you wish to do so, but remember that other brethren have the same right. When one's Church home is involved, and if certain developments take place one may have to find a shelter in some other fold, one should be accorded the right of a hearing. This issue has been largely discussed in the North, and why should it not be discussed in the South? Perfect frankness in dealing with men and measures is needed, but disputants should not suffer themselves to become angry. Let the light be turned on searchingly, and let everything that may be embraced in this movement be noted and duly considered. This is just, proper, and wise.

Dr. I. W. Cooper, presiding elder of the Brookhaven District, says: "The work in this district is doing well. There have been several gracious revivals. The Caseyville Camp Meeting, conducted by Rev. D. E. Kelly, was a pronounced success. Robert Edward Simpson, Martin McCormick, and Clarence Norton will appear before the district licensing committee on August 22. These young men give promise of much usefulness. This makes six persons who have applied for license to preach within the last two months. Four of the six will attend college. We must help them. I know of eight young men who need assistance in their college courses. The future of Methodism will be assured if we can have a spiritual, educated ministry."

GALLOWAY MEMORIAL FUND FOR SUPERANNUATES, MISSISSIPPI CONFERENCE.

Four years ago the Conference Endowment Board, aided by the Joint Board of Finance, commenced the collection of a fund to be known as the Galloway Memorial Fund for Superannuates. The Treasurer Rev. T. J. O'Neil reports the following as the result:

First Year	$ 131.68
Second Year	435.59
Third Year	718.84
Fourth Year	1147.56
	$2433.67

Of the 156 charges in the Conference not more than 23 of them have responded to the request any one year. West Jackson was the largest contributor, and Moss Point next.

SEVEN THOUSAND DOLLARS MORE ADDED TO THE $18,000 NOW AT INTEREST WOULD ENABLE THE CONFERENCE ENDOWMENT BOARD TO ASSIST THE JOINT BOARD OF FINANCE IN RETIRING TEN OF THE OLD PREACHERS ON $500 ANNUALLY. $1000 of the $7000 is already secured. If we do not get the $6000, it will be because only a few of the smaller charges ask for, while the larger charges make no effort to secure it.

The West Texas Conference has launched a campaign to raise a Conference endowment fund of $100,000, $20,000 of which has already been secured. Bishops E. D. Mouzon and J. H. McCoy are announced to represent the cause at Dallas early in the fall. Heed this call of the Endowment Board and we can properly care for at least ten of our old preachers.

Magnolia, Miss. N. B. HARMON.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
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B. S. ATKINSON, Traffic Manager.

GUARANTEE OF ADVERTISING.
All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 300 words in length will be published free of charge. All over 300 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 300 words.

Mrs. W. O. FRIDGE (nee Mary Harriet Offutt) was born on November 17, 1851, and died on July 11, 1916. She was married to Mr. W. O. Fridge on March 3, 1871, by the Rev. Ruffin T. Davis. Of this union were borne eight children—six boys and two girls, one of whom died when quite young. Her six sons were the pall-bearers. Sister Fridge joined the M. E. Church, South, in 1874 at Black Water Church, being received by the Rev. Newton Young. She was confined to her bed for several weeks, before the end came, but she bore her suffering with patience. She said that she was prepared to go when her time came. We laid her remains to rest in the Magnolia Cemetery on July 14, at 3 p. m., many relatives and friends being present. May the God of comfort be with the sorrowing ones during this dark hour!

Sleep on, dear mother,
And take thy rest—
In Jesus' arms
Forever blest.

Her pastor, H. W. CUDD.
Baton Rouge, La.

The subject of this sketch, Mrs. SUSIE P. DUNNAM was born on June 23, 1856, at Deerpark, Ala., and she fell on sleep at her home fifteen miles west of Meridian, Miss., on April 15, 1916. She was married to T. J. Dunnam on February 12, 1874, and for years she walked happily with him the rugged way of life. The deceased is survived by her husband, five daughters, and two sons. She was a consistent member of the M. E. Church, South, and she loved the Church of her choice. Sister Dunnam loved her home, her husband and her children with that love that makes labor sweet. Loved ones, weep not as those who have no hope. Your loved one has just gone home to be with God. "That's all." Though death comes as a foe and deprives us of physical life, Christ comes as our friend and robs death of its sting and the grave of its victory, and offers us eternal life. Sister Dunnam's funeral was conducted by the writer, on Thursday, at 10 a. m., and the interment was made in the New Hope Cemetery, surrounded by many weeping and grief-stricken relatives and friends. She will be greatly missed. "Peace be to her ashes!"

"Lost to earth, but not to heaven,
For your spirit dwelleth there,
And with thoughts more high and holy,
Twine ambrosial garlands fair."

Her pastor,
HILARY WESTBROOK.
Meridian, Miss.

COUNTRY CHURCH DAY.

"The Rural Church as a Community Builder" was the theme of discussion at the A. and M. College to-day, August 6, when several hundred people from the college, Starkville and the surrounding country met in the grove on the college campus (this being the first affair of this kind to be held here), to celebrate "country church day." Old time songs were sung, led by H. Will Nelson of the local Y. M. C. A., and immediately after the morning session dinner was served on the grounds by the ladies of Starkville and the campus. The object of the meeting was to devise a plan to co-ordinate the work of the country farm demonstration agents with that of the country church workers for community uplift.

Rev. J. L. Neal, of Laurel, who has made a comprehensive study of the rural problem in the south, addressed the morning session on "The Church and the Community," beginning with the statement that if Mississippi is to remain what has been termed "the Gem of the States" it will be because the people of her homes makes her so. As outlined by the speaker, a community is a compact of individuals for mutual welfare. The community is declared to be what the church makes it. The church's duty being to bring God in the homes, to give moral code, to give vision without which progress is impossible, and to give better equipped ministers for the instruction of the people.

The country preacher be continued should be a man who is well educated, equipped to preach to the largest city congregation or to the poorest country community. He should be a college bred man, interested in farm work, but a farm expert but having a knowledge of practical agricultural and an expert in the things of God. The duty of the men of the community is to build better churches, arrange better church grounds, consolidate neighboring churches of the same faith, support the institutions of the church and to propagate her faith.

He was opposed to the community church movements, by which it is proposed to consolidate churches of different denominations, saying that this plan was sure, sooner or later, to bring discord. The demonstration agents may assist in community uplift by working to create an interest in church activities, by living Christian lives and by taking a leading part in church and Sunday school work, he said.

The church, pastor and the demonstration agent must work together for the good of the community, he declared, and the failure of any one of these to do his part will mean the failure of the community effort.

He then quoted the great Mississippi statesman who said that the greatness of our country lies not in her walls, nor in her halls, nor in her master minds, but in just such homes as are found in her rural communities, where the people live with God in the homes.

With such material as we have, he said, Mississippi must build her country communities.

The afternoon session was opened with old-fashioned hymns, followed by an address by the Rev. Mr. Byrd, of Mount Olive, field secretary of the Baptist Sunday School Board of Mississippi, whose subject was "The Supreme Task of Life." He urged that the work of preparation to live a Christian life is much more important than the preparation for farming, banking, or any other profession in life.

The supreme task of life, he declared, is to serve God. He urged the equipping of country Sunday school rooms, saying that this form of schooling is much more important than the public or high school.—Memphis Commercial Appeal.

Relief After Sixteen Years.
H. H. Jackson, Friars Point, Miss., writes "I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing." We have received hundreds of just such remarkable statements regarding the curative properties of Gray's Ointment. For treating boils, cuts, bruises, skin abrasions, burns, sores, etc., it has no equal. It allays pain and prevents blood poison which is so often the result of small wounds being neglected. You would not be without it if you will give it a trial. Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 506 Gray Bldg., Nashville, Tenn.

A Protestant Episcopal missionary in Africa quaintly remarks: "It is hard to secure cows, as the natives keep them for ornaments and as a means of buying a wife!"

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Sunday School

AN EXAMPLE IN ARITHMETIC WITH A LAMENTABLE ANSWER.

There are 20,000,000 "teen-agers" in America; there are 3,000,000 "teen-agers" enrolled in the Sunday schools; there are 2,250,000 "teen-agers" who leave the Sunday schools before maturity. This gives us 750,000 who stay in the Sunday school through tbe adolescent age, and 19,250,000 of this age are out in the world and out from under the influence of the Sunday school.

What does the Church derive from tho 750,000 which she holds in her schools? Answer: She draws, according to reliable data, 95 per cent of her preachers, 85 per cent of her church converts, 95 per cent of her church workers, 75 per cent of the churches organized. On a 10 per cent investment the church declares a 90 per cent dividend.

Why are the 19,250,000 outsiders not in our schools? is a question that the churches will have to answer, and in some cases this will be hard to do to the satisfaction of the Master, and I fear that with shame in many cases we will have to hang our heads and say that we did not go after them with the proper spirit, nor did we stay with them as we should when we got them in many instances.

Of course the whole Church of Jesus Christ is responsible for a large part of the aggregate, and if this is so the M. E. Church, South, is responsible for her part, and if this is true Louisiana Methodism is responsible for her percentage of these non-attendants, and if this is true, each district is responsible for its part, and if this is true our individual Church is responsible for her part, and if this is true each individual member of our individual church is responsible in some way for her share of negligence which in a large degree produces this lamentable state of affairs.

The following goals were set for each district in this Conference to be reached and passed if possible by the time the Annual Conference convenes this November in Baton Rouge:

	New W.B.C.'s	T.T.C.'s	H.D.'s	New Schools.	For New Schol-ars.	Missions
Alexandria Dist.	15	15	15	7	600	$450
Baton Rouge Dist.	16	16	16	8	640	480
Lafayette Dist.	13	13	13	6	520	390
Monroe Dist.	11	11	11	5	440	330
New Orleans Dist.	11	11	11	5	440	330
Ruston Dist.	17	17	17	10	680	510
Shreveport Dist.	17	17	17	10	680	510

The Shreveport District has already passed the goal in new members enrolled, as 782 were reported at the District Conference.

If each departmental superintendent for each district will take from this table his required amount of increase for his district and go to work to double it we can easily pass the goal.

New Orleans has more than doubled her goal for Missions as a special, as $780 had been pledged at their District Conference, which was tbe first district conference held this year.

Remember the standard of efficiency will require a C. R. H. D. and a Children's day in every church on every charge.

Let the active chairman, together with the presiding elder, the pastors of his district, and the district secretary push the organizing of new schools.

C. V. BREITHAUPT.

WORK AMONG THE LEPERS.

The other day I preached at the leper colony and baptized a young man, writes Rev. S. M. Erickson, a Southern Presbyterian missionary in Takamatsu, Japan. He had been in the hospital for about a year. This work among the lepers is encouraging, but it is sad to see one's Christians disappearing, a piece at a time. Some fellow is short an eye or an arm or a limb nearly every time we go there. One has to be prepared for all kinds of surprises also. Last time while I was preaching to the Christian lepers the non-Christians carried a coffin containing the corpse of a man who had just died into the hall where my meeting was being held. The meeting went right on. Last year sixty-nine people were baptized in connection with the work in this province. Since my last report I have baptized several.

ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggist or by mail from Shuptrine Co., Savannah, Ga.

GOD'S WORD.

The more you know of God's Word, the more you can know God's Word; and the more you are living by God's Word the better you can understand God's Word. But if you keep it at arm's length, and dally with it, and play around it, then years may pass without your having progressed one whit.—John A. Broadus.

Your Greatest Problem—That Boy Of Yours.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, bis associations his ideals, bis inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in the men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Bellbuckle, Tenn., and the Vanderbilt University.

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A NOTE FROM BROTHER MANGUM.

The reason I have not looked after renewals of the Advocate sooner has been due to illness in my home all the summer and part of the spring. Our twin boys were taken sick in May and were sick until July. One of them died on the morning of July 5. My wife and I both had typhoid fever. I am just getting over the fever. My charge and my good presiding elder have given me the month of August in which to rest, but I have so much to do that I think I will return to my work two weeks sooner. My charge is doing nicely in spite of my necessary neglect of it. I had planned in the early part of the year for my meetings, etc., to, with the assistance of my presiding elder, the work has been moving on. Brother and Sister Bowman and our many other good friends have taken the best possible care of us during our illness. When we left the sanitarium we were not taken into the district parsonage until we were able to make the trip home. We are now on our vacation. In our great grief and sorrow the Lord has proven His great love and care for us, for which we feel very grateful. I will give you an account of our work later. Only one meeting has been held.

W. A. MANGUM, P. C.

Denham Springs, La.

Dr. John R. Stewart, Secretary of the Superannuate Endowment Fund of our Church, suggests that the Annual Conferences take up the work of raising Conference endowment funds for superannuates. This can be done without conflict, but, on the contrary, in close co-operation with the plan of a great connectional endowment fund. As Dr. Stewart states, some legislation by the next General Conference will be needed to work out a plan of co-operation; but the Annual Conferences can make their plans to take up the work even before the next General Conference session.

Mr. J. J. Gray, Jr., of Rockdale, Tenn., who some time ago made a gift of $25,000 to Emory University, has made another $25,000 contribution to the university. With the $50,000 contributed by this generous layman of the Tennessee Conference the Board of Trustees of Emory University will erect an out-patient building for the clinical work of the School of Medicine. It will be called the "J. J. Gray Clinic." Affiliated with the School of Medicine will be a new memorial hospital, to be erected at an early date. There will be additional buildings for the Medical Department. When all these buildings shall have been completed, the medical plant of the university will be worth $875,000, including its endowment of $275,000.

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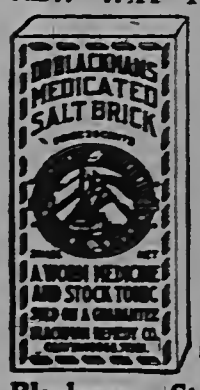

To Stock.
Don't get old and wormy.
Don't lose strength with age.
Don't get eaten up by mice and rats.
Don't have to be hunted up and dosed out at feeding time (often in the dark) as do other remedies, for after being placed in the feed box or Holder, it is always where stock can get it as they need it. If your dealer will not supply you, write us.

Stock Lick It—
Stock Like It

Blackman Stock Remedy Co.
Chattanooga, Tennessee.

QUARTERLY CONFERENCES.

NORTH MISS CONF.

Holly Springs Dist.—Fourth Round.

Oxford, Aug. 31.
Pine Valley, at Mt. Liberty Aug. 26, 27.
Water Valley, First Church, Aug. 27.
Ashland, at Black Jack, Sept. 2, 3.
Abbeville, at Cambridge, Sept. 9, 10.
Red Banks, at Wesley, Sept. 16, 17.
Byhalia, at Byhalia, Sept. 17, 18.
Waterford, at Asbury, Sept. 23, 24.
Potts Camp, at Coffeeville Sept. 30, Oct. 1.
Taylor, at Pine Flat, Oct. 7, 8.
Coffeeville, at Coffeeville, Oct. 14, 15.
Water Valley, North Main, Oct. 21, 22.
Holcomb, at Holcomb, Oct. 20, 29.
Grenada, Oct. 28, 29.
Tocowpola, at Tocowpola, Nov. 3, 4.
Randolph, at Washington, Nov. 3, 4.
Paris, at Shady Grove, Nov. 7, 8.
Lamar, at Early Grove, Nov. 11, 12.
Holly Springs, Nov. 12.
Mt. Pleasant, Nov. 18, 19.

I shall expect that the pastors see to it that a report is made by the trustees. See Discipline, Par. 69.

Certain business sessions, August and September, will be arranged by private correspondence. We can't go to Conference with honor if anything less than our best is done—not to the Judgment.

JAMES H. FELTS, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Jackson, Capitol Street, Sept. 10.
Jackson, Millsaps Memorial, p. m., Sept. 10.
Mendenhall, at D'Lo., Sept. 17, 18.
Terry, at Byram, Sept. 23, 24.
Jackson, Rankin Street, p. m., Sept. 24.
Edwards, Oct. 1, 2.
Satartia, at Mt. Olivet, Oct. 3, 4.
Flora, Oct. 15, 16.
Eden, at Thornton, Oct. 21, 22.
Lintonia, at Lake City, Oct. 22, 23.
Fannin, Oct. 28, 29.
Brandon and Pelahatchie, at Brandon Oct. 29, 30.
Sharon, Nov. 4, 5.
Madison, at Ridgeland, Nov. 5, 6.
Benton, at ———, Nov. 11, 12.
Yazoo City, Nov. 12, 13.
Camden, at ———, Nov. 18, 19.
Vaughan, at ———, Nov. 25, 26.
Canton, p. m., Nov. 26.
Harrisville, at ———, Dec. 2, 3.
Florence, at ———, Dec. 3, 4.
Bolton, Dec. 10.
Jackson, Galloway Memorial, p. m., Dec. 10.

PAUL D. HARDIN, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Gonzales, Sept. 2, 3.
Ponchatoula, at Wesley, Sept. 9, 10.
Amite, Sept. 16, 17.
Tangipahoa, at Mt. Herman, Sept. 23, 24.
Kentwood, Sept. 24.
Pride, at Clear Creek, Sept. 30.
Clinton, Oct. 1, 2.
Springfield, at James Chapel, Oct. 7, 8.
Hammond, Oct. 8.
Jackson and St. F., at Jackson, Oct 14, 15.
Wilson, at Wilson, Oct. 15, 16.
Denham Springs, at Friendship, Oct. 21, 22.
Franklinton Ct., at Hackly, Oct. 28, 29.
Franklinton and Zona, at F., Oct. 29, 30.
Pine Grove, at P. G., Nov. 4, 5.
Baton Rouge, First Church, Nov. 6.
Baton Rouge, Keener Mem., Nov. 8.
Greensburg, at Greensburg, Nov. 10, 11.
Baker, at Baker, Nov. 18, 19.
Zachary, at Zachary, Nov. 19, 20.

To the Pastors: If the above dates are not suitable write me at once, and if possible to change same, I will do so. I desire to make this round as effective as possible. Let every pastor have reports from the Board of Trustees, and from the Sunday School Advisory Committee. Have your nominations for stewards well made out. Select men for service and not for mere honors.

H. W. BOWMAN, P. E.

MILLSAPS COLLEGE

A. F. WATKINS, President. Jackson, Miss.

J. REESE LIN, Secy., Jackson, Miss.

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The North Mississippi Conference School for Women.
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Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

On August 10 six young ladies under appointment of the Board of Missions for service in China and Japan sailed from Vancouver, British Columbia, on the Empress of Russia for their fields in the Far East. Five are missionaries returning from furloughs: Miss Ella Sue Wagner, Big Stone Gap, Va.; Miss Bertha Smith, Marshall, Mo.; Miss Bertha Tucker, Crawfordsville, Ga.; Miss Alice Dean Noyes, Macon, Ga.; Miss Annie Bradshaw, Lynch, Va. Miss Mary A. Blackford, who was consecrated at the last meeting of the Woman's Missionary Council, goes to China to take up her work there. Accompanying these young ladies will be Miss Belle H. Bennett, President of the Woman's Missionary Council, and Miss Mabel Head, Secretary of the Foreign Department (woman's work) of the Board of Missions. Miss Bennett and Miss Head will spend some months visiting our mission fields in the East.

TYLERTOWN, MISS.

Dear Dr. Meek: Just a few words from the Tylertown charge, to report our China Grove meeting, and a few other happenings. The rain greatly interfered with our services, but, notwithstanding the downpour every day, we did not miss a service, and a fair congregation greeted us each day. We had a large crowd the two Sundays, beginning on the third Sunday in July and closing the following Sunday. The preaching was done by Rev. T. J. Norsworthy, one of our Conference evangelists. The strong gospel sermons preached by him will not soon be forgotten and the good they did will tell for time and eternity. Brother Norsworthy's preaching appeals especially to the intelligent thinker, and you often hear the remark, "He is a great preacher." To our pastors who want a real revival and are willing to stand by the helper, I heartily commend Brother Norsworthy. He really helps the pastor and leaves him and his people closer together, instead of coming in between them, as is sometimes the case with an evangelist. One of my stewards, Brother J. W. Caraway, who runs a sawmill near China Grove Church, and who has the best interests of his laborers at heart, made arrangements for us to hold night services at the mill, where Brother Norsworthy preached till Wednesday night. Much good was done by these services. We received 7 members into the China Grove Church. We shall not hold our meeting at Tylertown till fall, when we hope to be able to secure the services of Brother Norsworthy.

The writer had the great pleasure of spending the fifth Sunday at Knoxo with Brother W. H. Saunders, the wide-awake and energetic pastor of the Fernwood charge. It was the occasion of the dedication of the nice and commodious church there, which is the second of the kind built by him in the charge. He was fortunate in securing the services of our own Bishop Murrah to dedicate the church and to preach a strong and uplifting sermon to his people. We also were fortunate and greatly pleased to have him preach for us at Tylertown that night, as so many said, a really great sermon. Not only is Bishop Murrah a great preacher, but his honored presence and influence are a benediction in the home. Brother Saunders began his meeting at Knoxo with the dedication of the church, and was ably assisted by that sweet-spirited and strong gospel preacher, Rev. J. L. Sells, of our Conference. It was our privilege and pleasure to hear him twice. Brother Saunders will give an account of the meeting. We are still planning for a new church building here at Tylertown, and hope to be worshiping in it before this time next year.

But for fear this letter is already too lengthy for a busy editor and the space that should be given to the great and important issue of "Church Union," I close by giving you my hand in congratulation on the stand you have taken, and shall say that with Hoss, Candler, Steel, and Meek in the gap, we may "arise and follow our guides and fear no danger."

I promise to send in a list of renewals to the Advocate soon.

Aug. 8, 1916. T. B. COTTRELL.

SOME GOOD REVIVALS.

Dear Dr. Meek: May I have space in your paper to tell a little about our meetings? We began holding services here at Porterville on the second Sunday in July. Rev. A. J. Davis did the preaching and did it well. We did not have any accesions to the church, but I never have seen a meeting where the Christian people were as burdened as they were here. They seemed broken up at every service. We know the meeting did good; grown men took a definite stand for Christ, and we are expecting some accessions from the meeting. At least five people were converted and everybody was strengthened; men and women are praying in public and testifying who had never been known to do the like before.

On the fifth Sunday in July we held a meeting at Chapel Hill, near here. Here we had a real revival. Men and women, and boys and girls took a definite stand for Christ. We saw old men broken up during that meeting and moving out who had not been accustomed to taking any part in services. Since the meeting the people have started a prayer meeting, something never known in that community before, as I understand, and I know of no one who would lead in public prayer before.

On the first Sunday in August we went to another church, Union, and started a meeting. It was good. We had men and women moved upon that I never had seen touched before. Our help in these last two named meetings was a man who believes in the old-time altar services and who preached to the people most effectively. On Tuesday of the meeting we had a young people's service, and at the close we witnessed a remarkable scene. Everybody, except three or four, in the house knelt at the altar and as close as they could get there, and the power of God was wonderfully present. I received one person into the Church. My brother, Rev. Leland Clegg, did the preaching at Chapel Hill and at Union. The general state of the charge is much better than it was. The finances are a little ahead of last year at this time. Pray for us. R. H. CLEGG, P. C.

PORT GIBSON DISTRICT NOTES.

Rev. J. T. McVey, of the Harriston Circuit, has organized a church at Tillman with 31 members, many of whom were received on profession of faith. A building committee has been appointed, and the prospects are bright for the building of a house of worship. One new church has already been constructed under McVey's administration, and will soon be ready for dedication.

Rev. J. E. Williams, of the Gloster charge, will finish a new church before the meeting of the Annual Conference.

The Methodists of Roxie are getting ready to tear down the old church building, and build another in a more desirable part of the town.

Rev. C. H. Strait, of the Rocky Springs Circuit, has added 65 new members recently. He was assisted in some meetings by the Revs. Smith and Massey, two local preachers.

Rev. C. H. Herring, of the Woodville Circuit, has employed Rev. W. E. McGahagin, a local preacher, to assist him in four or five protracted meetings, and they are swinging around the circuit. The presiding elder dropped in upon one of the meetings, and preached several days.

The district parsonage at Gloster has been insured, and as additional funds are received the insurance will be extended.

This scribe is neither rejoicing nor worrying over the unification of Methodism. A hunter should not sell the hide before he kills the bear. Plenty of time to vote after we see the ticket, or the bill of specifications. For the present we will watch and wait.

"You are wrong, and we are right,
Come to us, and we'll unite,"

will not be apropos.

JNO. D. ELLIS.

HOPEWELL CHURCH, TREMONT (MISS.) CHARGE.

Dear Brother Meek: We are delighted with the prospect for spiritual development, not only in this community, but throughout the whole Tremont charge. There are five churches on the work. Our pastor, Rev. L. H. Floyd, is young in the ministry but strong in the faith. He is a loyal, conscientious, prayerful worker for his people and Master. His people love him and admire his Christian character. They realize that he is deeply interested in their spiritual welfare. We have just had a very enjoyable revival at Hopewell, beginning July 23 and ending July 31. The pastor's father, Rev. D. M. Floyd, of Memphis, assisted in the meeting. He is an able man and fought sin with his whole soul and body. The preaching was plain and to the point, so that a wayfaring man could not fail to understand. The revival was not of the type that scares large numbers into confession who usually backslide before the preacher gets out of the county. Our services were the kind that leads a person to hate sin because of its hideousness and to love righteousness because of love for the Master. There were 7 accessions to the Church—five by confession, and two by letter. The church seems to be in fine order. The whole membership have expressed themselves as intending to stand by the church and their pastor. We expect greater things in our church as time rolls on. We are thankful for the zealous man we have for a leader. We wish to express our appreciation to Rev. D. M. Floyd for his services while among us.

Respectfully,
W. R. CROUCH.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symtoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and $1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

GRADUATES OF MAY 30, 1916.

Mansfield Female College

Winning on Merit

Sixty-third Year Begins Sept. 13

Write
R. E. BOBBITT,
President
(Fifth year)

Woman's Missionary Work

Edited by.....Mrs. P. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willis Ledbetter, 1114 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. P. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

UNION MEETING OF W. M. S. AT PETAL, MISS.

Mrs. McGilvray, Superintendent of Study and Publicity of the Petal auxiliary, writes of a very interesting union missionary meeting recently held in their church. She says: Our union is composed of three Methodist societies of Hattiesburg—Main Street, Court Street, and Broad Street—and our two societies, the adult and young people's, at Petal. These union meetings are held every fifth Monday, the union being entertained each time by one of the societies composing it. When the meeting is held in Petal the ladies of the Baptist and Presbyterian Churches are always invited. At this last meeting, on July 31, the ladies of the Batson Methodist church, which is about seven miles out in the country from Hattiesburg, were also present. Nearly two hundred women gathered in the Petal church, and Mrs. W. C. Hearst, President of the local auxiliary, presided over the meeting. A well prepared program was rendered and the following subjects were ably discussed: "Religious Education in the Churches," "Co-operation in the Churches," "Our Opportunity of Revealing Christ," and "The Pastor as a Community Builder."

No account of a meeting in Petal would be complete without some mention of its Y. P. M. S., which is under the leadership of that splendid, consecrated young woman, Miss Millie D. Hearst. The young people added much to the enjoyment of the afternoon by their sweet, touching rendition of that beautiful song, "Nobody Told Me of Jesus."

The social hour was made pleasanter because these same young people served a delicious ice course. Altogether, it was an occasion long to be remembered, for the hospitality and Christian fellowship of this auxiliary bears the stamp of genuineness.

MISSION STUDY—WHERE?

Arthur C. Tippens.

I wonder if, with mission study taken for granted as an essential part of the work in woman's missionary societies and young people's societies, there is with all of us a tendency to overlook some most promising fields for mission study open in other organizations of the Church.

1. For instance, there are the Sunday school with its various departments and classes, groups organized, and ready for the mission study teacher. Why might not a Sunday school teacher take up for one quarter, instead of the regular Sunday school lessons, one of the fascinating mission study courses offered this year?

It would mean deepened spiritual life and a broader outlook for the class. The adult classes, the intermediate classes—even the junior classes—would find mission study wonderfully interesting and attractive. Personally, I have just for one quarter used with a class of intermediate boys Dr. Pell's graded course, "Heroes of Faith in China," with splendid results.

2. The Prayer Meeting. The pastor looking for something to increase the attendance at prayer meeting and to carry out a series of programs that will stimulate study, show God's wonder-working power in the world, and with a continuity of thought, will find some of the short courses in mission study just what he needs. A number of books have been prepared with this purpose especially in mind and have been widely used in prayer meeting groups. Among the books used in former years are "Doherty's Two Books," "The Call of the World" and "Efficiency Points," and Dr. Shailer Mathews' book, "The Individual and the Social Gospel." For this year there is a most attractive book by Mr. Robert E. Speer on "The Unity of the Americas," carrying out the mission study theme for this year—"The Two Americas." In the press notices the book is described as a "text-chapter book discussing relations in commerce, education and religion between the two Americas. Do not miss the opportunity for a mission study class in your prayer meeting.

3. With groups of men, the board of stewards, the church missionary committee, or any group of men that can be gotten together for a few weeks, there is an opportunity for reaching with the missionary ideal the heart and life of the Church in a way not offered by any other group or organization. In past years "The Call of the World" has been perhaps the most popular book with these groups, with "Efficiency Points" a close second. This year Mr. Speer's book, "The Unity of the Americas," is recommended for a short course, or if an eight weeks' course is desired, the book by Bishop Stuntz, "South American Neighbors," or the one by Dr. John M. Moore, "The South To-day," should be used.

Any Group.

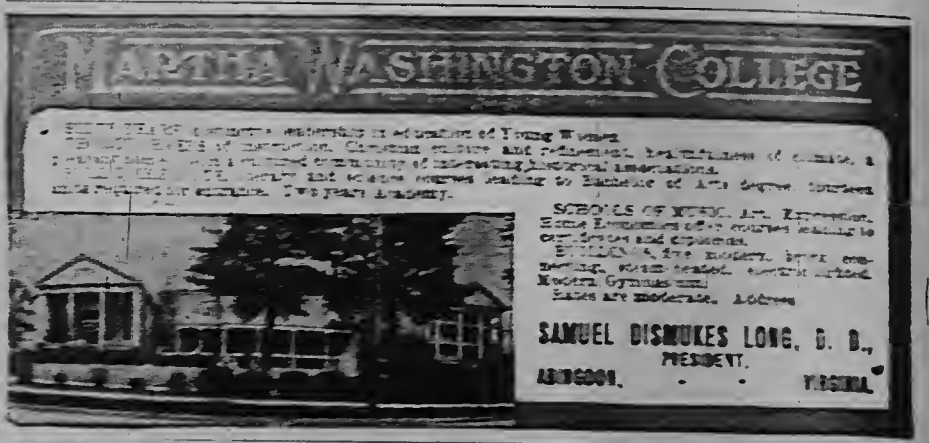
After all, the problem of mission study is not that of the group. No matter where we turn we find a group of some sort. The Missionary Committee, the Board of Stewards, the Epworth League, the Sunday school, the Woman's Missionary Society, the prayer meeting, or any group of people drawn together by a common religious interest is your opportunity. A gentleman once organized a Travel Club out of a band of street urchins, using "Uganda's White Man of Work" as the basis of his work, and such enthusiasm was aroused that by special request of the boys the club was continued with another book when "Uganda's White Man of Work" was completed. The same experience has come in all sorts of groups and will come as long as there are consecrated men and women, boys and girls who are willing to undertake a hard thing for the Kingdom in the leadership of a mission study group, and as long as there are hearts that thrill to the appeal of the heroic and are open to the call of human need.

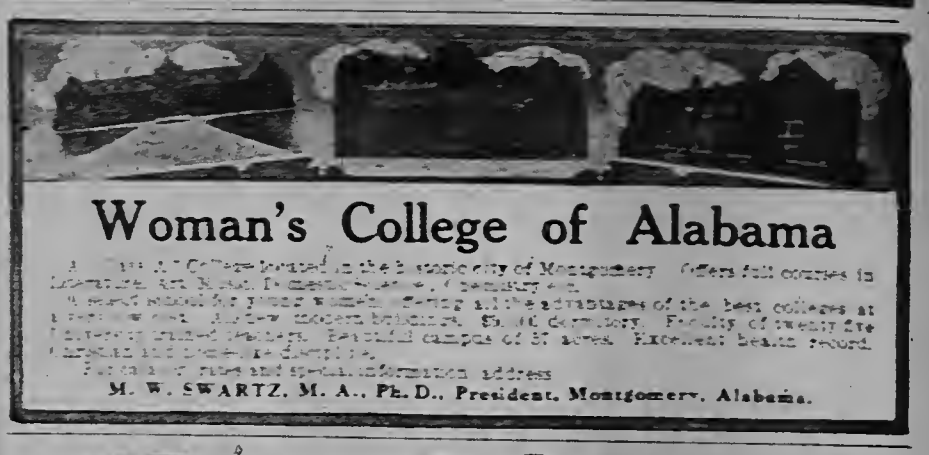
Mission Study—where? Anywhere, provided there is one willing to teach and others willing to learn.

A TRIBUTE TO MRS. YEAGER.

We note in a recent issue of the Times-Picayune the death of Mrs. A. C. Yeager, who passed into the Great Beyond Tuesday, August 8. It is with genuine sorrow we learn of the passing away of this good woman. At one time she was quite prominent in the missionary work of North Mississippi, editing their Conference Bulletin when our work in this paper was first inaugurated. Much of the success of our first year was due to her prayers and unfailing interest. She seemed to feel deeply the responsibility resting upon her, and never failed us a single week during the entire year, and it was with regret that we saw her give up her work on account of removal from the Conference.

She possessed a rare degree of sympathy, and no sweeter memory comes to us than that of our arrival in this our first itinerant home. As we stepped into the parsonage, almost the first [illegible] greet the eyes was a letter [illegible] familiar handwriting. It was [illegible] home, their welcome to the new [illegible] the sweetest advice, and [illegible] of sunshine and her faith ours. [illegible] an incentive to [illegible] a better, truer life. Only a woman [illegible] with the Holy Spirit could have [illegible] and the inspiration to others that she [illegible] will. Those who knew her more intimately could tell of greater, nobler deeds, but we feelingly pay this little tribute to her, knowing that through her beautiful life a blessing came into [illegible] We extend our sympathy to the loved ones who are left behind, and point them to the Father, who was ever the Guide and Counselor of her who has gone home to dwell with him forever more.





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There's the fun of quenching the thirst—and the deliciousness of the thirst quencher to give you double pleasure.
But you don't even have to be thirsty to enjoy Coca-Cola—it's a treat, whatever your reason for drinking it.
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A, the and all—these little words can but poorly convey their big meaning.

Being all remedy, very naturally, Sweet Dreams has become the remedy.

Sweet Dreams is a mixture of ingredients each to play its part in keeping mosquitoes off—nothing else is added and Sweet Dreams is a highly concentrated representation of the greatest mosquito remedy ever made.

Sweet Dreams awaits an opportunity to display its ability.

Used by a million people.

Double strength; just a quarter; every store; every town.

From the Field

Smithville, Miss.

We have just closed a good meeting at Asbury, one of the appointments of the Tremont charge. My father, Rev. I. C. Floyd, did the preaching, which was logical, wholesome and evangelical. Both the singing and preaching were of a high order, and brought good results. There were 2 accessions to the Church: one of them was Brother Ingers' little girl, and the other my son, for which I am so thankful. About 60 persons pledged themselves to live a better life. We were greatly helped by my father's preaching. It was with great fervor and power.—L. H. Floyd, P. C.

Seventh Avenue, Meridian.

Dear Dr. Meek: Sunday was a great day with us at Seventh Avenue Church. Four precious souls ploughed their way through to victory, and as they arose from the mercy-seat, where Jesus answers prayer, it was good to see and hear them rejoice over the fact that Jesus had kissed away all of their sins, and had given them beauty for ashes. And we had three accessions to the Church. Our congregations are steadily increasing at each service. I have a good people to serve. God bless the Advocate, and the faithful, wide-awake Editor.—Hillary Westbrook.

NEW CHURCH TO BE DEDICATED.

Dear Advocate: Please announce that we will dedicate the new church at Pleasant Valley, one of the appointments of the Guntown and Baldwyn charge (Corinth District), on the third Sunday in this month, August 20. Rev. Thomas H. Dorsey will preach the sermon and dedicate the church. All former pastors are invited to be present at the dedication. My third quarterly conference will be held on Monday, and the presiding elder will remain for our meeting. With best wishes for our splendid paper,

I am yours fraternally,
W. C. CARLISLE.

MISSIONARIES PIONEERS OF COMMERCE.

In 1913 the San Francisco Associated Chamber of Commerce sent a representative party of merchants to China to promote friendship between China and America, and to increase and develop commercial relations. Seeing that the missionaries were the pioneers of commerce in China, the commissioners were unintentionally drawn into the consideration of that subject, which at the start was considered entirely outside their province. At first they were divided in their opinions—about one-third in favor, one-third against, and one-third undecided. But at the last meeting held in Hongkong the question was put squarely to the twenty-five commissioners, and a unanimous vote recorded in favor of missions. In the opinion of the commission, if the missionaries had not pioneered the way, the commerce of China would be very small indeed, and it certainly would not be safe for foreigners to go into the interior.

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufacutred by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

KITCHENER'S WORK.

Kitchener will be remembered for four great constructive works of organization, carried out in Egypt, South Africa, India, and England. In each case his work was creative and revolutionary in conception, and carried out with the utmost precision in every least detail. No man touched the world-extended British empire at more points, or touched it with such decisive, fateful effect. It may be said, indeed, that the integrity of the empire, in the twentieth century, is the work of Kitchener. Four dangers arose, in regions separated by vast continental spaces; in each region, Kitchener met the danger, piercingly diagnosed the cause, and patiently and courageously overcame it. Every honor within the power of his countrymen to give him was offered to Kitchener; yet all honors fall short of his immense attainment.—From "Kitchener of Khartoum," by Charles Johnston, in the American Review of Reviews for July, 1916.

THE TROUBLE IS NOT INSIDE.

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 15 years standing." 50c at druggist's or by mail from Shuptrine Co., Atlanta, Ga

ENGLISH MISSIONS CALLING FOR MEN.

The Anglican missions in India are suffering severely from the war, not so much in money as in men. The Rev. W. E. S. Holland, principal of St. Paul's Cathedral Mission College at Calcutta, writes to a friend in this country that two of the men on his staff have been killed, and two or three others who were to have come out have enlisted. He makes an appeal for two first-class young Americans. They should be unmarried, with university qualifications, and ready to fit into a self-forgetting brotherhood of service. An ample salary will be paid, free quarters supplied, and travel expenses met on a five-year agreement.

"MY DAUGHTER!"

In these words is reflected a mother's pride. In the joy behind them is her reward for the pain and sacrifice she so willingly gave and the loving forethought she so wisely exercised.

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Iron the Greatest of All Strength Builders," Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tinctures of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

GRENADA COLLEGE NOTES.

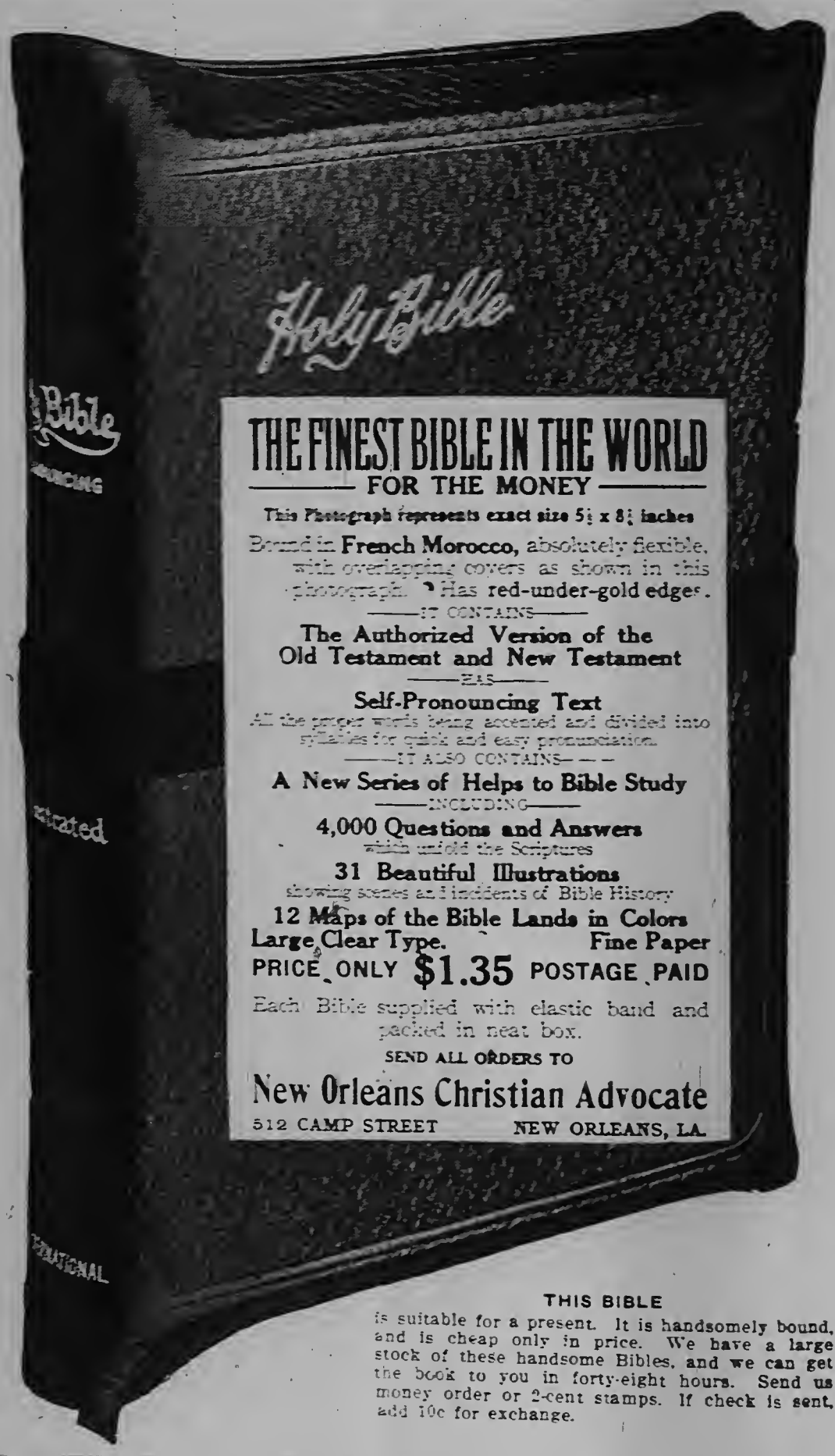
The campaign for funds for Grenada College has resulted in securing about $30,000 in cash and subscriptions to date. Only a few days ago a good woman pledged $1000 on the annuity plan, to be paid when collections for the year are made. Commissioner Jacobi has recently given a good part of his time to canvassing for students. Even with two of us in the field it is impossible in the 15 weeks of vacation to reach all of the 160 pastoral charges, to say nothing of reaching the more than 900 individual congregations. We are doing our best and trusting the faithful pastors to recommend the school to their people.

Several thousand dollars are being expended in improving the buildings and equipment this summer. A new roof has been put on the main building, while every room in the entire premises is being painted, papered, and screened with best galvanized wire net. During last session a heating plant was installed in senior hall, giving hot water heat in all three dormitories. The rooms in this building are doubtless the most beautiful and commodious to be found in any school in the South. We now have room for 25 more boarders than at this time last year.

A teacher for science has been added to the faculty, and the laboratory equipment demanded by the Classification Committee is to be in place at the opening of the session. The preparatory department has been separated from the college and necessary additions made to that faculty. The department of education has been added with a nine-hour course intended to fit teachers for their work and to comply with the laws of Mississippi granting exemption to graduates of four-year colleges having this course and meeting other conditions. The State Board of Examiners have not as yet made up their final schedule of regulations under this law, but Grenada College has for several years past measured up to all the "tentative regulations" submitted by the said Board to the various schools of the State for suggestion and amendment. We confidently expect our qualifications to be recognized at the proper time, along with such other schools as may be found ready.

The management of the College is endeavoring to meet all reasonable demands made upon it. The literary course is divided into seven departments and is taught by seven thoroughly prepared teachers. The music department is in the hands of four experts, two of whom have had foreign training under the old world masters. In art, expression, and domestic economy, as well as in piano and voice, diplomas are awarded on completion of the given course together with two years of college work, thus giving diplomas to those students who are not able to complete the four-year college course. The cost is found by comparison to be less than in any other Church or private college for girls in the State, and the cost for music and other extras is less than in any State institution. Let no North Mississippi Methodist fail to investigate Grenada College fully before patronizing another school. A post card will bring a catalog. Fraternally,

Grenada, Miss. J. R. COUNTISS.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SOME OBSERVATIONS.

Dear Dr. Meek: Having read everything that I have seen on both sides of the Union question and having thereby trying to keep up with the matter, I have been impressed by some few things that have come under my observation. I have noticed that the pro-unionist have been inclined to claim that as the Church has spoken concerning the matter, those who are opposed to it should keep quiet and say nothing concerning the matter.

Has the Church really spoken concerning the matter? If we regard the General Conference as the Church, it has; but if not, it has not. I am inclined to think that the Church has not spoken. How many of those who were delegates to the last General Conference let it be known that they were in favor of union before they were elected delegates? I do not expect that there were very many. I think there is too much inclination on the part of a great many to take things for granted. The fact that a man has been elected a delegate to the General Conference is not proof that the membership of the Church in his Conference is represented by him at all. His opinions and acts may often be far from the wishes of the Church at large in his territory.

Then, why should they be afraid of the most thorough discussion of the matter, if they are so sure the Church is so anxious for union? It looks as if there might be some fear on their part that the Church at large would not indorse the course that is being pursued in this matter. I do not think we should have any "star chamber" methods in a thing that so vitally concerns the welfare of the Church of God as this does.

If Union is so much to be desired, let us have the most thorough discussion of it, giving the reasons why it so much to be desired, so us doubting Thomases may be brought into the light. I think those who are opposed to union are open to conviction; but not by the method of abuse. The plea that "we are brethren" is all right if it holds good on both sides of the question; but as long as it is invoked in behalf of those who are in favor of union alone, while the most unbrotherly and unkind things are said about those who are opposed to union, it is not worth while. So, let us have the most thorough discussion of the matter from both sides.

C. WESLEY BALEY.

Water Valley, Miss.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3157.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 24, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

"Only a seed, but it chanced to fall
In a little cleft of a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.
Only a thought, but the work it wrought
Could never by tongue or pen be taught,
For it ran through a life like a thread of gold,
And the life bore fruit a hundredfold."

* * *

We were riding on a street car a few days since with a young official of a certain Methodist Church, and in the course of our conversation, to our astonishment, he asked us if our Church had not come to recognize the value of dancing. Never perhaps was there a time when there was more need to acquaint our people with the history, the polity, and the teachings of our Church than now. Let us have a vigorous and widespread revival of this form of instruction.

* * *

It is as a regenerating, rather than a reformatory, force that the Christian Church wields the mightiest influence. Reformation has to do with the surface of things, while regeneration touches their inmost and deepest centers. The Church alone promises to make of a weak and fallen man "a new creature," and this she can do only as the power of the Holy Spirit operates through her. Take this power away, and whatever else the Church may possess, she has been stripped of her distinctive glory. The spiritual equipment of any congregation overtops all else in importance.

* * *

The dreadful epidemic of infantile paralysis now prevailing in New York City serves to illustrate anew how little man knows. The Nation's greatest physicians are standing perplexed and baffled as to the cause and means of propagation of this terrible disease. What humanity knows compared with what it does not know is as a grain of sand in the vast, encircling desert, or as a glass of water scooped up out of the widely extended ocean. The amazing thing to us is that the human race should have ever developed an egotist.

* * *

Charity is a noble virtue, but it loses its nobility when an attempt is made to exercise it at the expense of truth and justice. God's love is never permitted to interfere with his righteousness. If such were the case, he would be a weak and imperfect being. It is well enough to spread the mantle of charity over the wrong-doing of others if it can be done without injury to any person or cause; but to make statements in extenuation of what one has done in a manner to misrepresent the facts and mislead the public is highly reprehensible. Few things are more despicable than untruthfulness masquerading in the guise of brotherly love.

EVER UPWARD.

Is there not too much arrested growth in the Church in this day? We fear so. The physical body of man soon reaches its maximum of development, but the Christian soul should never stop expanding. Well worth meditating upon are the memorable words of St. Paul, perhaps the foremost Christian of all time: "Brethren, I count not myself to have apprehended; but this one thing I do—forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." So, no disciple of Jesus should be satisfied with a stationary experience in spiritual things. Rather should he be able to say with the poet:

"I'm going by the upper road,
For that still holds the sun;
I'm climbing thro' night's pastures,
Where starry rivers run;
If you should think to seek me
In my old, dark abode,
You'll find this writing on the door—
'He's on the upper road.'"

WAS HE SUCH?

Zion's Herald, in a recent issue, in calling attention to the anniversary of the birth of Bishop Matthew Simpson, claims for him the distinction of having been "Methodism's foremost preacher." That he was a master in the pulpit and that some of the sermons that he has left behind are worthy of enthusiastic praise, there can be no question. We have read and re-read his great discourse on "The Resurrection of Christ," and as a piece of sermonic literature we give it rank with the best productions of the kind that it has been our privilege to see. But was he the greatest orator that American Methodism has produced? We should not like to pass upon this question, since there have been in the several branches of Methodism in the United States many men of commanding pulpit eloquence, who lived at different times, and concerning whose gifts of utterance there is no proper basis of comparison. The personality of a minister has so much to do with the effectiveness of his preaching that it would not at all do to judge of the relative merits of clergymen in this respect by an examination of the printed sermons which survive them.

The late Major Millsaps, of Jackson, Miss., who was educated at old Asbury College (now Depauw University), in Indiana, heard Bishop Simpson preach during his student days and frequently referred to his brilliant and stirring messages. We remember, on one occasion, to have asked him how he thought Bishop Simpson as an orator compared with Bishop Galloway, and he promptly replied that he considered the latter the more eloquent of the two. And we have known few men whose judgment concerning such a matter we would accept with so little reservation as we would that of Major Millsaps, who had a clear, discriminating mind and who possessed excellent taste.

The truth is, Bishop Galloway was an orator among orators. He had an inspiring presence, a fascinating, flashing eye, a magnificent voice, an imperial imagination, a soul that thrilled with passion, grace of gesture, and splendid dramatic action. We have often thought that if he had belonged to a Church that was congregational in government and had been called to some prominent pulpit in New York, his fame as a preacher would perhaps have rivaled that of Beecher, Brooks, and Spurgeon. At any rate, he was a pulpit star of the first magnitude, and is worthy of a place in any galaxy of the mighty masters of persuasive speech that the Wesleyan movement has given to the world.

POSTPONEMENT OF FALL OPENING OF EMORY UNIVERSITY.

The opening of the fall term of "The Lamar School of Law" and "The Candler School of Theology" of Emory University has been postponed from September 14 to September 27. This postponement is made on account of the delay in finishing the new buildings, the continued and excessive rains having made work difficult and having also hindered the railways in delivering material on time. The work is now so far advanced on the new buildings that it is certain they will be ready for occupancy by September 27.

Atlanta, Ga. WARREN A. CANDLER.

DID IT PAY?

A woman died the other day who had lived in the world above fourscore years. She was reputed to be worth over $100,000,000 at the time of her death. She had no permanent residence. Most of her time was spent in New York and New Jersey, but she paid taxes in neither State—her name was not on the tax-lists of either. She claimed that her residence was in Vermont, where she did own some property upon which she paid taxes amounting to some $2000. But it is said that she did not reside in her own house on the occasion of her annual visits to the neighborhood.

But her will, in which the bulk of the estate is bequeathed to her son and daughter, has been probated in Vermont. In that State no inheritance tax is levied. The logic of the facts points quite plainly to the inference that the foresight and extraordinary skill which this woman showed in making investments and conserving her wealth were also successfully employed in the art and all too common practice of tax-dodging. With her living hand she kept the tax-gatherers off her income, but a leading journal raises the question whether her dead hand will prevent the States of New York and New Jersey from collecting the vast inheritance tax to which one or the other is entitled under the law.

Another question is the old, old question, Did it pay to live as she lived and do what she did for all her millions?—Pittsburgh Christian Advocate.

Mississippi Conference Sunday School Work

The various articles grouped under this head in this week's issue of the Advocate were collected or prepared by Rev. J. L. Neill, of Jackson, Miss., Sunday School Field Secretary of the Mississippi Conference.—Ed. N. O. Advocate.

THE DISTRICT ORGANIZATION.

H. F. Tolle,

Chairman Mississippi Conference S. S. Board.

A man said to me the other day, "The Methodist Church is the most perfect organization on earth." He had just asked me regarding a certain Sunday school man and his connection with the Tennessee Conference. Turning to my last "Hand Book," I was able to give him the information he desired.

With an organized class, organized school, organized district, organized Conference, and all heading up in a General Board, we are able to keep in pretty close touch with every school, and, if our organization were perfect, with every scholar. We cannot afford to leave out as important a part of our machinery as the Organized District. Through this organization, the workers of the Sunday schools of the district are brought together in District Institutes. Here these workers, under the influence of experts, often receive the first real vision of the work they love. With this vision, a desire for better methods, better equipment, better preparation takes possession of them; and not only a desire, but the possibility of satisfying that desire. By comparison and encouragement the standard will be raised, missionary programs introduced, Children's Day observed, Orphanage collections taken, Bible and teacher-training classes organized—in fact, the whole tone and influence of the Sunday school lifted and strengthened. At these Institutes promising workers will be discovered and developed; drones, knockers, and failures will either be reconstructed or removed; more and better literature will often be introduced; each school will be made to feel it is a part of a great organization and Church. At an institute we get "Vision, Vigor, Victory."

These are some of the reasons for the Conference Board being back of the District Organizations and Institutes.

THE SUPERINTENDENT AND THE DISTRICT INSTITUTES.

Hon. V. H. Howie,

Jackson District S. S. Secretary.

The Superintendent should attend the District Sunday School Institute for the following reasons:

1. To get acquainted with his co-workers and swap ideas with them.
2. To increase his interest and intensify his enthusiasm for the work.
3. To learn what others are doing and profit by their mistakes and successes.
4. To broaden his view.
5. To get knowledge and inspiration that will help build up his school and increase its interest.

PRESIDING ELDERS' VIEWS.

A Word of Exhortation.

Rev. W. L. Linfield,

Presiding Elder of the Newton District.

I trust that a large number of our pastors and Sunday school workers will make it convenient to attend the District Sunday School Institute. It is the purpose of the Sunday School Board to furnish such information and instruction at these gatherings as will improve the quality of the work done in the schools. If the excuse so often heard, "I am not capable of teaching a class, or taking charge of a work, or the highest appreciation of educational needs, or a due sense of insufficiency is the first necessity to usefulness, surely this is the opportunity to make preparation for more effective service. Let us come to these institutes to learn and return to our places ready for that better service.

Of Great Importance.

Dear Brethren: There is a greater interest and enthusiasm in the Sunday school work of the Church to-day, such as perhaps have never existed before. The Church has come to recognize the Sunday school as furnishing a great opportunity for service and religious training. The demand for trained and efficient leaders has never been what it is now. Institutes and Conventions are held that information may be had, and that leaders may be helped to a better efficiency for this great work.

The institute for our district will be held at Wiggins, August 27 and 28. I hope to see workers there from every part of the field and from every Sunday school in the district. Let those who cannot be present Sunday, come Monday. Let's lead the Conference in attendance.

Sincerely,

Gulfport, Miss. J. R. JONES.

THE STANDARD OF EFFICIENCY.

The General Sunday School Board has adopted the following Standard of Efficiency for our Sunday schools: —

1. Cradle Roll.
2. Home Department.
3. Wesley Bible Classes.
4. Teacher-training Class or Students.
5. Our Church Helps, Graded or Uniform, with Graded Organization.
6. Missionary Instruction, with Offering.
7. Temperance Instruction.
8. Definite Decision for Christ Urged.
9. Annual Observance of Children's Day, with Offering as Required by Our Discipline.
10. Workers' Council Regularly Held and Session of School Every Sunday.

It shall be the duty of the Superintendent to see that the Sunday school is organized according to the Standard of Efficiency established by the General Sunday School Board. (Discipline, Par. 263.)

There seems to be a STANDARD for everything under the sun. Even those who claim they are unable to attain the STANDARD OF EFFICIENCY may become 'STANDARD FAILURES.'—J. M. Way.

MAKING FOR EFFICIENCY.

A. L. Dietrich,

Divisional Secretary, Gulf Division.

The year 1915 registered an increase of 122,000 in the Sunday school enrollment of the Southern Methodist Church, and this on top of another large increase the year before. Of course, this great influx of members calls for an increased number of teachers and officers.

At the same time that this filling up of our ranks was taking place, the qualifying standards in all departments of Sunday school work were raised, so that the task imposed on (or rather assumed by) the Church is a double one: that not only of furnishing an increased number of teachers and officers, but at the same time of furnishing more efficient ones.

What do we mean by efficiency? Dr. Cope's idea of efficiency is "intelligence, ability, and energy so related and organized as most economically to produce the largest desired effects." And that answers very well. That's just exactly what we are trying to do in the Sunday school world—to so relate the intelligence, ability, and energy of our workers as to produce a maximum of desired results with a minimum of outlay.

Somewhere among my possessions is a [illegible] of a [illegible] newspaper printed in January, [illegible]. One of the departments is [illegible] Foreign Intelligence. Among foreign news of importance [illegible]. Now, a little experience teaches us that most of our workers are about as [illegible] that [illegible]. Intelligent—[illegible] has been forced to them. In other words, our Sunday school people want to know more of the why and the how of this great task of religious education that is engaging the attention of the Church at this time. In order to satisfy the demand which has been created by the necessity of supplying more and better workers, the Church will have to recognize that there is such a demand, of that recognizing it, [illegible] to meet it, [illegible] and lived in the [illegible]. Like [illegible]. Each [illegible] the Methodist Church is making strenuous efforts to [illegible] the reach of every [illegible] some sort of help. Specialists [illegible] employed, institutes and conferences for workers held, books published, magazine [illegible]—several avenues opened by which aid might be given.

The Mississippi Conference, not to be outdone by her neighbors (other denominations), nor by other members of her own family, has put in the field one of the best Conference Field Secretaries we have, and the preacher who fails to co-operate heartily with Brother Neill will simply display his ignorance of a good thing, and so is to be pitied more than blamed. But so far I have not heard of a single such failure, which is highly complimentary to the said Conference.

All the Districts in the Conference have voted to adopt the plan of district organization recommended by the General Sunday School Board, including the Annual District Institute, and, following out that line of action, Brother Neill and the Presiding Elders have arranged a complete series of District Sunday School Institutes covering the entire Conference, the dates and places being stated elsewhere in this paper. Now, these institutes are planned with the single idea of helping local Sunday school workers to get a firmer grasp on the great and good work they are engaged in—look at the program, published in another column, and you will see that this is so. And by thus helping the local workers to become more efficient through becoming more intelligent, it is believed we shall help the Church meet her problem of supplying more and better workers.

It is urged upon every pastor and superintendent to see that all officers and teachers of their Sunday schools attend the institute for their district. Please don't let any other meeting or engagement stand in the way of attendance upon these meetings if you have the best interests of the Kingdom at heart.

PLACES AND DATES FOR INSTITUTES.

Seashore District, Wiggins, Miss., Sunday and Monday, August 27-28.

Hattiesburg District, Main Street Church, Hattiesburg, Miss., Tuesday and Wednesday, August 29-30.

Meridian District, Central Church, Meridian, Miss., Thursday and Friday, August 31-September 1. (All Sessions held in First Presbyterian Church.)

Newton District, Newton, Miss., Saturday and Sunday, September 2-3.

Brookhaven District, Hazlehurst, Miss., Monday and Tuesday, September 4-5.

Jackson District, Canton, Miss., Wednesday and Thursday, September 6-7.

Port Gibson District, Crawford Street Church, Vicksburg, Friday and Saturday, September 8-9.

DISTRICT OFFICERS.

Seashore District:

District Secretary, Hon. J. C. Ross, Gulfport, Miss.
Elementary Superintendent, Mrs. A. F. Foley, Lumberton, Miss.
Home Department Superintendent, Geo. L. Carley, Gulfport, Miss.
Superintendent of Teacher-Training, Geo. L. Pou, Wiggins, Miss.

ONE THOUSAND SUNDAY SCHOOL WORKERS WANTED AT THE FIRST ANNUAL SESSION OF THE MISSISSIPPI CONFERENCE DISTRICT INSTITUTES.

Wesley Bible Class Superintendent, J. A. Vanderwall, Moss Point, Miss.

Hattiesburg District:

District Secretary, J. Raleigh Banes, Lucedale, Miss.
Elementary Superintendent, Miss Sarah Lou Rawls, Mt. Olive, Miss.
Home Department Superintendent, Hardy C. Clark, Hattiesburg, Miss.
Superintendent of Teacher-Training, D. R. Campbell, Sumrall, Miss.
Wesley Bible Class Superintendent, Rev. J. C. Chambers, Sumrall, Miss.

Meridian District:

District Secretary, J. B. Holland, Meridian, Miss.
Elementary Superintendent, Miss Mamie Fishel, Meridian, Miss.
Home Department Superintendent, Mrs. Joseph Libby, Meridian, Miss.
Superintendent of Teacher-Training, J. W. Beeson, Meridian, Miss.
Wesley Bible Class Superintendent, W. E. Lathram, Waynesboro, Miss.

Newton District:

District Secretary, Prof. A. S. McLendon, Newton, Miss.
Elementary Superintendent, Mrs. J. S. Purcell, Montrose, Miss.
Home Department Superintendent, Mrs. Rolfe Hunt, Montrose, Miss.
Superintendent of Teacher-Training, Prof. W. C. Mabry, Decatur, Miss.
Wesley Bible Class Superintendent, G. G. Beaman, Forest, Miss.

Brookhaven District:

District Secretary, Rev. B. F. Lewis, Hazlehurst, Miss.
Elementary Superintendent, Mrs. H. L. McClesky, Hazlehurst, Miss.
Home Department Superintendent, Mrs. J. K. Dunn, McComb, Miss.
Superintendent of Teacher-Training, V. D. Youngblood, Wesson, Miss.
Wesley Bible Class Superintendent, W. D. Davis, Brookhaven, Miss.

Jackson District:

District Secretary, Hon. Virgil Howie, Jackson, Miss.
Elementary Superintendent, Mrs. Sue Stuart Brame, Jackson, Miss.
Home Department Superintendent, Mrs. J. L. Singletary, Jackson, Miss.
Superintendent Teacher-Training, Hon. W. M. Hemingway, Jackson, Miss.
Wesley Bible Class Superintendent, Marvin S. Enochs, Jackson, Miss.

Port Gibson District:

District Secretary, Hon. J. G. Parham, Rolling Fork, Miss.
Elementary Superintendent, Mrs. Z. M. Davis, Vicksburg, Miss.
Home Department Superintendent, Mrs. J. S. Hicks, Port Gibson, Miss.
Superintendent of Teacher-Training, Rev. J. B. Cain, Washington, Miss.
Wesley Bible Class Superintendent, Thomas J. Reed, Natchez, Miss.

Each District Executive Committee is composed of all the district officers with the presiding elder as chairman ex-officio.

INTRODUCTIONS TO VISITING SPEAKERS.

Rev. J. L. Neill.

Rev. E. H. Rawlings, D. D., Nashville, Tenn., Educational Secretary of the Board of Missions, Director and Secretary for the Laymen's Missionary Movement. He is a bundle of energy, information, and enthusiasm.

Arthur L. Dietrich, Meridian, Miss., author of "The Four Corners of the Lesson" in the Sunday School Magazine; employee of War Department in Washington; successful Sunday School Superintendent for years, former Field Secretary of the Baltimore Conference, and California Ranchman Dr. C. D. Bulla says of him: "Without doubt the most accurate and best informed Sunday school man in our Church." Deitrich is the man who does thing. He is a German I reckon. (If you are at the district meeting I'll tell you how to pronounce his name.)

Rev. H. F. Tolle, Biloxi, Miss., pastor of our Main Street Church, Chairman of Mississippi Conference Sunday School Board, and a successful Sunday school pastor. He has done special Sunday school work at Lake Junaluska for two summers.

Mrs. J. L. Neill, Jackson, Miss., who organized and graded (putting in the Graded Literature) the Elementary Divisions at Broad Street, Hattiesburg, and First Church, Laurel. She has been taking special work this summer at Lake Junaluska under expert Sunday school workers.

DISTRICT SUNDAY SCHOOL PROGRAM.

First Annual Meeting of Mississippi Conference District S. S. Institutes.

(Note: The same program will be used in each District, so the names of local district workers could not be given in the program. However, their official relation to the work is given and you can get the name by referring to list of District Officers above.—J. L. N.)

FIRST DAY.

9:30 a.m.—Devotional .....Presiding Elder
9:45 a.m.—Welcome Address...By Local Worker
Response by Visiting District Worker
10:00 a.m.—Introduction of Speakers and District Officers ..... Neill
(District Secretary takes chair for entire institute work.)
10:15 a.m.—"A School or a Crowd".....Dietrich
10:55 a.m.—Questions.
11:00 a.m.—"Making the Sunday School Evangelistic" ..... Neill
11:20 a.m.—"Mechanical Aids to Spiritual Work," Dietrich
11:50 a.m.—Questions.
12:00 a.m.—Appointment of Committees:
On District Organization.
On Resolutions.
Any Other Committees Ordered or Needed.
12:05 a.m.—Adjournment.

Afternoon Session.

2:45 p.m.—Devotional .....Presiding Elder
3:00 p.m.—"Why the Trained Teacher," by the District Superintendent of Teacher-Training Department.
3:15 p.m.—"How the Trained Teacher"..Dietrich
3:40 p.m.—Questions and Reports from Teacher-Training Classes.
4:00 p.m.—"The Home Department,"
By Dist. Supt. of Home Department
4:15 p.m.—Questions and Reports from Home Departments.
4:30 p.m.—"The Wesley Bible Class and the Community"....District Supt. of Wesley Bible Classes.
1:45 p.m.—Reports from Wesley Bible Classes.
5:00 p.m.—"What Other Wesley Bible Classes are Doing" .....Dietrich
5:30 p.m.—Questions.
5:45 p.m.—Adjournment.

Night Session.

8:00 p.m.—Devotional .....Presiding Elder
8:15 p.m.—"Financing the Work".....Tolle
8:30 p.m.—"The Biggest Business on Earth," Dietrich
9:15 p.m.—Adjournment.

SECOND DAY.

9:30 a.m.—Devotional .....Presiding Elder
9:45 a.m.—"The Importance and How to do the Cradle Roll Work," By District Elementary Superintendent.
10:00 a.m.—Reports from Cradle Roll Departments
10:15 a.m.—"Organizing the Elementary Division" ..... Mrs. Neill
10:45 a.m.—Questions.
11:00 a.m.—"The Sunday School Pastor"....Neill
11:25 a.m.—Questions.
11:30 a.m.—"The Superintendent's Business," Dietrich
11:55 a.m.—Questions.
12:00 a.m.—Adjournment.

Afternoon Session.

2:45 p.m.—Devotional .....Presiding Elder
3:00 p.m.—"Why the District Organization, Tolle
3:15 p.m.—"Message from the Presiding Elder."
3:15 p.m.—Prayer, Consecration, and C[illegible]
1:15 p.m.—Business:
Reports of Committees
Election of Officers.
1:15 p.m.—Installation of Officers . . Dietrich
5:00 p.m.—Adjournment.

(Note: Speakers are requested to observe with absolute accuracy the time allowed them for the presentation of their subjects.—J. L. N.)

DISTRICT GREETINGS.

Seashore District.

Myself and the people of my Church and community are going to try to give the Sunday school workers of the Seashore District and the eminent speakers from elsewhere just as hearty a welcome on August 27-28 as you could wish. We want to treat you all so handsomely that you will want to come again and again. We want to persuade you that our town is a splendid place to do constructive work in our Sunday school plans that will tell mightily for the glory of God and the advancement of His Kingdom. We await your coming with keen anticipation because we feel your presence will bring us blessings and inspiration that will lead to greater endeavor on our part. Yours faithfully,

JAMES L. SELLS.

Hattiesburg District.

(The following postal card from Mrs. C. W. Crisler explains absence of message from Brother Crisler in person.—J. L. N.)

"Hattiesburg, Miss.—Dear Brother Neill: Mr. Crisler is in Edwards. I have forwarded your letter but do not think he will be able to get the article to you by to-morrow? Have been sick or I would have attended to this sooner. I am sorry.

"H. CRISLER."

Meridian District.

The Meridian District challenges every other district in the Conference on attendance at the District Institutes.

Rev. J. L. DECELL, Waynesboro, Miss.

Newton District.

We are ready for the Sunday School Institute. The presiding elder, the local pastor, and the good citizens of Newton are all ready for the coming of the Newton District Sunday School Institute, which is to convene here at Newton, September 2-3.

We want you to come. Pastors, superintendents, teachers and Sunday school workers, we are extending to you a cordial invitation to attend this Institute.

We want you to come to our town and partake of our hospitality, and let us get better acquainted. And let us exchange ideas that we may be better equipped to do the great work to which the Master has called us. We shall expect you on the date named above. Don't disappoint us.

Yours in the Work,

W. W. GRAVES, P. C.

Brookhaven District.

Dear Brethren: The pastors, Sunday school officers and teachers, and all Sunday school workers of the Brookhaven District are not only cordially invited, but earnestly urged to attend the District Sunday School Convention to be held in the city of Hazlehurst, Monday and Tuesday, September 4-5, next. Ample accommodations will be provided for all who attend, if the pastor is notified beforehand of an intention to attend.

The greatest agency the Church of to-day has

for the reclamation of the race is the Sunday school, and this department of Church work has been almost completely revolutionized within the past decade. It is of vital importance that all Sunday school workers get in touch with our leaders and put their individual schools abreast of the times.

Be sure to be with us, and carry back all there is for you and yours. B. F. LEWIS.

Jackson District.

To the Pastors, Sunday School Superintendents, and Teachers of the Jackson District:

Dear Friends and Fellow-Workers: In behalf of the good people of Canton, I extend to you a cordial invitation to attend the District Sunday School Institute, which will be held in our progressive little city, September 6-7. No effort will be spared to make the Institute helpful and inspiring, and every wide-awake teacher and superintendent who desires new light and better equipment for the great work of teaching the young should by all means arrange to attend this important meeting. If you are like the most of us, you can stand a great deal of good treatment. Such treatment the citizens of Canton are ready to bestow upon you by day and by night, if you will come and share the good things of the Convention with us. All Sunday school workers who expect to attend the Institute are requested to forward their names at once to Rev. M. M. Black, Canton, Miss. M. M. BLACK.

Port Gibson District.

"Please write a hundred-word letter of welcome and send to Brother Neill by August 17." This is the message that comes to me as pastor of Crawford Street Church, Vicksburg, where the Sunday School Institute for the Port Gibson District is to be held September 8-9, at which session we are to have with us Dr. E. H. Rawlings, of Nashville; Brother A. L. Dietrich, Field Secretary for the Gulf Division, and Brother Neill, Field Secretary of the Mississippi Conference. Now what more can I say than that we shall be delighted at the coming of these brethren and shall most heartily WELCOME any and all who may attend? T. B. HOLLOMAN, Pastor.

"JUST A FEW WORDS IN CONCLUSION."

(This editorial, from the pen of Dr. T. N. Ivey, appeared in the Nashville Christian Advocate of August 4.)

In writing several weeks ago our editorial, "We Be Brethren," our central and only purpose was to voice once and for all a warning and protest against a spirit of distrust and suspicion that we felt was being "consciously or unconsciously fostered" throughout the Church in the discussion of the unification of the Methodisms. This editorial has called forth a heated twelve-column reply from the editor of the New Orleans Christian Advocate, whose previous article had largely formed the basis of our editorial in question.

We feel that it would be neither kindness to our readers nor edification to the Church to carry on that kind of controversy which would have to follow the kind of reply which the New Orleans Advocate has made. It would be very easy for the editor of the Christian Advocate, as he sees it, successfully to answer that reply. It would be a cheap glory, however, which would not be worth a bauble to the cause of unification. It would be every whit as easy to make counter criticisms, but that would not make sleep any sweeter.

But aside from all this, what would be the use of carrying on a controversy in which the two parties agree on the central and only doctrine in evidence? In the same issue of the New Orleans Advocate in which is contained the editor's lengthy reply is his announcement that he expects to stand resolutely for the plan of union indorsed at Oklahoma City. Now, whatever the Nashville editor may believe in the future, he believed in Oklahoma City, has believed since, and believes now in that same plan of union now indorsed by the New Orleans editor, even to the latter's fullest construction of its meaning. Would it not be supreme folly, everything else being equal, to carry on a controversy now that the two parties are agreed? Would any provocation, any certainty of so-called personal victory on the one side or of so-called personal defeat on the other side justify such a controversy?

Our readers will indulge us, as the preacher says, in a few more words. Whatever may be the character of the New Orleans editor's lengthy reply, we feel impelled by a sense of fairness to state that he denies having impugned the motives of the Saratoga Conference, of the Northern Church, or of any one else, of having applied his strictures to every Southern visitor to Saratoga, and of having expressed the least hint that anything there had gone on secretly and under cover. He also denies, as we interpret his language, that the paragraph which we copied from his other editorial (the "secret-clique" and "under-cover" paragraph) was intended by him to apply to the Southern Methodists who were at Saratoga. Of course, we accept his word and give him full credit for intentions in alignment with his denials. We must say, however, most emphatically that we cannot admit for a moment that fugitive newspaper references to unnamed parties can furnish any basis whatever (that is, just basis) for the writing of that "secret-clique" paragraph, no matter to whom it was intended to apply.

In reply to the New Orleans editor's complaint that we "carefully kept out a certain part of his previous article" which was necessary to his meaning, we would say that we knowingly kept out nothing that we considered germane to propositions discussed by us. If there was any seeming lack of connection in the case of the other editorial quoted from, it was due to the omission of certain bracketed words which were in some way omitted in the final draft. We might truthfully retort that he left suspended in midair our paragraph on the negro question (Evanston) and thus left out the vital part. But let all that go. What's the use now, since we are arrayed on the same side of the great unification question? Of course we bear no ill will to the New Orleans editor. We have always given him credit for sincerity and ability. We will forget all the hard things he has said. We feel that he can be a great help to the cause. As editor of the official organ we purpose to give openly, constantly, and faithfully our best efforts to the actualization of the unification measure indorsed by the General Conference which elected us.

THE EDITOR'S REJOINDER.

The foregoing utterance, as has been stated, was made by Dr. T. N. Ivey in the Nashville Christian Advocate of August 4. That our extended reply was any more "heated" than was his arraignment of us we scarcely think any fair-minded man will affirm; and as to the saying of "hard" and discourteous things we are quite willing to leave it to the public as to who in that respect was the first and greatest transgressor. It should be kept in mind that when the Doctor dragged the discussion down to the low plane of accusing us of "unworthy innuendo," of comparing us to hoodlums, and prostituting a Church paper to base and improper functions, he was answering an editorial in which, though it reviewed his course and plainly took issue with him, there was not one harsh or abusive word, nor a single sentence that called in question his motives or his sincerity. We expected that our brother would perhaps reply to us with vigor and emphasis, but we did not think he was capable of making an assault upon us of the kind which followed.

He now tells us that he thinks it would have been "very easy" for him to have successfully replied to our extended answer to his arraignment in our issue of July 27, but that he preferred, for reasons satisfactory to himself, not to do so. We will not be immodest enough to say that Dr. Ivey could not have maintained himself in the discussion of the issues which he had raised—as to that we do not know—but the fact remains that he did not do so. We rather think that before he deserted the field after having made his furious and incriminating protest against certain improper things which he affirmed had been done, and of which an emphatic denial had been made, it was due both himself and us, as well as the public, to show that there was real ground for his action in so vehemently protesting, and that he had not made a Don Quixote charge against evils that had existed only in his own excited imagination.

We have in the course of our career witnessed some remarkably strange spectacles in public debates, but we do not recall one which quite matched Dr. Ivey's leave-taking exhibition of what he was pleased to term "FAIRNESS." Let us specifically note his course in this particular.

1. He accused us of having impeached the sincerity and impugned the motives of the Northern General Conference. We asserted in reply that we had done nothing of the kind, and demanded the proof to sustain his charge. Every consideration of justice demanded that he should either make good his allegation, or admit that he had erred in his interpretation of our language. But he has done neither. Instead he has announced that he acquits us of having done this on the ground of our subsequent assurance that we had not meant to do anything of the sort.

2. He charged us with having made the impression upon the public that "EVERY Southern Methodist visitor to the Saratoga Conference was engaged while there in some hidden and unworthy work." We showed in our reply that none of our language could be applied to any but INTERFERING "ultra-unionists from the South" (having no reference whatever to visitors in general), and that we had not suggested that anybody at all had been engaged in "hidden work" at Saratoga, the manner of interference we had referred to being carefully explained in a paragraph immediately following which he had kept out of his paper. Here again, without admitting that he was mistaken, he exonerates us on the ground of a subsequent disclaimer, still occupying the position that our original language fully warranted his first inference.

3. He took our editorial which appeared in an entirely different part of the paper and which dealt with a wholly different matter, coupled it with another, garbled it, and specifically applied references which were made to unknown parties that certain Northern Methodist papers had spoken of without giving their names, to Bishop Hendrix and the Southern visitors at Saratoga—thus making us say things concerning them that we had never remotely thought of doing. We demonstrated in our answer to Dr. Ivey that he had done this, in a way that was utterly beyond question, but instead of admitting that he had unintentionally wronged us, here is what he has to say on this point: "He also denies, as we interpret his language, that the paragraph which we copied from his other editorial (the "secret-clique" and "under cover" paragraph) was intended by him to apply to Southern Methodists at Saratoga. Of course, we accept his word and give full credit for intentions in alignment with his denials." Let the reader note that there is not here the slightest acknowledgment of the rank injustice that was done us, but that the whole attitude of the Doctor is that what he did in garbling and misapplying our utterance was entirely warranted, and that it was a gracious act upon his part to believe what we later said about the matter.

We desire to say most emphatically that we have not asked, nor do we desire, anything at Dr. Ivey's hands based on the ground of any subsequently made assurance upon our part. Our language was never susceptible of any such meaning as he evolved out of it, and he cannot show that it was. He distorted it in an indefensible manner (we do not say intentionally), and the way in which he has sought to wiggle out the predicament in which he placed himself without making the proper amends, lacks much of being to his credit. If he can reconcile his conscience to the course which he has pursued, then all that we have to say is that we greatly pity his conception of journalistic ethics, to say nothing of common honesty and manliness.

The Editor of the Nashville Advocate further says: "We must say, however, most emphatically that we cannot admit for a moment that fugitive newspaper references to unnamed parties can furnish any basis whatever (that is, just basis) for the writing of that 'secret-clique' paragraph, no matter to whom it was intended to apply." This is quite a climbing down on the Doctor's part from his first flamboyant pronouncement that "ABSOLUTELY NOTHING had been ad-

CENTENARY COLLEGE
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Located in the Progressive City of Shreveport

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OPENS SEPTEMBER 13.

For further information address

R. H. WYNN, President.

duced to give it a basis," when immediately preceding our inquiry were three carefully quoted statements from reputable sources upon which it was avowedly predicated. Now he shifts his ground (adroitly putting his modifying words in parenthesis, as if he were really making no change), and affirms that there was no "JUST" basis for our interrogatory. We respectfully submit that when men differ as to such a matter in a newspaper discussion, the fair and honorable thing to do is reproduce the utterance and let the public judge for itself as to whether or not the basis was adequate. Did Dr. Ivey do this? Nay, not so. And as a result of his unfair treatment, the Editor of the New Orleans Advocate is being very generally misrepresented and attacked by the Northern Methodist press; but his responsibility for this widespread injustice done a brother does not seem to give our connectional Editor the slightest concern.

His characterization of the quotations upon which we based our inquiry concerning the unnamed and unknown parties who were represented as interpreting the mind of our Church contrary to the action of our General Conference as "FUGITIVE NEWSPAPER REFERENCES," is really amusing. They were taken from serious editorials of considerable length in Zion's Herald, the Pittsburgh Christian Advocate, and the Central Christian Advocate, official Church journals of the Church, North, fully as respectable as his own and quite as ably edited. Yet he would "pooh-pooh" their statements away as "fugitive," because they are not to his liking.

We did not make complaint, as Dr. Ivey says, because he had left out portions of our editorial necessary to make its meaning clear—our meaning was clear enough in what he quoted, if he had not distorted it—what we did, was to ask our readers to note how carefully Dr. Ivey had kept out of his paper any of the arguments we had adduced to sustain our contention. His befuddling utterance about "omitted brackets," etc., we do not pretend to understand.

As a kind of offset to his indefensible mutilation and misapplication of our utterances, our brother charges that we left in midair his utterance on the Negro question at Evanston, missing the vital point. We have never intentionally misquoted any opponent or any passage in any public discussion that we have ever had, and we cannot permit our confrere to make this impression. We did not reproduce the whole of that paragraph because we were greatly pressed for space and we did not think that the omitted parts at all affected the significance of the portion that we copied. But since he has made this insinuation, we give here and now the entire passage that our readers may judge for themselves:

"The 'key difficulty' is not the Negro question, as formidable as that question is. In the Methodist Episcopal Church, South, we think that we can appreciate the gravity of the problem in the Methodist Episcopal Church. There can be with us no insuperable difficulty in the way of the Church membership of the Negro. He was a member of the Methodist Episcopal Church, South, from 1844 to 1870, and even now he is found here and there in this Church. We have learned, however, that he thrives best ecclesiastically apart from, though not altogether without the supervising help of his white neighbor. So far as his acting as legislative dynamite in the sacred precincts of the episcopacy is concerned, we have no more serious fear than is common to our brethren in the Methodist Episcopal Church. We believe the solution of the Negro problem is to be largely with the Negro himself. Having confidence in him, we cannot believe that his problem is insolvable." (Italics ours.)

As will be seen at once, Dr. Ivey, while expressing the view that the Negroes do best in a Church of their own, clearly indicated a willingness, if necessary, to yield this point, and he also impliedly assured the Northern brethren that he believed the Church, South, would be ready to do so, if this should be exacted of her. The fact is, in quoting our brother in our former extended editorial, we inadvertently omitted the words, "WITH US," in the above italicized sentence, and hence failed to give the full strength of his statement as to the South's willingness to surrender on this issue, should the Church, North, demand it. He clearly lifted this question out of the class of "insolvable problems" on the ground that our denomination would not go to the extent of letting it stand in the way of union. Nor should it be forgotten that the Doctor did not include this passage in the portion of his address that he printed in the Nashville Advocate last March.

Dr. Ivey's jaunty effort to make it appear that he had led us to clamber onto the Oklahoma City platform, and that we are now together should not deceive anybody. Before he wrote his severe arraignment of us we had clearly stated that we had never written a line that was designed to be in opposition to the plan approved by our General Conference, as it had been generally interpreted. His utterances have not at all affected our position. We have dwelt in our discussions chiefly upon what we regard as the impossible features of the Saratoga scheme of union, because the chief menance to the Oklahoma City plan up to the present has lain in the effort to make it appear that the two enactments are substantially the same, whereas they are radically and fundamentally different, and because at Evanston the plan of our Church was discredited and weakened by prominent Southern ministers and officials.

His declaration in favor of the Oklahoma City plan is about the first utterance of the kind that Dr. Ivey has made. He can scarcely be said to have been standing for that plan when he was using the General Organ of the Church to generate enthusiasm in behalf of the "WHY" of organic union, while shutting wholly out of view the "HOW" of it. He was not standing for it at Evanston when he represented our Church as willing, if necessary, to surrender on the Negro question; nor did he there, as far as the record shows, so much as open his mouth in its defense when it was being nullified by others in his presence as to practically every essential point. And let it be noted that he does not even now promise to stand for it in the future. Only a few days ago when Bishop Candler pronounced that plan to be an "irreducible minimum" with a majority of Southern Methodists, he at once took issue with him on that point. But he has not presumed to tell us what further concessions he would have made, except as to our "brother in black." For our part, we do not hesitate to say that if the enactment of our last General Conference looking to the unification of American Methodism had to conserve it only such champions as Dr. Ivey, we should have no doubt at all as to what fate would overtake it.

THE NEW CHURCH AT BROOKHAVEN, MISS.

Dear Dr. Meek: We have about finished demolishing the old Methodist church here and will begin the erection of our new house of worship by September 1. Mr. I. C. Garber is the contractor, and Mr. John Gaisford, of Memphis, Tenn., is the architect. The building, when complete and furnished will cost about $42,000. We hope to have it ready for occupancy by January 1, 1917. You must come up and preach in it when it is finished. You are giving us a great paper.

J. M. MORSE, Pastor.

Brookhaven, Miss.

BRIGHT OUTLOOK FOR WHITWORTH.

Dear Brother Meek: It is just three weeks until the opening of Whitworth College, and the indications are that the attendance will be larger than it was last year. The rooms are being rapidly taken. About sixty new girls have written that they will matriculate, and we are hearing daily of others who expect to come. The prospect is that the new and old students together will tax the capacity of the boarding department. Young ladies who contemplate entering would do well to write concerning rooms at once.

The Faculty has been enlarged and strengthened. Dr. Cooper is a great school man. He looks closely after the students, and a young lady is as safe at Whitworth as she would be at home.

The opening sermons will be preached this year by Rev. W. H. Morgan, of the local Baptist Church, and Rev. W. H. Hill, of the local Presbyterian Church, the former delivering a message at 11 a. m. and the latter preaching at the evening hour.

J. M. MORSE.

Brookhaven, Miss.

SCHOOL OPENING.

The Mississippi Conference Training School will open for work on September 6, 1916. Let all students who expect to attend reach Montrose by that date. Rev. Rolfe Hunt, D.D., has been elected Principal, to fill the vacancy caused by the resignation of Prof. R. C. Pugh. The School is fortunate to secure such a man as Dr. Rolfe Hunt. We are planning for and expecting a great session. Our faculty for the next session is very strong and we are prepared to give the boys and girls who attend our school good advantages.

J. S. PURCELL, President.

MAJOR MOHLER DEAD.

Dear Dr. Meek: Major E. G. Mohler, who for sixty-four years had been an active member of the Methodist Church, died last night at his home in Long Beach, Miss., after an illness of eight weeks. Major Mohler lost the wife of his bosom six years ago. She had walked with him for two years. The loss of his good wife hastened his end. Brother Mohler is survived by nine children, one of whom is Rev. E. G. Mohler, Jr., of the North Mississippi Conference. In 1861 Major Mohler graduated at the Virginia Military Institute. He served four years in the Civil War and since then had been engaged alternately in the mercantile business and in farming. He died at the ripe old age of seventy-seven.

E. C. GLENN, Pastor.

Long Beach, Miss.

TO THE PEOPLE OF LOUISIANA.

Dear Friends: We are busy arranging to hold 150 meetings in Louisiana in the interest of national prohibition. We shall have some of the best speakers this nation affords. Please cooperate with us. Let us not have a break in the schedule that I am working out. Our people who are paying already will not be asked for additional subscriptions; and this statement will be made by every speaker. Help us in our fight against the greatest curse in this world—the licensed liquor traffic.

A. W. TURNER,
State Supt. Anti-Saloon League.

"ENDURE HARDNESS AS A GOOD SOLDIER OF JESUS CHRIST."

Speaking as a veteran of the faith, and out of the abundance of his experiences and from the knowledge that they brought him, St. Paul addressed these words of advice to Timothy, his beloved son in the gospel, in his Second Epistle to him. The Christian life is a warfare unlike any other, and hence is unique. As St. Paul puts it, he who espouses the cause of Christ wrestles "not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Endurance is patience put into practice. It is a quality which every skillful man of war must possess, since the value of a soldier depends to a great extent upon his ability to surmount difficulties. He who would be a follower of Christ will find much to endure in this world, for there is no secular soldier who is put to as great a test as the Christian warrior. He must bear his own cross and help others to bear theirs, being content to follow in the footsteps of his Lord and Savior, for the servant is no greater than his Master, or the soldier than his general, nor does he deserve better treatment; and he must suffer all persecutions that make for the glory of God and the establishment of his kingdom among men.

The hardness that awaits the true Christian is summed up in one of the beatitudes. "Men shall revile you, and persecute you, and say all manner of evil against you falsely for my safe." Soldiers of Christ are given cheer and consolation in the next verse: "Rejoice and be exceeding glad; for great is your reward: for so persecuted they the prophets which were before you." We can hearken unto these words of the Savior, for he not only spoke as one with authority but he was clothed with it by the Father. As for St. Paul, he was a man that not only taught what he, through the guidance of the Holy Spirit and by means of the special revelations that God made to him, recognized to be the truth, but he himself lived as he would that others should. Upon nearing the end of this life we find him saying "I have fought a good fight, I have finished my course, I have kept the faith." In these words his great career is summed up even as truly as the Master's was, when upon the cross he said, "It is finished." Happy is the Christian soldier who overcometh all things and remaineth faithful unto the end, for a crown of righteousness is laid up for him.

ROBERT EDWIN MEEK.

A PRAYER.

James Whitcomb Riley.

Dear Lord! Kind Lord!
Gracious Lord! I pray
Thou will look on all I love,
Tenderly to-day!
Weed their hearts of bitterness;
Scatter every care
Down a wake of angel-wings
Winnowing the air.

Bring unto the sorrowing
All release from pain,
Let the lips of laughter
Overflow again;
And with all the needy
O divide, I pray,
This vast treasure of content
That is mine to-day!

THE CALL TO THINK.

But few people to-day are doing any thinking of their own. What little they do needs crutches. Take time to think! Time to think! Think! We take our thoughts like our clothes or breakfast foods, ready made, predigested. In India the people are saturated in silence; they are trained to think. They produce philosophers. In America the people are immersed in materialism; they are trained to get. An industrial race has resulted. But some one does a deal of thinking for the rest. Sometimes his thoughts so overwhelm him that he imagines he is thinking God's thoughts after him. And he is. God is the source of all thought. That is why thinking is so important. The Hebrews stressed it. The psalmists believed in the democracy of thought. "Commune with God on thy bed and be still. * * * meditate day and night, * * * write these words on my heart, * * * bind them about thy neck, * * * think on these things." From Moses to Paul the leaders that made Palestine the holy land spent much time in silence and urged the people to meditate and pray.

The Christian religion, starting with prayer as the thought center, needs to give new emphasis to the need of Christian meditation as the vital preparedness for Christian worship and service. Otherwise Christianity will be lost in forms and a perfunctory humanitarianism. Christianity is life, liberty, freedom. Jesus taught that it was the truth which would set men free. The truth is not snared in a book; it is wrought out in a soul.

"Come ye apart into a desert place and rest awhile." The call is the Master's. He calls to rest from care, from bodily tire, from the confusion of the crowd. He calls to silence, to meditation, to prayer.—New York Christian Advocate.

THE SABBATH AND ITS OBSERVANCE.

The word Sabbath occurs 137 times in the Bible, and Sabbaths occurs 35 times, and hence in both forms, the word occurs 172 times. The Sabbath is called "the seventh day" 22 times and "the seventh" once. It is next to the oldest institution in the world, which is marriage, as far as our knowledge extends. The word Sabbath literally means rest. It also means a holy, or sanctified day, for God said of it: "My holy day." (Isa. 58:13); and again it is written: "And God blessed the seventh day, and sanctified it." (Gen. 2:3). The first Sabbath was observed on the very first day after the world was finished and ready for business. When the feast of the tabernacles was instituted, God said: "On the first day shall be a Sabbath" (Lev. 23:39); and on the first day of the week after Christ rose from the dead he met with his assembled disciples, for John has written: "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." (John 20:19). On the same day of the week he met them again: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said: 'Peace be unto you.'" (John 20:26). Paul wrote: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:2). The word Sunday is not in the Bible and we should not wonder at that fact when we remember that it is an Anglo-Saxon word, and therefore was not in existence when the Bible was given to the world. It was the name of the first day of the week with the Anglo-Saxons, who worshiped the sun that day, and hence it meant the day of the sun.

Now, since Sabbath means "rest" and too, since God wants it observed on one day in each seven, therefore the first day of each week is not only as good as the seventh day for its observance, but it is better than that day in this, that Christ rose from the dead on the first day of the week. Great carelessness obtains as to its observance nowadays, we are sorry to say. This should not be, and would not be, if every one loved God, as he must love him before he is fit for dwelling with him. Our Savior said: "If ye love me, keep my commandments" (John 14:15), and John wrote, "For this is the love of God, that we keep his commandments, and his commandments are not grievous" (John 5:3). Keeping the Sabbath is one of the commandments. All unnecessary secular business should be omitted on that day, such as the riding on railroad trains, depositing and receiving mails, social visits, buying or selling, etc., and each and every one, therefore, should strive to keep the Sabbath as God has commanded, not only in the details just given, but in every particular required. I am now in my thirty-eighth year in the itinerancy and have had as many as fourteen appointments in one charge, but I have never ridden on a Sunday railroad train, nor a street car on the Sabbath, nor employed a livery outfit on that holy day. I have never patronized the post-office in any way whatever, nor sent or received a telegram on that day of God. How professed Christians can afford to desecrate God's holy day by riding on trains, in autos, or in any other way and neglect Sunday school, the Church services, etc., I can not understand, unless it is due to self-seeking irrespective of self-respect, and especially the glory of God.

God is jealous of his holy day, and therefore as an incentive to us to keep his holy day, he assures us that if we shall regard it as his holy day and not have our own pleasure on it, but honor and keep it, we shall be blessed with the very best earth can afford. (Isa. 58:13, 14). Nehemiah atributed the captivity of the Jews and its incident evils to their profaning the Sabbath, and then declares: "Yet ye bring more wrath upon Israel, by profaning the Sabbath." (Neh. 13:15, 15, 17, 18). I have not only commented upon our rule on Sabbath observance, but I have preached to each congregation in my charge on it. Let us preach it and live it more and more.

Wesson, Miss. ISAAC L. PEEBLES.

A REMINISCENCE OF BISHOP KEENER.

Rev. B. Carradine, D.D.

In the Sam Jones meeting at the Seashore Camp Ground, held in the eighties, the evangelist had a singer and leader with him who reminded me, with mingled feelings of pain, amusement and sorrow, more of a little tufted cockatoo than anything I ever saw in pantaloons. He wore a short sack coat, tight trousers, standing collar and plastered hair with a pompadour in front, and hopped, skipped and jumped around waving his little baton, crying out, "Now let the ladies sing!" and "Now let the gentlemen sing!" and "Now let everybody sing!" until I felt that an electrified, talkative popinjay was before me.

Bishop Keener sat next to me—a man of marvelous intellect, with a John Wesley-like face and manner—preaching when in the pulpit with wonderful unction and power. He could not keep from groaning behind his palmetto fan, while occasionally he whispered to me, "Now look at him," "Just see him now," "Just behold that antic," etc.

Years have passed, and the little pulpit-crested pintado with his tuft and baton has passed away into oblivion, and not a soul recalls him, unless it be some little belle's heart whom Addison long ago dissected and found in it just such a mannikin. But Bishop Keener still lives in the affection and recollection of myriads with his majestic face, his spiritual, cultured sermons, and his life that stood out for righteousness and pulpit courage and manliness like a Gibraltar from a perfect ocean of human life.—The Gospel Herald

TO THE PUBLIC.

In view of the fact that there may have gone out an erroneous impression because certain charges have been lodged against our pastor, Rev. C. A. Schultz, because he has taken a bold stand in the school trouble at Daleville, Miss., we, the undersigned, official board of the Daleville charge, Meridian District, Mississippi Conference, of the Methodist Episcopal Church, South, desire for the public know that we, as a board, endorse and approve of our pastor's stand for right and righteousness, and that we most heartily appreciate his enthusiasm and courage for a cause that he believes just and honorable.

We would earnestly insist on the public withholding judgment in the case until the facts are made public through the proper channels.

Signed: J. C. Drake, J. B. Lisenbe, J. W. Barr, G. R. Kynard, L. C. Warren, J. W. Toles, W. J. Jolley, Jno. Rogers, A. B. Johnson, D. E. Harbour, H. N. Harrington, W. J. Morrow, S. B. Smith, S. S. Clay, J. A. White, M. M. Butchee, W. M. Trawick.

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DO YOUR DUTY.

Do your duty, little man,
That's the way!
There's some duty in the plan
Of every day.
Every day has some new task
For your hand;
Do it bravely—that's the way
Life grows grand.

Do your duty, sing the stars,
That so bright
Through the midnight's dusky bars
Shed their light.
Do your duty, says the sun
High in heaven;
To the dutiful, when tasks are done,
Crowns are given.

Crowns of power and crowns of fame,
Crowns of life;
In glory burns the victor's name,
After strife.
Do your duty never swerve—
Smooth or rough—
Until God, whom we all serve,
Says, "Enough."

—Luella Clark, in The Organifier.

NED'S WAY.

"Ned can't be beaten," said Uncle Jack. "At least, you can't make him own he is beaten. When his 'lines' break, he ties them; if they break again, he ties them again; if they break a third time, there is a hard third knot in a half a minute—no time lost in grumbling. He seems, small as he is, to understand that there isn't the least bit of use kicking over things because they are just as they are, not as he would like to have them. But he understands, too, that things can be changed to suit Ned, and that Ned is the one to change them. When things do not move fast enough to suit him, do you catch him losing his temper, flying to pieces and throwing tools? Not a bit. He is just as vexed and disgusted as anybody else would be, but he sets his lips tighter and uses every bit of his temper to make things come his way.

"A fiery temper, sizzling hot, is like a strong horse very much excited. If you can keep him harnessed and guide him, he will do an immense amount of work; if he gets away from you, he will do a fearful lot of damage. That is where Ned comes out ahead—he makes his temper work for him. His anger is harnessed with 'I will' and 'You shall;' he holds it tight and drives it hard—and he wins nine times out of ten.

"Did you ever see an old cow trying to open a gate? She lifts and nuzzles and pushes with her nose and her horns; the latch falls back and back and back again, but the old cow simply lifts it again and again and again. She doesn't know how to give up. Whether he is working arithmetic problems or his 'automobile,' Ned always reminds me of that old cow. He will try one way about three times, then sit and think a minute, and then begin some other way."—Presbyterian of the South.

LOST AND FOUND.

Ralph was kicking up the dust along the road on the way home from the little corner store, when he came upon a bundle lying in the road, where perhaps it had been dropped from a passing automobile. It was a long, nobby, interesting bundle, and he picked it up, and ran the rest of the way home. He gave mother the spool of thread, and then took the bundle out to the barn without saying anything about it. Then when he opened it he found a bow and a dozen arrows. Now, for a month Ralph had been wanting a bow and arrows, and hinting to the family that they would be an acceptable gift. So far no one had taken the hint. Yet here they were, almost as if they had dropped out of the sky. He handled them lovingly. He felt there was nothing else in the world he wanted so badly. He fitted an arrow in, and shot at the old straw hat that hung on the barn door. The arrow pierced the hat. It was a fine bow. He wanted to take it to the orchard, and put up a mark to shoot at. But suppose the boy that really owned it should see him!

Then Ralph was ashamed. The bow was not his. He was hiding in the barn because he didn't dare let anybody see it. And the real owner probably was wishing for it very much. Ralph quickly hushed that bad little voice that said, "Finders, keepers."

"Things that you find don't belong to you unless you've tried to find the real owner, and can't do it," said Ralph, stontly. And he knew that was right. He went outside. Nearly all the boys of that end of town were at the ball game over in Singer's pasture. Ralph went to one group after another. "I found a package in the road," he said. "Whoever lost it can have it if they describe it so I know it is theirs."

In the third group Jamie Rainess jumped up and ran to Ralph. "Say," he whispered, "was it a bow and arrow? I lost one to-day."

"Yes," said Ralph; "come over to the barn and I'll give it to you."

"That's the one," said Jamie as soon as he saw it. "My! but I felt awful to lose it. I'm glad to get it back. I just didn't know what to do about it."

He took it, and ran off home, and never even invited Ralph to come and play with it. But Ralph was happier than when he had had the bow. He felt all right inside now, for he knew he had done the right thing.

But such an astonishing thing happened two days later. When Ralph, after an all-day visit from home, returned in the early evening, he found the house brilliantly lighted and a large number of young people assembled at a party given in his honor. And before it was over Jamie presented him with a bow and arrows exactly like the ones he had returned, amid a general clapping of hands. But suppose Ralph had kept those that he had found in the wrapped package. How different everything would have been! And not the least thing that Ralph would have had to reckon with would have been his conscience.—The Southern Churchman.

THE ORIGIN OF BRAZIL'S NAME.

Brazil, which in later years has come to the front in commercial importance, received its name because of a very hard, reddish colored wood, which grows in great abundance in many parts of the country. So brilliant is this wood when a log was split open, that the Portuguese gave it the name of "braza," which means "live coal." In speaking of this country the Portuguese often referred to it as the place of the live-coal wood and gradually the word "Brazil" was used, until finally the country was known by no other name.—Presbyterian of the South.

OCEAN DEPTHS

The deepest regions of the ocean are commonly close to the shore, and are believed to have been caused by the crumpling inward of the earth's crust due to the pressure of the near land. Such is the "Tuscarora deep," a long, narrow trough which extends northward from Japan along the coast of Asia; its bottom being more than 27,600 feet below the surface of the sea and 12,600 feet below the general level of the ocean's floor. An even more profound abyss is the Aldrich deep close to the Tongan and Kermandec Islands, which sinks to a depth of 30,930 feet.

The greatest yet found, however, is the Swire deep off Mindanao of the Philippines, this being 32,089 feet, or 3,089 feet deeper than Mount Everest, of the Himalayas, is high. However, one gains an idea of the rarity of such abyssal regions from the fact that of the 9750 soundings that have been made and reported in water over 1000 fanthoms in depth, only seventeen were greater than 4000, and only three exceed 5000 fathoms in depth. The greatest recorded depth of the ocean is only 409 feet more than six miles.—Scientific Monthly.

DR. WIER'S VIEW.

My Dear Brother Meek: I have been wanting to write to you for some time past, thanking you for your deliverances in the Christian Advocate in opposition to the proposed readjustment of our missionary territory in Mexico, a readjustment which would involve an exchange of some of our territory, church members, and property with some other denominations. I hope such a readjustment and exchange will never be made.

I wish also to endorse your position in regard to the plan of Methodist unification proposed by the late General Conference of the Methodist Episcopal Church, held at Saratoga Springs, N. Y.

God has greatly prospered us, as the Methodist Episcopal Church, South. We had some 400,000 members at the close of the war between the States, and now we number over 2,000,000 members. Let us strengthen the bonds of Christian brotherhood between the Methodists North and South. There are points of contact where we may get closer together without organic union.

Various reasons suggest themselves why we do not seem ready to be merged into one supreme General Conference. And it would seem to be the order of providence that we should maintain our automony as the "Methodist Episcopal Church, South," whatever plan of unification or federation might be adopted.

Your friend and brother,

Starkville, Miss. T. C. WIER.

THE PRAYER MEETING.

We meet—one another, and friendship expands
As eye catches eye, and as hands welcome hands.
The touch of good fellowship fills up the soul,
And each is inspired by the zeal of the whole.

We meet—the dear Savior, unseen and unheard,
We leap to the vision, we feed on the word;
His presence, so loving, so wise, and so strong,
Is felt in each moment of prayer or of song.

We meet—our ideals; exulting we see
The grace that our living might blessedly be.
We burn with the joy of that promised delight,
And spring to achieve it in heaven-born might.

So meeting, we practice the life of true men:
So parting, we part but to gather again.
Till soon—how the spirit awaits it and yearns—
We shall meet in the meeting that never adjourns.

—Amos R. Wells, in Christian Endeavor World

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THE SUNDAY SCHOOL SUPERINTENDENT.

Next to the office of pastor, the Sunday school superintendent holds the most responsible position in a church. Being at the head of the forces that are organized to teach and train religiously the youth of the congregation with which he is connected, his obligations are indeed weighty and much is very properly expected of him. The following are what we conceive to be some of the essential things for an efficient superintendent:

1. He should be a CONVERTED man, with a definite and clear experience of salvation. This is true, because the chief end of all instruction in the Sunday school is to make and develop Christians, and one who has only a theoretical knowledge concerning this greatest of all human works is not prepared to lead effectively in it.

2. He should be a CAPABLE man. Piety alone does not equip a person for this difficult service. He should have such knowledge as will command respect and enable him to see that the Divine Word is effectively taught. And here it is well to remember that all truth is related, and that things in the natural world mirror and illustrate the great spiritual facts. Hence, a superintendent should be a reading man. Especially should he be informed concerning the Bible and his Church. He should see that no shoddy work is done in any department of the school. He who would teach any generation successfully must keep abreast with the times.

3. He should be a CONSECRATED man. His heart must be in the work. He should have a passion for it—should be as much concerned abont it as the business man is for success in his chosen calling. He should not be content with merely giving the management of the school a little thonght on the Sabbath day; he should devote to it much earnest study, mingled with prayer. He should get into touch with other workers that he may profit by their experiences and counsels.

4. He should be a TACTFUL man. A great deal depends upon this. The head of a Sunday school is certain to bump up against many difficulties, and he needs to he agreeable in disposition, patient, considerate of others, and reasonably flexible in his opinions. He shonld be approachable and willing to receive suggestions from any sonrce, whether he adopts them or not. And he should endeavor to effect the changes that need to be made in the way that will canse the least irritation. Tact may to some extent he inherited, but it is susceptible of large cultivation.

Blessed is the faithful and efficient Sunday school superintendent. In our opinion, few will in eternity wear brighter crowns than will he. Bnt great will be the condemnation of the man who, in such a position, neglects the Master's lambs and lets them stray from the fold where ruin overtakes them. Every person at the head of a Sunday school has opportunities that an angel would covet. It, therefore, certainly hehooves him to hestir himself and make the most of them.

HERE WE HAVE IT!

The following statement is part of an editorial contained in the Pittsburgh Christian Advocate of August 17, which journal is perhaps the most widely circulated weekly in the Northern Methodist Church:

"It should be remembered that the action of the Methodist Episcopal Church, South, in Oklahoma City, did not awaken any marked degree of enthusiasm in our own Church. Many of those who greatly desire the reunion of the Churches doubted. They knew from the beginning that the tentative plan would have to be greatly modified if the Methodist Episcopal Church should seriously consider the adoption of it. In fact, the most enthusiastic advocates of unification did not urge action on the suggestions in the General Conference of 1912. The Southern brethren who are charging their "ultra-unionist" leaders with having interfered with the deliberations of our General Conference at Saratoga by suggesting that the Church, South, would be willing to accept something less or different from what is nominated in the Oklahoma bond need not greatly vex their souls over the matter; for they can rest assured that the recommendations made in the report of the Committee of Sixty were the minimum rather than the maximum of modifications necessary to secure the hearty and unanimous adoption of the report without discussion. We should not have been willing that negotiations proceed without frankly declaring our convictions on the points named, just as the General Conference of the Methodist Episcopal Church, South, frankly suggested an important modification of the plan as drafted by the Joint Commission.

"Of course, if there are any Southern leaders who would have preferred that we reject the proposition as submitted by their General Conference rather than provide for further consideration of it on the basis suggested, that is another matter. But even these, if there be any such, should know that the Methodist Episcopal Church is so sincerely and earnestly desirous of unification and so hopeful of its accomplishment on a just and reasonable basis that the rejection of the proposition of the Church, South, was never seriously considered, even by those who regarded it a hindrance rather than a help toward unification." (Italics ours.)

Several things in this utterance are well worth noting:

1. According to the Pittsburgh Christian Advocate, the plan of the Joint Commission was ignored by the Northern General Conference at Minneapolis in 1912 because of dissatisfaction with it.

2. This plan, after being generally approved hy our General Conference at Oklahoma City, if it had been let alone, would have stood no chance whatever of receiving favorable consideration by the Northern General Conference without being "GREATLY MODIFIED." However, our contemporary says it would not have been formally rejected, hnt would have been materially changed and connter propositions made, with a view to trying to keep up the negotiations.

3. It is frankly admitted that the Saratoga enactment is very materially different from the plan matured hy the Joint Commission on Federation and adopted, with one modification, by our last General Conference. (It has been, strange to say, chiefly Southerners who have sought to belittle the important differences between these two plans.)

4. The Pittsburgh Christian Advocate declares that the paper adopted at Saratoga embodied "THE MINIMUM" of modifications necessary to get the measure past the Northern General Conference without opposition. The brethren who are indulging in dreams that the Church, North, may be expected to recede readily from the positions which it has taken as to the great issues involved in the unification movement would do well to ponder this statement. The truth is, the most outstanding thing in the proceedings of the Evanston meeting is that the Southerners indicated a willingness to do nearly all of the surrendering.

5. The union of which the Church, North, is "so sincerely and earnestly desirous" is obviously, if the Pittsburgh Advocate is to be believed, substantially the same kind of union it has been ardently anxious to effect practically ever since the Civil War—a form of union in which the Church, South, would have to make all the important concessions.

PERSONAL AND OTHER NOTES.

Rev. S. L. Pope, of New Albany, Miss., recently assisted Rev. W. C. Carlisle in a successful meeting at Baldwyn, Miss.

Mrs. N. E. Cunningham, of Wilson, La., in renewing her subscription to the Advocate, says: "I fully endorse your position on the proposed unification of Methodism."

Reports from Ruston, La., are to the effect that Dr. J. M. Henry is having a gratifyingly successful pastorate in that important charge. Dr. Henry is one of the strong men of the Louisiana Conference.

Dr. J. T. Sawyer filled the pulpit of the Louisiana Avenue Church last Sunday, and was greeted by a good summer-time congregation. Pastor Gearheard was out of the city, being engaged in a meeting at Plaquemine, La.

Two pleasant callers at our office last Tuesday were Mr. L. P. Hoffpauir and Rev. A. R. Hoffpauir, of Estherwood, La. The former, who is a merchant, came to New Orleans to attend the Buyers' Convention; the latter is a promising young minister.

Rev. C. A. Northington, pastor of the New Albany (Miss.) Circuit, says: "I have just closed a great meeting at Mt. Olivet. The preaching was done by Rev. J. T. Gullett, of Baldwyn, Miss., and the singing was led by Prof. T. N. Pannel, of Ellistown, Miss."

Centenary and Mansfield Colleges will soon be opening their doors for another year's work. What have you done toward helping Dr. Wynn and Prof. Bobbitt to fill their halls with students? There ought to be no vacant rooms at either of these institutions.

Beginning with next Sunday, the Editor will fill the pulpit of the Prytania Street Presbyterian Church of this city for four Sabbaths. Dr. W. McF. Alexander, the scholarly pastor of this congregation, will be out of New Orleans during this time on his annual vacation.

Rev. C. H. Strait, of Rocky Springs, Miss., writes: "On Sunday, August 6, Brother J. L. Decell began a meeting for me at Carpenter. The preaching was excellent and much good was accomplished. There were 4 accessions to the Church, and 7 infants were baptized."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more snbscriptions sent in within the past few days: Rev. T. A. Ferguson, Camden, Miss., 2; Rev. W. C. Galceran, Shaw, Miss., 3; Rev. W. E. Harrison, Seminary, Miss., 2.

Rev. D. L. Cogdell, of Corinth, Miss., than whom there is no choicer spirit in the Methodist itinerancy, sends us a club of 9 subscriptions, along with a check to correspond and his love and good wishes. Referring to his charge, he says: "My work is moving upward. I am hopeful of a good year."

The Seashore Campground Training School has made a good record under the efficient administration of President H. W. Van Hook. It is ideally located, the surrounding scenery being beautiful, and the climate during the winter season being mild and delightful. Write President Van Hook (Biloxi, Miss.) for a catalogue.

Last Sunday was an interesting day at the Seashore Campground, near Biloxi, Miss., where the annual camp meeting was in progress. A large crowd was present, and the sermons of Dr. E. C. Moore, of Montgomery, Ala., are said to have been of a high order and to have produced a profound impression. We are not at this writing able to give the results of this interesting series of services.

Rev. W. W. Holmes, who is attending the Seashore Camp Meeting, of which he is one of the directors, returned to New Orleans last Friday to confer with Dr. McMurry concerning the contemplated new church in Algiers. He and the pastor, Rev. R. M. Brown, took our genial Church Extension Secretary in hand in the afternoon and chaperoned him over the across-the-river section of the city.

Dr. G. E. Cameron, pastor of the First M. E. Church, South, at Lexington, Ky., recently delivered in that city a very able and eloquent address on the subject of prohibition, which was reported at great length for The Lexington Herald We thank Dr. Cameron for a copy of that paper which contained his brilliant and striking utterance. From several sources, we have heard complimentary things of his work in the Blue Grass State.

Rev. J. R. Countiss reports encouragingly of the outlook for a good opening at Grenada College. Repairs to the amount of $2500 are being made on the buildings, and everything is being made ready for a great session of this excellent school. Let the brethren help Brother Countiss to fill every room in the dormitories. Grenada College is the

place for the Methodist young ladies of North Mississippi or any others who want superior educational advantages at a reasonable cost.

We acknowledge ourselves indebted to Rev. C. F. Emery, our accomplished pastor at Natchez, Miss., for two new subscriptions sent us a few days ago. This makes 5 new names that he has given us for our mailing files during the year, besides the renewals that he has forwarded. Brother Emery is a good friend of the Conference organ.

A note from Mrs. Charles B. Galloway, of Jackson, Miss., informs us that Mrs. W. G. Roberts, of Philadelphia, Miss., who recently underwent a very serious operation in Jackson at the hands of Dr. E. H. Galloway, is rapidly recovering, and that it is thought that she will soon be able to return home. It was with sorrow that we learned of the illness of this choice servant of the Master, and we are happy to know that the prospect of her restoration to health is considered so bright.

In Brother W. A. Mangum's note appearing in the Advocate last week an error occurred: It was stated that, after his illness in a sanitarium at Baton Rouge, he was "not" taken to the district parsonage, when it should have been said that he was taken there. We regret this mistake. Brother Mangum spent last Sunday with the congregation of the Keener Memorial Church of Baton Rouge, the pastor, Rev. H. W. Cudd, being away in a meeting. He reports two splendid services.

Dr. W. F. McMurry, Secretary of the Board of Church Extension of the M. E. Church, South, spent last Friday in New Orleans. He came to look over the situation in Algiers where our people are planning to construct a new church. It was the Editor's pleasure, in company with Dr. T. P. Bell, to lunch with him at the noon hour, and to dine with him in the evening at Fabacher's Rathskeller. Dr. McMurry was looking well and it was a genuine pleasure to see him. He left for Mobile Friday night.

We are giving a good deal of space this week to the Sunday school work of the Mississippi Conference. Brother Neill, the capable Field Secretary of that Conference, has made very little demand upon us for space during the year, and we felt it to be only just to permit the Conference organ to lend him a helping hand in the splendid service which he is rendering the great cause that he represents. Let the Methodists of South Mississippi rally to his assistance and aid him in rounding out a great year's work.

We have received the following wedding invitation: "Mrs. Edward Silas Steen requests the honor of your presence at the marriage of her daughter, Birdie Grey, to Rev. James Dansey Wroten on Tuesday afternoon, September 5, 1916, at 12:30 o'clock, at the First Baptist Church, Jackson, Miss." The prospective bride is a young lady of many gifts and graces, and the groom is a promising young minister in the North Mississippi Conference, who is at present serving the Benoit charge. We extend in advance our congratulations and best wishes.

Our people at Coldwater, Miss., under the consecrated leadership of Rev. H. G. Roberts, their pastor, have lately remodeled and enlarged their old house of worship, converting it into a brick veneered building, at a cost of about $8000. It now has ten well-arranged classrooms, a pastor's study, and a ladies' parlor, and the structure is heated by steam and is ornamented with art glass windows. The present value of the plant is estimated to be about $11,000. We hope to give in the Advocate a picture of this attractive edifice at an early date.

Rev. E. S. Lewis informs us of the death of Mr. W. F. Thomas, a prominent member of our Church at Durant, Miss., which occurred suddenly in the church last Sunday morning, just after the close of a prayer, which he had offered. He was a native of Louisiana, having been born at Baton Rouge 69 years ago. He had been continuously in the employment of the Illinois Central Railroad for 33 years, and for 25 years had served as an engineer on a passenger train between Durant and Aberdeen. Brother Lewis says of him: "He was a liberal supporter of every good cause, and one of the largest contributors to the new church enterprise recently carried forward in Durant." We regret to learn of the death of this useful and esteemed citizen, and we extend sympathy to the bereaved.

Brother George D. Sanders, of Farmerville, La., in renewing his subscription to the Advocate, adds the following statement concerning the question of Methodist unification: "I consider this the most important issue now before Southern Methodists, and I, therefore, think that it ought to be freely and fully discussed. Personally, I am opposed to union on any basis, and I should like to see the truth dawn upon our beloved Church before it is too late." As we have before stated, the columns of the Advocate are open to a discussion of all phases of this great question, which; from the very nature of the case, is constitutional in character, and to which the CHURCH is yet uncommitted. The General Conference is utterly without power to commit the CHURCH on an issue of this kind, though it instructed our commissioners to negotiate further, if they should feel such a proceeding to be warranted by the action of the Northern General Conference, and this they have decided to do. Such is the present status of the unification movement.

DAUGHTERS OF CLERGYMEN.

Both here and abroad the daughters of clergymen have attained to fame.

Jane Austen first saw the light in the vicarage of Steventon in Hampshire, in 1775; Mrs. Gaskell, who is famous as the author of "Cranford," was the daughter of William Stevenson, who preached at Doblane, and her intimate friend, Charlotte Bronte, who, with her sisters, Emily and Anne, took the world by storm, were the daughters of Patrick Bronte, whose church and rectory at Haworth are yearly the mecca of thousands of admirers of these immortal women.

Mrs. Lynn Linton, the Victorian novelist, John Strange Winter, the creator of "Bootle's Baby," and many another tale of the army, and Mrs. Harriet Beecher Stowe, were all daughters of preachers.

Among the more modern brilliant women are Olive Scheiner, the daughter of a missionary who was born in Basutoland, where her father worked, and Mrs. Florence Barclay, who, as it were, sprang into fame in a night with "The Rosary," and who is the daughter of the Rev. Samuel Charlesworth, rector of Limpsfield, Surrey. Mrs. Barclay had written simply for "the joy of the job," says The Woman at Home, and it was her sister, Mrs. Ballington Booth, who induced her to send her "stuff" to a publisher.

Jane and Mary Findlater, whose individual and collaborated novels, "The Green Graves of Balgowrie," "The Rose of Joy," etc., have brought them wealth and fame, are the daughters of the late Rev. Eric Findlater, Lochearnhead, and their lifelong friend, Mrs. Nigel Robertson, author of "The Gallant Quaker," is the daughter of the late Rev. Thomas Hill, Dundee.

It is scarcely surprising, perhaps, that many of our famous hymns were written by the daughters of the vicarage. The best-known wedding hymn, "O Perfect Love," owes its origin to Mrs. Gerald Gurney, daughter of Dr. Bloomfield, Bishop of London, who penned it in a very short time at the laughing request of her sister, who asked her what was the good of having a poet for a sister if she could not write a special hymn for her wedding. The hymn was set to music by Sir Joseph Barnby and sung for the first time publicly at the marriage of Princess Louise, Duchess of Argyll. Frances Ridley Havergal, too, the famous hymn writer, was the daughter of a clergyman.—The Lutheran.

HOW TO PRAY.

Phillips Brooks.

Pray. Yes, go to the God whom you but dimly see, and pray to Him in the darkness, where He seems to sit. Ask Him, as if He were, that He will give you that which, if He is, must come from Him, can come from Him alone. Pray anxiously. Pray passionately, in the simplest of all words, with the simplest of all thoughts. Pray, the manliest thing that a man can do, the fastening of his life to the eternal, the drinking of his thirsty soul out of the great fountain of life. And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the very bending of those obstinate and unused knees of yours will make the soul kneel down in the humility in which it can be exalted in the sight of God.

The real difference between men is energy.—Fuller.

PENSION PLAN A FAILURE.

The Carnegie Foundation has abandoned its pension system for college professors and will now undertake to accomplish the same purpose by insuring the schoolmasters for a term of years. The manager of the Foundation confesses that the pension plan was a failure and that the system itself is "unsound."

Nothing perhaps that was ever proposed has so disturbed the religious and college world as the Carnegie pension system, and its abandonment will no doubt bring a sigh of relief to the Churches that own and operate colleges in different States of the Union.

Under the pension system no professor of a denominational school was eligible to a pension. In his letter to the chancellor of Vanderbilt University offering a million dollars to that institution, Mr. Carnegie took the position that churches did not know how to educate. This idea of his antagonism to religion and its teachers was expressed with force in his pension system by making it impossible for any professor in any sectarian college to participate, and for a while there were a number of sectarian schools that threw off their sectarian control in order that their men might get in on the pension system.

This surrendering of charters and throwing out of control the churches that had founded these institutions raised a whirlwind in educational circles, and many denominational college charters were carefully scrutinized and, if weak, strengthened so as to confirm denominational control. Mr. Carnegie thus indirectly defeated the very purpose it was charged that he was seeking to achieve, for while the Churches have lost a few of their colleges the pension system, which brought about the loss, is itself a failure.—Mobile Register.

I will place no value on anything I have or may possess except in relation to the kingdom of Christ.—David Livingston.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

Human Intelligence in Bell Service

Bell Telephone operators are human beings with the same hopes, aspirations and sorrows that you experience.

They are trained to be quick, courteous and accurate. They take pride in their work. Sharp words spoken thoughtlessly are as keenly felt by them as by other individuals.

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RAILWAY
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THE POPULAR LINE
— BETWEEN —
Shreveport, Alexandria, Winnfield, Minden, Jonesville, La., Stamps and Hope, Ark.
The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

GUARANTEE OF ADVERTISING.
All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. LULA GOODMAN MOHLER, of Long Beach, Miss., died at the home of her daughter, Mrs. Draughan, at Sumrall, Miss., on Wednesday, July 12, 1916. She was born on Nov. 28, 1846; and was a few months more than seventy years old. Uniting with the Methodist Episcopal Church, South, at an early age she was a consistent, loyal member thereof until her death. She was the mother of twelve children, nine of whom, with her husband, survive. Mrs. Mohler was a product of the Old South and was ever true to its traditions. Amidst the busy cares of home life, Mrs. Mohler always found time to attend to her part of the work of the Church. Hers was a life of devotion and service to her loved ones, to her community, and to her God. She has gone; but we know where to find her, and by the Grace of God we confidently expect soon to meet her in the realm where, "Beyond these voices there is peace."

ELMER C. GUNN, Pastor.

Mrs. M. A. PORTER, one of the oldest Methodists of Franklin County, died at her home in Meadville, Miss., on Jan. 3, 1916. Sister Porter lived to be about seventy-five years of age. She was twice married—the first time to Brother L. Hollinger, and the last time to Brother Ab. Porter. This first union was blessed with four children, namely Messrs. John and Louis Hollinger, Mrs. J. J. Anderson, and Robert Hollinger. Sister Porter was a devoted, self-sacrificing mother and proved as faithful and loving a mother to her four step-children as to her own children. Her self-sacrifice and faithfulness both as a wife and as a mother was as wonderful as it was beautiful. She united with the Church at an early age and was a faithful, loyal Christian until her death. She had many friends, for she was the friend of every one—always ready to serve with her sympathy, her counsel, and her substance. The parsonage knew no better friend, for as a former pastor said of her, "Surely she was the salt of the earth." May God bless and comfort the bereaved ones, for only the Holy Spirit can ease and calm the disturbed soul amidst such sorrows in life.

J. W. THOMPSON.

On Monday night, Feb. 14, 1916, at about 12 o'clock the spirit of Sister D. F. GUICE, formerly Miss Mollie Torrey, went out to meet its God. Sister Guice was the wife of Rev. D. F. Guice, of Meadville, Miss. She was a patient sufferer for several months, and, though her anxious husband and several physicians labored hard for her recovery, God saw best to take her. She was a consistent member of the Methodist Church until her death, and during the years that her husband served as an itinerant, she worked faithfully by his side, lovingly holding up his hands and making his home what a parsonage home should be. After their return to the old home, to care for Brother Guice's father and mother, she still lived her religion, proving herself a friend to all around her. The devotion and care which she showed to her aged father-in-law were both touching and beautiful. Truly, she lived for others and her life was a blessing to all within the sphere of its influence. But she has gone from us, and we bow in humble submission to the will of Him who doeth all things well, and pray that He may guide and bless the grief-stricken husband, the aged mother, and the sorrowing brothers and sisters.

J. W. THOMPSON.

Conceit may puff a man up, but never prop him up.—Ruskin.

PERSONAL INFLUENCE.

Each individual has it. An atheist going along a country road overtook a woman poorly clad, who seemed strangely excited. He thought she was insane. A glance, however, satisfied him. She was a negress, but her face was glowing with a calm and radiant joy.

"What were you talking about, auntie, as you walked along?" he asked.

"Laws, massa, I nebber knowed I was talkin'. 'pears like I didn't notice myself. I was thinkin' as I look on de worl' an' de sky, an' took 'em all in dat dey is all mine—all mine, 'cause I is Christ's, and Christ is God's!"

Here was a living witness whom the spectator could not gainsay nor deny. He was a learned man, but this was a kind of learning he had never heard of; he was a successful man, but here was such triumph as he had never dreamed of. He listened, full of curiosity, to what the woman had to say; he went away, but the leaven worked, causing him so much thought that he never rested until he also could say, "They are all mine, for I am Christ's!"

This kind of an influence counts. God owns it. It makes its impression upon the unsaved. The results are a blessing to the one who gives and the one who receives. No apology is needed because of any adverse effects. The earthly end of such a being is peace and joy and satisfaction.—Central Christian Advocate.

BLESSED TO BE A BLESSING.

Rev. J. R. Miller, D.D.

God blesses you that you may be a blessing to others. Then he blesses you a second time in being a blessing to others. It is the talent that is used that multiplies. Receiving, unless one gives in turn, makes one full and proud and selfish. Give out the best of your life in the Master's name for the good of others. Lend a hand to every one who needs. Be ready to serve at any cost those who require your service. Seek to be a blessing to every one who comes for but a moment under your influence. This is to be angel-like. It is to be God-like. It is to be Christlike. We are in this world to be useful. God wants to pass his gifts and blessings through us to others. When we fail as his messengers we fail of our mission.

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

"We are only safe when we can see the cross of Jesus clearly cut and sharply defined against the sky of our eternal destiny."

R. G. Peoples
BATTLE GROUND ACADEMY
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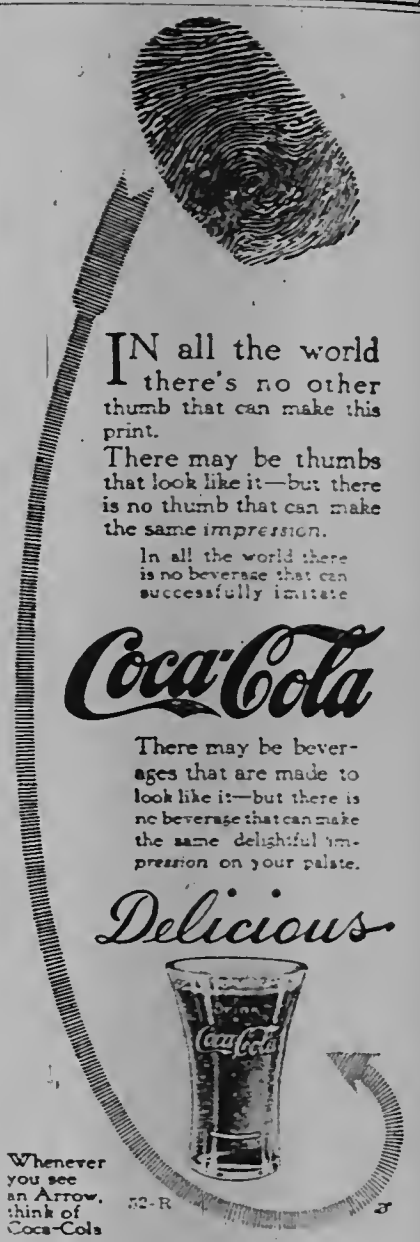
May have just the school for your boy.
You
May have just the boy for his school.
A line from you will bring full particulars about the school.


IN all the world there's no other thumb that can make this print.
There may be thumbs that look like it—but there is no thumb that can make the same impression.
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Mrs. Winslow's Soothing Syrup
Absolutely Non-narcotic
Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.

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Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. $3 per hundred, samples 5c each. 53 songs, words and music.
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SOUTHERN COLLEGE Junior College. Young Women. 54th year. $250 to $750. Social Training. Two-year College Courses. Preparatory and Finishing Courses. Music, Art, Expression, Domestic Science. Tennis, Basketball, Gymnasium. Students from many states. Delightful. Non-sectarian.
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WHY WOMEN WRITE LETTERS

To Lydia E. Pinkham Medicine Co.

Women who are well often ask "Are the letters which the Lydia E. Pinkham Medicine Co. are continually publishing, genuine?" "Are they truthful?" "Why do women write such letters?"

In answer we say that never have we published a fictitious letter or name. Never, knowingly, have we published an untruthful letter, or one without the full and written consent of the woman who wrote it.

The reason that thousands of women from all parts of the country write such grateful letters to the Lydia E. Pinkham Medicine Co. is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives, once burdened with pain and suffering.

It has relieved women from some of the worst forms of female ills, from displacements, inflammation, ulceration, irregularities, nervousness, weakness, stomach troubles and from the blues.

It is impossible for any woman who is well and who has never suffered to realize how these poor, suffering women feel when restored to health; their keen desire to help other women who are suffering as they did.

"YOU WANT A BETTER JOB?"

That question will be asked you almost daily by business men seeking your services, if you become qualified and show ambition to rise. No matter what your future occupation may be, your earning power will be greatly increased if you take the Draughon Training. It will equip you for a better job—BIGGER PAY. More than one hundred and fifty thousand have taken the Draughon Training during the past 22 years. For catalogue, address Draughon's Practical Business College, Shreveport, La.

Calcium's Value in Tuberculosis

As a tonic and remedial agent in the treatment of tuberculosis, this element is being studied by scientists and physicians everywhere.

For more than two decades users of Eckman's Alterative have tested its efficacy in such cases, for calcium chlorid is one of the chief constituents of this preparation, which has produced beneficial results in thousands of instances. And in this form it is so combined as to be easily assimilated.

If you are thus afflicted, a trial may prove this to be just what is needed to assist Nature in bringing about a return to normal health.

It is safe to take, because it contains no poisonous or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
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WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

CONDITIONS IN MEXICO.

A Presbyterian missionary writes from Mexico:

"High prices, low wages and depreciated currency make untold suffering even to-day, and there is little hope in sight. But adversity makes the heart tender and easy of access. The Church is not yet doing anything like its share of the work to be done in Mexico."

GOVERNMENT STUDENTS IN MISSION SCHOOL.

The government of China has sent all of its forestry and agricultural students from Peking to the University of Nanking, a missionry institution. This is a great step of recognition and this Christian school will have a great influence upon these fine young Chinese leaders, many of whom will go into government service.

FIJI ISLANDERS PRACTICALLY CHRISTIANIZED.

About ninety thousand is the present population of the Fiji Islanders. Of these, over eighty-three thousand are reported to be adherents of the Methodist Church. Their missionary contributions for the past year amounted to $53,000. Of the two hundred and fifty islands forming the Fiji group, only about eighty are inhabited. Missionary work was begun on one of the smaller islands in 1835.

ALL PRAYING AT ONCE.

A missionary, describing a recent prayer meeting in Korea, says:

"There was such a crowd to pray that we had to change the order of the meeting. We let everybody pray together. They put their hands on the floor, and prayed in one murmur, in perfect harmony. It was just like the murmuring of the waves of the sea. And their prayers were answered!" And he adds, "if those few Koreans can receive this mighty baptism, what about us?"

SOLDIERS ASCENDING THE CONGO.

From the Belgian Congo in Africa comes the word that while there has been no fighting near the missionaries and their work, many cargoes of supplies and arms and many shiploads of soldiers for the Allies have gone up the Congo to fight the Germans in East Africa. This condition of warfare in Africa makes things very unsettled in the Congo field, although the work has gone on encouragingly.

SHREWD WHITE SLAVERS.

The enormity and danger of the white slave trade is indicated in part by the following from the official report of Stanley W. Finch, Chief of the Bureau of Investigation of the Federal Department of Justice:

"The white slave trader is able to entrap almost any woman whom he selects. No young girl is safe, especially if she be attractive and belongs to a large class who are compelled to seek work. The traffic has been so thoroughly systematized that, with a weakness among girls to begin with, and the theaters, the moving picture show, the skating rink and the dance hall as his field, the slaver is almost certain to succeed in his diabolical schemes."

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

THE RED MAN'S DEBT TO THE MISSIONARY.

Rev. D. McRuer, a Presbyterian missionary to the Indians of Oklahoma, telling of what the missionaries have done for the Red Men, says: "The missionaries have taken a great part in Indian history. They were the early helpers of the Indians. They translated all their books of literature and song. From the missionaries they got the Bible. They helped to hew out the first logs and gather together the first stones for the first building, built in this fair land as a place of learning and worship. The money spent in those days for this work has brought forth a thousandfold, and the money spent by the church and government to-day will bring great dividends in the coming years."

WONDERFUL PROGRESS IN CHINA.

"I have before me three issues of the minutes of the China Mission Conference of the Methodist Episcopal Church, South," writes Rev. John W. Cline of Soochow, China. "One issue is that of 1886, another that of 1897, and the third is that of 1915. Here are a few interesting items of comparison from the three: Adult baptisms: 1886, 11; 1897, 58; 1915, 1277. Infant baptisms: 1886, none; 1887, 29; 1915, 329. Entire membership: 1886, 146; 1897, 571; 1915, 6195. Gain over the previous year: 1886, 19; 1897, 38; 1915, 851. Sunday school scholars: 1886, 576; 1897, 1646; 1915, 11,107. Epworth League members: 1886, none; 1897, 292; 1915, 3153. Support of pastors: 1886, nothing; 1897, $659; 1915, $6586. Total contributions: 1886, $222; 1897, $1713; 1915, $16,318. Patients treated in hospitals: 1886, 12,096; 1897, 17,659; 1915, 36,180. Bibles, portions of Scripture, and tracts sold and distributed: 1886, 5767; 1915, 44,254."

"CHINA'S HOPE IS IN THE CHILDREN."

"The hope of China is in the rising generation," writes Baptist Missionary Sunstrom, from Kong Moon, "and it is imperative that we get the children under the transforming influence of the gospel; otherwise this hope cannot be realized. I have found that our primary and intermediate schools are among our mightiest evangelistic agencies. The pupils come under the daily influence of the Christian teacher and the Christian atmosphere of the school. We make it our primary object to get the pupils saved, not just to educate them. Our aim is not to educate heathen children, but to win them to Christ, and then select from among those who have become Christians the brightest and send them to the training school to prepare for active Christian work.

"The day school pupils are taken to the chapels on Sundays, and thus the power of the Gospel is brought to hear upon them still further. Many of these children would probably never have a chance to hear it if they could not come to Christian schools."

RENWAR For Rheumatism, Liver and Kidney Troubles.

If you suffer from liver and kidney trouble you should take RENWAR, the safest, surest remedy for all derangements of the liver or kidneys. "Renwar" aids in ridding the system of poisons that arise from faulty elimination caused by constipation or by kidney or bladder trouble. For rheumatism "Renwar" has no equal. It neutralizes the uric acid in the blood and removes the cause of the trouble. Guaranteed to give relief or your money back. Sold by all druggists, price 50c. per bottle. Accept no substitute. Sent postpaid on receipt of price, if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

CHURCH NEWS.

Bishop Hoss has lately been holding some District Conferences in Virginia.

The Texas Methodists will make September a religious literature month.

We regret to note that Rev. H. M. Blair, editor of the North Carolina Christian Advocate, has been quite ill. We wish for him a speedy and complete recovery.

Dr. H. M. DuBose is engaged in bringing McTyeire's History of Methodism down to date. The new edition of this excellent work is expected to come from the press by November 1.

Bishop J. C. Kilgo will make the address at the Anniversary of the Board of Education of the Western Virginia Conference. That body will convene at Charleston, W. Va., on September 6.

The Kwansei Gakuin is said to be the most largely attended school under the control of the Southern Methodist Church, its enrollment of students being 990. Its patronage has increased 200 per cent within the past five years, and The Sunday School Times recently pronounced it one of the most influential schools in the Orient.

From the Brooklyn Eagle of August 14, we take the following: "Work is progressing toward the union of the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South, a matter which consumed a good deal of time at the last General Conference in Saratoga, and in which Bishop E. R. Hendrix of the Church, South, took a prominent part."

Rev. B. G. Lowrey, who is said to be a brilliant campaigner, has been engaged to take the field in the interest of the financial needs of Mississippi College (Baptist) at Clinton, Miss. This institution is enjoying a large degree of prosperity under the presidency of Dr. J. W. Provine, who was a classmate of the Editor of the New Orleans Advocate at the University of Mississippi.

Mr. J. J. Gray, of Rockdale, Tenn., has added to his first gift of $25,000 to Emory University, another donation of the same amount, and with this $50,000 will be erected a building, to be connected with the School of Medicine, which will be known as the "J. J. Gray Clinic." Plans are in contemplation for the further equipping of this department of the University which, together with its endowment of $275,000, will make it worth about $875,000.

Rev. J. B. Mitchell, pastor of the First M. E. Church, South, at Jacksville, Fla., has recently undergone an operation for a serious stomach trouble at the hands of Mayo brothers, at Rochester, Minn. His many friends in Mississippi will be pleased to know that he is considered out of danger and that the surgical treatment that he underwent seems to have proven a complete success. He will spend some time in Virginia before returning home.

"It is difficulties, not facilities, that nourish energy; and what pleasure there is in surmounting a difficulty. To men of determination difficulties are not obstacles, but stepping stones."

BROTHER: Accidentally discovered root cures both tobacco habit and indigestion; gladly send particulars. W. E. STOKES, Mohawk, Florida.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 60c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

ITEMS OF INTEREST.

The late Maj. R. W. Millsaps remembered the Superannuate Endowment Fund of our Church with a bequest of one thousand dollars.

The Columbia Junior College, Milton, Oregon, is the only college our Church has west of the Rocky Mountains. It has property valued at $75,000, an endowment of $20,000, and the enrollment of students last session reached one hundred and eighty-six.

Southern Methodist University, Dallas, has now the following buildings: Dallas Hall, the Administration Building, erected at a cost of $300,000; the Woman's Building, a residence hall for young women students; and three dormitories for men—Rankin Hall, North Hall, and South Hall.

The August Bulletin of the Board of Education reports that the total assessment for education on the Annual Conferences of the Church last year was $376,123; and of this amount $254,273 was paid. The Conferences with the largest assessments were North Alabama, $26,200; Central Texas, $23,755; North Texas, $23,068; North Georgia, $20,907; Texas, $20,366.

According to the latest statistics, our Church has in six foreign missions 374 missionaries, 121 of these men, 145 single women, and 108 married women. Number of organized churches, 604; members, 33,553 (an increase of 3039); native preachers, 283; Bible women, 133; Sunday school officers, teachers, and pupils, 29,328; collected for all purposes on the field, $50,407.

GIVING A NECESSITY.

"We simply must give if we would have. That which is withheld it is that is wasted and lost; that which we give for Crist's sake it is that is saved unto all eternity. Luther quoted this text, 'Give, and it shall be given unto you,' as a justification of his generous giving. 'Dear Katie,' he said to his wife, 'if we've no money, the silver cups will have to go; we must give, if we wish to have anything.'"

QUARTERLY CONFERENCES.

NORTH MISS. CONF.

Durant District—Fourth Round.

Sallis Ct., at Pleasant Hill, Sept 2, 3.
Kosciusko Station, Sept. 3, 4.
McCool Ct., at Liberty Hill, Sept. 9, 10.
Ackerman, at Ackerman, Sept. 10, 11.
Sidon and Cruger, at Abiaca, Sept. 16, 17.
Tchula Station, Sept. 17, 18.
Vaiden and West, at West, Sept. 21, 22.
Lexington Station, Sept. 24, 25.
High Point Ct., at Center Ridge, Sept. 29, 30.
Louisville Station, Oct. 1, 2.
Noxapater Ct., at Noxapater, Oct. 2, 3.
Poplar Creek Ct., at Bethel, Oct. 7, 8.
Kilmichael Ct., at Kilmichael, Oct. 8, 9.
Kosciusko Ct., at Ethel, Oct. 13, 14.
Chester Ct., at Chester, Oct. 15, 16.
Hesterville Ct., at Shady Grove, Oct. 20, 21.
Pickens Ct., at Goodman, Oct. 22, 23.
Black Hawk Ct., at Black Hawk, Oct. 28, 29.
Acona Station, Oct. 29, 30.
Lexington Ct., at Liberty, Oct. 31.
Bellefontaine Ct., at Bellefontaine, Nov. 4, 5.
Slate Springs Ct., at Bethlehem, Nov. 7.
Mathiston Ct., at Providence, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 12, 13.

W. W. MITCHELL, P. E.

Holly Springs Dist.—Fourth Round.

Oxford, Aug. 20.
Pine Valley, at Mt. Liberty, Aug. 26, 27.
Water Valley, First Church, Aug. 27.
Ashland, at Black Jack, Sept. 2, 3.
Abbeville, at Cambridge, Sept. 9, 10.
Red Banks, at Wesley, Sept. 16, 17.
Byhalia, at Byhalia, Sept. 17, 18.
Waterford, at Asbury, Sept. 23, 24.
Potts Camp, at Cornersville, Sept. 30, Oct. 1.
Taylor, at Pine Flat, Oct. 7, 8.
Coffeeville, at Coffeeville, Oct. 14, 15.
Water Valley, North Main, Oct. 15, 16.
Holcomb, at Holcomb, Oct. 21, 22.
Grenada, Oct. 29, 30.
Toccopola, at Toccopola, Nov. 2, 4.
Randolph, at Washington, Nov. 5, 6.
Paris, at Shady Grove, Nov. 7, 8.
Lamar, at Early Grove, Nov. 11, 12.
Holly Springs, Nov. 15.
Mt. Pleasant, Nov. 18, 19.

I shall expect that the pastors see to it that a report is made by the trustees. See Discipline, Par. 90.

Certain business sessions, August and September, will be arranged by private correspondence. We can't go to Conference with honor if anything less than our best is done—nor to the Judgment.

JAMES H. FELTS, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Jackson, Capitol Street, Sept. 10.
Jackson, Millsaps Memorial, p. m., Sept. 10.
Mendenhall, at D'Lo., Sept. 17, 18.
Terry, at Byram, Sept. 23, 24.
Jackson, Rankin Street, p. m., Sept. 24.
Edwards, Oct. 1, 2.
Satartia, at Mt. Olivet, Oct. 8, 9.
Flora, Oct. 15, 16.
Eden, at Thornton, Oct. 21, 22.
Lintonia, at Lake City, Oct. 22, 23.
Fannin, Oct. 28, 29.
Brandon and Pelahatchie, at Brandon, Oct. 29, 30.
Sharon, Nov. 4, 5.
Madison, at Ridgeland, Nov. 5, 6.
Benton, at ———, Nov. 11, 12.
Yazoo City, Nov. 12, 13.
Camden, at ———, Nov. 18, 19.
Vaughan, at ———, Nov. 25, 26.
Canton, p. m., Nov. 26.
Harrisville, at ———, Dec. 2, 3.
Florence, at ———, Dec. 3, 4.
Bolton, Dec. 10.
Jackson, Galloway Memorial, p. m., Dec. 10.

PAUL D. HARDIN, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Gonzales, Sept. 2, 3.
Ponchatoula, at Wesley, Sept. 9, 10.
Amite, Sept. 16, 17.
Tangipahoa, at Mt. Herman, Sept. 23, 24.
Kentwood, Sept. 24.
Pride, at Clear Creek, Sept. 30.
Clinton, Oct. 1, 2.
Springfield, at James Chapel, Oct. 7, 8.
Hammond, Oct. 8.
Jackson and St. F., at Jackson, Oct 14, 15.
Wilson, at Wilson, Oct. 15, 16.
Denham Springs, at Friendship, Oct. 21, 22.
Franklinton Ct., at Hackly, Oct. 28, 29.
Franklinton and Zona, at F., Oct. 29, 30.
Pine Grove, at P. G., Nov. 4, 5.
Baton Rouge, First Church, Nov. 6.
Baton Rouge, Keener Mem., Nov. 8.
Greensburg, at Greensburg, Nov. 10, 11.
Baker, at Baker, Nov. 18, 19.
Zachary, at Zachary, Nov. 19, 20.

To the Pastors: If the above dates are not suitable write me at once, and if possible to change same, I will do so. I desire to make this round as effective as possible. Let every pastor have reports from the Board of Trustees, and from the Sunday School Advisory Committee. Have your nominations for stewards well made out. Select men for service and not for mere honors.

H. W. BOWMAN, P. E.

God needs every man for some plan.—S. D. Gordon.

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FROM WALNUT GROVE, MISS.

Dear Dr. Meek: Our revival meeting at Walnut Grove began on the fifth Sunday in July and continued five days. The preaching was done by Brother J. M. Corley, of Enterprise, Miss. Brother Corley is among our best "pastor evangelists," and his sermons are delivered with all the fervor of a man who believes in the power of the gospel to save sinners and who has upon his heart the burden of unsaved souls. The tangible results of this revival were 7 additions to the Church and the usual "warming up" within the Church which follows a good protracted meeting.

Our meeting at Zion Church began on the first Sunday in August and continued five days. Rev. J. B. King, of Bay Springs, did the preaching. There were 16 additions to the Church as a result of this meeting. Brother King's preaching is of a high order and his ringing utterances never fail to find the mark. We feel that we have been greatly helped by the visits to our charge of these two consecrated men.

E. H. COOLEY, P. C.

I AM A NON-UNION MAN.

1. Because I was born and reared in this beautiful Southland and am a full-fledged Southerner.

2. Because I believe my sainted father would be a "non-unionist." The grand old Southern Methodist Church was good enough for him. He was devoted to her doctrines, her Discipline, and loved his Church next to his Bible. What was good enough for him, is good enough for me.

3. Doctor, I agree with you in every word you have written on the subject, and think you are master of the situation.

4. I think Brother S. A. Brown, of Kosciusko, in his article in the Advocate of August 10, "hit the nail on the head" from start to finish.

5. I agree with the article in the Advocate of August 10, "The 'Border States' Not Most Involved."

6. Our Southern Methodist Church has made greater strides, and has accomplished as much, or more, than any other branch of the Christian Church. We are independent along all lines. Why should we make any change?

Tho people are reading, Doctor. Keep up your good work.

Dublin, Miss. Yours truly,
D. S. BACHMAN.

A VISIT TO PRENTISS, MISS.

Dear Dr. Meek: It was my great pleasure recently to spend two weeks with Brother Jas. M. Lewis, of the Prentiss charge. Revival services were conducted at Prentiss and Mt. Zion Churches. I feel free to say that I have never had more appreciative audiences. The attention was marked and often there appeared to be a spiritual wave sweeping over the congregation. Brother Lewis has wrought well and is much beloved by all denominations. He is eloquent in prayer, is a power in song, and is thoroughly consecrated. The brethren said we have Lewis and expect to keep him as our pastor. Our church at Prentiss has only a small membership, but there are three Millsaps boys on the official board, and if the training at Millsaps is dependable, the church is sure to go forward at once.

Purvis, Miss. H. MELLARD.

"You may think you see farthest in the daytime, but you don't. At midnight you see the stars. You would be dreadfully short-sighted if you had to live always in daylight."

FROM THE BROOKHAVEN DISTRICT.

Dear Editor: Since I reported to you last a number of excellent meetings have been held throughout the Brookhaven District. The Monticello, Fernwood, Pleasant Grove, Meadville, Topisaw, Gailman, and Scotland charges have all reported excellent revivals. Rev. Dan Kelly conducted a most successful series of services at Caseyville on the Scotland charge, and he has lately been preaching at the Crystal Springs Camp Meeting, where a gracious spiritual awakening is said to be in progress. The Brookhaven District continues to prosper generally. Cooper has fully caught the step of a wide-awake and progressive leader. He is preaching, visiting, and looking after every interest of the Church. He is loved by all the people and they look forward to his coming among them with great pleasure.

OBSERVER.

A FINE MEETING.

Dear Dr. Meek: We closed a successful arbor meeting near the Oakland schoolhouse last night. Rev. H. T. Young did the preaching, which was instructive as well as convincing. He won the hearts of all. Backsliders were reclaimed, sinners were brought from darkness to light, and the whole church was revived. Thirty-six persons united with the Church by vows and baptism. All desire that we shall have Brother Young with us next summer, if the Lord wills it. We are greatly encouraged and give God the praise for the blessings he has bestowed upon us. May the Lord bless you and your work!

JAMES L. CADY, P. C.

TWO GOOD MEETINGS.

Dear Brother Meek: We have just closed a successful revival at Hickory Ridge, in which Rev. J. M. Smith did the preaching. The music was conducted by Rev. C. A. Massey. There were 34 accessions to the Church, and a large number who professed religion. The spiritual condition of the church was much improved.

From Hickory Ridge we went to Rocky Springs and also had a good revival there. A class of 10 was received and many pledges were made to live a better life.

Brothers Smith and Massey have done a great work in the revivals on my charge. C. H. STRAIT.

"Every shut-in may use the greatest power granted to man by taking part in the ministry of intercession."

HANNAH'S FAITH.

Hannah had had a life of sorrow and trouble of one kind and another.

"How could you bear it?" asked a friend of hers.

"I didn't bear it!" she replied. "The Lord bore it for me!"

"Yes, that's always the best way, which we are too apt to forget."

"Yes, but that's not enough. We must leave the trouble with him. If the worry comes back to me; I take it back to him. I keep on doing that until at last I forget it!"—Western Christian Advocate.

What stops my despair? This: 'Tis not what man does which exalts him, but what man would do!"—Browning.

MARRIED.

At the home of the bride's parents, Mr. and Mrs. Abe Brown, of Haynesville, La., on Wednesday morning, June 7, 1916, at 8:30 o'clock, Miss BESSIE BROWN and Mr. SAM GREEN of Shamrock, La., Rev. A. S. J. Neill officiating.

Mr. and Mrs. H. B. McEachern, of Haynesville, La., gave in marriage their daughter, MABEL, to Mr. E. E. STEWART, of Vivian, La., on Wednesday morning, June 21, at 8:30 o'clock, Rev. A. S. J. Neill officiating.

On Saturday night, June 22, 1916, at the home of the bride's parents, Mr. and Mrs. Dickerson, of Haynesville, La., Miss BESSIE DICKERSON and Mr. ELMER McKENZIE of Homer, Rev. A. S. J. Neill officiating.

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3. THE SCHOOL OF MEDICINE (The Atlanta Medical College). A medical college of the first grade, offers courses in medicine and surgery covering four years and leading to the degree of M.D. By arrangement with the Grady Hospital, the municipal hospital of Atlanta, and the Wesley Memorial Hospital, which is a part of the University system, the School of Medicine is able to offer clinical advantages of great value to students.

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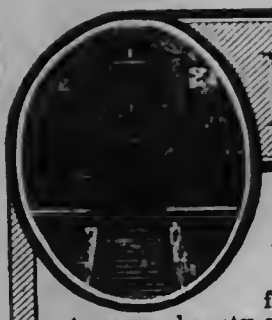

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Woman's Missionary Work

Edited by.....Mrs. R. P. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Willx Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The Aberdeen District will have an all-day missionary rally meeting at Okolona, on Friday, August 26. A full attendance is urged and all who expect to be present are asked to send their names at once to Mrs. A. S. Miller, Okolona, Miss.

Mrs. J. H. HAUGHTON,
Dist. Secretary.

REPORT OF CORRESPONDING SECRETARY OF MISSISSIPPI CONFERENCE, SECOND QUARTER.

Number of adult auxiliaries, 137; new ones, 3; number of adult members, 2887; new adult members, 170; number of young People's auxiliaries, 47; new auxiliaries, 5; number of Young People's members, 590; new members, 17; junior divisions, 42; new divisions, 1; number of junior members, 865; subscribers to "Voice," 732; to "Young Christian Worker," 194.

Amount sent Conference Treasurer, $2210.27, which is itemized as follows:

Amount sent Conf. Treas.....	$1977.04
Collected for Wesley Houses.	43.20
Conference Expense Fund ...	190.03
Total.....	$2210.27

Mrs. B. F. LEWIS,
Cor. Secretary.

Mrs. Lewis writes that in spite of storm and flood conditions her report shows an increase of $165.65 over the second quarter of last year. That is an encouraging note to sound.

Notice the amount collected for the Wesley Houses. What was the sum pledged toward the support of this work? We feel sure that some of our women have forgotten the amount; and, judging from their actions, one would infer that they knew nothing at all of a pledge. We are failing to meet our responsibility right at this point. The amount was not very large—only $300. Doesn't it seem small when we compare it with all the Lord has done for us? Of course, it is only one part of the work, and you say you have so many demands made upon you. That is true, but remember, you are trying to be like Christ and follow in his steps, and he does not neglect any part of his work.

Because we have failed to do our part, it has been necessary to order the payment of $100 out of the Conference Expense Fund to relieve the immediate necessities of the Meridian Wesley House. May this not happen again! Let us be true to our trust; and let it not be said of the women of the Mississippi Conference, "They were found wanting."

PORT GIBSON DISTRICT MEETINGS.

On account of the long stretch of territory included in this district, it has been thought best to have more than one district meeting. The exact dates have not been decided upon, but the meetings will be held in the following places: Gibson Memorial Church, Vicksburg, Harriston, Gloster, and Liberty. Mrs. S. S. Harris will be present at these meetings and her messages will be full of inspiration as she vividly portrays the many phases of our work in China, where she has labored for a number of years.

MISSION STUDY.

"Half the world has never yet heard of Christ. Half the world is without any scientific medical knowledge. Half the world cannot read or write in any language. Half the world is poor, under economic conditions that offer little hope of improvement till they get a Christian basis of civilization."

When we know these facts and face them, we face a task set us by the Master himself, and we should not leave it until a decision pleasing to God has been reached. Some one has said that a narrow vision makes a narrow man, and that a vast vision makes a vast man. May the world and its needs be imprinted upon our hearts so that we shall live in the light of a world vision until the work shall be done—the task ended! Our churches are the home base of missions. We must move our churches. Our churches must catch the vision, the message, the spirit of missions.

We are looking forward to the day when our great foreign mission enterprise will not be necessary, when a native Church shall govern itself and teach its own people: then the task in each country shall become a home mission enterprise, a task of applying the principles of Jesus Christ to every institution and to all life. Every nation will be brought to Christian living by its own people—native workers who shall teach and preach with a key to the hearts of their country-men that we can never have.

Until the coming of that day, let us look upon the work of foreign and home missions as one great task—the establishing and perfecting of the kingdom of God in the world, the evangelizing and Christianizing of the nations of the earth. Oh, that every American woman would only give something of her time and her money and her prayers to this, the greatest task in the world, this task of establishing the nations of the earth upon the principles of righteousness and love and developing Christlikeness in men and women! Is not this task an appeal to every Christian woman and an answer to the question often asked: "Why study missions?"—Extract from leaflet of the Woman's Missionary Council.

DAYS OF ANXIETY FOR OUR MISSISSIPPI CONFERENCE PRESIDENT.

We have just received a message stating that Mr. Graham, the father of our beloved President, Mrs. R. E. Johnson, had a fall last week, which resulted in a broken hip. Mr. Graham has been very frail for many months, and it is feared that this accident will result fatally. We ask our women all over the Conference to pray so earnestly for our President that she may feel that we are hourly bearing her to the throne of grace. May the Father keep her very close to him and sustain her in these hours of watchful anxiety; and may she realize as never before that God is her refuge and strength, a very present help in trouble!"

There can be nothing acceptable to God which does not begin with faith, but he who is contented with becoming a believer is like a man who expends all his strength in laying a good foundation and then ceases to build.—William Henry Green.

Along the path of life, we should be prepared to do two things: to look ahead, and to overlook. The first will guard us from loss and injury; the second will protect us from disputes and quarrels.—Schopenhauer.

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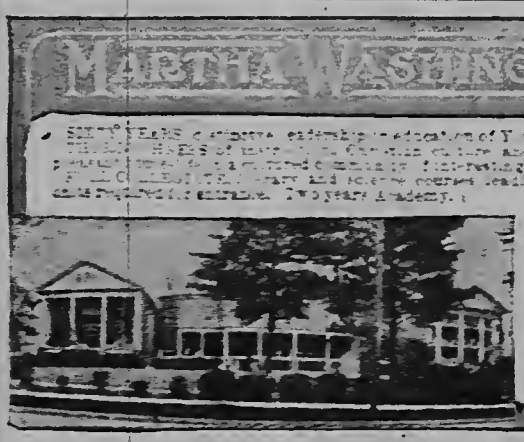

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Astonishing Power of Iron to Give Strength to Broken Down Nervous People

Physician Says Ordinary Nuxated Iron Will Increase Strength of Delicate Folk 200 Per Cent. in Two Weeks' Time in Many Instances.

NEW YORK, N. Y.—In a recent discourse Dr. E. Sauer, a well known specialist who has studied widely both in this country and Europe, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue, and therefore nothing you eat does you any good you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down, and frequently develop all sorts of conditions. One is too thin, another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night; others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment maybe at the expense of your life later on. No matter what one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, solid healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of iron, like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated, and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed in this city by all druggists.

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While the preparations offered for keeping mosquitoes off are almost as numerous as the mosquitoes themselves, there is but one big mosquito remedy—Sweet Dreams, the great double strength remedy.

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Why not Double Strength Sweet Dreams in the beginning?

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From the Field

Kilmichael, Miss.

Dear Dr. Meek: We have just closed a fine meeting at Klimichael. Fifteen persons were received into the Church, 12 of them on profession of faith. Rev. L. P. Wasosn did the preaching after Sunday night. He is fine help. Seventy-seven members have been added to the Kilmichael Church in less than three years.—J. J. Garner, P. C.

New Albany Ct., N. Miss. Conf.

Dear Dr. Meek: I have just closed a very successful meeting at Ingomar. Rev. J. H. Bell, of Columbus, Miss., did the preaching. Brother Bell preaches the gospel in the old-time way with great power. The singing was conducted by Prof. Elmer Black, of Ecru, Miss. I am now in the midst of my summer campaigns. Everything is moving along nicely.—C. A. Northington, P. C.

Pine Grove, La.

Dear Advocate: We have closed a revival at Pine Grove Church, which we feel was a great success, considering the inclemency of the weather, and also the fact that there were several persons sick and unable to attend. Through this meeting, I feel that the Church generally was revived and that its members will hereafter work with a more progressive spirit. We had two accessions by profession of faith.—B. D. Watson, P. C.

GIRDLING THE GLOBE WITH GOSPELS.

More than one thousand colporteurs—white men, brown men, yellow men, black men—are busy all over the world selling the books of the British and Foreign Bible Society. You find the colporteur with his bag of books in busy modern cities and in the wildest and least known parts of the earth. Far away from big towns and civilized regions there is often not much use for money. It might come about that if you wanted a sheepskin in order to make yourself some shoes, and if you had many cows and therefore more milk than you needed, you would make some cheeses and exchange them for the sheepskin. At times something of the sort happens to the colporteurs. In Colombia a Spanish Testament was bought from one of them last year for two tins of sardines, and another Testament for fifteen cakes of chocolate. In Cairo a Moslem gave four eggs for an Arabic Gospel. But when he met the colporteur next day he stopped him: "Your book is very good," he said, "but the eggs I gave you were not fresh. Therefore I desire to pay the price of the book;" and he did so. High up among the peaks of the Andes some miners who were washing the wet river-sand for gold, bought Gospels and Testaments for little grains of virgin gold.

ENORMOUS LAND VALUES.

There is an amazing price set upon the land of London. In the center of the English metropolis tiny lots have been sold for fortunes.

An acre there is the dearest in the world. Many a transaction over ground in the heart of the city has set the figure of $16,250,000 per acre. One square mile of London is vaued at $750,000,000. The land beneath the Bank of England at a low estimate is worth $35,000,000, and there are only three acres in that tract, too.

There are places on Queen Victoria, Upper Thames, St. Mary-at-Hill and Cannon Streets where one square inch is worth $1.25. In Lombard Street and King William Street prices have ranged from $200 to $250 per square foot.—National Real Estate Journal.

NO HEATHEN TEMPLE FOR MILES AROUND.

The influence of missionary work in the agricultural settlements of Sitiawan and Sarawak, Borneo, has put an end to practically all forms of heathen worship, even among those Chinese who are not members of any Christian church.

"On my last visit to Siriawan," writes Methodist Misionary W. G. Shellabear, "I was told that non-Christians are constantly coming to our church to be married. No heathen temple is to be seen for miles around. And there is practically no idolatry in the homes of these people.

"A Chinese Board of Education has assumed responsibility for all village schools, and appoints and controls the teachers.

"At the district conference it did one's heart good to see the fifty official members from seven quarterly conferences under the leadership of their itinerant pastor, the Rev. Lim Po Chin, all ready with written reports, each taking an active and intelligent part in the proceedings.

"The Girls' School in Malacca is rapidly attaining a high standard of efficiency. Prejudice against the education of girls is now a thing of the past, although the Chinese here have always been more conservative than those of other cities of Malaysia."

VIRILE KOREAN CHURCH.

Rev. R. A. Hardie, of Seoul, Korea, tells of a vigorous Methodist Church in Seoul: "At Chong-Kyo Church the morning congregation averages over three hundred and fifty, and the attendance at the Wednesday evening prayer meeting is from one hundred and fifty to two hundred. A most encouraging feature in connection with this Church is that the attendance of young men is rapidly increasing. Last Sunday I baptized eight young men and twelve women. The young men formed the most promising class of candidates for baptism that it has ever been my privilege to examine. The Church is meeting all its financial obligations."

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

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I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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THE COMMISSIONER ON A LARK.

At my right hand stands a little five year old saying, "Grandfather, write some on the writer," and grandfather is pleading, "Oh, it's too hot;" and most certainly that is the truth, the whole truth, in this western room, with the mercury dancing among the nineties. Here I am at Coffeeville, "a long, long way from Tipperary," scouting around in another "sector"—result of recent sketch of career of "Mosby and his men." Whence the name of this "Ville" baffles inquiry, except it be from some earlier settler, for there are no indications otherwise. One of the oldest inhabitants tells me much of the history of the town; embraced in which are the traditions that Coffeeville is one of the oldest settlements in this section; that it had in an earlier day the strongest bar in North Mississippi, having such jurists as Walthall and L. C. Q. Lamar among its citizens. There is an old home near by known as the Polk farm, once the cotton plantation of President James K. Polk. Stock-raising seems to be large in the thought of this section now.

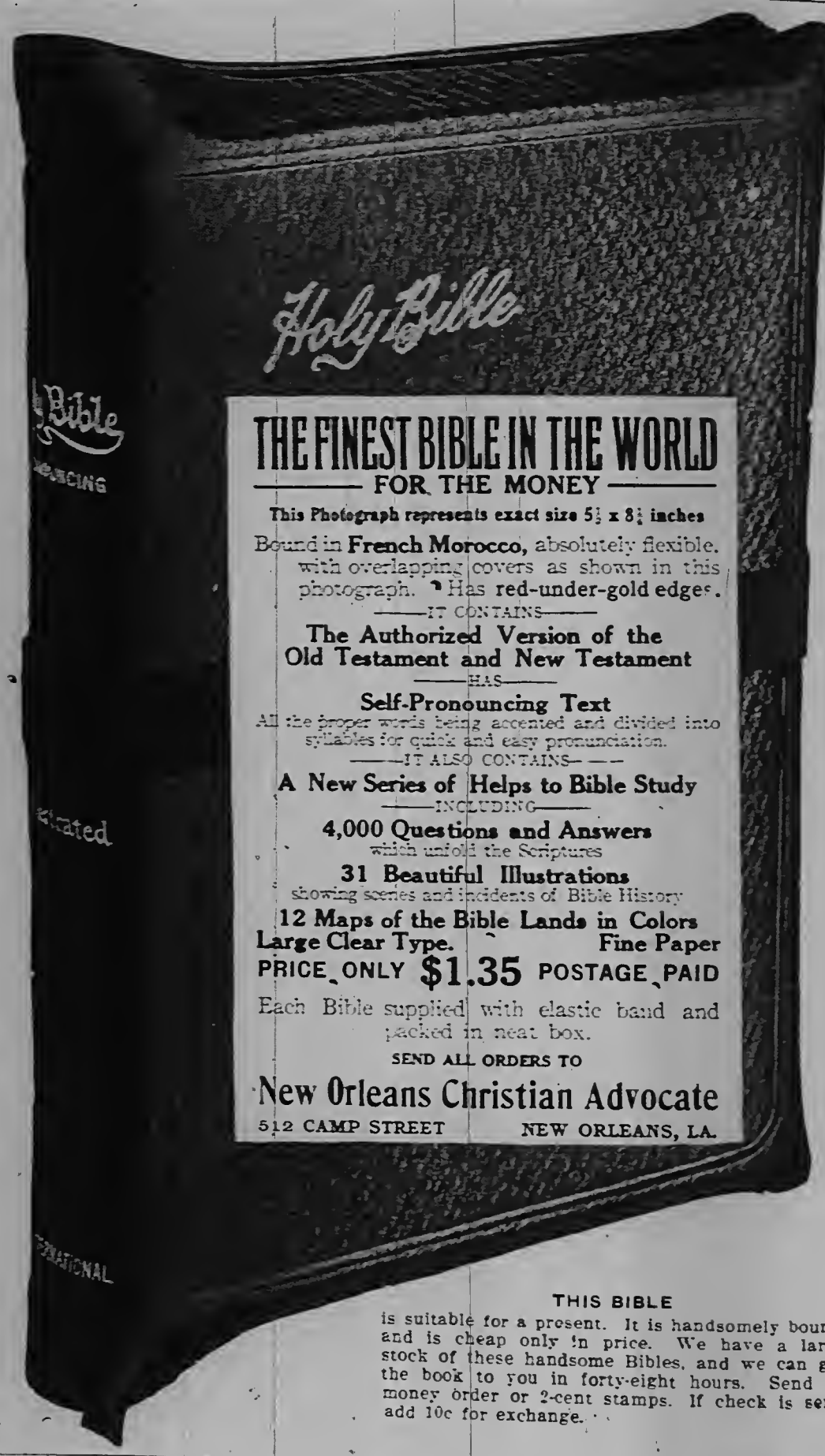
On the trip up here we had a "layover" of an hour at Grenada, which we employed very pleasantly strolling over the town. Having been the guest there, some twenty years ago, of Tom Lewis, who allowed me the privilege of his pulpit to present the claims of Millsaps College, I set out to locate the Methodist Church, which was soon done, though there have been many improvements in the progressive little city since that time. The stately old church is the same, but the parsonage is a more pretentious building. From its exterior it presented a really tempting appearance to the man from the home of many mirrors; by the way all the churches seem grouped in this "sector," and, as here in front of the Methodist Church five ways meet, we could but recall that experience of St. Paul where the two seas met and that of General Lee at five forks and that at Appomattox a few days later. But a few minutes with Tucker developed that, with Tucker to look after the flock and Countiss to run the College, our Methodism is not likely soon to share in the fate that came in those two disasters. The city government is manifesting the true spirit of "Grown in Mississippi" by paving the main streets with pine blocks sawed and creosoted in the vicinity. In these neighborhoods we hear as much complaint of the boll weevil as we do in the lower counties of the State. Query: Where does the line of the boll weevil infection cease? My conviction is that it extends just as far as the climate is congenial to the growth of cotton.

We spent several days with Storment and his good people. While there are three church buildings in the city, Storment has the field to himself—a tribute to te itinerant plan of supplying the pulpit. On Sunday evening we had the great pleasure of hearing the pastor preach a most excellent sermon to a good house of young people, recalling the good old times when the beaux and belles came together, first for the pleasure of the stroll (I speak from pleasant memories), and to encourage the preacher.

When I left the home among the mirrors, "hard by the synogogue," it was for a two weeks' leave, and I am more than ever convinced that the limit of a vacation should be extended to four. A fellow don't more than get started to get ready to begin to relax and enjoy himself before the announcement, "Time's up," calls him to the bat again. By the way, that reminds me that in almost every community in the Delta and in the hills, my trips have been enlivened by associations with Millsaps boys, old and younger. Wherever I have gone I have been favored with the Advocate and the last copy pleases me well. While Steel and Ellis with that "nighty" proposition give spice and pepper, there is from the pen of Bishop Candler that which calls for more sober consideration. With Bishops Candler and Hoss at the wheel, we may feel the more confident that there will be no running away with the wagon. If I remember correctly one of your contributors suggested a full, free, and extensive discussion of Unification in the Advocate. So far, this Southern Methodist is satisfied to rest his case with these Bishops and Judge Reeves. Meek, I'm from Missouri, and can't help it, on some questions.

To-morrow we turn our faces toward the historic city on the hills via Itta Bena, where dwell the greater part of the clan and where we have made our greatest contribution to the brethren of the North Mississippi Conference. We have given them into the hands of Shipman, satisfied that their shepherding will be safe. With apologies to whomsoever I may have poached upon, I close.

Coffeeville, Aug. 14. T. B. HOLLOMAN.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TRUE TO MOTHER.

Harold and Ralph were walking along the street when Ralph, with a smile, took off his hat to a lady on the other side.

"Who is that lady?" asked Harold.

"That is my mother."

"Do you always take off your hat to your mother?"

"Why, of course I do. Don't you?"

"I do to other ladies."

"Well, my mother is about the nicest lady I know. I think she's worth being polite to."—Zion's Herald.

THE HEAD SUFFERS ALSO.

We are members of the "body of Christ;" he is the head. Be careful, then, for the head suffers with the body.—J. Wilbur Chapman.

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"A bugle blast to awaken Methodism to her duty to the retired preacher."—Dr. T. N. Ivey.

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NEW ORLEANS
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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 31, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

THE LEADERSHIP OF THE SPIRIT.

The Holy Spirit is the great executive agent of the Godhead in carrying forward the mighty scheme of human redemption. He convicts, regenerates, and perfects spiritually the human soul, and it is as men respond to his pleadings that they make progress in Christian growth and development. The Holy Spirit woos and entreats and warns, but He does not override the human will and compel any one to follow His directions. Though omnipotent, He may be resisted, grieved, and repulsed. And in the fact that this is so often done lies the explanation of the failures, defeats, and tragedies that are so common in the spiritual realm.

This leadership of the Spirit is indispensably necessary not only for the development of the individual Christian, but also in the work to save others and set up the Master's kingdom in the world. The fact that she undertakes to achieve apart from His guidance and empowerment accounts for much of the weakness and inefficiency of the Church in this day. When He re-enforces it, any method, even the blowing of rams' horns, will succeed; and when He is not in any plan of operation, however much it may attract and dazzle, in the end it will come to naught. A man-made and man-run Christianity can never turn back the turbulent tides of sin and lead men to the Cross, to Jesus, and to the Heavenly Home. What the twentieth century Church needs is to get on its knees and come into touch with the Holy Spirit, as the Church in the first century was. Then she will recount her triumphs more in truly spiritual terms and less in what she has wrought in the way of accumulating things of a material nature. Saved souls and not gathered dollars will be her glory, and she will care little for mere numbers unless they have the mind of Christ. May God save us from the shams of a half-heathen Christianity and help us to address ourselves to the accomplishments of tasks that will endure, when **"the fire shall try every man's work of what sort it is!"**

"I AM THE DOOR."

These words of Jesus, which are recorded in the Gospel according to St. John, should be weighed carefully and meditated upon thoughtfully, as the meaning which they convey is a very great one. This statement is nothing short of a declaration that all who enter the kingdom of God must do so through Christ. We are here reminded that the sole condition of salvation is to believe on the Lord Jesus Christ, "for there is none other name under heaven given among men wherehy we must be saved." Christ hath also said, "I am the way," and he is the only way by which one may come into the heavenly portals and be a member of the perfected and triumphant Church of God. How often have we heard it sung that "the way of the cross leads home," and how true it is! Charles Wesley voiced a great fact in his hymn, "Jesus, Lover of My Soul," when he wrote:

"Other refuge have I none;
Hangs my helpless soul on thee."

Christ hath bought us with his precious blood. We are His and He is the Father's; but in the Christian religion we deal directly with the Son, because he is the Father's ambassador, and the words that he spoke and the deeds that he did when on earth were not for his own glorification, but for the Father's. The Father and Son are one. He that rejects the Son rejects the Father also, even as he that accepts the Son accepts the Father. Saint John puts this truth thus: "Whosoever denieth the Son hath not the Father: **(but) he that acknowledgeth the Son hath the Father also."** If a man believe not in the Son he hath not faith in the Father, and, though he may think that he believes in "God, the Father Almighty, Maker of heaven and earth," there is no difference between the position he occupies with reference to God and that of the person who is an infidel. Moreover, it is reasonable to suppose that at the Judgment Day they will be put in the same class and treated alike, notwithstanding the fact that it is stylish in some circles where much worldly wisdom is affected to reject the divinity of Christ and yet to pretend to believe in God.

ROBERT EDWIN MEEK.

A WHOLESOME TENDENCY.

We take the following from a recent editorial in the New Orleans Times-Picayune:

"The passage of the workingmen's compensation law by Congress and by a great majority of the States, Louisiana included, is likely to be followed, in short order, by the demand for a compulsory health insurance bill that will protect and provide for the working man in the event of sickness, as he is now protected if incapacitated by accident or injury. Many hundreds of thousands of our workers are already protected, in a health way, in various insurance companies; but there are even more who are without any protection whatever and who become a heavy burden to themselves in the event of sickness or when dependent on so uncertain a thing as charity. While classified by many as socialism, compulsory health insurance is now in force, in one form or another, in most of the countries of Europe, and Canada at present has the question before it for consideration and action with every probability that it will adopt some plan to guarantee aid to such of its workers as are sick. It is not to be wondered at that under these circumstances a disposition should be shown to extend the system to the United States."

We think that this trend in legislation is wholesome. The greatest possession of any nation is not its material resources, but the men and women and children who constitute its population. Hence, the first and chiefest concern of every government should be for the welfare and improvement of the people for whom it exists. One of the greatest lessons that Jesus taught was that of the dignity and worth of man. Even the lowliest of the human race have a value in the sight of God which is beyond all computation.

This brotherhood spirit is obviously on the increase. Not long since we were talking to a big-brained New Orleans banker, and, rather to our surprise, he stated that in his opinion no person without means who has become too old to work ought to be permitted by the government to suffer for the necessities of life. As the Editor of the Times-Picayune says, in referring to the health insurance legislation, this may be "socialism," but, if so, it is a form of it which is Christian in spirit, and which cannot but tend to make the world brighter and better.

A REMARKABLE UTTERANCE.

We hope that none of our readers will overlook the article by Rev. James Weaver Moore, of Chattanooga, on "Bishop Candler and the Constitution," which appears in this issue of the Advocate. His suggestion that Bishop Candler was not familiar with the decision of the Supreme Court which he cites, is amusing. There is perhaps no man in the Nation who is better informed concerning the past history of American Methodism than our great Georgia chief pastor, and none is an abler interpreter of constitutional law.

But what we desire our readers particularly to note is our correspondent's view that our next General Conference, co-operating with the General Conference of the Northern Church, will have power to effect the unification of the two denominations, and that only such features of the unification plan as are constitutional in character will need to be passed upon by the Annual Conferences. We do not at all concur in this view, but still the question which our brother raises is one that might open the way for grave possibilities for evil. Suppose, for instance, a majority of our next General Conference should vote in favor of some plan of unification, and a band of ultra-unionists should go into court and set up the claim that a consolidation had been effected and that all our property belonged to the new Church thus constituted. It might give us serious trouble; and we Methodists have learned from sad experience that there is no telling what kind of a verdict a secular court will hand down in the case of Church litigation. Brother Moore's article ought at least have this effect: **it should arouse Southern Methodists to see that the next General Conference is not made up of men who are so soft on the subject of union as to be willing to take it in almost any form.** Every man should be made to declare himself unequivocally on this overshadowing question before he is named as a delegate.

Does not hypocrisy consist in caring little for the real goodness and usefulness of life, so long as an admirable, or at least respectable, appearance can be maintained?—Fosdick.

I suppose no truths can be dearer to a human heart than these two—the sympathy of the Son of Man in temptation; the victory of humanity in the Son of Man over evil.—Stafford Brooke.

CONSOLATION.

By J. G. Cronbach.

If your heart aches, and things seem to go wrong
And troubles and misfortunes around you do throng,
And the world looks gloomy and dark to you,
Take courage, my brother; brace up anew.
There's one consolation, whate'er may betide—
There'll be no more troubles on the other side!

If your friends prove false, and they despise you, too,
And fail in oft doing the right thing by you;
If they smile in your face when all goes well,
But turn their backs when your troubles you tell;
There's one consolation to look to with pride—
There'll be no false friends on the other side!

If constantly suffering from grief and despair,
Through sickness and pain, making it hard to bear,
And life becomes dreary, comfortless, too,
As your journey through life you still pursue,
There's one consolation to take as your guide—
There'll be no more suffering on the other side!

So cheer up, my brother, don't worry so much;
All will be well if you just keep in close touch
With Jesus, your Savior, and comforter, too,
Who suffered and felt the same as you do;
He is patiently waiting to be your guide.
And lead you safe over to the other side!

New Orleans, La.

IS THE "OLD-TIME RELIGION" OUT OF DATE?

By Henry W. Adams.

We quote from the leading editorial of one of our greatest religious journals the following paragraphs:

"The biggest religious change of the last generation is the breakdown of ready-made rules for Christian consistency. Thirty or forty years ago, church members were perfectly sure that a Christian shouldn't play cards, dance, go to the theater, attend circuses, make visits on Sunday, and so on. There was an unquestioned code of things under taboo, for people that professed religion. But now all these taboos are questioned.

"When there rose up a generation that questioned everything and began asking, 'Why shouldn't we go to the theater?' 'What's wrong about card playing?' and so forth, parents didn't know what to answer. They ventured a lot of confused guesses that didn't hold. And the old-time manufactured rules collapsed."

"The minister cannot undertake to tell a layman imperatively that he must not go on automobile trips Sundays. There's no Bible commandment to quote concerning automobiles."

Further along in the editorial some good suggestions were given to Christians, advising them to post themselves as to what is right and wrong in conduct, so that they may the better guide their younger friends in spiritual things.

But, alas, as might be expected, our big dailies saw in the articles "great stuff" to show how the "old time religion" of our fathers and mothers had been

Wrecked on the Lee Shore,

and the easy ways of the world had taken its place. These dailies quoted what was questionable in the article and left out its wisdom. Thus, as usual, when men of God make mistakes, the fire got beyond control. How many dailies reviewed it, we don't know, but the one we saw enters some 400,000 homes and is read daily by perhaps a million and a half men, women and children.

The most scathing rebuke given by the Son of God, in His letters to the churches, was to orthodox, lukewarm and worldly Laodicea. Christ's darling bride, the true, blood-bought Church, within all the Churches, is spotless in His sight, and worthy of all praise, but alas, on our church rolls there are dancing, card-playing, theater-going, Sunday auto-riding members who make the man of the world sneer, and he says: "I'm as good as they; I'll take the chance!" So he goes on his sinful way, contented, and probably will lose his soul; and his blood will be on those members who so misrepresent Christ's Church.

Whoever knew the crowd who run the parlor-gambling places, where pretty prizes are given to the women who win, in place of vulgar dollars, or the other crowd who dance till after midnight, and whose hearts are filled with all the society events, to ever bother themselves about winning a soul? No indeed, such church members are themselves poor prodigals, far off from the Father's house, feeding their souls on swines' husks, which never satisfy. Come home, poor prodigal, come home, and it will be like the prodigal of old. "When he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." And next, he gave him a great supper, and the love of the father and, the choice viands satisfied.

Another thing which is sapping the life blood of the Church is that in some of our great universities the theological schools, and occasionally in our pulpits, there are men half for God and half for Baal. A refined Bob-Ingersollism has taken the place, where a generation ago, real men of God held the reins.—Western Christian Advocate.

BISHOP CANDLER AND THE CONSTITUTION.

Bishop Candler has recently published in several Church papers an article on "Methodist Unification." That the Bishop has come to favor the "Oklahoma Plan" is gratifying to those friends of unification who had feared that the Bishop's threat (made in pleasantry) to join the Salvation Army indicated a permanent hostility to any form of union. A still further shock was given the thoughtful reader by the following remarkable utterance: "It is amazing," says the good Bishop, "for any one to suppose that the two General Conferences meeting in 1918 could consummate the matter. The constitution of our Church requires such a matter to be submitted to the Annual Conferences even if perfect agreement had been reached by all parties and the agreement approved without amendment by the General Conferences."

Coming from Bishop Candler, this is a remarkable utterance in more than one way. The Bishop is one of the judges who may finally determine the constitutionality of this enactment. It is scarcely correct for judges to prejudge a case that may come before them.

This statement is further remarkable since it betrays a lack of investigation on the part of the good Bishop and an entire ignoring of a prominent chapter in our history. The College of Bishops may decide this question in line with Bishop Candler's hasty and ill-timed deliverance; but if they do so decide, it will be in the teeth of a decision of the Supreme Court of the United States, by which decision we came into the possession of millions of dollars worth of property.

In the case of "Smith vs. Swormstedter," the Northern Church affirmed (and Bishop Candler's argument seems to range him on their side) that "the General Conference was a delegated or representative body with limited constitutional powers." On the contrary, our Church affirmed: "That the General Conference had supreme and unlimited control over the Church in all cases in which the exercise of their power is not expressly limited." We argued that in 1806 Bishop Asbury submitted a paper to the Annual Conferences in which he urged that we "provide for a more permanent mode of Church government and, also, provide for a future delegated General Conference whose powers should be defined and limited by constitutional restrictions." Before this, the General Conference, which was in fact a mass meeting of all the preachers, possessed "unlimited powers over our entire economy." To-day the General Conference by right inherits the powers of the mass meeting Conferences, except as these are circumscribed and limited by the Restrictive Rules.

Let us hear the decision of the Supreme Court of the United States:

"It is insisted, however, that the General Conference of 1844 possessed no power to divide the Methodist Episcopal Church as then organized or to consent to such division, and, hence, the organization of the Church, South, was without authority and the traveling preachers within it separated from an ecclesiastical connection which is essential to enable them to participate as beneficiaries.

"But we do not agree that this division was made without the proper authority. On the contrary, we entertain no doubt that the General Conference of 1844 was competent to make it and that each division of the Church, under the separate organizations, is just as legitimate and can lay claim to as high sanction, both ecclesiastically and temporally, as the Methodist Episcopal Church first founded in the United States. The same authority which founded that Church in 1784 has divided it and established two separate and independent organizations occupying the place of the old one.

"In 1784, when this Church was first established, and down until 1808, the General Conference was composed of all the traveling preachers of that Connection. * * * * * * * * *

"It cannot, therefore, be denied, indeed, it has scarcely been denied, that this body whilst composed of all the traveling preachers possessed the power to divide it and authorize the organization and establishment of two separate and independent Churches. The power must necessarily be regarded as inherent in the General Conference, as they might have constructed two ecclesiastical organizations over the territory of the United States originally, if deemed expedient, in the place of one; so they might, at any subsequent period, the power remaining unchanged.

"But it is insisted that this power has been taken away or given up by the action of the General Conference of 1808. In that year the constitution of that body was changed so as to be composed thereafter of traveling preachers, to be elected by the Annual Conferences in the ratio of one for every five members. This has been altered from time to time, so that in 1844 the representation was one for every twenty-one members. At the time of this change and as a part of it certain limitations were imposed upon the powers of this General Conference called the six Restrictive Articles. Subject to these restrictions, the delegated Conference possessed the same powers as when composed of the entire body of preachers. It will be seen that these relate only to the doctrines of the Church, its representation in the General Conference, the episcopacy, discipline of its preachers and members, the Book Concern, and the Charter Fund. In all other respects and in everything that concerns the welfare of the hurch, the General Conference represents the sovereign power the same as before. This is the view as taken by the General Conference itself, exemplified by the usage and practice of that body. In 1820 they set off to the British Conference of Wesleyan Methodists several circuits and societies in lower Canada. In 1828 they separated the Annual Conference of upper Canada from this jurisdiction and erected the same into a distinct and independent Church."

Surely the power that separated can unite. If Bishop Candler's view be true, we owe the Northern Methodists several million of dollars. The General Conference divided the Church and the General Conferences can unite the Churches.

Again, we should request that our bishops, in keeping with this ruling of the Supreme Court of the United States, strictly construe the law in the light of the Restrictive Rules. When a veto is exercised, a definite statement ought to be made as to which Restrictive Rule is violated by the proposed enactment. The General Conference of 1860 sent down to the Annual Conferences the question of lay representation, just as to-day we are sending the proposition of the Conference membership of the lay leaders to the same

tribunal. Neither of these enactments violated any of the Restrictive Rules, and it was competent, in the humble judgment of this writer, for the General Conference to finally deal with them. We ought to remember the dictum of Cooley, who says: "Nor are courts at liberty to declare an act void, because in their opinion it is opposed to a spirit supposed to pervade the constitution, but not expressed in words."

Again, I would observe that the Church should at once organize a movement looking to the separation of the judicial and executive functions of our government. Justice Hughes refused to say anything on matters political as long as he was a member of the Supreme Court of the nation. Some of our bishops are leaders of the forces opposed to unification, and more trustworthy or valiant soldiers never drew blades. When interested, they are indefatigable workers and can touch more springs of influence than other men in the Church. All of us are proud of their splendid ability and their prowess as warriors. But the advocates ought not to expect to mount to the wool sack and decide the constitutionality of the case in which they have been such brilliant lawyers. But to decide a case before they have heard any but their own arguments is scarcely allowable. When the judicial functions were bestowed, first by General Conference action and afterwards were riveted by placing their episcopal exercise in the constitution, a great mistake was made. To have three powers of government in the hands of the General Conference is poor policy, but to place two functions in as small a body as the episcopacy is almost equally unwise.

The Northern and Southern Churches are going to unite. It is high time that both Churches cured their deficiencies in government, and no better opportunity was ever offered to ecclesiastical bodies to perfect themselves than now presents itself to both Churches. How would a scheme like this work? Let each Quadrennial Conference elect a judge. The judges thus elected shall constitute a court, to which shall be referred all judicial questions. This court shall review the judicial opinions of the bishops, shall hear all appeals and shall decide all constitutional questions, after these shall have been presented to the court and argument heard. Members of this court will not be permitted to be members of the General Conference. It seems that some such scheme would cure the anomalies presented in the government of both Churches.

It is a matter of congratulation that our good friend Bishop Candler has come as far along the road of unification as he has now already trod. It is to be earnestly hoped that he will soon get the "second blessing" and then proceed on the way to perfection. Maybe the Bishop may yet be assigned to a residence in Boston.

Quite a delegation would go to hear him deliver a lecture on the "Pilgrim Fathers" to a Boston audience on Forefathers' Day.

Chattanooga, Tenn. JAMES W. MOORE.

LIFE'S BEST THINGS.

The modest, retiring person may have the best reason to be proud—proud of his sense, his fidelity, his industry, his patience, his kindness. These are life's best things.—The Presbyterian.

WELLS OF WATER.

It is by steadfast drilling into the bed-rock of the Word that we are able to bring up the draught which we can pass to others.—A. F. Schauffler.

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"BISHOP CANDLER AND THE CONSTITUTION"—ANOTHER VIEW.

The Rev. J. W. Moore has recently published in the Midland Methodist an article under the words quoted above, using as his text two sentences from Bishop Candler's recent utterance on "Calm and Careful Consideration Called For," as follows: "It is amazing for any one to suppose that the General Conferences meeting simultaneously in 1918 could consummate the whole matter (unification). The Constitution of our Church requires such a matter to be submitted to the Annual Conferences even if perfect agreement had been reached by all parties and the agreement approved without amendment by the General Conference." Brother Moore differs radically from the Bishop on the question of the General Conferences being able to consummate unification, for he states that "the General Conference divided the Church and the General Conferences can unite the Churches." The discussion involves constitutional law and precedents recognized in the organizing of the Church and developed in its history. In the premises it may be well to state the definition of the word "constitution" that the mater be clearly in the mind's eye. A worthy authority defines it as "the principles or fundamental laws which govern a State or other organized body of men, and are embodied in written documents, or implied in the institutions and usages of the country or society." In the case where every member of an organization may be present and vote on any question that may arise from time to time the constitution is at its minimum of importance; but when the organization delegates a body to act for it in a judicial, or executive, or legislative sense, the constitution becomes of maximum significance, for it is the protection of the real components of the organization. In the former instance the constitution may be modified or swept away at a single sitting of the body, no matter what may be the restrictive regulations agreed upon at any preceding time. Every organization has an inherent right, which is never stated in its written constitution, but nevertheless constitutional, to divide itself, to dissolve itself, or to unite with other organizations, when the majority of its members so agree. In the case of organizations being largely controlled by delegated bodies working under constitutional limitations, past usages and practices are followed as the true lines of interpretation of the constitution. In the instance before us a minister of the Southern Methodist Church has advanced ideas in conflict with the past accepted construction of the Church's constitution. Let us proceed, therefore, to consider some of the problems that concern us, relative to our constitutional law and otherwise, presented in the paper of Brother Moore.

1. He states: "The Bishop is one of the judges who may finally determine the constitutionality of this enactment. It is scarcely correct form for judges to prejudge a case that may come before them." Brother Moore desires by this deliverance to make the impression that "unification" may not be a constitutional matter, that the General Conference may leave the question for the Bishops to decide, and that Bishop Candler, since he might help determine the case, is overstepping the bounds of propriety in saying that the constitution demands that this matter be submitted to the Annual Conferences. But since there can be no possible doubt of the constitutionality of the question of unification confronting us, the Bishop's declaration cannot be called a judicial opinion and he is not guilty of any impropriety. Unification involves a change of name of the Church, a reconstruction of the General Conference, and the establishment of Jurisdictional Conferences with large powers; it is so inherently and necessarily constitutional in its nature that it takes a stretch of the imagination to even link it loosely with the idea of an episcopal decision to so determine it. Doubtless the Southern Church would be amazed and astonished should the General Conference even attempt to assume such undue authority as to try to bring about union without submitting the question to the Conferences. To suggest that the Southern Church would ever stand having itself linked with another organization, its General Conference to frame Rules restated to suit a reorganized and enlarged Church, without the Conferences voting on the question is to advise overstepping the mark of equity and fairness indeed. When the old Church was divided in 1841 the different views on the constitution caused the trouble. In the Northern Church the majority action of the General Conference may at any time "alter the tenure of the episcopal office from life to a term of years, confine the administration of a Bishop by law to a given episcopal district; or enervate the episcopacy by a refusal to elect additional Bishops as their ranks are thinned by death. Similarly, the presiding eldership might, by a majority vote, be essentially modified or abolished." But "in the Methodist Episcopal Church, South, if any of these changes become desirable there would be no question that they must be effected by the constitutional process." The Southern General Conference always decides, when proper, that a matter is constitutional and must be submitted to the Annual Conferences. The Bishops are never officially concerned with legislation unless the General Conference fails in its duty, and to even suppose that it might do so in this matter of unification, which evidently involves many constitutional modifications, is an assumption too preposterous to imagine. The General Conference in 1866 submitted Lay Representation to the Conferences, and also in 1886 it sent down the matter of the change of name; and now the General Conference resolution for increased lay representation is on the round of the Conferences. Now Bishop Candler affirms that if unification (which involves complete reorganization and new constitutional foundations) is considered that the General Conference will submit the matter, as the constitution would require it, to the Conferences. Brother Moore can scarcely sustain his ground for labelling Bishop Candler's mere affirmation of an evident fact as a "hasty and ill-timed deliverance," or for accusing him of "prejudging" a case before it comes to him.

2. Brother Moore further remarks: "The College of Bishops may decide this question in line with Bishop Candler's deliverance, but if they so decide, it will be in the teeth of a decision of the Supreme Court of the United States, by which decision we came into the possession of millions of dollars worth of property." Our friend herein contends that it would be inconsistent for the Southern Church to refer the matter of unification to the Annual Conferences as a constitutional question, because when the Church was divided seventy-two years ago the Supreme Court decided, and in which decision the Southern Church concurred, that the division was constitutional and binding without the matter having been referred to the Annual Conferences. Brother Moore has stumbled in not being able to discern what Church it was that was divided. Neither the Southern Church nor the Northern Church can lay claim to being the original Methodist Church which was divided into the two branches. The General Conference of the original Church which effected the division had assumed, before the division, by a majority vote, supreme executive, legislative, and judicial authority with power to pass upon the constitutionality of its own acts. When this General Conference consented to the division it did so without referring the matter to the Annual Conferences, as it was competent to do from its own construction of the law. This procedure was not in accord with the minority of that General Conference, which was composed of that element representing the territory which afterward made the Southern Methodist Church. This minority had always insisted upon a broad interpretation of the constitution and demanded that any question of organic law be approached in a constitutional way; and when the Southern Church was instituted as a distinct autonomy this position was the foundation upon which it rested so far as the

organic law was concerned. What an idle statement, therefore, it appears to be when one says that if a question of unification be submitted to the Annual Conferences "it will be in the teeth of a decision of the Supreme Court," which decision dealt with the division of another organization than that of the Southern Church entirely, that was governed by a supreme General Conference agreeing to a division of the Church without submitting the question to the Annual Conferences. Certainly the Southern Church plead before the Supreme Court that the division was constitutional, but according to the constitution of the Church the division of which was in question; and the Southern Church accepted the findings of the Court because the property morally and equitably belonged to it. It should be borne in mind that the Court did not hold that this division was constitutional according to the Southern Church's construction of its constitution; and its rulings, which the Southern Church held to be constitutional according to the ideas of the supreme General Conference, in the case of the division of the former Church, can have no bearing upon what is constitutional, or upon constitutional procedures, in the Southern Methodist Church. Let Brother Moore get in mind that it was the former Methodist Church that was divided, and that it was done according to the interpretation of the law by its supreme General Conference. The manner in which this division was effected can furnish no precedent for the Southern Methodist Church to go about the matter of unification. It may be noticed that the Court, in its decision, insisted upon a literal interpretation of the constitution of the Church that was divided, to harmonize with its findings upholding the actions of the supreme General Conference in determining upon the division; but this interpretation, being made to fit the cause of equity in a special instance, was not in accord with the Church's own past conception of its constitution, and certainly could never construe the attitude of the Southern Methodist Church, represented in that Conference by the constitutional minority, toward its constitution. A Church could never afford to leave the construction of its constitution to a civil court.

Again, Brother Moore states: "Surely the power that separated can unite. * * * The General Conference divided the Church and the General Conferences can unite the Churches." But, suppose that one of the branches of Methodism, in the seventy-two years of its history, had done away with its General Conference entirely and was operating under some other legislative organization with an altogether different constitution? What would Brother Moore say to General Conference power in uniting the Churches then? This is a possible supposition which only carries the case in hand to an extreme to show the inconsistency of the suggestion. In fact the Southern Church has curbed its General Conference until it is not a body of the same powers as the Northern Conference which followed after the precedents of the supreme General Conference. Our Conference has never assumed them. Had the old organization been governed by a General Conference with the constitution of the Southern Church the matter of division would have gone to the Conferences beyond a doubt. Brother Moore ought not to expect the General Conference to assume more than its rightful power.

3. Brother Moore affirms: "If Bishop Candler's view be true we owe to the Northern Church several million dollars." The claim here is that if unification is a constitutional matter and is to be submitted to the Annual Conferences, we owe the Northern Church several million dollars won from it at law on our argument that the division of the Church was constitutional without submission to the Conferences. It has already been shown that the Southern Methodist Church won this money equitably and according to the constitution of the old organization without inconsistency in its plan of submitting constitutional questions to the Annual Conferences; but it remains to call attention especially to Brother Moore's insistence that unification be passed upon and settled by the General Conference without reference to the Conferences, and to his desire to have the Bishops leave the matter alone without adjudging it a constitutional one. His earnestness is so great to effect this procedure that he resorts to the raising of a question which may cause much discussion, and, perchance, some dissatisfaction. The question is: If the Southern General Conference passes a resolution on unification and judges it to be a constitutional matter to be referred to the Conferences, will the Northern Church demand the money and property on the principle of equity which the Southern Church won at law in the division, upon the contention that the division was constitutional when the matter was not submitted to the Conferences at large? Or, will the pro-unionists of the Southern Methodist Church demand that, for consistency's sake, the General Conference itself settle the whole matter of unification? If Brother Moore is successful in getting his suggestion favorably accepted by very many people there will be much trouble for the Southern Methodist Church in the near future. We would like to ask if it is entirely consistent to advance such an idea as is now before us, which, if followed out, would create great confusion? If Brother Moore succeeds in his propaganda, on the one hand, we will have a General Conference trying to bring a great Church into a unification which, if of the liberal type, would very probably mean a large secession from the Church; and, on the other hand, we may have a discontented pro-union aggregation demanding that we turn over to the Northern Methodist Church several million dollars and complaining that the constitution was over-reached in carrying out the broader interpretation. This question is left to the reader, but with the assertion that if the Southern Methodist people will insist on following the dictates of the constitution, both written and implied, as our Church has done since its beginning, there will be no danger.

4. Let us notice for a moment this remark: "The Church should at once organize a movement looking to the separation of the judicial and executive functions of our government." This, of course, is a mere matter of opinion at which Brother Moore arrives because, he says, Bishop Candler stated the necessary fact of the constitutionality of the matter of unification. Our Bishops are not only officers of the General Conference, but they are general superintendents, executive officers, of the Church at large, who are "to oversee the spiritual and temporal affairs of the Church." If it is in accord with expediency and necessity, as in the case of Bishop Candler's utterance, very few Southern Methodists will resent one of its Bishops, or all of them for that matter, speaking out upon any question, whether it involves constitutional law or not. This, as is evident from past history, is the spirit of Southern Methodism; and, more than that, the Church has always looked to its Chief Pastors for guidance and leadership in all important matters. This matter of the Bishops having power to check the General Conference upon constitutional legislation is in direct liue with their duty as overseers of the spiritual and temporal affairs of the Church. Deprived of this inherent right, the episcopacy itself would be limited as construed in Southern Methodism. This question involves the very principles upon which our Church is established. The College of Bishops has never abused the powers accorded it; it has never exercised what is called the veto power but twice in the whole career of the Church, and those incidents were in cases of necessity where great service was rendered the Church. Suppose that the General Conference of the Northern Church, with its view of the episcopacy and with its power to construe the constitution, should decide that unification was a matter for the General onference to settle, and accordingly treat with other bodies and ostensibly unite with them on a plan that would not be acceptable to the Church at large; there would be no authority within the Church to save it from disruption. Such a proceeding would be impossible with the Southern Church, for the General Conference well knows its constitutional restrictions and recognizes the power of the episcopacy behind them. In the present organization of the Southern Church it is impossible to lodge constitutional interpretations with any body that would be as safe and sane as is now the case with this prerogative resting upon the episcopacy. Until some fault can be found with our system worthy of mention, and until a suitable scheme is presented with virtues surpassing the one now in operation, Southern Methodism will not only be content, but will demand that our Bishops serve as its judiciary committee and as its Chief Pastors.

5. A few other remarks in Brother Moore's paper may now be considered in this last instance. Let us quote his words: "It is a matter of congratulation that our good friend, Bishop Candler, has come as far along the road of unification as he has now already trod. It is to be earnestly hoped that he will soon get the 'second blessing' and then proceed on the way to perfection. Maybe the Bishop may yet be assigned to a residence in Boston. Quite a delegation would go to hear him deliver a lecture on the 'Pilgrim Fathers' to a Boston audience on Forefathers' Day." In the beginning of his paper Brother Moore represents the Bishop as having come out for the Oklahoma plan of unification: he now hopes the Bishop will proceed on to perfection. This is a little light into the more serious nature of Brother Moore. He seems to favor a plan of judging one's religion by his attitude toward the unification question—a little Jesuitical, but perhaps characteristic. To love the Southern Methodist Church as it now stands must mean an ordinary religious experience; to favor the Oklahoma plan of unification entitles one to being near having the "second blessing;" and to desire the Saratoga plan brings upon one the whole of perfection. But when we think of that Saratoga plan (representing, as Brother Moore intimates, the "second blessing" doctrine of perfection), with its Supreme General Conference, dominated by Northern sentiment—truly Christian but not understanding the South's social problems—and embracing a large Negro element, we do not wonder that many people fight shy of what is called the "second blessing" religion and are willing to take just the ordinary blessings of a common religious experience—as many as possible, and do on them.

Again, should any such move as unification be consummated, and it be possible for the Bostonians to do so, it might be that they would lay hands on Bishop Candler and appropriate him to their own selves—the addition of a few great citizens from the South would probably be to their benefit. For them to try to effect such an end

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R. H. WYNN, President.

would not be beyond the realm of possibility. And if they did succeed in getting the Bishop, or any other section of the North for that matter, we agree to the intimation of our brother, who seems to be an ingenius prophet, that "quite a delegation" would go to hear him whenever he spoke in public. But still, there is another way of looking at Brother Moore's words. A Southern Methodist preacher of eminence was heard to say not long ago that he desired union very much: that it would do good; and that he himself would be greatly pleased to preach from the pulpit of some big church in New York City. Now, maybe Brother Moore hopes in the shifting that would follow unification that Bishop Candler, or some other member of our distinguished College, in being appropriated by some Northern episcopal district, might find for him a great church in cultured Boston, in mighty New York, or in up-to-date Chicago. One never can tell, you know, what may happen when a general shaking up takes place and the wheel of fortune is set a spinning to bring about new thrills.

Just one more word: **we do not know a single Southern Methodist preacher in his section of the country—there may be one but we do not know it—who has come out for the Northern (Saratoga) plan of unification**—the third and highest degree of what seems to be Brother Moore's scheme of classification.

C. A. BATTLE.

Baton Rouge, La.

NOTICE!

Louisiana Methodists.

Our annual "WORK DAY" for the benefit of the Louisiana Methodist Orphanage, will be SATURDAY, OCTOBER 14, followed by HARVEST DAY, SUNDAY, OCTOBER 15. We sincerely trust that all the people of our Church will keep this date in mind, and that we will have unusually fine returns from our "Work Day" efforts. We especially urge the Sunday school superintendents to keep this matter before their schools, and our preachers to remind their congregations of the day and its importance to our work. I would again remind you that we are wholly dependent on this day and its faithful observance for the means necessary to carry on our work for the coming winter months. It will be necessary to raise at least $8000 during this fall and winter to carry us through the winter until next Easter, and meet the obligations already incurred, if we are to do the work and keep out of debt.

Remember "Work Day." Prepare to observe it! Let none fail us, for it is very vital to our great cause. If our people have money to give, give it to your own Orphanage, not some other institution that may ask for it. We need every dollar you can give. We are doing a great work. But it is impossible to do it without your help.

Faithfully,

ROBT. W. VAUGHAN.

Ruston, La., Aug. 24, 1916.

THE LEGAL STEPS FOR UNIFICATION.

By Rev. J. E. Harrison, D.D.

Now that a Commission of twenty-five has been appointed to consider with a like Commission of the M. E. Church the question of the Unification of Methodism, it is exceedingly important that the membership of the M. E. Church, South, bear in mind that no agreements this joint Commission may reach and promulgate have any authority or force until the General Conference of the M. E. Church, South, shall have given it a two-thirds majority vote of endorsement, and then it will also have to have the aproval of three-fourths of the members of all the Annual Conferences of the M. E. Church, South, who may be present and vote on the matter.

It should be borne in mind that while the Commission authorized in 1902 to confer with a like Commission of the M. E. Church on a common Hymnal and other matters announced its agreements directly to the Church and never made a report to the General Conference, the General Conference of 1914, in providing for the said Commission of twenty-five, ordered **"Such Commission on Unification as may be appointed shall report to the next General Conference the full details of the plan of unification which may be agreed upon—for its consideration and final determination."**

So that no announcement by this Commission should be taken as a basis of action until it has been finally determined upon by the General Conference and the members of the several Annual Conferences.

San Antonio, Texas.

MINISTERIAL EDUCATIONAL FUND.

Mississippi Conference.

The subscriptions made at Laurel last winter, and which have not been paid, will be very much needed by the young men who need the fund at the opening of school this fall.

Quite a number of the brethren have paid their amounts, but there is a balance of $328 still due. This is distributed by districts as follows:

Brookhaven	$75.00
Jackson	45.00
Hattiesburg	75.00
Meridian	65.00
Newton	25.00
Port Gibson	25.00
Seashore	18.00
	$328.00

The brethren who owe anything on this fund will do a great deal of service to the beneficiaries of the same by sending their subscriptions to me as soon as is convenient. Remember, we are proposing to provide a better prepared ministry by this contribution.

ROBT. SELBY, for the Board.

726 N. Jefferson Street, Jackson, Miss.

THE JUNALUSKA UNION RESOLUTIONS.

Mr. Editor:

According to the daily papers, strong resolutions on Methodist unification WERE ADOPTED ON SUNDAY, AUGUST 20, by the Laymen's Missionary Conference, which was in session at Junaluska, N. C. The Nashville Christian Advocate of last week thus refers to the size of that body: "About 500 were in regular attendance, and at the Sunday service the audience was very large. At the morning service 26 States, 6 foreign countries, and 175 cities and towns were represented."

These figures sound imposing, but it should be remembered that, at best, they are a very small percentage of the nearly 2,000,000 laity of the Church, South. These brethren had a perfect right to express themselves on this subject, though we think it would have been better to do it on some other day than the Holy Sabbath—our Church is not given to concerning itself with governmental questions on that day. They seem to have presumed to speak as the **representatives** of the laymen of the Church, South, but who elected them to act in that capacity I do not know. In my opinion, when two great General Conferences and several hundred Annual Conferences, North and South, will have a part in determining the final outcome of the unification proceedings, anybody's "definite convictions" as to results are largely in the nature of mere conjectures. Moreover, it should be remembered that the Laymen's Missionary Movement is largely under the control of our General Board of Missions, which has been standing sponsor for all the unification program in Mexico, where our Church is being dug up and transplanted. I do not mean by this satement that all the men connected with the Laymen's Misionary Movement are dominated by the Board of Missions. Doubtless many of them are not, and I presume that there are not a few of them who are against union on any basis that will not practically preserve the integrity and autonomy of the Church, South. Still it is true that the Board of Mission shapes to a great extent the doings of this organization.

The Missionary Voice in a recent issue took an optimistic view of the Saratoga action, and virtually impeached the motives of those who have ventured to point out the weak spot of union, by suggesting that "there is nothing to the thought" in such cases. I know that the weight of our General Board of Missions can be expected to be thrown against the extreme advocates of union in the event of a test. This, however, is neither here nor there. We should have anticipated in the last General Conference actions.

The Board of Missions needs to have its power curbed and to be made responsive to the will of the Church more than any other organization in it, and as soon as the union shall have gone into its force, a campaign should be inaugurated throughout the Church looking to the accomplishment of this end at the next General Conference.

R. I. DODSON.

SEASHORE CAMP MEETING.

By Rev. W. W. Holmes

It is after the dark and dreary night that the beautiful day is most appreciated. It was rather a dark night that preceded the Seashore Camp Meeting this year. The camp meeting last year was brought to an early close because of the plague of mosquitoes. On September 29 came the awful storm that destroyed so much of the camp ground property. And just a few days before the camp meeting of this year was to begin another storm came that destroyed more property and put all our railroads out of commission. This necessitated a postponement of the meeting for more than a month; and yet, we had a good meeting. The attendance was good, the interest was good and the preaching was very good. All of the preaching was done by Dr. E. C. Moore, of Montgomery, Ala., and it was of an exceptional order. It was doctrinal, Scriptural, evangelistic, and scholarly.

The music was under the direction of Rev. H. W. Van Hook. He organized a large chorus choir and the old-time hymns were sung with spirit and enthusiasm. The music was especially good on Sunday.

The meeting was a great spiritual feast and the many churches represented in the congregations will no doubt be profited. Great numbers consecrated themselves to God for a larger service.

It was the consensus of opinion that the meeting had done incalculable good and we will have a greater meeting next year.

The Seashore Camp Ground, the most beautiful spot on the Gulf, is an heritage that we are just beginning to appreciate. Extensive plans are being made for great things next year. The Divinity School will have the best program it has ever had. The Camp Meeting will be made better as far as the human can go. Probably other things will be undertaken to make the Camp Ground the most desirable summer place to be found anywhere for our Methodist people.

The Seashore Campground School, for boys and girls, will open Wednesday, September 6. Catalog and further information can be secured from the President of the school, Rev. H. W. Van Hook, Biloxi, Miss.

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Prayer is not an accidental expression that comes suddenly to the mind; it is the soul's recognition of its need.—Statham

WHAT ARE YOU DOING FOR ME?

By George DePuy.

I raised the dead and healed the sick,
And made the blind to see,
To you I brought the "Light" and truth.
What have you done for me?

Denied myself and bore the shame
Of death on Calvary,
Of what have you denied yourselves—
What have you borne for me?

Look at my hands—behold the marks,
Feel of my side and see—
These are the scars I bear for you—
What do you bear for me?

I suffered death upon the cross,
That sinners might be free,
I've pleaded long, am pleading still—
What have you done for me?

I gave to you sweet rays of hope,
Of life's eternity—
The greatest gift man can receive.
What are you giving me?

—The Presbyterian.

A FEW WORDS CONCERNING WATER BAPTISM.

Rev. Payton A. Sowell.

I have been thinking lately, and so far as I can recall. I have never seen emphasized the particular line of thought, which I hope to present in this communication. However, I have not read the whole of the vast amount of literature on water baptism.

One thing seems never to have been settled—the date and authority, for the practice: When did it first occur—or begin as a religious rite?

I think I am correct, and fair in saying that those who stickle, for a particular mode, especially for immersion, are urgent in their claim, that to meet the Scriptural standard, to make the performance valid, it is necessary that the **administrator** himself must have received the rite, by the **same mode,** and of the **same kind of baptism.** That is, if a man administers **Christian** baptism, in water, he must himself have received the same, in **mode** and **nature,** before his administration of it to others can be Scripturally valid. If their theory is, that the kingdom (or Church) was set up through the ministry of John Baptist, then it became necessary for John himself to have received the same rite in mode and nature. This seems fair reasoning. And that being the argument, then he who baptized John, must have received the same, and thus on and on back to the first man who baptized—to make it valid.

We have the record to show that John was a great **baptizer,** none equaling him in the history of the Church, yet it seems impossible to find any proof that John himself was ever baptized. He asked it at the hands of Jesus, at Jordan, but the request was not granted. There is no proof—not even an intimation, that any of John's disciples ever returned the compliment—that is, after they had been baptized by him, they baptized their master. Therefore, in this instance, the test set up, cannot hold true concerning the mode and nature.

Second: Coming to the consideration of what is known as **Christian** baptism, the same claim is made concerning its validity, especially by people who are sticklers for a specific mode, and also that all the proof must be found **in the Scriptures.** They claim, that the administrator must himself have received it in the same mode and nature. Otherwise its validity is destroyed.

There are people, who lay much store by water baptism—in mode and nature, as it affects the entrance into the kingdom (or the Church), and even as it affects the fitness and possibility of securing eternal life. I have heard that perhaps it has occurred that men who have been founders of some specific mode of baptism, in order to make the baptism valid, have baptized each other, to complete the circle of fact, so that administrator and subject would receive a valid baptism.

If this is a real view of the subject, let us ask for the proof that a single one of the original twelve apostles ever received Christian baptism in water? One thing is certain, Christ did not baptize them. It is plainly written, that "Jesus baptized not." There is no proof that they baptized each other, and if they did, the first administrator had not himself been baptized—thus destroying the validity of the ordinance.

But, suppose we attempt to answer this by saying they were baptized of John in Jordan. If so, then they were inducted into the kingdom (or Church), before they had even known or become followers of Jesus. And they had entered, not through Christian baptism, but the baptism of **repentance.** Therefore, the kingdom was set up by John and not by Christ.

One apostle, did receive Christian baptism—Paul. Will this not meet the emergency? We are met on the very threshold, with the fact, that Paul was baptized a number of years after Pentecost—the period in which all the sticklers for a particular mode of baptism contend that the kingdom (or Church) was set up. At that time, many thousands received baptism at the hands of men, who had never been baptized, so far as the proof shows. So Paul came into the kingdom too late to save this theory. Moreover, we have his own words that he took very little part in water baptism—in its administration. Read, 1st Corin. 1: 14-17. He says he had no recollection of baptizing more than two men, and one family. And he emphasized his attitude to water baptism when he said: "Christ sent me not to baptize."

The contrast of this the greatest of all Christ's apostles, and one of the most remarkable men in the history of the world, in the disposition not to magnify a mode of water baptism, with many of our day, and of other days of the Church's history, who in many instances represent such mediocrity of intellect and learning, is the astonishment of the ages.

At Pentecost—the eleven apostles did receive a baptism which qualified them to disciple and baptize thousands, and to set up a kingdom, and make valid the administration of all their successors in the Christian ministry throughout all the after ages of the world. But that baptism was **not water** baptism. It was the baptism of the Holy Spirit, enduing them with authority and power. Here is the lesson of the **essential**—rather than the **less essential.**

MUCH NEED FOR CAUTION.

R. W. Adams,
Presiding Elder of the Houston (Texas) District.

Concerning Methodist Unification, I will say that, with proper safe-guards, I favor it, but without complete protection for the minority it would be an unsafe move for us.

I am willing for the plan of our last General Conference to be worked out if it proves, upon thorough investigation, to be wise and well, but I do not favor the plan suggested by the General Conference of the Methodist Episcopal brethren in their late General Conference. I am afraid that some of our brethren are too hasty in their desire to get together and are allowing sound judgment to be set aside. This is too serious a matter to take the turn of sentiment and to be hastened with a whoop and hurrah. We had better go a "little mite" slow. I can see the possibility of the whole matter resulting in disaster to us, for we have no authority nor have we the ability to deliver our membership into a new ecclesiastical camp.

The Negro question MUST be settled first of all and I think that we can refer with some degree of pride to our action in setting apart the "brother in black," and if those brethren of the North, want to help him to the greatest degree, let them fall in line with us and we can better care for the Negroes in their own Church than we can to be mixed up with them and have the contention that would surely follow.

Then comes the matter of Church government, and that is no small item. We have grown apart in this more than a half-century in our notions of Church government, and both sides have no doubt developed along the line best suited for them.

Church property is another item that must be looked into carefully. This will have to be done on the ground of justice to all and also to prevent overlapping and the building altar against altar.

I am here speaking of the plan outlined at Oklahoma City with divisional Conferences or sections. We had as well see that there is a North, and a West, and an East, and a South, for no act of any body of men will change the points of the compass. For these sections it may be that the same rule will not apply to all to the best advantage. For instance, take the time limit. For the Church, South, I am of the opinion that the time limit is best. For others it may not be best.

I doubt whether it would be wise for a long time to come to transfer a Southerner (with his flat English) to New England and I also doubt whether it would be wise to send the Yankee (with his choppy English) to Georgia.

If we cannot arrive at some basis where we will be united in HEART, it would be folly to have the wedding and then discover that we were mismated. No modern affinity affair will go here.

I pray our Father in Heaven that what is best may be accomplished, and that what is not best may be defeated.

A RECIPE FOR A DAY.

Take a dash of water cold
And a little leaven of prayer,
A little bit of sunshine gold,
Dissolved in the morning air.
Add to your meal some merriment
And a thought for kith and kin,
And then, as a prime ingredient,
A plenty of work thrown in.
But spice it all with the essence of love
And a little whiff of play;
Let a wise old Book and a glance above
Complete a well-spent day.

—Anonymous.

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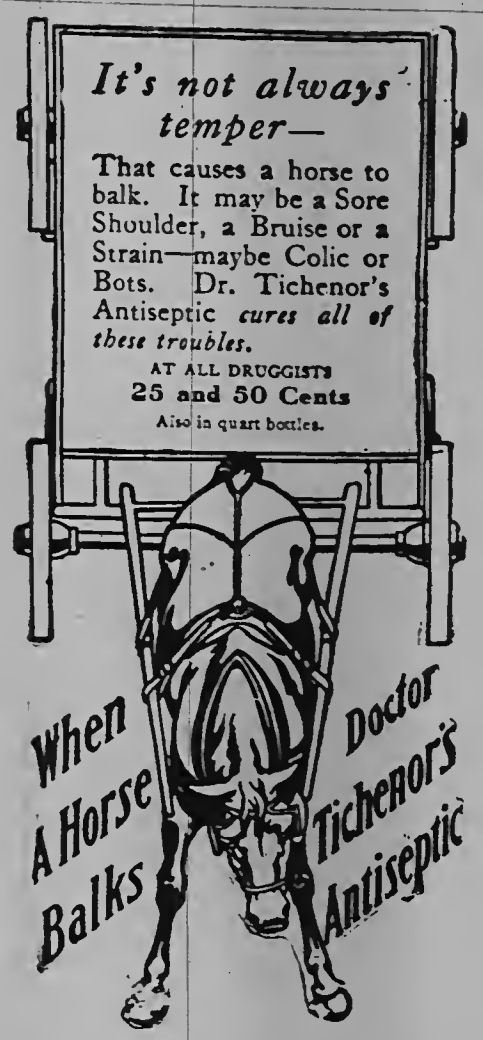
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The Home Circle

ARE WE RICH?

By Anna D. Walker.

Yes, we are rich, we have a boy,
A merry little fellow,
With heart and face all filled with joy,
And hair of golden yellow:
We would not give this boy away
For all the riches you could pay!

Aye, we are rich, we have a girl
A little charming creature.
Her hair is twined with many a curl,
And fair is every feature,
We would not sell this girl e'en while,
For gold and silver in a pile!

Yes, we are rich, we have a home,
'Tis bounded by a garden,
Where fruits and flowers they bud and bloom,
Without a guard or warden!
For love has east his spell around
This little cot and plot of ground.

We have the music of the birds,
The arching sky all over,
The constant flow from love's deep hoard,
A plot of scented clover!
How rich we are in those dear things
So seldom owned by crown'd kings.

—Christian Intelligencer.

INDIAN CHILDREN AND ANIMALS.

By Alice Jean Cleator, in Our Dumb Animals.

Animals have a great attraction for Indian boys and girls, although, I regret to say, they are not always kind to them. However, they have an affectionate disposition and easily respond to humane teaching.

"Our Indian boys seem especially fond of squirrels," said a reservation teacher to me. "They often bring them from the woods in their pockets to school. They seem to understand all the 'Kerchucks' of squirrel dialect. The boys have even been caught cutting a hole in their dormitory floors where they could place their strange pets, such as gophers, snakes and owls. Owls seem to be a close 'second' to the squirrels in the regard of indian children.

"The statement of Wm. J. Long, the nature writer, is certainly correct that the Indian boys, knowing the squirrels seldom jump from a high distance unless they must, love to strike the trunk of a tree to see the squirrels make their downward leap.

"I cannot account for the fact that indian boys seem to dislike cats. They would tease and even torture a cat if they had the chance. It takes some correcting to show them that 'poor pussy' is as much entitled to kindness as any other animal. When the fact is impressed upon them that cats are of great value in catching rats and mice, they soon gain quite a reverence for them."

Some teachers have told me that they object to encouraging anything in the children's play which cherishes the instincts of the wild life of their ancestors, but this is not so in all schools. On some of the play-grounds you will see the little "tepees" which the Indian boys and girls are so clever at constructing, even with a few rude sticks and an old shawl. With a few quick motions a tepee, with flap thrown back for doorway, is made before one scarcely has time to wonder how it was done.

In studying the Indian boys and girls one is reminded of the words of Longfellow in "Hiawatha":

"Then the little Hiawatha
Learned of every bird its language,
Learned their names and all their secrets:
How they built their nests in summer,
Where they hid themselves in winter.
Talked with them when'er he met them,
Called them 'Hiawatha's chickens.'
Of all beasts he learned the language,
Learned their names and all their secrets:
How the beavers built their lodges,
Where the squirrels hid their acorns.
How the reindeer ran so swiftly,
Why the rabbits were so timid."

"FOR OTHERS."

Ida Clark Mowry.

"Mother, can I wear my new dress this afternoon?"

"No, my dear, you certainly can not."

Fifteen-year-old Betty Graham looked as though an April shower was imminent. Betty's tears were never more than little showers that made the sunshine smiles all the brighter afterward. But she was now a truly disappointed girl. Visions of herself in that lovely Copenhagen satin charmeuse dress aunt Sue had sent her on her recent birthday had been dancing before her mind all the morning. She did so want all the girls to see it on her. So she had not shown it to one of them. Now there wouldn't be another chance, dear knows when, she thought.

It was rather a tearful voice that asked "Why can't I wear it, mother?"

"In the first place, dearie, it is a most unsuitable gown for an afternoon missionary meeting. I want my daughter to be always neatly, tastefully dressed in harmony with the occasion. Remember, dear, that appropriateness is the secret of being 'well-dressed.'"

"But, mother, Jennie Gale and Bertha Baird both had on their party dresses at the last meeting."

"Yes, girlie, and as a result of this tendency to 'dress up' Vinnie Brown doesn't want to go to-day. Mrs. Brown came over yesterday while you girls were at school. She told me about their financial difficulties. I suspected, but was not sure, that their means were quite limited. The loss of Jay's wages during that month he was ill, and the unusually heavy coal bills during the severe winter made it necessary to use the strictest economy. Each one made personal sacrifices, almost to the limit, in order to keep within their income. Vinnie's way was to wear her old clothes. Her uncle John offered her a place as clerk in his store, but she felt so anxious to get ready as soon as possible for her real work that she could not think of giving up school. Her mother was a very successful teacher, and undoubtedly Vinnie will make one. So she has bravely gone on, wearing her fixed-over things without a word of complaint."

"Why mother! I never dreamed that Vinnie Brown cared a snap for "finery." She always carries herself so kind of 'queeny' that I don't believe any of the girls ever thought she cared much about her dress. You know we call her 'high-brow.' She surely is the 'brains' of the class, and the leader in our missionary circle, too. She just must go. We can't get along without her."

"Well, Betty dear, I have thought of a plan. If it carries I am sure you will all be glad you made a little sacrifice. All the girls have simple, plain white dresses, haven't they? Vinnie has one, I know. Now call up each girl and see how many will agree to wear such a dress this afternoon. Keep the real reason to yourself. Vinnie is a proud-spirited, sensitive girl in spite of her pretended indifference. Never let her know how the plan originated."

Betty fairly flew to the telephone. As she called each girl in turn, an answered the "why's and "what-fors" with a merry "Oh, just for fun," she found no difficulty in making "mother's plan" work.

What a dear, happy bunch they are, was the thought in the mind of the minister's wife, as the girls came into the parsonage that afternoon. What she said was: "How sweet you all look. I do so like to see young girls in simple white dresses. I pray God may keep your precious young hearts as pure, clean and spotless as the gowns you wear."

"Say, girls"—it was Betty who spoke—"why not make this our regulation missionary-meeting dress!"

"Let's do it!" said Jennie Gale.

"Sure we will," and "All right," came from others.

"And flowers for jewels—that is when we can get them"—added Bertha Baird.—Western Christian Advocate.

ACROSS THE MISSISSIPPI.

Dear Brother M[illegible] A few days ago Dr. W. W. Jones of Lula, Miss., [illegible] and preach a series of sermons [illegible] his members. He emphasized [illegible] lished in the faith, and [illegible] ing Jones, I could not [illegible] few do.

Crossing old Mississippi [illegible] mind many reminiscences [illegible] took the Southern at Birmingham [illegible] through Columbus, the county [illegible] county (Lowndes). My boyhood days were spent there. I had an hour or two at Brother Hall at Greenwood how refreshing to meet him once more! To my agreeable surprise [illegible] Lula, they had not had quite enough rain. The crops in the lowlands of the Delta, many of which I had traveled had been flooded and washed away. The farming section of Mississippi is blessed with the finest crops of cotton and corn I have seen in years. The people [illegible] ing with their crops—grateful and [illegible] ready to receive me with that hospitality characteristic of the Delta folks. Brother Jones put me in his library of the latest and best selections of books I have ever seen on the shelves of any preacher. There I slept, read and preached in his church near by for two weeks. Sister Jones, a model preachers wife, knows how to prepare food for a preacher. Not once did I fail or grow tired. Both the pastor and his wife are in high esteem among their members.

Jones and I talked Scripture and [illegible] folks and things—what a thinker he [illegible] It was a pasture green for me, into which the Lord led me for the refreshing of soul, body, mind, and spirit—a happy spot in my life to which I can ever look back, and take courage. The treatment toward me of pastor and people was royal indeed.

The best I can say of the meeting is when Brother Jones and I said good-bye he said to me, "It was all we wished for and more besides."

The old New Orleans Advocate I read again with a great deal of relish. Bishop Hoss said to me once, that your English equaled Dr. Galloway's, and I can add that, you are a thought builder.

God bless dear old Mississippi.

H. T. GAINES

Jacksonville, Fla., Aug. 21, 1916

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Editorial

NOT INVERTEBRATES.

Two or three years ago we reprinted a brilliant editorial, "On the Uses of Controversy," from the pen of Bishop John C. Keener when he was editor of the New Orleans Christian Advocate, and later another equally vigorous one on the same line entitled "Contending for the Faith," by Bishop Galloway, when the Advocate was in his charge. Both of these distinguished ministers believed that one should have convictions and the courage to try to maintain them.

When, because of the financial disasters that overtook the Publisher, Dr. C. W. Carter, after a career on the tripod that had attracted the attention of the entire Church and also other denominations, resigned and wrote his valedictory, among other things, he said: "I appreciate the facts which my connection with the paper have disclosed to me. I have made some of the best and truest friends and some as determined foes as any poor editor ever made. Both have been serviceable to me, and I trust that the blessings of God will rest abundantly on both."

When he was elected editor of the Nashville Christian Advocate by the General Conference of 1858, Bishop McTyeire, in taking leave of the readers of the New Orleans Advocate, which he had founded and had edited for several years, wrote a farewell message which contained the following statement: "Better patrons never editor had. They have been patient, forbearing, magnanimous. Often have we penned articles, well knowing that our views and convictions were not, at the time, shared by many readers. But they belong to the class who first hear and then strike. Indeed, they have not struck at all. Where they did not agree, they awarded, with characteristic liberality, the right to differ."

Nor does this conception that a conscientious editor, as a watchman on the wall, has responsibilities which he dares not shirk, pleasant though it might be for him to do so, by any means belong wholly to the past. There has lately been established in Philadelphia, Penn., by Dr. Wm. Downey, formerly editor of The Philadelphia Methodist, and Dr. L. W. Munhall, the noted evangelist, a paper called The Eastern Methodist, which has declared that it proposes to speak out boldly concerning the things that are wrecking Methodism and hindering the coming of the true spiritual kingdom of Christ. From the issue of that publication of August 10, we take the following:

"Many religious persons have a dread of controversy, and wish truth to be stated without any reference to those who hold the opposite errors. Controversy and a bad spirit are in their estimation synonymous terms; and strenuously to oppose what is wrong, is considered as contrary to Christian meekness. Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ, we never find Him out of controversy. From the moment He entered on the discharge of His office in the synagogue of Nazareth till He expired on the cross, it was an uninterrupted scene of controversy. Nor did He, with all the heavenly meekness which in Him shone so brightly, treat truth and error without a reference to those who held them, or study to avoid giving its proper appellation to those corruptions in doctrine or practice that endangered the interests of immortal souls. His censures were not confined to doctrine, but included the abettors of false principles themselves.

"And as to the Apostles, their epistles are generally controversial. Most of them were directly written for the express purpose of vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and again most indignantly denounces the conduct of the opposers of the Gospel, and by name points out those against whom he cautions his brethren. When Hymenaeus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment them as amiable and learned persons. Even that Apostle who treats most of love, and who possessed so much of that spirit which was so eminently manifested in his Divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth."

THE EVIDENCE MULTIPLIES.

Last week we quoted from an editorial in the Pittsburgh Christian Advocate an extract in which it was stated that the action of our General Conference had awakened little enthusiasm in the Church, North; that it "was recognized from the beginning that the tentative plan would have to be greatly modified if the Methodist Episcopal Church should seriously consider the adoption of it; that "the most enthusiastic advocates of unification did not urge action on the suggestions in the General Conference of 1912," and that some "regarded it as a HINDRANCE RATHER THAN A HELP TOWARD UNIFICATION."

And in the Northwestern Christian Advocate of August 23, there appeared the following statement: "IF OUR SOUTHERN EDITORS ARE GOING TO PERSIST IN THEIR DEMAND THAT WE ACCEPT THE FINDING OF THE OKLAHOMA CONFERENCE, AND THAT INSISTENCE IS SUSTAINED BY THEIR CHURCH, THE DELIBERATIONS OF THE COMMISSION WILL BE FUTILE."

All the indications, so far as we are able to judge, point to a determined effort to unite the two Churches very largely on the Saratoga basis. The Northern brethren, so far as they have spoken in public, are a unit for that plan, and some of the Southern Commissioners have also declared for some of its most salient features. Some of our own men are talking in favor of splitting the Southern Methodist Church wide open, with the Mississippi River as the dividing line, and of a General, instead of a Regional, episcopacy, which would be liable to place our Southern Conferences under Northern Bishops. Little seems to be in mind concerning the legislative, executive, and judicial autonomy of the Quadrennial Conferences. We have received within the past few days information which fully justifies these statements. Southern Methodists may as well recognize the fact that they are face to face with the question as to whether they will submit to a largely obliterating form of organic union. True, there is some talk about protecting minorities, but nobody is telling us how this is going to be done; and if other things that are obviously in contemplation are carried out, we do not believe it can be done.

Our faith in this crucial hour is in the plain preachers and people of Southern Methodism. They really at all times constitute the only adequate safeguard of both the State and Church, and when a government, whether civil or ecclesiastical, becomes too far removed from them, it is almost certain to cease to be representative and to need an exertion of power on their part to control it and correct its wrong tendencies. What our beloved Church now needs is for the great body of its membership to wake up to the true significance of the present situation and make their influence felt. They can save Southern Methodism from disintegration and absorption if they will.

We have offered the Church, North, a fair and reasonable plan of unification, which would remove all overlapping and give concert of effort where it is needed, and which their own Joint Commissioners helped to formulate, except as to a single point. So let us stand by that plan, and if they wish to defeat it, the responsibility for so doing will be theirs.

PERSONAL AND OTHER NOTES.

At the late Laymen's Conference at Lake Junaluska $103,000 was raised for the future development of the Assembly and its work.

"We are having success in our meetings; the spiritual state of our charge is good." So writes Rev. L. H. Floyd, of Smithville, Miss., in a letter bringing us two subscriptions.

Rev. H. C. Murphy, of Springfield, La., reports that he is having good meetings in his charge. His letter brought us 6 subscriptions to the Advocate, for which we extend to him our thanks.

A card from Rev. M. L. Burton, written on August 23, stated that he was at Marion, Va., and would be there for some time. May the richest blessings of heaven abide with him as he seeks to recuperate in the Old Dominion!

Rev. S. H. Caffey, of Victoria, Miss., in a business letter to our office, says: "Our work is progressing in a very gratifying manner." His presiding elder, Rev. J. H. Felts, also speaks appreciatingly of the service which Brother Caffey is rendering.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. H. N. McKibben, Harperville, Miss., 6; Rev. A. C. Searcy, Hornbeck, La., 2.

Bishop W. B. Murrah was in New Orleans last Monday, having come to the city from Hattiesburg, Miss., where he had spent the Sabbath. He was well, and was in his usual cheerful frame of mind. We scarcely need to say that we were glad to see him.

Rev. Briscoe Carter, who is rounding out his fourth year on the Ruston (La.) District, has reason to be pleased with the progress that the work of the Church has made under his administration. He is a wide-awake and forceful leader of the hosts of Israel.

From Heidelberg, Miss., under date of August 23, Rev. John W. Ramsey writes us as follows: "I have just closed a fine revival meeting for Rev. Chas. E. Downer, of the Eucutta charge, resulting in 11 accessions to the Church. This meeting was held at Boyles Chapel."

Rev. R. I. Collins, of Courtland, Miss., sends us some subscriptions to the Advocate, and in a business letter appends the following note: "Things are moving along nicely in this charge. I appreciate the stand that you have taken concerning the unification of the two Methodisms."

Under date of August 23, Mrs. H. G. Henderson, of Holly Springs, Miss., writes as follows from Georgetown, Ky.: "We will return home this week. Dr. Henderson is greatly improved." We are glad to have this good news concerning this gifted minister. It will greatly delight his many friends and admirers.

Dr. John T. Sawyer preached at 11 a.m. last Sunday to the congregation of the Carrollton Presbyterian Church, this city, of which Dr. John W. Caldwell, Jr., is pastor. Dr. Sawyer reports that a good audience was present, and that close attention was given his message. He enjoyed being with the Presbyterian brethren.

Dr. Franklin N. Parker, the accomplished Professor of Systematic Theology in the Biblical Department of Emory University, has been at his post nearly all the summer, as that school now has summer terms. Dr. Parker's family, however, have spent much of what is commonly known as the vacation period at Baton Rouge, La.

The Louisiana Conference has a number of very choice men among those who have been long in the itinerant ranks within its bounds. Among these are Rev. Robert Randle, of Harrisonburg, and Rev. J. D. Harper, of Opelousas, both of whom have made a fine record in the Master's service, and who are yet vigorous and largely useful.

Rev. L. M. Lipscomb, presiding elder of the Winona District, reports that the work is progressing favorably in his "diocese." This gifted leader of our forces in the eastern half of the Mississippi Delta is not yet ready to see the identity of Southern Methodism wiped out. Brother Lipscomb seldom fails to size up correctly any situation that arises.

From the Holly Springs (Miss.) Reporter of August 24, we take the following: "Rev. W. R. Lott, the assistant pastor of the Methodist Church, arrived in Holly Springs last Friday. He occupied the pulpit Sunday night and was greeted with a very good congregation, despite the rainy weather. Those who heard him were highly pleased with his sermon."

Brother H. B. Vandenburg, of Pineville, La., has lately been remembering the Advocate in his rounds, with some degree of success. He says: "I tell the people that Bishop Candler's article on the unification of American Methodism is alone worth the cost of a year's subscription to your paper." Brother Vandenburg is right—that was, indeed, a great utterance.

Mrs. M. R. James, in a business communication to our office, writes as follows: "The Advocate has been a welcome visitor to our home for a number of years and would be sadly missed if it should fail to arrive. It is always full of good things. We are proud of our pastor, Rev. W. W. Perry, and his good work for our paper." Such words of encouragement are appreciated.

Rev. W. W. Drake, of Minden, La., writes: "On Sunday afternoon, August 21, I had the pleasure of participating in the organization of a Methodist Church of 16 members nine miles west of Minden, at the close of a week's services conducted by Rev. George D. Anders, whose home is not many miles from the home of the new congregation. The work at Minden is moving along nicely."

Rev. Robert Selby, of Jackson, Miss., the Commissioner for Emory University, is putting his heart into his work, and has, so far, made an excellent record in his new field of service. The fall months are now at hand, and the brethren should open the way for him to come to their charges, that this important campaign may be made to yield fruitful results. Let him hear from you, brother pastor.

Rev. W. L. Blackwell, of Vancleave, Miss., writes: "We have lately had an excellent meeting at Shiloh Church, on this charge. Brother F. Fayard, of the Wolf River Mission, did the preaching. He gives forth no uncertain sound in his message—he does not spare sin. There were 5 accessions on profession of faith, and the church was greatly revived. I endorse your position on the unification question."

Rev. W. L. Duren, of Columbus, Miss., in a personal note to the Editor, says: "I am just home from Franklin County, Miss., where, with my family, I spent a week. We licensed three young men to preach in this district last Thursday. Two will go to Millsaps, and one will join the Conference." Brother Duren is in his third year at Columbus, and he enters upon the work of the approaching autumn with an encouraging outlook.

In forwarding his appointments for the fourth round, Rev. Albert S. Lutz, presiding elder of the Monroe (La.) District, adds the following note: "The Monroe District is forging to the front on all lines. We have had some great revivals, with large accessions to the membership. The preachers are all hard at work and are bringing things to pass." Brother Lutz seems to be winning high praise on every side as a district superintendent.

Rev. W. B. Hogg, of Laurel, Miss., who some weeks ago was severely injured in a railroad accident, is now said to be able to get about on crutches, the use of which it is thought he will soon be able to dispense with. It is feared, however, that he may lose the sight of one eye and his hearing in one ear. Brother Hogg is now recuperating at Stafford Springs, Miss. Let the brethren continue to remember him at the throne of grace.

After a visit to the Holston Conference, where he held an interesting District Conference, Bishop Hoss is again at home at Muskogee, Oklahoma. A note from him last week stated he was somewhat tired upon his return, but that he was in pretty good shape physically. It seems well-nigh impossible to get this lion-hearted leader of Southern Methodism to rest. Thousands all over the Church are praying that his valuable life may be long spared to the Church.

From Flint Hill, Va., on August 21, Rev. W. J. Ferguson, of Mt. Olive, Miss., writes as follows: "We have just closed here (Flint Hill) a great meeting—the best in the history of the church, according to the statements of the oldest members. I will conduct a meeting at Amissville, Va., this week. I am assisting Rev. A. P. Williams, one of our Mississippi boys, who is winding up his fourth year in his present charge. I will return home early in September."

See Rev. R. W. Vaughan's siatement concerning "Work Day" for the Louisiana Methodist Orphanage. This is the institution to which the Methodists of the State should give their money. It is reported that some of our people in Louisiana have been assisting a nondescript orphanage enterprise, of very doubtful standing. It is wise for one when he donates money to any cause to know that it is deserving. The Ruston Orphanage has a record second to none in the South.

From Waterproof, La., Rev. H. W. May, of the Alexandria District, sends us the following note: "I am spending a few days with my son, H. W. May, Jr., trying to get ready for my final rounds of conferences. The third round ends well. The prospect is for the best year of my quadrennium on this district." Brother May has made a most superior record as a presiding elder, as is attested by the fine progress which the work of the Church has made in the territory under his supervision.

Dr. T. J. Bailey, the Superintendent of the Mississippi Anti-Saloon League, informs us that the injunction that has been secured against the referendum designed to nullify the new liquor laws in that State will hold until the Supreme Court of Mississippi hands down an opinion on the subject. He is alert, however, and does not want the temperance forces to be unprepared if an adverse decision is rendered. Let the brethren give Dr. Bailey their prompt and hearty co-operation in his important work.

We desire to state again that we cannot publish articles the authorship of which is unknown to us. The name of the writer need not appear in all cases, but we must have his name in the office. We have within the past few days received two such communications: one concerning Y. W. C. A. work in the Mississippi Industrial Institute and College at Columbus, and the other an obituary of Mr. R. C. Lipe. Unless the names of the writers are forwarded to us, these pieces of copy cannot be printed.

Rev. R. T. Nolen, pastor of the Williamsburg (Miss.) charge, has sent us since Conference 28 subscriptions to the Advocate, 23 of which were new. In addition to this, he has sent us $1.25 for our "Helping Fund," which is designed to give the Conference organ to deserving persons who are themselves unable to take it. We scarcely need to say that we appreciate this service which our friend has rendered our paper. We formerly knew Brother and Sister Nolen in the good old County of Holmes, where the former was licensed to preach and began his useful career in the ministry.

Note the statement appearing elsewhere in this issue of the Advocate concerning the opening of Port Gibson Female College. We are pleased to learn that the outlook is considered very bright for this historic institution. A correspondent, in referring to it, says: "The attendance is increasing, having improved nearly 100 per cent within the last two years. The moral and religious influence of the College cannot be excelled. The buildings are commodious, well ventilated, and are supplied with electric lights and artesian water." Rev. T. J. O'Neil, the resourceful president of this well known school, has reason to be gratified at the progress it has made under his leadership.

We glean the following items from a letter to the Publisher by Rev. P. O. Lowrey, our pastor at Donaldsonville, La.: "I have sent in my 65th subscription to the Missionary Voice this year. Only 6 copies were taken when I began the campaign to extend its circulation. Our Knights of Ezelah, with some invited guests, totaling twelve, are spending a week near Hope Villa on a camp outing. Mr. J. G. Suttles, the Y. M. C. A. Secretary from Vacherie, has them in charge. Our fourth son, and seventh child, was born Sunday, August 20, at 5 o'clock p. m. He is about a five-pounder." We congratulate Brother and Sister Lowrey on this addition to their family circle, and pray God's blessings on the little one.

Rev. and Mrs. J. C. Park, of Sardis, Miss., have announced the engagement and approaching marriage of their daughter, Miss Leonese, to Mr. William H. Robinson, of Meridian, Miss. The wedding will take place in the Methodist Church at Sardis in September. Commenting upon this announcement, the Southern Reporter says: "The fair bride-to-be is a most charming young lady, and since her residence in Sardis she has made a host of friends, who join in wishing her all the happiness that her heart has craved, and which she so richly deserves. Professor Robinson is a prominent young educator, who is steadily rising in his profession." The Advocate extends in advance to the prospective bride and groom hearty congratulations and all good wishes.

MORALS FIRST.

It is not wise for parents to ignore the moral problems which will be associated with their son's or daughter's education. If they send that son or daughter to an institution which is large and pretentious and wonderfully well equipped, but where the very multitude will make temptations, and harm come of it, they will be responsible. If they choose the smaller college, where the moral life is more carefully guarded, where the temptations are fewer, where the equipment is plainer but the personal training and oversight are better, they will be doing their duty and some day will be gladder. And one day that son or daughter will rise up and call them blessed for their faithfulness.—Presbyterian Journal.

PORT GIBSON FEMALE COLLEGE.

The seventy-fifth session of Port Gibson Female College will open September 13, 1916. The indications are that the enrollment will be the largest in several years. Already more have applied for rooms than were enrolled last year. The College buildings are being painted, repaired, and made ready for the comfort of the pupils.

Dr. T. B. Holloman will preach the opening sermon at 11 a. m., Sunday, September 17.

We have revised the curriculum, so that we require ten entrance units and sixty-seven college units.

We have fourteen teachers—all thorough Christians, and all adepts in their several departments.

T. J. O'NEILL, President.

A GOOD ONE.

The pupils in an Alabama school were asked to construct a sentence containing the word "amphibious." As quick as a flash the son of a local preacher gave out the following: "Most fish stories am fibious."—The Friend for Boys and Girls.

"When truth is in the heart it is always manifested in the life."

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actu.. subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

MRS. GERTRUDE LEA KIMBLE.

In the death of Mrs. Gertrude Lea Kimble, daughter of the late Luke Lea, and Mrs. M. A. Lea, who survives her, which sad event occurred at her home near Mt. Zion Church on May 29, 1916, Lincoln County has lost a good woman of honor and worth, while the City of Paradise and the ranks of the Angelic Host have gained a member whose joy in the transfer to these realms above was assured.

Mrs. Kimble was born in the proud old County of Lincoln, on April 1, 1862. On March 1, 1881, she was married to Mr. S. T. Kimble, who is left to mourn her death, as are also five children, all of whom are married except one, little Elsie, only ten years of age, who was her mother's pride, love, and comfort.

Early in life she joined the Methodist Episcopal Church, South, and remained a faithful worker until the day of her death. She has gone, but has left behind a host of friends, who mourn her going, and she was in every way worthy of the highest esteem. When but a young lady, she was marked out as an unusual character, possessing so many of the beautiful graces and virtues of womanhood. She was meek and unpretending, and lived a simple, natural life. You could not think of her in terms of deceit and hypocrisy. A true woman, a faithful mother, a devoted wife were terms applied to her. Popular among her associates, esteemed by her friends, respected by her Church connections, and beloved within her home, this woman enjoyed the full measure of happiness while living the life below, and now that she has answered the call and passed over the river into the rest of the shades of the trees, those who knew her best are assured of her final victory and her eternal rest in the "Land that is fairer than day."

If ever there was a paradise, her home was one, but she is there no longer, and the home is desolate; she has gone to that eternal home. Death will never knock at the door of that mansion, and in all that land there will not be a single grave. Parted at the door of the tomb, thank God, we shall meet again at the door of Immortality, where she awaits with harp in hand for her aged mother, who will not be long in answering the call, we fear.

Her death occurred at five o'clock on the evening of May 29, 1916, and on the second day her body was tenderly borne by loved ones' hands to the last place of rest, "the old family graveyard," at Mt. Zion Church, and there sorrowfully left by them to await the echoing notes of the resurrection Angel's call.

Tell me not in mournful numbers,
That the soul is dead that slumbers,
And things are not what they seem.
Life is real, life is earnest,
And the grave is not the goal,
Dust thou art, to dust returnest,
Was not written of the soul.

But, dear loved ones, let us cheer up and brush back our tears and press forward with a bright anticipation of one day seeing our dear ones in all the brightness and beauty of our transfigured Lord.

BEULAH MAY FOSTER.

CAMPTI CHARGE (LA. CONF.)

Dear Dr. Meek: Please give me a little space in the Advocate in which to give some acount of my work. I have held all of my revival meetings with some degree of success.

The first meeting was held at Montgomery, with Rev. J. M. Alford doing the preaching, which was quite satisfactory to all. He is a good revivalist and is fine help in a meeting. There were a few accessions to the Church and the membership was considerably revived. The people of Montgomery were very thoughtful, kind, and generous towards Brother Alford's material interests.

The second meeting was held in Campti. My brother, Rev. E. C. Cargill, did the preaching. Brother R. H. Oliver, of Fortworth, Texas, had charge of the music. The people of Campti do not hesitate to say that my brother is a great preacher. Of course, it goes without saying that we enjoyed very much having him with us. The people also were highly pleased with the efficient service that Brother Oliver rendered. He is not only a good singer, but is also fine help in revival work. While there were no accessions to the Church, there were some reclaimed and many believers were made stronger in faith, and expressed a determiuation to live for God. Therefore, we believe the meeting was very helpful to the churches and people of the town. The people of Campti, as they usually are, were very generous in helping to take care of the finances of the meeting.

The third, and last meeting was held at Davis Springs. Rev. D. C. Barr did the preaching, and it was well done. He is a plain, practical, and forceful preacher of the gospel. He holds his congregation well: in fact, he is splendid help in revival work. As a result of this meeting, some were reclaimed and the spiritual life of the church was quickened, and I think some accessions to the Church will follow. The people of Davis Springs Church and community were not forgetful of the material interest of the visiting pastor.

In conclusion, I wish to say that I think upon the whole we will make a better showing at Conference this year than was made last year. We are hoping to round out a good year's work.

E. L. CARGILL, P. C.

An Ideal Home School for Your Daughter.

Parents seeking the best of moral and social surroundings and influences in a boarding school for their daughters should by all means be familiar with Martin College, Pulaski, Tenn.

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Martin College, while large enough to make the highest grade of work possible, is small enough to insure that important personal help and attention usually found lacking in the largest institutions. Full particulars of this time honored and improved college can be had on application. Sign and mail the note below.

Martin College, W. T. Wynn, Pres.,
Box J, Pulaski, Tenn:

Dear Sir: In the interest of my daughter, please send me full information about the following courses, (underscore those desired): Piano, Art, Expression, Voice Cultivation, Domestic Science, Literary Work. Send catalog and full details as to rates.

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THE ADVANTAGE OF WEALTH.

The Aerial Age tells of discovering a tired little boy who sat on the curb with his chin resting in his hands. "I wish I was rich," he exclamed. "What would you do with your money if you were rich?" asked a playmate. "I'd buy a great, big motor car," answered the little chap. "so I could fly my kite out of the back of it without running my legs off."—Presbyterian.

Bishop James Atkins has just held the session of the Illinois Conference of the Methodist Episcopal Church, South. It convened Wednesday of last week.

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That question will be asked you almost daily by business men seeking your services, if you become qualified and show ambition to rise. No matter what your future occupation may be, your earning power will be greatly increased if you take the Draughon Training. It will equip you for a better job —BIGGER PAY. More than one hundred and fifty thousand have taken the Draughon Training during the past 22 years. For catalogue, address Draughon's Practical Business College, Shreveport, La.

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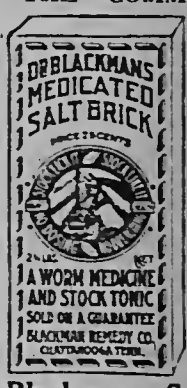

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By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.

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Carried Safely Through Change of Life by Lydia E. Pinkham's Vegetable Compound.

Nashville, Tenn.—"When I was going through the Change of Life I had a tumor as large as a child's head. The doctor said it was three years coming and gave me medicine for it until I was called away from the city for some time. Of course I could not go to him then, so my sister-in-law told me that she thought Lydia E. Pinkham's Vegetable Compound would cure it. It helped both the Change of Life and the tumor and when I got home I *did not need the doctor.* I took the Pinkham remedies until the tumor was gone, the doctor said, and I have not felt it since. I tell every one how I was cured. If this letter will help others you are welcome to use it." —Mrs. E. H. BEAN, 525 Joseph Avenue, Nashville, Tenn.

Lydia E. Pinkham's Vegetable Compound, a pure remedy containing the extractive properties of good old fashioned roots and herbs, meets the needs of woman's system at this critical period of her life. Try it.

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All good druggists always carry it in stock.

God needs every man for some plan. —S. D. Gordon.

DAVID MORTON—A BIOGRAPHY.

A new edition of Bishop E. E. Hoss's latest book, a biography of Reverend David Morton, D.D., the first Corresponding Secretary of the Board of Church Extension of the Methodist Episcopal Church, South, has been issued by the Board, and is for sale at its office, 1115 Fourth Avenue, Louisville, Ky., at $1.50, per volume, postpaid. Proceeds of the sale will be added to the David Morton Memorial Loan Fund.

Under authority of the Board itself, the Executive Committee has instructed the Corresponding Secretary to present, in the name of the Board of Church Extension, a copy of this most charming and inspiring volume to every pastor in the Methodist Episcopal Church, South, who secures his Church Extension collection in full during the present conference year.

W. F. McMURRY,
Cor. Sec'y.

WHY SO MANY ARE MISLED.

How does it come that Mormon elders are able to come into a respectable city and gather a body of misled people and organize a congregation who acept their abominable doctrines? How is it that "Pastor" Russell or his emissaries can gather up classes of people to believe his erroneous teachings that are dead set in opposition to real Christian truth? How does it happen that Mrs. Eddy's teachers and followers have misled people here and there to accept her pernicious and unchristian views, setting at defiance the facts of the Gospel and trampling the truths of true religion and of true science into the mire? Is it not because so many people even in our own nominally Christian land, are not thoroughly educated to know what is essential in order to sound faith and healthful life? The Church needs to be all the time alert and diligent.—Herald and Presbyter.

METHODIST UNIFICATION.

(The following resolutions were adopted at the Laymen's Missionary Conference lately in session at Lake Junaluska, N. C.)

We hail with great joy the prospect of a real unification of American Methodism, the way to which has been so auspiciously prepared by unanimous action of the General Conferences of the two Episcopal Methodisms. We rejoice most of all in the impress and guidance of the Holy Spirit evidenced by the enthusiastic approval of the rank and file of both Churches. Therefore, we declare:

First—That as a movement and representing the Laymen of Southern Methodism, we accept unqualifiedly the principle of unification promulgated by both General Conferenees, believing it to be the will of our common Master and Lord.

Second—That we hereby register the definite conviction that a plan for unifying the two Churches can be found which, unjust to neither, will contribute to the fullest development and largest efficiency of both, at home and abroad.

Third—That while we welcome the fullest discussion in press and on platform, and would not hinder the freest expression of honest conviction upon a matter so vital to the future usefulness of the Church, we do strongly deprecate any disposition to obscure the issues of the living present by reviving those of the past.

Fourth—We hereby pledge ourselves and our best efforts for the realization of the proposed unification on such a basis of courage, sacrifice, and Christian good will as shall minister to the spread of the Kingdom on earth, and which shall be for His glory.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

SHREVEPORT DISTRICT NOTES.

This is the vacation period and some of the preachers are taking advantage of the same. The pulpit of First Church was filled on the first Sunday of this month by Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, Dr. Sexton being away. This church has cancelled its debt, and is now enjoying the distinction of having solved one of the largest financial problems confronting any church in the State. The pastor, people, and friends have wrought well in this work.

Our pastor at Texas Avenue was relieved of pulpit duties last Sunday and the Sunday preceding by Rev. J. W. Faulk, of the Glenmora charge Good reports have reached the ears of your scribe as to Brother Faulk's ministrations. Rev. L. N. Hoffpauir, as the pastor of this congregation, is always alert and busy, looking after the interests of his flock.

Rev. R. W. Tucker is in demand for revival work. He has lost none of his zeal and qualification for such work, as is sometimes the case with ministers. His church is well organized and can afford to spare him occasionally to assist others.

The Cedar Grove and Queensborough pastors exchanged pulpits on the 30th of July. I heard good reports from Brother Henderson's work among our people. The Cedar Grove people have been considerate enough not to complain so that I have heard of it.

Our churches are better prepared to do good work than ever before. Our church debt is now where we can handle it—I refer to the Queensborough Church. I. T. REAMES.

Aug. 22, 1916.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

THE WRITING OF A HYMN.

The late Rev. Robert J. Lowry of Plainfield, N. J., was the writer of the well-known hymn "Shall We Gather at the River?"

The Christian Herald gives in Dr. Lowry's own words an account of the way this hymn came to be written:

"One afternoon in July, 1864, when I was pastor of Hanson Place Baptist Church, Brooklyn, N. Y., the weather was oppressively hot, and I was lying on a lounge in a state of physical exhaustion. I was almost incapable of bodily exertion, and my imagination began to take to itself wings. Visions of the future passed before me with startling vividness. The imagery of the Apocalypse took the form of a tableau. Brightest of all were the throne, the heavenly river, and the gathering of the saints. My soul seemed to take new life from that celestial outlook. I began to wonder why the hymn-writers had said so much about the 'river of death,' and so little about 'the pure water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.' As I mused the words began to construct themselves. They came first as a question of Christian inquiry, 'Shall we gather?' Then they broke out in chorus, as an answer of Christian faith, 'Yes, we'll gather.' On this question and answer the hymn developed itself. The music came with the hymn."

The Christian Herald adds: "In the following spring forty thousand children sang it on their May anniversary parade and in their churches. Then it went everywhere. It was sung in conventions, in churches, in Sunday schools, and at the bedside of the dying. It crossed the ocean and became known in Great Britain and on the continent. At some of the most distant missionary stations in Asia it was translated and sung. It found its way to the Sandwich Islands and soon encircled the globe." Northwestern Christian Advocate.

Incontestable proof of time.

The fact that Gray's Ointment has been used in thousands of homes during the past ninety-six years is incontestable proof of its merit. All who have ever used Gray's Ointment will testify that it is a most effective remedy for allaying pain and healing sores, boils, carbuncles, skin abrasions, cuts, burns, bruises, etc. It is a positive protection against blood poison. N. B. Hoofman, Stewart, Miss., writes: "My father used it in his family fifty years ago. For the purpose you recommend it, it has no equal." Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

PHILLIPS BROOKS AND THE GOLDEN RULE.

A lady was traveling from Providence to Boston with her weak-minded father, who became possessed of a fancy that he must get off the train while it was still in motion.

His daughter endeavored to quiet him, but found it difficult, and she was about to give up in despair when she noticed a very large man watching the proceedings intent over the top of his newspaper.

Of course, this man might have kept on reading. He might have said to himself, "This is no affair of mine." He might have thought, "I need every minute of this journey for to-night's preparation." But he was a Good Samaritan, who thought of others first, and so, as soon as he caught the lady's eye, he rose and crossed quickly to her.

"I beg your pardon," he said; "you are in trouble. May I help you?"

She explained the situation to him.

"What is your father's name?" he asked.

She told him, and the large man, leaning toward the troubled old man, had addressed him by name, shaken hands cordially, and engaged him in a conversation so interesting and so cleverly arranged to keep his mind occupied that he forgot his need to leave the train, and did not think of it again until they were in Boston. Here the stranger put the lady and her charge into a carriage, received her assurance that she felt perfectly safe, had cordially shaken her hand, and was about to close the carriage door when she remembered that she had felt so safe in the keeping of this noble-looking man that she had not even asked his name. Hastily putting her hand against the door, she said:

"Pardon me, but you have rendered me such a service—may I not know whom I am thanking?"

The big man smiled as he answered, "Phillips Brooks," and then turned away.—Christian Advocate.

IMAGINE THE MISERY

of a 7 years' case of persistent eczema and then the joy of its final disappearance. This is the experience of L. S. Giddens, Tampa, Fla.: "For 7 years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after 3 weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

The longer I live, the more highly do I estimate the Christian Sabbath, and the more grateful do I feel toward those who impress its importance on the community.—Daniel Webster.

Sunday School

JULY TEACHER-TRAINING ENROLLMENT.

As it was to be expected the enrollment of teacher-training classes for the summer would fall to a low point, the enrollment for July justifies that expectation, there being but 23 classes and 243 students (including five individual students) enrolled from the whole Church during that month. The enrollment from the Gulf Division Conferences were four classes, 32 students, as follows:

Louisiana—Two classes, with 21 students, at Gilbert and Patterson.

Mississippi—One class, with seven students, at Magee.

North Alabama—One class, with four students, at Oxmoor.

During the month diplomas were issued to Gulf Division students as follows:

Louisiana Conference—Four First Course diplomas at New Iberia.

North Alabama Conference—One First Course diploma at Sweetwater.

North Arkansas Conference—Three Advanced Course diplomas at Piggott.

North Mississippi Conference—Four Advanced Course diplomas at Booneville.

A. L. DIETRICH.

WESLEY BIBLE CLASS DEPARTMENT.

The following paragraphs are taken from the report of Dr. Bulla, Superintendent of the Wesley Bible Class Department, to the General Sunday School Board at its meeting at Lake Junaluska on July 11:

The past year has been the most successful period in the history of our Wesley Bible Class work; 2000 classes with an approximate membership of 60,000 enrolled during the year. There are now 7650 Wesley Classes—5330 adult, 70 senior, and 1350 intermediate—with a membership approximating 230,000.

What does this mean? It means: 1. That these classes are organized. They have officers and committees, systematically working out the purposes of the movement. 2. These classes are closely related to our Church, and their loyalty counteracts the tendency toward that class independence which has embarrassed other denominations. This commends the movement to our leaders. 3. Emphasis is being placed on Christian activity. The class reports show a varied activity in the class, in the local church, in the home, and in the community. 4. These classes are at once the evangelistic opportunity of the Church, having many unconverted members enrolled, with an evangelistic agency, the class leaders being influential men and women with an eager desire to lead the members to Christ.

The response of our Bible classes to the appeal of the Church to organize and enroll created a need for a clearing-house meeting where representatives of classes might meet for fellowship and conference. Wesley Bible Class Federations are being formed to meet this need, and they have succeeded beyond the enthusiastic expectation of the leaders. The following Federation meetings have been held during the year: Florida Conference, Orlando, October 26, 27, attendance 300; North Carolina Conference, Fayetteville, January 19-21, attendance 350; Central Texas Conference, Fort Worth, May 10-12, attendance 350; North Alabama Conference, Birmingham, June 13-15, attendance 308; South Carolina State, Sumter, July 3-5, attendance 1000. There is no confusion or loss of motion in our Federation meetings. Wesley Classes are members of one household. They discuss the Bible class organization and work in the tongue wherein they were born, and return each to its home Church to work in accordance with the plans of the Southern Methodist Church.

Our Program.—We shall carry on this work of recruiting from the non-church-going population; we shall drill in the manual of arms, in strategy and tactics; we shall mobilize our class companies in church regiments, our regiments in district brigades, our brigades in Conference divisions, and our divisions in a Southern Methodist Army Corps, and fall into our designated position in the world-wide Bible class army, to give a good account of ourselves.

A. L. DIETRICH.

QUARTERLY CONFERENCES.

NORTH MISS. CONF.

Winona Dist.—Fourth Round.

Winona Ct., at Marvin, Sept. 1, 2.
Winona Station, Sept. 2, 3.
Duck Hill, at D. H., Sept. 9, 10.
Carrollton, at McCarley, Sept. 16, 17.
Greenwood, Sept. 17, 18.
Sunflower, at Fasonia, Sept. 23, 24.
Indianola, Sept. 24, 25.
Itta Bena, Sept. 30, Oct. 1.
Moorhead, Oct. 1, 2.
Isola, at Inverness, Oct. 7, 8.
Belzoni, Oct. 8, 9.
Swiftown, at Morgan, Oct. 14, 15.
Lambert, at Lambert, Oct. 21, 22.
Drew, at Sandy Bayou, Oct. 28, 29.
Ruleville, Oct. 29, 30.
Tutwiler, at Tutwiler, Nov. 4, 5.
Dublin, Nov. 5, 6.
Valley Mis., at Tippo, Nov. 11, 12.
Minter City, Nov. 18, 19.
Webb, at Webb, Nov. 19, 20.
Schlater, Nov. 25, 26.

Special emphasis will be given Questions 12, 13, 14 and 15. Pastors will see to it that all proper data is in hand. Stewards and others will please see that the obligations of the church are met. These are all meager compared to our ability and our blessings. We ought to be heartily ashamed to fall down on any part of our finances for the Lord's cause.

L. M. LIPSCOMB, P. E.

Durant District—Fourth Round.

Kosciusko Station, Sept. 3, 4.
McCool Ct., at Liberty Hill, Sept. 9, 10.
Ackerman, at Ackerman, Sept. 10, 11.
Sidon and Cruger, at Abiaca, Sept. 16, 17.
Tchula Station, Sept. 17, 18.
Vaiden and West, at West, Sept. 21, 22.
Lexington Station, Sept. 24, 25.
High Point Ct., at Center Ridge, Sept. 29, 30.
Louisville Station, Oct. 1, 2.
Noxapater Ct., at Noxapater, Oct. 2, 3.
Poplar Creek Ct., at Bethel, Oct. 7, 8.
Kilmichael Ct., at Kilmichael, Oct. 8, 9.
Kosciusko Ct., at Ethel, Oct. 13, 14.
Chester Ct., at Chester, Oct. 15, 16.
Hesterville Ct., at Shady Grove, Oct. 20, 21.
Pickens Ct., at Goodman, Oct. 22, 23.
Black Hawk Ct., at Black Hawk, Oct. 28, 29.
Acona Station, Oct. 29, 30.
Lexington Ct., at Liberty, Oct. 31.
Bellefontaine Ct., at Bellefontaine, Nov. 4, 5.
Slate Springs Ct., at Bethlehem, Nov. 7.
Mathiston Ct., at Providence, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 12, 13.

W. W. MITCHELL, P. E.

Holly Springs Dist.—Fourth Round.

Abbeville, at Cambridge, Sept. 9, 10.
Red Banks, at Wesley, Sept. 16, 17.
Byhalia, at Byhalia, Sept. 17, 18.
Waterford, at Asbury, Sept. 23, 24.
Potts Camp, at Cornersville, Sept. 30, Oct. 1.
Taylor, at Pine Flat, Oct. 7, 8.
Coffeeville, at Coffeeville, Oct. 14, 15.
Water Valley, North Main, Oct. 15, 16.
Holcomb, at Holcomb, Oct. 21, 22.
Grenada, Oct. 29, 30.
Toccopola, at Toccopola, Nov. 2, 4.
Randolph, at Washington, Nov. 5, 6.
Paris, at Shady Grove, Nov. 7, 8.
Lamar, at Early Grove, Nov. 11, 12.
Holly Springs, Nov. 15.
Mt. Pleasant, Nov. 18, 19.

I shall expect that the pastors see to it that a report is made by the trustees. See Discipline, Par. 90.

JAMES H. FELTS, P. E.

ATLANTA COLLEGE OF PHARMACY

Starts Oct. 2. Teaching by men who know. Up-to-date laboratories. Demand for our graduates greater than the supply. Our men have been very successful. Come and see us at work and think for yourself. Write for bulletin No. 4. Address Dr. Geo. F. Payne, President, 255 Courtland Street, Atlanta, Ga.

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Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Jackson, Capitol Street, Sept. 10.
Jackson, Millsaps Memorial, p. m., Sept. 10.
Mendenhall, at D'Lo., Sept. 17, 18.
Terry, at Byram, Sept. 23, 24.
Jackson, Rankin Street, p. m., Sept. 24.
Edwards, Oct. 1, 2.
Satartia, at Mt. Olivet, Oct. 8, 9.
Flora, Oct. 15, 16.
Eden, at Thornton, Oct. 21, 22.
Lintonia, at Lake City, Oct. 22, 23.
Fannin, Oct. 28, 29.
Brandon and Pelahatchie, at Brandon, Oct. 29, 30.
Sharon, Nov. 4, 5.
Madison, at Ridgeland, Nov. 5, 6.
Benton, at ———, Nov. 11, 12.
Yazoo City, Nov. 12, 13.
Camden, at ———, Nov. 18, 19.
Vaughan, at ———, Nov. 25, 26.
Canton, p. m., Nov. 26.
Harrisville, at ———, Dec. 2, 3.
Florence, at ———, Dec. 3, 4.
Bolton, Dec. 10.
Jackson, Galloway Memorial, p. m., Dec. 10.

PAUL D. HARDIN, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, at Wesley, Sept. 9, 10.
Amite, Sept. 16, 17.
Tangipahoa, at Mt. Herman, Sept. 23, 24.
Kentwood, Sept. 24.
Pride, at Clear Creek, Sept. 30.
Clinton, Oct. 1, 2.
Springfield, at James Chapel, Oct. 7, 8.
Hammond, Oct. 8.
Jackson and St. F., at Jackson, Oct. 14, 15.
Wilson, at Wilson, Oct. 15, 16.
Denham Springs, at Friendship, Oct. 21, 22.
Franklinton Ct., at Hackly, Oct. 28, 29.
Franklinton and Zona, at F., Oct. 29, 30.
Pine Grove, at P. G., Nov. 4, 5.
Baton Rouge, First Church, Nov. 6.
Baton Rouge, Keener Mem., Nov. 8.
Greensburg, at Greensburg, Nov. 10, 11.
Baker, at Baker, Nov. 18, 19.
Zachary, at Zachary, Nov. 19, 20.

To the Pastors: If the above dates are not suitable write me at once, and if possible to change same, I will do so. I desire to make this round as effective as possible. Let every pastor have reports from the Board of Trustees, and from the Sunday School Advisory Committee. Have your nominations for stewards well made out. Select men for service and not for mere honors.

H. W. BOWMAN, P. E.

Monroe Dist.—Fourth Round.

Calhoun, at Wilhite revival, Sept. 2, 3.
Bastrop, a.m., Sept. 9, 10.
West Monroe, p.m., Sept. 10.
Farmerville, at De Siard and Marion, Sept. 16, 17.
Sicily Island, at Vidalia Revival, Sept. 20-24.
Brooklyn, at Frantom's Chapel, a.m., Sept. 30, Oct. 1.
Eros revival, p.m., Oct. 1.
Mangham, at Union revival, Oct. 7, 8.
Winnsboro, a.m., Oct. 14, 15.
Gilbert, p.m., Oct. 15.
Mer Rouge, Oct. 21, 22.
Bonita, at Bartholomew, Oct. 23, 24.
Delhi, a.m., Oct. 28, 29.
Rayville, p.m., Oct. 29.
Newelton, Oct. 30.
Waterproof, Nov. 1.
Lake Providence, Nov. 4, 5.
Calhoun, Nov. 8.
Oak Grove, at Pioneer, Nov. 11 and 12.
Midway, Nov. 13.
Farmerville, Nov. 15.
Tallulah, a.m., Nov. 18, 19.
Monroe, p.m., Nov. 19.

ALBERT S. LUTZ, P. E.

CHURCH NEWS.

Dr. John R. Mott has been named as one of the United States Commissioners to adjust matters with Mexico.

The Pacific Methodist Advocate, our Pacific Coast paper, has reduced its size from twenty-four to sixteen pages.

A monument to Rev. Thomas Lorente, a popular Catholic priest, was unveiled at Rosaryville, La., on Thursday morning, August 24.

Hon. Asa Candler, of Atlanta, has lately visited Michigan, in company with his wife, whose health, we regret to state, has not been good lately.

Rev. A. R. Berkeley, of Philadelphia, has been called to St. Paul's Protestant Episcopal Church of New Orleans. Mr. Berkeley is a Southerner. He was born in Tennessee and was educated in North Carolina and Virginia.

Dr. R. E. Jones, editor of the Southwestern Christian Advocate (New Orleans), who is on the Unification Committee of the Northern Methodist Church, has stated that the Northern and Southern Commissioners will probably first hold separate meetings.

Dr. W. C. Lovett, the able Editor of the Wesleyan Christian Advocate, is standing firmly for a "safe and sane" union of American Methodism, as distinguished from a whoop-and-hurrah amalgamation at any price. Dr. Lovett's head is generally level.

Some of the preachers at Los Angeles, Calif., made much ado over the recent visit of the Hon. Charles E. Hughes, the Republican nominee for the Presidency, to that city. Mr. Hughes is undoubtedly a worthy man, but why a minister or a congregation should become "fitified" because a distinguished candidate for a high office comes in to worship, is somewhat beyond us. The dignity of the ministry and Church is too little appreciated in this day.

At the coming round of Annual Conferences the question of making the District and Conference Lay Leaders ex-officio members will be voted on, having been handed down by the last General Conference to be passed upon. We should like to see more laymen in the Annual Conferences, but we should much prefer to see the additional membership truly representative instead of ex-officio. Our General Board of Missions already has too much power in the Church, and the Laymen's Movement is largely under its control.

SECULAR NEWS AND COMMENT.

A town in Canada which was settled by Germans and named Berlin will hereafter be known as Kitchener.

The Negro National Educational Congress, which met in Washington City last week, endorsed the candidacy of Mr. Charles E. Hughes for the Presidency.

Mr. Asa Candler was nominated for Mayor of Atlanta in the Democratic primary held in that city on August 24 over his opponent, Mr. Jesse Armistead, by a vote of about two to one.

The Commissioners on Uniform State Laws held their twenty-sixth annual conference in Chicago on August 24. Mr. W. O. Hart, of New Orleans, was elected Treasurer of this organization.

Congress passed a bill last week permitting the postmaster at Gulfport, Miss., to use a special stamp cancelling dye in connection with the Mississippi Centennial Exposition to be held there from October 1, 1917 to April 1, 1918.

Of the 1,135,000,000 pounds of wood pulp used for making paper in the United States last year, 70 per cent came from Canada, and the other 30 per cent came from Norway and Sweden. The importations of this valuable product last year were 180,000,000 pounds less than those of the preceding twelve months.

Mr. Lloyd George, the able British Statesman, is quoted as having said that the end of the great European War can now be dimly seen. To us, however, but one thing seems to be settled, namely, that Germany's chance of winning has passed. We rather look for the great horror to protract itself into another year.

Nearly 15,000,000 bales of American cotton were consumed by the world last year, while the crop of that year (exclusive of linters) was about 13,000,000 bales. A good surplus, however, had been brought over from the preceding year. Middling cotton is now worth more than 15 cents a pound in New Orleans, and cotton seed are worth about $40 a ton. But in Louisiana and Mississippi the cotton crop is very poor, having been greatly injured by the wet weather and boll weevils.

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JASPER CIRCUIT, MISS. CONFERENCE.

Dear Dr. Meek: I have just closed a series of meetings which resulted in the accomplishment of great good. At each church where services were held the membership was revived, and we had in all 4 additions. The preaching was done by Rev. G. L. McNeece, an evangelist and student at the Mississippi Conference Training School. He is an able revivalist and his sermons profoundly impressed all who heard them. He has had about eight years' experience in the itinerancy as an evangelist, which makes him very effective in his work. I consider him above an average preacher.

B. H. WILLIAMS, P. C.

HORNBECK, LA.

Dear Brother Meek: We are getting along well on this circuit. We have some very fine people on the work here and we are very much in love with them. Rev. C. K. Spell, of Willmore, Ky., has just closed a good meeting at the Holly Grove Church with about 12 or 14 conversions or reclamations. Our meeting at Prospect Church was very good. Brother Lee Harper, of Sibley, La., preached there for us. We had a good meeting. I have held two good meetings outside of my regular charge—one with Brother Dring at Castor, La., and the other with Brother Vandenburg, at Clarence, La. God gave us a revival at each place, and many prayed through at the altar. We have one of the best men on earth for our presiding elder, and that is where the most of one's success as a Methodist preacher lies, that is in Christ.

A. C. SEARCY, P. C.

ONE LITTLE 50 CENT BOX

of Tetterine will often cure cases of Eczema, Tetter, etc., of 10 and 15 years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Childblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

EVANGELINE MISSION, LA. CONFERENCE.

Dear Dr. Meek: The Evangeline Mission, consisting of four appointments, Ville Platte, Chicot, White's Chapel, and Bethel, is in a fairly good condition, taking all things into consideration.

On the second Sunday in July I began a meeting at Bethel and we had good attendance, and in many ways we feel that the Lord blessed our efforts. The church members were revived and made strong resolutions to live closer to God and be more faithful to his cause. There was only one conversion evident, but we expect to receive several into the Church there before the close of the year. I began a meeting at Chicot on the third Sunday in July but had to postpone it on account of the continued rains. I will hold that meeting later in the year, at a time when the harvest will not interfere.

Our meeting at Gold Dust, or White's Chapel, was the best that has been held here in years, judging it from any standpoint you may choose. We had larger crowds, so the members say, better attendance, and greater interest. Brother Hebert, of Houma, came to us on Tuesday after the fourth Sunday in July and he was at his best. He struck some mighty blows at Satan, and as a result we received seventeen into the Church on the last night of the meeting and several others contemplate joining at the next preaching service. Although Satan tried in various ways to defeat our purpose, we feel safe in saying that the church is upon a fair road to recover from it lethargy, and though much has been done to hinder the progress here this year, there is a strong probability of a better report from this particular point, from a standpoint of spirituality and attendance, as well as a financial increase. The entire work may not pay out in full, having been overestimated perhaps, but we are going to make a strong effort to report two or three hundred per cent increase in Conference collections.

Just here I wish to say that while the little church at Ville Platte is struggling under a heavy debt, according to the size of the Church, we are going to try our best to reduce the indebtedness as much as possible before Conference. We are sure to remove at least $100, and if our plans carry we will even do better. Considering the fact that our church there has only eighteen or twenty members and only two men included therein, and that it is a town that has one of the strongest Roman Catholic organizations in the State, we do not see how we can possibly meet our obligations without receiving outside help. It is absolutely impossible to raise the money in the town of Ville Platte. We have had no revival there so far and I am unable to get any one to volunteer to help me. There are some good, loyal workers there, but they sometimes become discouraged. Pray for us, brethren, and remember us by a contribution on our "white elephant," if you will.

With best wishes for a good year throughout the Conference,

T. L. BRYSON, P. C.

GRADUATES OF MAY 30, 1916.

Mansfield Female College

.....

Winning on Merit

.....

Sixty-third Year Begins Sept. 13

.....

Write
R. E. BOBBITT,
President
(Fifth year)

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

CONCERNING CHILDREN'S MISSIONARY WORK.

"The lark is up to meet the sun,
The bee is on the wing,
The ant its labors has begun,
The woods with music ring."

These little old lines have always made me feel like I wanted to be busy, and to-day they speak for the Children's Missionary Work of Louisiana. We are in all reality up-reaching for the light. Our labors for Jesus' sake have begun, and we intend to have our share in making all Louisiana, yea, even unto the utter most parts of the earth, ring with the music of his love.

We are growing in wisdom, because we are studying the Young Christian Worker, Year Book, Leaflets, and Study Books; and in stature, because we have learned through the splendid lessons prepared for us that a healthy body is better for the indwelling of the soul; and in favor with God and man, because we are about our Father's business. The fact is, we are able to give below a report showing a great improvement along all lines. Since the close of this report, three new Children's Auxiliaries have been organized. Won't you come to our ranks and join in this song of praise to Christ, the Children's King?

Dear Children: We have just closed our report for the second quarter, showing: 60 Junior Divislons, 1491 Junior members; 25 Baby Divislons, 208 Baby members; 22 Mission Study classes, 600 members; 275 subscribers to The Young Christian Worker; $61.74 paid on Pledge this quarter. We have paid in all on our Pledge this year, $101.65.

When you have seen these figures, please refer to your own report, and see just what your part has been. Now, please take the Minutes of the Woman's Missionary Society, Louisiana Conference, for 1915, turn to pages 31-37, find your name, and see what is written there. Are you satisfied with what you have been doing?

Turn to page 61 of the Minutes, and see tbis GOAL set for us—75 Junior Divisions, 50 Baby Divisions, 500 subscribers to The Young Christian Worker, and $300, our Pledge. To reach this GOAL by December 31, 1916, we will have to organize, during the next six months, 15 Junior Divisions, 25 Baby Divisions, secure 225 subscribers to The Young Christian Worker, and give $199 on our Pledge.

A letter has just come from our Comanding Officer, Mrs. Albright. Read a little of what she has to say: "This is a year of great undertakings, because the opportunities, the needs and demands are the greatest in the history of our work, and the Children's Department must press forward to make its contribution to the whole. We have assumed a pledge of $30,000. To meet this pledge, we will have to specialize this year on finances."

Children, shall we rally to the call? Only two Junior Divislons responded to the request in my last letter that each child give $1 to the pledge.

Children, I love Jesus, and I love you, because you are his most precions possessions. And I want to help you. Won't you read tbis letter carefully, and write me, telling me your problems?

Some of you have done excellent work this year, and I want to congratulate you. I appreciate very much the responses to the last Quiz. First Church, Shreveport, Oak Ridge, Greenwood, and Parker Memorial, New Orleans, answered every question.

I sent every Divislon a Standard of Excellence. Will you please mark the points you have attained, and return to me at once.

With my sincere love,
Mrs. R. H. HARPER.

MISSION STUDY TEXTBOOKS FOR 1916-17.

For Adults.

World Missions and World Peace. By Caroline Atwater Mason. Price—paper, 37 cents; cloth, 57 cents.

In this book Mrs. Mason effectively answers the time-worn argument that without war the heroic and sacrificial in men will not be developed and shows that the work of foreign missions furnishes a Christian equivalent for war and supplies the motives of self-sacrifice and heroism. "World Missions and World Peace" should be read by all women who realize the sorrow in that cry of agony that is voiced by the countless women whose light and joy are blotted out by war. The book is strong, and a careful reading gives one a new conception of our duty as Christians toward world misslons and world peace.

South American Neighbors. By Homer C. Stuntz. Price—paper, 40 cents; cloth, 60 cents.

This new mission study text book on South America contains a complete survey of commerce, society, government, religion, and educatlon in South America. The book was written after the close of the Panama Congress and includes the investigatlons and recommendations of that historic gathering.

The South To-Day. By John M. Moore. Price—paper, 40 cents; cloth, 60 cents.

This book was written by a Southern man and gives illuminating facts regarding the South and conditions in the Southern States. In "The South To-Day" Dr. Moore discusses agriculture, industry, and education in relation to the religious life of the South.

Old Spain in New America. By Robert McLean and Grace Petrie Williams. Price—paper, 40 cents; cloth, 60 cents. This book is directly in line with the theme of mission study for 1916-17, "The Two Americas." It tells how, since the early period of Spanish exploration and colonization, Old Spain has left her impress upon much of the territory of North America. A study of the book will give the reader a glimpse of the early beginnings of missionary endeavor, present-day conditions, and needs of these Spanish-speaking Americans, and will tell of the effects of the Protestant Church through its devoted missionaries to release these peoples from the superstition and ignorance of more than three centuries.

New Posters. Price—25 cents a set. Order from Home Base Secretary.

Leaders and members of mission study classes will welcome the appearance of a splendid set of posters to be used in connection with "World Missions and World Peace." This set includes twelve pictorial charts or posters, with directions for use.

PASSING UNDER THE ROD.

The shadows have fallen across the pathway of our dear Mrs. Johnson, president of the Mississippi Conference Society. Last week we noted the accident which had befallen her father and ere the Advocate came out, he had passed to his eternal reward.

Mr. Graham passed away Friday evening, August 18, at the age of eighty years. The remains were taken to his old home, Louisville, Ky., to be placed by the side of his beloved companion, who preceded him some years ago. Mr. Graham was a man with a rare, sweet Christian spirit, just such a father as one would expect Mrs. Johnson to have. He was only waiting at the portals to be told to enter in, and when the summons came it was such a simple transition.

What words of comfort can we offer the bruised and broken hearts in that home? The healing balm of consolation is found in God's Holy Word. Does he not say, "I will not leave you comfortless, I will come unto you;" and again, "Let not your heart be troubled, neither let it be afraid?" So closely to the Father's side have this daughter and son lived that we feel they are constantly being supplied with love and strength from on high. In this hour of deep distress his loving arms are placed closely around them, and 'neath their shadow are they finding comfort for their sorrow. "The Lord is nigh unto them that are of a broken heart."

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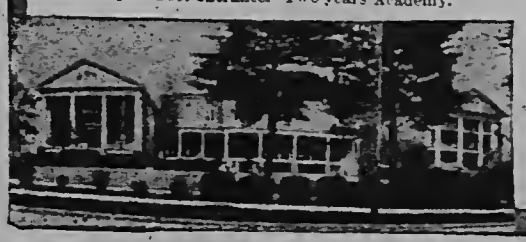

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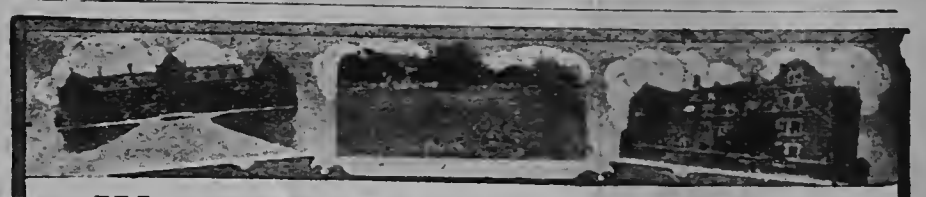

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From the Field

Middleton Church (Mississippi.)

Dear Dr. Meek: We have just closed one of the best meetings in the history of this church. Our meeting began on the second Sunday in this month and continued for seven days. The preaching was done by our pastor, Rev. A. W. O'Bryant, and was of high order. He preached with the old time power, and the effects were telling. The visible results were 22 addition to the Church on profession of faith, two infants baptized, 2 subscriptions secured to the New Orleans Christian Advocate, 5 to the Missionary Voice, and a general awakening of the church. The church here is well pleased with its pastor, and, being a young man, he has great things ahead of him. We are expecting great things of our Church this year. A MEMBER.

Prentiss, Miss.

Dear Dr. Meek: On the second Sunday in July we began our revival campaign on the Prentiss charge. Rev. W. A. Terry helped us at Bassfield, Rev. J. W. Chambers at Carson's, and Rev. H. Mellard at Prentiss and Mt. Zion. These brethren did some very strong, forceful preaching, and are very sound in the doctrines of the Methodist Church. The sermons of Brother Mellard were eloquent, forceful, and convincing. Many were brought to Christ and several joined the Church through his preaching.

The same can be said of the other brethren, and we feel that our Church in the charge is much stronger—more united and wide-awake to her responsibility of saving souls. There is much yet to be done and our churches are still a long way from the ideal.

You talk about the problem of the "country church," and many are the articles from learned and wise sages on that subject. Some speak as if they know all about it, but do you want to know the problem confronting the Methodist Church in the country today? It is the lack of trained college-bred preachers, who have the old-time Methodist fire burning in their bosoms, who are willing to preach the old-time Gospel in the old-time way as the old-time fathers did years ago, and who are willing to adjust themselves to the machinery of the modern Methodist Church and live within the means of a small salary. Fill our country pulpits to-day with just such preachers, and you can imagine what our Church will be to-morrow.

Yours in the work,

JAS. M. LEWIS.

The Caseyville Camp Meeting.

Dear Dr. Meek: We should like to have you print a word concerning our meeting that has just closed at the Caseyville Camp Ground. The meeting was conducted during the first few days by Rev. J. M. Morse, of Brookhaven, Miss., with the preacher in charge, Rev. H. K. McKee, assisting him. Brother Morse did some strong preaching and had the meeting in full headway when Rev. D. E. Kelly, who had been selected to hold the meeting, arrived. Brother Kelley was not a stranger to the Caseyville people; so we were all very glad to welcome him into our midst. He preached the gospel in such a way that crowds came to every service to hear him and were helped by listening to his instructive words. Another helpful feature of the meeting was the gospel singing, conducted by Rev. J. S. Duke, with Miss Minnie Davis as pianist. Brother Duke did his best for the meeting and we are sure that association with him helped each member of the camp. We are glad to state that we had the hearty endorsement of our Baptist and Presbyterian friends. Dr. C. E. Grafton was with us for several days and made a number of instructive talks. He is one of the greatest men in the Presbyterian Church to-day and has been associated with this people for more than thirty years. Young Brother Miller, pastor of the Baptist Church in an adjoining community, was with us also. The meeting in every way was a success. There were a number of accessions to the churches of the community, and every church member was helped. Our prayers will continue to follow Brother Kelly and Brother Duke in their work.

REPORTER.

At Prairie.

Dear Dr. Meek: We have just finished a meeting at Prairie on the M. and O. Railroad which in all respects was successful. The congregations were good day and night. Nine new names were announced for Church membership, 1 of whom were received by profession and baptism, and the others by certificate and transfer. These very important additions give increased strength to the Prairie Church and will greatly aid the movement there. The general good to the congregation and community was fine—above common—as a result of the meeting. Rev. J. M. Bradley, of Aberdeen, joined me in the most earnest and cheerful effort for 5 days and in his ministrations fully met all anticipations, even going very much beyond what was expected in generous and useful service. The people, too, "had a mind to work" and God came to the town. So much so that the sequel they said was "best of any meeting of latest years." These railroad churches—Prairie, Strongs, and Muldon—are in a most magnificent section of territory and benedictions, more or less, are realized hereabouts by reason of the fact that Aberdeen and West Point are suburban to this charming and well developed location.

The Methodist parsonage at Strongs has lately taken on a more finished appearance. Touches have been given in new fencing, a new barn, and in roof improvements with some incidentals otherwise, which add much to the property value and to the convenience of the situation. Some other slight finishings will put things O. K. for present occupants and for any who should follow. The Strongs people—some of whom grade with the best in Mississippi—are considerate and generous with the pastors sent and many times have rendered sublime service in the work of the Church.

Mrs. Alice Watson, long a triumphant Christian example and supporter of this church, has entered heaven since my assignment here; and "Mr. Wheeler," her son, went also during this midsummer in the unfortunate "auto" accident. The church, however, so many times preached to by Bishop Paine and others of great merit has heeded the Master's orders to "close up the ranks," and they are doing valiantly in service for God.

A. H. WILLIAMS.

Strongs, Miss.

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and fever, though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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THE COMMISSIONER RUMINATES.

Home from a fourteen days' VACATION! Thermometer ranging around 94 degrees; and an accumulation of letters—more than a score in number. Inasmuch as this was an improvised outing—a kind of French leave—it is probahly better that no comment should be made. By the way, how in the world did that phrase come to be applied to the most thoughtfully polite of peoples?

My very limited experience in vacation-taking confirms the more the conclusion that unless it be for at least a month or a season, it were better at home behind closed doors and in close proximity to the hathtub. It might be that a time upon the Great Lakes or among the Thousand Islands would compensate; hut then who, with the reduced stipend of the summer season, can afford such trips? But there is no use ruminating further on that point; and why should the pastor take a vacation and leave the flock as sheep scattered upon the hills without a shepherd? So it's a balanced account after all.

Now as to those letters, including every character of communication from that of helping to find a suitable house for rent for a family of six, to that of hunting up a young man recently come to the city, and a request for a visit to the charity hospital in the interest of a friend from a long-ago pastorate. No that's not the half, Doctor (you may be Pastor, Meek, again, some day, so I mention it, "lest you forget, lest you forget"); there was also one large, fat envelope ("IMPORTANT") calling attention to an early coming of the Sunday school hosts of the district, for which provision must be made, no matter what the thermometer registers. Then, there are reminders that sorrow has come into some home and the absent friends must have a line—I wonder if it was such pressure as this that brought from St. Paul that depressing cry, "And who is sufficient for these things?"

Remember, whosoever reads this communication, that these are ruminations, not complainings. All sorts of circular letters, from evangelists "and my singer," from candidates for office, book advertisements, etc., but with a little these are hrushed aside that attention may be given o hè Advocates—what's the church world been doing these weeks? Well, you have given two most excellent issues of the New Orleans Advocate to your readers, with those communications from Bishops Candler and Hoss, Sam Steel, S. A. Brown, Woollard, Davies, and others; and the Nashville is equally rich in letters and communications suggestive of the great interest the watchmen in the different quarters of our great Church are taking in the living issues which pertain to the kingdom of the Master.

As a result of rumination upon these mighty questions, the conclusion is that fair debate and cool heads are much to be sought; for certainly there is a division among us which should not be allowed to result in "envying and strife." If this all important question is to be settled hy the Church at large, it seems to me that the two sides should be represened in a pamphlet gotten out by our Publishing House and sent for free distribution to our people. So much for this meditation.

Before me lies the statement that "of the 4832 students of the Ohio State University during the past session, 1577 were from Methodist homes;" practically one-third of the student body. This recalls a statement made in my presence by Dr. R. W. Jones, while connected with the University of Mississippi, that the largest percentage of boys at that institution were Methodists. A study of the Catalogue of Millsaps College for the session of 1915-1916 shows an enrollment in the literary department of 229, having behind it a membership of 120,000 Methodists in the State of Mississippi. This would not seem so bad a showing were it not that 84 (more than one-third) were from the city of Jackson, leaving a net of only 145 from the State at large. Now, while Millsaps gladly welcomes every matriculate from the Capital City, as a Methodist institution it covets the loyalty of every Methodist in the State, and our ruminatings come to this conclusion, that we need more loyalty to our institutions of learning if we would make them the power they ought to be in our Church and civic life, and that without this loyalty all the writing and shouting over a proposed unification of our Churches will mean very litle. The morning press contains a lengthy account of a great "Catholic Federation of Catholic Societies" in session in New York City, presided over by Professor James Hagerty of the Ohio State University. After dealing with the question of minimum wage, public morals, Mexico and the administration of Mr. Wilson (radically adverse), it calls upon the Directors of American universities and colleges not to permit the contamination of the youth of our country, who are to make and execute the laws. I'll tell you, Doctor, it looks to this Methodist as if we have even graver questions before us than unification.

News Methodistic—what have I? Roberts loaded up his Ford two weeks ago, bag and baggage, and has not been heard from since. I suppose that Chapman is still in the land of high morals, isms and schisms, learning at first hand all about the "error" committed by Mother Eddy when she forgot herself and died. The last from Wells was that he was off to help in a meeting, Foreman writes that he will be down with a delegation to attend the Sunday school convention on September 8 and 9, and "the Beloved." O, where is he? Lost, strayed, or stolen, and not advertised.

But I've ruminated long enough—I must be up and off on a pastoral hike.

When I may come again depends—till then be good.

T. B. HOLLOMAN.

Vicksburg, Miss.

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CHRISTIAN ADVOCATE

Vol. 63—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. [illegible]

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 7, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

"The wise man, says the Bible, walks with God,
Surveys far on the endless line of life:
Values his soul, thinks of eternity;
Both worlds considers and provides for both."

* * *

All the steps toward God are soul movements, such as penitence, faith, and self-surrender. Never did pious talk or religious speculation lead a human spirit into conscious touch with the great Divine Spirit. It is when the heart seeks that the Heavenly Father is found.

* * *

Paul's thorn in the flesh was a necessity, lest he should be exalted above measure. And it was because of the lofty privileges that had been given him that it became needful. How weak are the greatest of men! And what a subtle danger is unholy pride! If St. Paul had to have a constant corrective at this point, well may we strive to be on our guard against this insidious peril. How rare a virtue is true humility of spirit! And what is more beautiful?

* * *

The work in our charges is now on the home stretch. Unfortunately, many churches leave a very large share of their finances to be raised during the last quarter, and this causes a tremendous strain in the closing months of the Conference year. It is very important for every congregation to meet its assessments and no pains should be spared to do this; but in looking after the material interests of the Church, let us not forget during the coming autumn days that her noblest ministries are to the souls of men.

* * *

When a preacher loses faith in the efficacy of the Gospel of Christ to reach and save men he usually becomes an inventor of new fads and expedients. And these must be constantly changing, because none of them are adequate to do what is expected of them. Every minister should lay himself out to learn how to present the great truths of the Divine Word in all their appealing and moving force. This requires both hard thinking and high living. There is no other path to true power in the pulpit.

* * *

The Editor has worshiped for the past two Sundays with the Prytania Street Presbyterian congregation of this city, occupying the pulpit in the absence of the pastor, Dr. Alexander. This is one of the strongest Protestant churches in New Orleans, and we have been much impressed with the simple yet stately dignity of its order of service. There is no recitation of creeds, no operatic music, though the organ is a fine one and the singing is of a very superior kind, and everything seems to be arranged with the recognition that the sermon is the chief thing of the hour. After the benediction, the congregation is expected to remain standing in silence for a minute before proceeding to depart. We very much doubt whether the trend toward more ritualism in our form of worship has been helpful to the Methodist Episcopal Church, South.

INCONSPICUOUS HELPERS.

Great achievements are seldom due to the genius of a single man. Electricity is named for the Greek word for amber, the substance in which it was first discovered, and back of the many wonderful appliances for its utilization lie the thoughts and accumulations of many investigators. The steam engine was a growth of centuries and not a sudden creation. All the credit for bringing it into existence should not be given to him who happened to put the finishing touches upon it and set it to going successfully. A large number of other persons contributed to its making.

In like manner, in religious work there are not a few unobserved silent helpers who are entitled to a large share of the credit for what is accomplished. As an illustration of this, we quote the following from a volume lying on our desk: "The legend is told of a monk who went into the pulpit and preached so that the people were moved. After he went home God told him—

"Thy word had been naught
But for the prayer
Of the poor beggar
Who sat on the stair."

The humble, quiet disciple who keeps in touch with the Master and who prays and works unostentatiously, as best he can, may contribute largely to the spiritual prosperity of the church of which he is a member. And our discerning Lord will not overlook a single such follower either in this life or that which is to come.

THE SCARRITT BIBLE AND TRAINING SCHOOL.

This excellent institution is due to open Thursday of this week. This session will mark the close of the 25th year of its splendid history, and its friends hope to make it one of the best that it has had since it came into existence. In view of the great disaster that overtook this school in the loss of the major portion of its endowment fund about a year ago, the following statement by Miss M. L. Gibson, its accomplished Principal, will doubtless be read with interest:

"Our Outlook.

"Notwithstanding encompassing shadows, our outlook 'is as bright as the promises of God.' Our preparations for the next session are being made in faith and our course of instruction will be enlarged. Two Six Weeks' Courses have been arranged for the benefit of women, especially Christian workers, who cannot leave home to take the entire course and the tours of inspection and visits to institutions included in this course are of special value to students of social service. To meet the growing needs of service to Latin-America and its people the Department of Foreign Language study has been introduced, and Spanish and Portuguese will hereafter be taught, adding to the already able faculty two valuable teachers, Miss Esther [illegible] and Miss Ida Shaffer.

"Our Present Needs.

"1. Educated, well poised Christian women, dowered with health and means for self-support, who will give themselves to Christ and the Church, and who will enter here to receive inspiration and technical training for their work.

"2. Large-hearted men and women who will invest their means in training young women who have surrendered their lives to God for service, but who lack the means to enter here. We trust that many friends will aid the school and the cause of God by helping such young women to be trained for service.

"3. Unceasing prayer, generous sympathy, and loving, loyal zeal from members of 'the household of faith;' appreciation of the school by all Methodists and evidence that they rejoice that the school is enrolled among the institutions of the M. E. Church, South, and that they wish to advance its interests and insure its highest success.

"Our Support.

"This has been guaranteed by the Woman's Missionary Council, which has made an appropriation for its maintenance, expecting that the receipts from self-supporting students, income from students supported by individuals and churches, and gifts from friends who seek to extend the work of the school, will supply the remainder needed for support and enlargement.

NOT RESPONSIBLE.

We are disposed to allow considerable latitude in the discussion of the proposed unification of the Methodisms of the United States, believing that in a matter of such vast importance men of all shades of opinions should have a chance to be heard. We desire, however, to disclaim responsibility for the views set forth in any article except those which we ourself write. Even persons on the same side of a great issue do not always see things precisely alike and some are much more extreme in their forms of expression than others. Clearness of discrimination and moderation of statement are not by any means universal gifts; yet it sometimes happens that in more or less movements of a revolutionary character the intuitions of the man of deep feeling more nearly approximate the truth as to the final outcome than the cold reasoning of the [illegible]. Our advice, however, to all our contributors is to try to keep themselves in hand and, while expressing themselves frankly, to endeavor to do so in language that is least offensive. The strength of a cause is seldom helped by a lack of consideration for others. We do not mean by this that one is to be commended for affecting great admiration for one's opponents and saying complimentary things about them which one does not really feel. Insincerity is never a virtue—not even when it seeks to masquerade in the guise of courtesy.

REGENERATION.

G. S. W.

Through desert lands our weary feet are treading,
Each faltering step would seem to be the last;
Our spirits fail, the ghastly future dreading.
Nor dare recall the past.
No palm trees here their welcome shade to lend us,
No springing fount to quench our parching thirst,
No angel voice Hope's message sweet to send us,
In all this land accurst.

But near, so near, a mighty Rock is throwing
Its deep, cool shadow o'er the burning sands,
And from its side a crystal stream is flowing
To meet the outstretched hands.
O blinded eyes! At last comes full revealing,
The Rock and Stream their mystic work begin;
We lave and drink—and power, divinely healing,
Renews without, within.

Still, still the desert journey lies before us.
But now no lagging feet refuse the trail;
Wings! wings! and that blest healing Shadow o'er us—
What fears can now prevail?
Beyond the sands the city fair is shining,
What matter weary miles that lie between?
Our souls no longer know the old repining,
Within springs life unseen.

—Southern Churchman.

OUR FATHER.

The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name, for the name of father is in its nature full of inborn sweetness and comfort. Therefore, also, we must confess ourselves children of God, since there is not a sweeter sound to the father than the voice of the child.—Martin Luther.

THE GOOD PART.

The good part which Mary found is not a perfect intellectual grasp of the contents of revelation—correct doctrine. It is simply the inclination to sit at the Savior's feet. It is the understanding that one best honors and serves the Lord and at the same time serves his own development by holding himself always to the Lord's influence. The many things may easily be lost and forgotten, but the Godward habit will by and by grow to a fixed attitude of soul that cannot be altered.—The Lutheran.

TRANSFORMING DIAMONDS.

When in the city of Amsterdam, in Holland, I was very much interested in a visit we made to a place there famous for polishing diamonds. We saw the men as they were engaged in this work. When a diamond is first found, it has a rough dark outside, and looks just like a common pebble. The outside must be ground off and the diamond be polished before it is fit for use. It takes a long time to do this, and it is very hard work. The diamond has to be fixed very firmly in the end of a piece of hard wood or metal. Then it is held close to the surface of a large metal wheel which is kept going around. Fine diamond dust is put on the wheel, because nothing else is hard enough to polish the diamond. And this work is kept on for days and weeks and months, and sometimes for several years, before it is finished. And if a diamond is intended to be used in the crown of a king, then a longer time and greater pains are spent upon it, so as to make it look as brilliant and beautiful as can be. Now, Jesus calls his people his jewels. He intends them to shine like jewels in the crown he will wear in heaven. To fit them for this they must be polished like the diamond. And God makes use of the troubles he sends on his people in this world to polish his jewels. And when we get to heaven and see how beautiful they look, we shall see that it was indeed good for them that they were troubled. It has fitted them for greater happiness there.—Dr. Richard Newton.

FRENZIED FEAR OF UNION.

By H. Walter Featherstun, D.D.

Mr. Editor: I have carefully read every editorial on Methodist Union in the Advocate, and have re-read several of them; and the title I have placed above seems to be indicated. After pondering well these strong utterances of yours three pictures come before me.

The first, and by all odds the most important, is of the Christ in the room of "the Last Supper," shadowed by Gethsemane and Calvary; and He is saying: "Neither pray I for these alone, but for them also which shall believe on me through their word (the apostles.) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."

I really think that He meant just what He said.

The next picture is of the mighty army of the sons of Wesley, more than eight millions strong—more than six millions of these in America; and they are divided into various bodies antagonistic often to bitterness—distrustful and jealous of each other. Oh the shame of it! the bitter shame of it!

The last—and of least importance, but very personal to myself—is of seven years of my life burdened with heartaches and hardships, spent in California doing my best to aid Southern Methodism in an unseemly race with Northern Methodism; where I heard things too bitter and unrighteous to repeat, and where I saw these two factions of Wesley's sons building altar against altar before a cynical infidelity, whose ironical taunt was: "See how these Christians love each other!" And I saw many thousands of dollars of God's money wasted in this unholy rivalry, money that should have gone to our needy foreign mission fields. And I saw something worse than this: some of the finest spirits that ever blessed our Methodist ministry were crushed by the battling of these factions with each other—such were Butler and M. J. Law of the Los Angeles Conference, and W. H. Mason of the Pacific: and there were many more—some on the other side of the conflict. Oh, the shame of it all! the bitter shame of it!

I cannot blame Bishop Hendrix for his outburst at Saratoga; for he has seen and felt much of this. He lives on the border, and has served the Church in the far West. I do not have to endorse just what he said.

Why is the Editor so fearful of Union? He tells in a late issue: "The Editor of the New Orleans Advocate expects to stand resolutely for the plan of union endorsed by our General Conference at Oklahoma City, as it has generally been construed, namely, as leaving the South proper in a largely autonomous Jurisdictional, or Quadrennial, Conference, holding its own property and electing the Bishops who are to serve it, with our colored brethren in a separate Church of their own. If this plan of union, in its essential particulars, is defeated in the negotiations before the Joint Commission, he proposes, then, to stand for no union at all, but for such a plan of federation as would do away with overlapping and wasteful competition, and secure co-operation between the two Churches where it is needed." (The thing we have had for forty years, that does not keep us out of Illinois and Montana, and does not keep them out of Mississippi and Georgia, Texas and Tennessee). In other editorials he indicates a fear that we might have forced into our polity the Northern concept of the episcopacy so different from ours. Let in be known that I am just as much in love with our concept of Episcopacy as is my Brother Meek; but continued disunion is a fearful price to pay for it. But are we in danger of losing it? Is not my Brother losing sight of some very striking facts? Neither the suggestions made at Saratoga nor those made at Oklahoma are in any sense ultimata. In Zion's Herald of July 19 is the following very explicit statement:

"In the first place, this should be kept in mind by all who attempt to discuss this very vital matter: that the propositions made by both the Southern Church and our own are tentative. There is nothing in the nature of an ultimatum. We did not understand that our brethren of the South were serving an ultimatum upon us at Oklahoma. We certainly were doing nothing of the kind as far as they are concerned at Saratoga. These are propositions North and South, which are offered as a basis of negotiation. That ought not to be forgotten." (Italics are mine.)

In defending their suggestion of "a supreme General Conference" he says:

"Those who have written most severely on the question have done so on the basis, evidently that the word "supreme" means "absolute." Nothing could be further from the facts. The General Conference is not intended to be an irresponsible body—that is to say, a body responsible to no other body. Not at all. It is proposed that it be the supreme body, but not the absolute; that it be constitutionally supreme as a legislative, executive, and judicial body. In explanation of that, in the third place, it should be kept in mind that the proposition is conditioned by these words, "under constitutional provisions and restrictions." Here is the opportunity to bring the two Churches together, and in this is the contribution of this paragraph to unification. * * * No one believes, for instance, but that a body will need to be created or some method found to pass on the constitutionality of legislation if we adopt the system of Jurisdictional Conferences. Anything else would lead to virtual anarchy. There must be unity throughout the Church."

I have thus understood the matter from the time of the action at Saratoga; and have been surprised that my Brother Meek and a few others have seen it otherwise. Bishop Hoss has wisely said: "Nothing is yet settled." Let us not get so excited over tentative propositions.

What you say, my Dear Doctor, about the Negro question reminds me very unpleasantly of a set of politicians in our State, who have sought office (only you are not seeking office) by exploiting a sort of negrophobia, as cruel as it is unjust. To a man born and reared in "the black belt of Mississippi "before the War," this fear of having the Negroes belong to the same Church as we do, is difficult to understand. This man preaches every Sunday in a Church built "before the War," where the gallery made for the Negroes faces him. In that gallery they heard the sermon preached to them and "the white folks;" and from it they descended after their masters and mistresses had communed, and knelt at the same altar, and received the same sacrament from the same minister's hands. We feared no trouble from the Negro members then. None ever came. Southern white people know how to lead the Negro. In Church life they have ever led him right—they can still do so. Somehow I am too much of an old-time Southern Democrat to be afraid of him. In 1875 I helped to straighten him out in his politics, and am sure he will not have to be thus straightened again. No Doctor, I cannot altogether sympathize with you in your Negrophobia.

Passing over several things you have said which have saddened me—and I speak for others, and write this by request—one thing must be met with my most earnest protest: "Has there been at work a secret clique in the Church, South, that has not dared to come into the open, and have some of our Northern brethren been in league with it? Was our Oklahoma City plan of union reached around by these Southern leaders (under cover) and virtually nullified before it had even been considered by the Northern General Conference?" While these sentences are in the form of questions, they are really statements; and are so understood. The charge involves deception. The words "a secret clique * * that has not dared to come into the open," mean by all the canons of interpretation a low political trick using chicanery and other forms of the basest deceit. "Reached around under cover." The words shock me. Do you really mean to make this charge? Your words carry this meaning.

Against whom is this awful charge made? In your Editorial of July 27 you indicate that Bishop Hendrix, Drs. F. S. Parker, F. M. Thomas, Jno. M. Moore, J. W. Lee, W. F. Tillett and some others. I hold no brief for these brethren. I have disagreed strongly with some of them, notably Bishop Hendrix; but all of them are my beloved brethren, and Bishop Hendrix is Senior Bishop of our Church. You have presumed but have not proved that something improper was said or done at the Evanston meeting. Where does the secrecy come in? You seem to know what was said by Drs. Moore, Ivey and Christian. Was there really any secrecy? These men did not claim, as I understand, to represent anybody—any board, or conference, or brotherhood. Each spoke for himself. You are not representing the Mississippi Conference in your editorials just now; and I do not challenge your right to speak as you have done, so long as you do not go beyond the bounds of charity. These men, speaking their minds for themselves at Evanston, were within their rights altogether. Doctor, you have in this erred egregiously; and you will see it some day.

You say: "What is the significance of these statements from these three high sources that there are leaders in our Church who have been giving the Church, North, to understand that we need and desire some plan of union different from that outlined in the paper adopted by our great law-making assembly at Oklahoma City?" (which you cite.) Just what did these leaders say? These deductions drawn by other men, who have a different thought of the matter, are not really evidences of **wrong things said** by these leaders. I cannot see any basis whatever for your charge. It is too grave, too awful, to be made without the most unquestionable evidence. Such evidence you have not produced. The things you quote do not prove your charge.

In the Advocate of August 17 you cite some instances of "higher criticism" taught in the Sunday school literature of the M. E. Church, and ask: "Would Southern Methodism be helped by a complete amalgamation with a denomination which stands for such instruction of its youth?" Do you mean to charge that our sister of the North "stands for" the higher criticism? You read from the Bibliotheca Sacra—so did I—did you give the other side a chance to be heard? **Audi alteram partem**! was a heathen demand for justice. We Christians ought to be at least that fair. I heard at a Summer School for young Methodist preachers, "higher criticism" as rank as that you cite, taught by a Southern Methodist preacher. Does our Church "stand for" that? Shall our Northern brethren so charge us?

You also cite some declarations of the General Conference at Saratoga relative to Woman Suffrage as proof that the M. E. Church is dangerously political. The same charge is made against our Church because of our attitude to prohibition. Have you forgotten some history we made in "the 80s and 90s"—notably the Hargrove-Kelly affair? I have known a Southern Methodist preacher to bitterly oppose prohibition because it was, as he supposed, a political attack on personal liberty. Does our Church "stand for" that preacher's vagaries? Justice Hughes has lately waved again the long-discarded "bloody-shirt:" my dear Doctor Meek has come perilously near doing something of the kind.

The resurrection of long-buried history, and the galvanizing of dead issues, and the stirring up the old antagonisms, and the rekindling of the long-extinguished fires of hate have been painfully evident in the discussions of this question by some who seem to have a frenzied fear of union.

It is all wrong. Our Northern brethren are not bad at all. I have lived among them, and know that what I say is true. They do not at all deserve these suspicious expressed, these charges inferred, nor even the delinquences of thinking which are more than suggested. They will meet us fairly, and deal with us in a brotherly fashion. They are the sons of Wesley—aye of Christ.

The commissioners we have appointed are good true men. We can trust Hoss and Candler and Denny and certainly Wilson—yes and Thomas and Moore and Chappell, and even Ivey, and our own Watkins and Du Bose and Reeves and all the rest. There is absolutely no reason for all this fear.

Do not understand me to oppose discussion of the question. I only protest against these uncharitable things that are said, and this foreboding evil as the outcome of the movement—these dolorous prophecies—this worrying about evil things that will never happen.

Of my fine friend, Dr. Meek, I have nothing to say but that he is mistaken. In his mistaken zeal he has trangressed the bounds of charity; but he has not intended to do so. His heart is right—only his head is wrong. Let us all be brotherly! Let us be specially brotherly to all the sons of Wesley! Let us love them! Let us pray!

A QUESTION OF COMPETENCY.

By Rev. J. E. Harrison, D.D.

The twenty-five men announced to serve on the Commission that shall represent the M. E. Church, South, in the consideration of the unification of Methodism are all worthy and capable. Without exception they are careful students of all modern tendencies and influences and seek the best interests of the Kingdom of Christ on earth.

But the ablest judges sometimes have to stand aside while a less competent man occupies his judicial chair; hence the most competent judge may be made incompetent to sit on a certain case.

The question of competency, then, is to be considered from another standpoint besides that of personal qualification; the other being that of relation. A competent judge, who has expressed an opinion concerning a case, renders himself incompetent to sit on that case.

This rule ought, with double force, to apply to so important a case as that which will engage the attention and require the judgment of the twenty-five men above referred to.

These men are to represent the General Conference of the M. E. Church, South, in their work and are to report the results of their labors to the General Conference of 1918 at Atlanta.

The Joint Commission, representing the M. E. Church, the M. E. Church, South, and the Methodist Protestant Church, formulated a plan for the unification of Methodism in America, and reported it to the three bodies.

That plan, as represented to our General Conference, embodied the following "basic principles" for unification by re-organization:

1. Name. Methodist Episcopal or Methodist. (Our General Conference chose the latter.)

2. Faith, etc. (Accepted).

3. Governing Power. (a) A General Conference with two houses. (Accepted). (b) Three or four Quadrennial Conferences. (Accepted, with request that all colored Methodists be in a distinct Church). (c) Quadrennial Conferences elect own Bishops, subject to approval of General Conference Upper House. (Accepted).

4. Limitation. Neither the General Conference nor the Quadrennial Conference to have power to interpret the constitutionality of its own acts. (Accepted).

These recommendations were unanimously and enthusiastically adopted by our General Conference at Oklahoma in 1914; and, therefore, they are the basic principles on which our General Conference stood when it provided for the appointment of this Commission of Twenty-five, and this Commission, to properly represent the General Conference of our Church, must be composed of men who stand with the General Conference fully and heartily.

Any man who has formed and expressed an opinion contrary to the action of our General Conference on that matter is incompetent to serve on the Commission of Twenty-five.

The word "tentative" means that our Commission is to stand on the action of our General Conference and try to work out a completion of the unification desired by us all. The man who does not stand on the Oklahoma platform is not competent to try for this [illegible]. From the composition of that Commission [illegible] are reported such public utterances as these:

"I see no need of two houses in the General Conference—such a system [illegible] cumbersome, bunglesome."

"We want one supreme law-making body for the entire Church and no legislative powers in any jurisdictional conference."

"No synodical conference would elect its own Bishops."

"I do not think we should set the Negroes aside by themselves."

Can men who have publicly expressed such opinions properly represent our General Conference on the Commission"

San Antonio, Texas.

ORGANIC UNION MEANS RUIN.

Dear Mr. Editor: The discussion of the question of the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, has aroused many laymen in the South. No matter how shrewdly the advocates of union may evade and "whip the devil 'round the stump," the true aim of the ultra unionists is easily discernible by some. Others are asleep. The union of the Northern and Southern Churches apparently mean nothing less than the annihilation of the Southern Church. Much the same spirit and many of the same crowd that took from the Church its Vanderbilt University are behind the union movement. Not satisfied with confiscating the university, they are now imperiling all our church property—our houses of worship and our parsonages. The act of unification would give to the Northern Church domination over our property, because they would have a large majority in the dominating legislative body of the Church.

Our Church membership is not giving to this most vital question the attention that they should give to it. They are busily occupied with their own work and are looking to the leaders to carry them over the breakers. They usually leave to the Conferences, General and Annual, the solving of the problems of the Church as they come up. But we must wake up. We must speak out. The Conferences are only the creatures of the people and the creator must not succumb to the dictates of the creature, unless the creature is right. True, the Conferences are the institutions through which the Church is governed, but must the Church sit idly by and allow those in authority to lead them into ruin? And unionism of the Saratoga kind would amount to nothing less than ruin and dissolution to the Southern Church.

It is high time our people were waking up. If we continue in our indifferent state of mind, the worst may come. Some of our churches may be closed; many of our pastors may be relegated to the shades of private life and their places filled by men who are not in sympathy with our methods of local church government and worship. Northern pastors may be sent to preside over our flocks and may attempt to instill into the youth of our land their ideas and ideals. They will attempt to "change the atmosphere" of the South, which means the participation of the colored brother in the government of the Church on an equality with the Southern white. Northern notions are not compatible with our notions and we could not dwell together in peace. We do not need union, and we must not have it. I call upon the Methodist people of the South to stand firm against the unification of the Churches, North and South. Read and inform yourselves on the proposition. Listen to and follow your true and tried leaders. Study it out. Remember Vanderbilt—how it was taken from us by an over trustfulness!

Now, some unionist may call this "waving the bloody shirt." Call it what you will. Something must be done to stem the storm. If it requires the bloody shirt, then let us "wave the banner high."

Kosciusko, Miss. R. U. GALLAWAY.

THE LAYMEN'S MISSIONARY CONFERENCE AT LAKE JUNALUSKA

The fourth biennial Conference of the Laymen's Missionary Movement of the M. E. Church South, which was held at Lake Junaluska, N. C., during July, 1916, was one of the most notable and helpful missionary gatherings it was ever the privilege of this writer to attend. Partly because of the postponement of the Conference two years, and partly perhaps because of the threatened strife and the heavy losses due to the floods, the number of laymen in attendance fell short of the attendance at a similar Conference in 1914. The Conference was, however, in every other respect a signal success, and will no doubt make an epoch in the lives of all who were present and also in the missionary activities of the Church. The spiritual power there generated, the new visions imparted, and the missionary consecration and spirit there aroused are sure to bring forth gratifying results in the near future. About five hundred were in regular attendance upon the Conference. A goodly number of elect women were present and enjoyed the program to the fullest extent. At the Sunday morning service, twenty-two States, six foreign countries, and one hundred and seventy-five cities and towns were represented.

It would be impossible in the space at my command to do full justice to all the speeches delivered and all the exercises of the Conference, the program being of a high order throughout. Three addresses were delivered by Mr. S. D. Gordon, of New York City, the well-known author, religious writer, and devotional speaker. His messages, clothed in simple language, were deeply impressive, and made the hearers realize as never before the presence of the Master, and the sacredness of our obligation to make him known to a perishing world. In speaking of "The Prodigal World," he said: "If the Church has failed of its mission it is you and I who have failed; for we are the Church. If we would be true to our Lord, we must either go or send; and in any case we must pray that the message may be sent." Mr. W. E. Doughty, Educational Secretary of the Laymen's Movement of the M. E. Church, was one of the most forceful and eloquent speakers who appeared on the platform. In his address on "The Man for the Hour," he said: "The call of God to the men of to-day is to recognize that this is America's day. The call to America is to world service. America is the only world power that is not entangled in war. Primacy in missionary enterprise and offerings has passed from the white people of Europe to the English-speaking people of America. This is America's hour for world reconciliation. Missions or militarism is the alternative before us. Hence we must make America Christian to the utmost limit."

The money question in its relation to the Church and the kingdom of God was presented in a masterful way by Rev. Harvey Reeves Calkins, Stewardship Secretary of the M. E. Church, author of the volume, "A Man and His Money," who spoke on "Stewardship and Property," "Stewardship and Life," and "Stewardship and the Time." Dr. Calkins showed that stewardship goes down to the fundamental meaning of property. "The whole question of Christian stewardship," he said, "is not a matter of more 'pep,' or of new financial plans, but a revolution in our whole thinking about property. The popular conception of ownership is in no sense Christian, but distinctly pagan."

It was worth a trip to Lake Junaluska just to get to hear the thrilling, humorous, and instructive addresses delivered by that eminent traveller, author, and scientist, Dr. W. E. Geil, Fellow of the Royal Geographical Society. Dr. Geil has traveled all over the world, investigating the native races of Asia and Africa and the islands of the Pacific at first hand, and hence he is able to speak with authority. He stated that in his travels he had met, not hundreds, but thousands of missionaries, and that he had not found a single one who was a coward, or an unworthy representative of the gospel. He made it clear that the day of miracles has not passed, and that marvels are being achieved to-day by heroes of the Cross in Africa and elsewhere. Dr. Geil asserted that for four years he and his companions had done their best to find a human being without a religion, but had utterly failed in this search. The startling conclusion he reached is this: "Since man then is ineradicably religious, it is the plain duty of those who have the best religion to supply it to those who have inferior forms of worship, who are in bondage to superstition. In paying his respects to the Darwinian theory of evolution Dr. Geil said: "I have never seen a monkey become a man, but I have seen the opposite often in the destructive Bible critics who insist on making monkeys of themselves. I get utterly out of patience with these bantam rooster infidels who crow like all forty, and never lay anything."

One of the most impressive and inspiring services of the whole Conference was the farewell service for the missionaries to the Congo who are to sail on September 1. Dr. Ira T. Chase, our foreign Secretary, made a brief and heart-stirring talk, and then introduced the departing missionaries, each of whom made a short statement regarding his purpose and how he or she came to be led thereto. Following are the names of the missionaries who are to reinforce the force of six already in Africa, who were consecrated on the same platform in 1914: Rev. and Mrs. H. P. Anker (but Mr. Anker is still an alumnus of Vanderbilt, where he is to specialize in anthropology); Dr. High G. White, and Rev. T. E. Beets. On account of the danger from submarines, it has been thought best to detain in the home land for several months longer the three lady missionaries who have been selected for service in the same field. Miss Ella V. Mills was the only one of these present. Dr. White and Brother Anker were ordained deacons by Bishop James Atkins at the close of the service.

Among the numerous topics discussed, none was of more vital importance than "The Job of the Country Church," which was handled in an able and interesting manner by Mr. W. H. Tate, Professor of Rural Education in Peabody College, Nashville. Prof. Tate made a strong plea for larger attention to be given to the development of the church in the country, from which our city churches are constantly being recruited. He made it clear that the decadence of the church in the country means the inevitable decadence of the church in the city.

The Conference reached its climax on Sunday morning, at which time two thousand or possibly twenty-five hundred people were present. First came a stirring and stimulating address by Mr. S. D. Gordon. Next Dr. C. B. Ball spoke forcefully on "The Laymen's Movement and the Organized Bible Class." Then, at 11 a.m., Bishop E. D. Mouzon delivered a great and uplifting sermon on "The Temptation of Christ." The Bishop was at his best, and truly met the expectation of the hour. After the sermon, a statement having been made regarding the needs of the Lake Junaluska enterprise, considerable indebtedness having been incurred, a spontaneous offering took place which amounted before the close of the service to $100,000. The immortable George R. Stuart was called upon to take charge of the service, and well did he perform his task, keeping everybody alert and in a good humor by his greatest sallies of wit. Subscriptions large and small kept coming in for two hours and a quarter, and the great audience was not dismissed till 1:15 p.m. Wonderful to tell, comparatively few left before the service closed. On Sunday night $8,000 more was subscribed, making the total subscribed for the Lake Junaluska Assembly $108,000. This is second only to the phenomenal offering of $165,000 for missions subscribed at Lake Junaluska three years ago. On Sunday night Dr. H. Clay Lilly, Field Secretary of the Laymen's Movement of the United States and Canada, spoke with force and fervor on "The World Crisis and Its Challenge to America," and was followed by Dr. W. W. Pinson, who delivered his noteworthy address on "America the Big Brother Among the Nations." The closing feature of the Conference was the report of the Committee on Resolutions, which embodied a number of important items, among them being a resolution heartily endorsing the movement looking toward the reunion of the two great Methodisms in the United States. The reading of this resolution elicited loud and long-continued applause. It was noticeable that similar applause greeted the mention of the subject of unification by any of the platform speakers. After sundry announcements, the great Laymen's Conference of 1916 came to a close.

The Conference was presided over from start to finish by that princely layman, Mr. John R. Pepper, of Memphis, President of the Laymen's Missionary Movement, Dr. E. H. Rawlins, our Educational Secretary, being the chief director of the program. Bishop James Atkins, one of the originators and chief promoters of the Lake Junaluska Assembly, was on the platform at nearly every service. One of the most enjoyable features of the Conference was the music furnished by the Emory Quartet and the duets by Mr. and Mrs. J. D. Stem. With singular unanimity the speakers from first to last stressed the vital importance of intercession in the prayer life of the individual and in the progress of the kingdom, and also gave strong emphasis to America's opportunity and responsibility in the present world crisis.

Lake Junaluska, which is located among the mountains of western North Carolina, twenty-five miles southwest of Asheville, is one of the loveliest spots in all eastern America. I had heard much about its attractiveness beforehand, but the half had not been told. Surpassing beauty of scenery, invigorating atmosphere, splendid fellowship, excellent accommodations, and accessibility combine to make Lake Junaluska an ideal place for the holding of Bible institutes, missionary and Sunday-school conferences, and other religious gatherings during the summer. No layman or preacher can find a more inviting spot for an outing for himself and family than Lake Junaluska, which is destined to become the Northfield of Southern Methodism.

While en route to Lake Junaluska, this scribe had the good fortune to make the trip from Jackson, Miss., in company with Rev. Briscoe Carter, of the Louisiana Conference. Revs. J. T. Leggett and W. L. Layfield were already on hand enjoying the Conference, and as full of life as two colts. I caught a glimpse of that splendid layman, Brother J. W. Beeson, of Meridian, but did not have the opportunity to grasp his hand. We Mississippians exchanged cordial greetings with our beloved Bishop W. B. Murrah, who spent two or three days at the Conference. Mrs. J. L. Neill, wife of our Sunday-School Field Agent, and their little daughter, Nellie, were so charmed with Lake Junaluska that they have spent several weeks there.

One lovely afternoon several of us made the circuit of the Lake (seven miles in circumference) on foot in a little over two hours. The trip did not tire us any more than a two-mile walk would have done at home. A splendid driveway extends entirely around the lake, at the lower end of which is a beautiful waterfall. The finest fields of corn I have seen anywhere I observed growing in the fertile valleys around Lake Junaluska. A great variety of plants and flowers and fruits abounds in that whole region, making it a veritable paradise to the lover of Nature.

McKENDREE M. BLACK.

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OPENS SEPTEMBER 13.

For further information address

R. H. WYNN, President.

GOOD FOR CLARKSDALE.

Dear Dr. Meek: Last night we opened bids and let the contract for building our new church at Clarksdale. The cost of building, with the heating plant, is $51,500. The old church has been torn down and work will soon begin on the new structure. In the meantime, we are worshiping in the Opera House. This enterprise marks a new era in the history of our Church in this section, and our church, when completed, will rank second to none in the Conference.

This has been a busy year for me, and I have been compelled to take a four weeks' vacation, the first in many years. I am now rested and improved in health. No more loyal and courageous set of men can be found than our committee who have this building enterprise in hand.

Best wishes to you and the Advocate. We are "with you" in your stand on the great questions involving the future of our beloved Church.

Cordially yours,

Clarksdale, Miss. R. O. BROWN.

The Christian ideal is not freedom from work, but strength to do it; not freedom from temptation, but power to overcome it; not freedom from suffering, but joy in an abiding sense of the Father's love.—H. W. Watkins, D.D.

DR. FEATHERSTUN'S CRITICISMS.

By the Editor.

We are publishing on another page an article from Dr. H. W. Featherstun, in which he seeks to arraign us for practically all that we have had to say on the question of the union of the American Methodisms since that great issue has come to the front. There is practically nothing new in his discussion and we dislike to give so much space to the threshing over of matters which have already been largely dealt with, but we did not deem it best to refuse our friend a hearing, as our action in so doing might be misunderstood. We do not wish to place ourself above the plane of public criticism, but necessarily the Editor cannot debate the same issues with one champion after another in succession, and hereafter when he has discussed any question fully with one party, it will be his policy not to reopen it for further disputation unless there is some adequate reason for such a course.

Our brother parades a quotation from our Lord's intercessory prayer to show that it is incumbent upon the two Episcopal Methodisms to get together in one visible organization. Scripture can be quoted to bolster up any cause, but the weight that should be attached to it in any case depends upon its applicability. As to the pertinence of the Doctor's citation in the present instance, we will let Bishops Candler and Hoss, perhaps the two ablest exegetes in our Church, speak.

Bishop Candler: "Equally irrelevant, and more improper, is an exhortation to 'union at any price' based on our Lord's intercessory prayer, in which he prayed for his disciples, saying, 'Neither pray I for these alone, but for them also which shall believe on me through their word, that they may be one; as thou Father art in me, and I in thee, that they may be one in us; that the world may believe that thou has sent me.' The unity for which our Lord prayed is **that spiritual unity of believers with the Father and the Son** to which reference is made in another Scripture, in which it is said, 'He that is joined to the Lord is one spirit.' As Dean Alford says most truly, 'This unity has its true ground in faith in Christ through the Word of God as delivered by the Apostles; and is therefore not mere outward uniformity, nor can such uniformity produce it.' **It is such vital unity as subsists between the Father and the Son; for so the very words of the prayer declare.** Will any sane and serious mind entertain the impossible, if not blasphemous, conception that the ineffable relations of the Godhead are expressed by any form of organic union or mechanical sameness of earthly organizations? This unity of believers with the Father and the Son may be even hindered by mechanical pressure to force Christians into one organization. Such has been the case with the Roman Catholic Church."

Bishop Hoss: "To begin with, there are not a few sensible men who doubt whether the gathering of 8,000,000 or 10,000,000 members into one ecclesiastical organization is, after all, a desirable thing. To assure them that the continued maintenance of separate Churches is a sin, is to tell them what they do not believe to be true; what they know, in fact, is not true. Protestants, at any rate, cannot consistently maintain any such position. **In endeavoring to do so, they cut the ground from underneath their own feet, and discredit the work of all the great reformers.** When Methodists insist that all the distinct forms of Methodism except their own are schismatical they put a club into the hands of the High Church Episcopalians, who declare that Wesley made a terrible blunder in venturing to ordain Dr. Coke and to countenance the creation of a new body of believers; and the same High Church Episcopalians likewise furnish a weapon to the Roman Catholics, who are honestly certain that the Church of England went astray in daring to cast off the obedience of Rome. If OUTWARD AND VISIBLE UNION IS AN OBLIGATION WHICH CANNOT BE PUT OFF WITHOUT SIN, **then Protestantism is an offense against God of the first magnitude."**

According to Dr. Featherstun's present position, it seems to us that he has been very remiss in his duty in the past. If Christ prayed that all believers should be in one visible ecclesiastical body, then it behooves all the denominations to unite; yet we have never seen a line of public exhortation from him to that effect. Surely, in view of his present contention, he ought to join the Campbellites in maintaining and circulating The Christian Union Quarterly, or start up some other kind of propaganda along the same line. Otherwise, in thus ignoring what he affirms to be the significance of our Lord's prayer, he may be adjudged an unprofitable servant in the last great day.

As to the Doctor's experience in the West, we shall have little to say; as he says it is **"a shame" for the two Methodisms to operate in the same territory, we are hap**[illegible] to know that the **ultimate responsibility for** that condition of things does not lie at the door of Southern Methodism. For, if the Methodist Episcopal Church had kept out of the territory of the Church, South, according to the agreement embodied in the Plan of Separation, there would have been no erection of "altar against altar." And since that time a plan to correct this evil by federation was formulated, and it is well known who has been chiefly responsible for its failure to work. It strikes us as rather a queer course of procedure, if two denominations cannot get along and obviate hurtful friction AS NEIGHBORS, to have them, without any change of spirit, **to take up their abode and try to live together in the same household.** Our brother's gallant defense of Bishop Hendrix in this connection will ardly avail him, in view of the fact that the Bishop belittled the importance of doing away with this overlapping in his famous Saratoga interview. Here is what he said upon that occasion: "Yes, it will save an overlapping, **although that does not exist to any great extent.** Our greatest benefit will be in being able to MIX THE UNIQUE GIFTS OF EACH BRANCH OF THE CHURCH." If our good friend would read the Advocate more carefully, he would not fall into such mistakes as this.

The Doctor quotes our statement to the effect that we intend to stand resolutely for he Oklahoma City plan of union, and if that fails before the Joint Commission, for such a plan of federation as will do away with overlapping and wasteful competition, and **finds fault with it.** Is it to be inferred from this that he considers the success of the plan endorsed by our General Conference a matter of little moment, and that he is willing **to take it on the Saratoga basis?** It certainly seems so.

We are quite as well aware as is Dr. Featherstun that up to the present time "federation" has been largely a failure; but, according to some distinguished Northern leaders, their Church has not taken to that policy because they preferred union **and believed that the only way to bring it about was to continue to plant and maintain their work in the South.** Who knows but that with the hope of union destroyed the federation idea might take on new life and yield large and gracious results. It has worked to good advantage in some sections between denominations that have little in common, and there is no logical reason why it should not do so among the Methodisms of this country. In his article on "The Unification of American Methodism" which appeared in the Advocate of July 6, Dr. A. F. Watkins said: "If no satisfactory terms (of union) can be reached, we can abide the result, consoling ourselves with the thought that an honest effort to provide union, even though it fail in that, **will probably bring about the adoption of a thorough-going and practical federation that will in a large measure cure the conditions that now vex and humiliate the Church."** Yet our brother extols Dr. Watkins as a wise leader, and ridicules the Editor for mentioning the subject of federation. Bishop Candler also spoke of "federation" as a possible outcome of the negotiations in his recent great utterance concerning the unification issue.

Moreover, our good friend ought to be one of the last men in the world to denounce a measure as absurd because it does not quickly win. We remember a few years ago when a State woman suffrage meeting was held in a Delta town that the Doctor was the only person present who wore trousers, except the local pastor, who had, out of courtesy, to be there. That cause then seemed to be a forlorn hope, but to-day its success in the Nation seems to be practically assured. And a not unfitting epitaph to be chiseled on the tomb of our worthy friend when he goes hence (we hope the day will be long deferred) would be, **"He was the pioneer male woman suffragist in Mississippi, who cheered the sisters in their aspirations when no other gentleman ventured to go about their meeting-places."** No, no; in view of his own conspicuous example, Dr. Featherstun should not decry the sound advice contained in the familiar words:

"If at first you don't succeed, try, try again."

The Doctor adverts to what he is pleased to term our "fear of the Northern concept of the episcopacy." As a matter of fact, we have had very little to say about **that as a condition of union.** In passing, however, we will observe that his conception of the difference between the Northern Methodist idea of the episcopacy and ours appears to be very superficial. The chief difference therein does not lie in the so-called veto power of our College of Bishops: it lies in the fact that our Church holds that a Bishop is an officer of the whole Church who cannot be deposed after his election except by process of trial, whereas in the Church, North, he is held to be a mere creature of the General Conference, completely subject to its will.

We have not at our disposal the space to discuss the suggestions of Zion's Herald that the recommendations of neither their General Conference nor ours are in any sense [illegible] there has been a great deal of loose writing at this point. We submit that conditions which have been carefully considered by a Sub Committee of the Joint Commission of three Churches by the Joint Commission itself, and by a Commission of the General Conference, and finally passed upon by the great law-making assembly are entitled to more than mere vapid proposals which have been put forward without any notion what [illegible] for them. The language of our General Conference enactment when carefully examined admits of no such view. Our brother quotes Bishop Hoss in this connection: he did not say that nothing was settled, meaning thereby that neither Church had reached any definite conclusion as to its own views. He affirmed that nothing was yet settled in the way of an **agreement between the TWO CHURCHES.** All that the Bishop has written shows that he does not expect either denomination to recede much from the position that it has taken. The term "tentative" does not mean that our General Conference did not regard its declarations as of but little permanence, but merely that they are open to some further consideration. There is no good reason to believe that the Church, North, is going to give in readily at the points that are considered most vital, most of their papers are talking the other way when it comes to the specific propositions. Even Zion's Herald is insisting that our colored brethren must **be in the Church.**

Doctor Featherstun's declaration that our position concerning the Negro reminds him of certain Mississippi politicians is somewhat amusing, and **his suggestion that we have written anything cruel or unjust with reference to our colored population is wholly unwarranted.** In one of our first editorials bearing on the union issue (in the Advocate of June 8), we made the following declaration and have stood squarely by it ever since: "The white people of the South feel kindly toward the Negroes. We believe that they are really the best friends that the colored people have. The best element among them want the Negroes Christianized and they desire them to have opportunities for moral, intellectual, and material advancement. They believe in giving them security of life and property, but they desire to have them understand clearly that they need not hope to intermingle socially with the white people of the South. And they believe it is best, both for them and the white people, for them to refrain from participation in politics." What more than this does Dr. Featherstun want for the Negroes in the Southern States? Does he want social intermingling, or does he want them to vote? We hardly think so. Does he want them in the reorganized Church—1,750,000 strong—with **proportionate representation in the General Conference?** His talk about them sitting in Church galleries before the Civil War, communing, etc., has no relevancy to the present issue. They were then slaves. They had never cast a ballot; such a thing as social equality had scarcely been conceived of even by the wildest abolition fanatics. There are now more than twice as many of them as there were then, and their relations to the body politic are entirely different. If our esteemed friend thinks he can now repeat what went on in our churches in the era to which he refers, he needs only to attempt it upon any considerable scale to be speedily disillusioned. Whether we would have them so or not, facts are facts, and there is no use trying to hide them from view. At such a time as this nothing could be more unwise than to attempt to do this. In meeting a great problem such as now confronts us, a little candor and common sense are worth vastly more than any amount of gushy sentimentality.

Before leaving this point, there is one other thing we wish to say: **Never at any time have the true interests of the Negro been menaced in any respect that the whole weight of our influence has not been openly and fearlessly exerted in his behalf,** and we have suffered more by the antagonisms created as a result of our efforts to befriend him than perhaps any other minister in Mississippi since the lamented Charles B. Galloway passed to his eternal reward. Not because we have the slightest feeling of prejudice or ill will toward our colored people have we spoken plainly concerning their position in the proposed reorganized Church and as to the character of teaching they should have, but because we know the temper of the great masses of the white people of the South and the extreme delicacy of the situation. Last year the Legislature of Florida passed a bill forbidding white teachers to instruct Negro youths in any kind of school, and similar measures were introduced in the Legislatures of Georgia and Mississippi, and required earnest work to defeat their passage. The latter [illegible] with Bishop Bratton and others, encouraged and helped to thwart this movement in the Legislature; but if Dr. Featherstun so much as lifted his hand to aid in effecting this result we have never heard of it. The Methodist Episcopal

(Continued on Eighth Page.)

REMINISCENT.

Dear Advocate: On this day, August 30, the temperature is even ninety. I am sitting in my little room in Olla, La., thinking of my former home up in Arkansas where I toiled in the seventies and eighties. In 1879 the Little Rock Conference, with which I was identified at that time, assembled in the town of Camden on the Ouachita River. It was a nice place for the Conference. The great Bishop Pierce presided, and we had a delightful time. The Bishop was suffering with his throat (his last illness) and looked lean and weak, yet the Conference business was up to time, and on Sunday he preached a sermon which was characteristic of the man. The congregation listened, it seemed, with breathless silence, until near the close of the sermon, when the stillness was broken and the great preacher's voice was drowned in the uproar. We had but few visitors at that session, but a stranger looked in on us who afterwards became well known and much esteemed. On the second day two or three other preachers and I were passing out through the vestibule when one asked the question, "Who is that young black-headed man sitting up at the front of the church and making himself at home?" Some one replied, "They say his name is 'Horse.'" Another spoke and said, "I think you are mistaken. I am told that his name is not 'Horse' but 'Hoss.'" "Well," the first speaker said, "I prefer a horse to a hoss. My horse is indispensable on my circuit, but a 'hoss' I think would be superfluous."

The Committee on Public Worship raised the question whether or not to invite the young man to preach, but upon being introduced to the Conference it was learned that the young man was a college president. He was announced to preach the following night and gave us a strong Methodist sermon (Text, Romans 5:1). Dr. Hoss attended our Conference again at Arkadelphia in 1885. He took part in the love feast on Sunday morning. Harvey May, a converted Jew, recommended to us for admission by the M. E. Church, was present. The Jew gave a full account of his conversion to Christianity and his final remarks were deeply spiritual, affecting many, and, as he closed, Dr. Hoss walked across the house to him, threw his arms around him, and gave him a hearty hug. At 11 o'clock Dr. Hoss preached in the Presbyterian Church on "Our Father who art in heaven."

Now he is coming to the Louisiana Conference, and we bid him welcome.

God bless our Advocate.

Olla, La. H. ARMSTRONG.

"GOOD INTENTIONS DRAW NO INTEREST."

These words are taken from a newspaper advertisement of a banking concern, but they happen to constitute a first-class proverb in the moral or religious realm, as well as in the business world. Of course, we do not fail to realize that the author of these words intended that they should be interpreted in a material sense and literally, but despite this fact a figurative and ethical meaning may also be attached to them. It is well that we should look at things from a moral standpoint rather than from a pecuniary point of view whenever we can do so, and we nearly always can. At least, it is always wisest to try to do this. Good intentions are common among all people who have aspirations to strive after the goal which Christ Jesus has set before them. The man, woman, or child without them is beyond the pale of help, so long as they are absent from the heart. They are worthy of any righteous man, and the man that is without them is unworthy of consideration as a Christian. But one must not stop at the point of intending to do good, though it is very praiseworthy for a person to say in his heart, I will do better; or I will do this or that. However, in itself this will profit nothing. It will draw no interest; it will bring no rich return; but it will be like blasted and withered hopes if it is unredeemed by action. Dead intentions belong to the things which might have been, and here we are forced to call to mind the fact that the poet has said:

Of all sad words of tongue or pen,
The saddest are—"It might have been."

The good intentions of the man who does not fulfill them will not only be absolutely worthless to him in the Day of Judgment, but they will be a sad reminder to him of the fact that what he could have done and thought to do, he neglected to do through carelessness, and that therefore he must suffer the fatal consequences that follow as a result in an eternity of regret.

To-day many are the things which we intend to do; many are the good deeds which we purpose in our hearts to perform; many are the bad habits which we mean to break; but for some worthless reason our very commendable resolutions never amount to anything. If good intentions do not draw interest, it is often doubtless because we do not really mean them when we make them, for if we stand back of them as we ought to, we shall make them of value even as the Government does paper money. There is much truth in this. Good intentions occupy about the same relation to us as paper money, which is but a promissory note redeemable at any time in gold or silver, does to the Government. If one has a good intention he must, as the advertisement says, "Obey the impulse," for action is noble, sublime, and godlike, as Webster says. We evolve the following moral: **Carry out a good intention the instant it is made.**

ROBERT EDWIN MEEK.

AS AN ITINERANT SEES IT.

Dear Dr. Meek: I have been reading with a good deal of interest the discussion on the union of the two Methodisms and I heartily approve of practically all you have said on the question. I think you are in the right, and that time will prove it. I am sure the rank and file of the church are with you, both as to the laity and ministers. I would like to know, after all, what there is in all this ado about union that some of our leaders are pleading for. Could we do more than we are now doing for the civil, social and moral interests of the South if merged with the Northern Methodists? We are growing in numbers and influence faster than the Church, North, both in the cities and in the country districts, and I can't see what there is in this union business for us.

They talk of the mighty influence of a united Methodism in America. As I see it, this is all moonshine except to a few fellows who are up in the air, and if they would get down to where the people live and where they are needed, they would, in my judgment, soon view things in a different light.

I would like for some of these would-be leaders among us to tell us what has come to the kingdom of Christ by the union of any two Churches in the United States except lawsuits and bitterness and divisions never to be reconciled. The union of the Northern Presbyterian and Cumberland Churches a few years ago has added little of consequence to either, and still we have the two Churches. To my mind, the cause of Christ has not been helped but hindered in this Southland, and these were but a drop in the bucket compared to the two Methodisms.

I am sorry that some of the leaders of our Church have gone off on this question; and in my opinion, it indicates that they have lost interest and sympathy with the great body of the Southern Church, and they have no right to be dictating to the rest of us what we ought to do. The thing they ought to do is to pick up and go on over, if the Suthern Methodist Church does not suit them. I, for one, will never admit that we have played the fool, and if I have read the history of the two Churches correctly the Southern Church has always been in the right. Did we not send, back in the forties, the first fraternal delegate to the Northern General Conference, and was he not treated with silent contempt? Then did we not have a distinct understanding at the Cape May meeting and was not an agreement entered into, and did not the Church, North, positively refuse to abide by it? And did we not again have a Federal Council to adjust certain matters and have they not refused to this good day to do what they solemnly promised?

And still after all this some of our would-be leaders tell us we must not be so suspicious and should let the most important question ever before us drift along. I think the thing we ought to do is to withdraw fraternal relations with the Church, North, unless they show more disposition to comply with the solemn agreements which they make. If this had been done by our brethren of the North, the union of the two Churches would have been possible ere this. In view of the situation, we must contend for the plan, in the main, made at Oklahoma City or hands off, and give the Northern brethren time to think soberly over the matter. However, I must say that I do not see what we of the South are to gain by this proposed union even upon the Oklahoma City plan. Are we not doing more for the South than the Church, North, is doing for the people in their territory? We have better social and moral conditions than they have and less of rum and rationalism among us. We are increasing, as I have already said, in numbers and influence, in the South faster than they are in the North.

This tendency to union everywhere is a blow at denominationalism, and is the first step toward a creedless Church, which means a Church with Christ largely outside of it.

I will never submit to any plan that even suggests the absorption of our blessed Zion. We have too much at stake now to throw it away for a little sentiment hatched up by some persons with a spirit much like that of the Millennial Dawnists. If these brethren will get down where the majority of the people live, they will find out we are along way from that blessed day, and if they will go to preaching the good old Gospel instead of hatching schemes and fads, they will soon get their eyes opened. I could cure the last one of them if I could make their appointments for them in less than a year. W. S. LAGRONE.

Drew, Miss.

Don't let us make imaginary evils when we have so many real ones to encounter.—Goldsmith.

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We greet with smiles the one who comes
Like sunshine to our hearts and homes,
And reach out longing hands with tears
To him who in his ripened years
Goes gladly to his heavenly rest—
God knoweth best.

He guards the gates. We need not dread
The path these little feet must tread,
Nor fear for him who from our sight
Passed through them to the realms of light;
Both in his loving care we rest—
God knoweth best.

—Mary Wheaton Lyon.

THE BOY THAT WAS BIG.

"Of course we shouldn't have done it," Jeffrey Criddle admitted; "but it was enough to make any fellow laugh to see Peter in those funny-looking clothes. I—I guess it wasn't exactly right, though."

Wherever Jeff was, you didn't have to look far to find Tom Blakely and the Moreland boys, Bob and Billy. The four were walking home from church.

Quite suddenly a mild voice spoke directly behind them: "What isn't exactly right is often exactly wrong. Did you know that, Jeff?"

The four friends wheeled about.

"Why, you—you startled us, Mr. Winston," Jeff laughed good-naturedly.

Rev. Joseph Winston, a short, stout little man, with the gentlest brown eyes a boy ever looked into and the kindest heart a boy ever confided in, ran his arm affectionately through Jeff's. "What is it, Jeff, that isn't exactly right?"

Jeffrey hesitated a moment. It wasn't pleasant to tell of a thing he had done when deep down in the bottom of his heart and away in the back of his head there was something that kept telling him that thing was wrong. But it wasn't often that one of these four boys hesitated long when the minister of their church invited a confidence. Before they knew it he had them seeing a thing his way, which always turned out to be the straight way; and they found themselves wondering how they ever could have seen it their way, which, more often than not, was the crooked way. "I—I was talking about laughing at a fellow's clothes, Mr. Winston—not exactly ridiculing them or intending to be mean, you know, but laughing just because they looked funny."

"Well, Jeff," the little minister said in his placid voice, "it all depends upon what you mean by 'funny.' A clown, now, wears funny clothes because he wishes you to laugh at him. Did this boy you were talking of wish you to laugh?"

Jeff gave an embarrassed grin, without replying.

Tom, the oldest and the most impulsive of the four, spoke up: "No, sir. He certainly did not. His face got awfully red, Mr. Winston. But Jeff isn't the only one to blame. All of us laughed."

The little minister's kind, brown eyes looked as hurt as if some one had been laughing at him instead of at the boy. Perhaps they looked even more so. "Then I'm afraid you were correct, Jeff," he said very gently; "and it wasn't exactly right. So it must have been exactly wrong."

"But I think there was some excuse for us, Mr. Winston," Jeff responded. "It was Peter King, sir. He hasn't been to Sunday school for a long time, and when he came back this morning with his big brother's old clothes on he looked too funny for anything. Jim is big and fat, and Peter is a thin little fellow. I reckon you didn't see him, sir."

"Oh, yes, Jeff, I saw him."

"And—and didn't you think he looked funny, sir?"

"No, Jeff; I didn't feel the least bit like laughing. And I don't believe any of you will, either, when I tell you what I know."

"We'd like to hear it, sir. Maybe we would see it differently."

Mr. Winston's eyes were very soft as they regarded the four eager faces. They never had failed to "see things differently" when he pointed out to them a mistake. "There isn't much to tell, boys. Peter and his brother have no father, you know. Or, maybe, you don't know. Their mother has been sick for a long time, and these two boys have taken care of her and done all the work of the family. The church has helped them, of course; but the boys are plucky fellows and wanted to do for themselves. But it took all they could rake and scrape, and by the time their mother got well enough for them to come back to Sunday school there wasn't much money left for clothes."

"But Jim had on a new suit to-day, sir," Bob Moreland interrupted. "I saw him."

"Yes, Bob; that was Peter's idea. Both boys had outgrown their clothes, so Peter told Jim to take what money could be spared and buy himself a suit. Probably Peter knew he wasn't as well dressed as the rest of you, but he wasn't willing to stay from Sunday school on that account."

Billy, the tender-hearted, gulped right out loud. "And—and so Peter wore Jim's old clothes. That's it, isn't it, Mr. Winston?"

"That's it, Billy." The little minister's voice was very, very gentle. "Yet you boys thought the clothes were too big. Strange how we can make such mistakes, isn't it?"

As Jeffrey replied his eyes opened wide with surprise, as if he were asking the minister to explain what he meant. "But I don't think we did make a mistake about that, Mr. Winston," he insisted. "Anybody can see that the clothes really are a lot too big for him."

They had reached the little minister's gate now, and he lifted the latch and looked at Jeff with his kind brown eyes. "Oh, no, Jeff," he said mildly; "I think—I may be wrong, Jeff—but I think Peter is much bigger than his clothes. Think about that, boys, and see if you don't, too."

Four very thoughtful boys walked home from the minister's gate. But perhaps Jeff was the most thoughtful of them all. Now everybody knows that Jeff wasn't easily convinced about anything—not that he was stubborn, but he simply had to see a thing before he admitted it. But once he did see it, he showed the biggest heart a boy ever had.

Mr. Winston was walking about his yard that afternoon when Jeff came up the walk. "We—we fellows know now what you meant, sir," he told the minister frankly, "when you said that Peter was bigger than his clothes. And we've about come to the conclusion, Mr. Winston, that Peter King is a lot too big to let his clothes get the best of him."

"Yes, Jeff. So he got the best of his clothes, didn't he?" the little minister smiled.

"That's just what he did, sir," Jeff said admiringly. "And he's just about the biggest fellow I know."

"Well, I don't know about that, Jeff," Mr. Winston replied, because the kind little minister found good in everybody. "I know four other boys that are pretty big fellows, too, when it comes to owning that they've been wrong about something."

Jeffrey understood what the minister meant, and flushed with pleasure. "That's mighty good of you to say so, Mr. Winston, but we've been feeling like pretty little fellows since this morning."

Jeff fumbled in his pocket a moment and shyly brought forth a little roll of bills. "We've been talking it over on the wood-pile, Mr. Winston," he went on eagerly, "and we want to do something for Peter. Each of us fellows had a little money to spare; so if you don't mind, sir, we'd like for you to take it and buy him a suit of clothes."

It would be hard to tell which face shone the brightest, the minister's or Jeff's. Mr. Winston smiled as happily as if some one had given him a present.

Then, very gently, he lifted Jeff's cap as if to let the soft summer sun shine down in blessing on the bared head. And as he laid his hand on the dark curls, there was something more than the sunlight shining in the kind brown eyes.—Lucy Hill Cannon, in "Baptist Boys and Girls."

A WORD OF COMMENDATION.

Dear Doctor Meek: I write a few lines to commend you most heartily for your bold stand for the Church, for truth, and for righteousness. Truth bears upon its front unmistakable evidence of its divine origin in its philosophic consistency, fitness, and beauty.

Why organic union at all? We are doing very well. Why not let well enough alone? God is graciously blessing us. If we must have union, let's have it right. May God bless you!

McNair, Miss. IRA B. ROBERTSON

We take the following from the Presbyterian Journal (New Orleans): "The Methodist people of Somerville, Tenn., are erecting a new house of worship. The old building was dedicated in 1837. One of the present members was a member then and witnessed the dedication of the old church, seventy-nine years ago."

"We may judge whether we are going upward or not by the views we are getting. Do your thoughts range more widely from year to year, and is your life filled with more and higher interests?"

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

DR. FEATHERSTUN'S CRITICISMS.

(Continued from Fifth Page.)

Church, South, cannot now any more afford to place herself in opposition to the deep-seated convictions of the white people of the South concerning the fundamental aspects of the race issue than she could in 1844. And if a few academic and impracticable leaders commit her to a wrong course in this particular, they will simply wreck her future, just as would have been done if the Northern view had been adopted in the memorable decade that witnessed the "bisection" of American Methodism.'

Dr. Featherstun brings forward again our paragraph, written some weeks ago, in which we asked if a "secret clique" had been at work in the Church, South, and insists that we charged there was such a thing. We did nothing of the kind. Zion's Herald, and the Pittsburgh and Central Christian Advocate were representing that there were Southern leaders who were giving assurances that the action of our General Conference was not in accord with the mind of the Church, South. We felt that these statements were discrediting the action of our General Conference and we at first tried by both a private communication and an open published letter to ascertain who these parties were, but our requests thus made were ignored. These gentlemen, whoever they were, were being kept under cover and yet they were being quoted to the detriment of the plan of unification approved by our General Conference. It was under these circumstances that, after citing the statements of these journals, carefully giving their exact words, we inquired if there had been at work in the Church, South, a "secret clique?" The very next sentence showed that we did not intend to make a definite charge, and that we had no positive information on the subject. It was as follows: "The language of these distinguished editors certainly seems to imply something of the kind."

We do not think, however, that if we had thought the evidence to be such as to warrant it and we had made the charge that such a clique existed, the offense would have been unprecedented and of a kind to have made us a sinner above all others. Clique and ring are synonymous terms. Has the Doctor never heard of a Conference ring? It is ridiculous to contend that of the thousands of ministers in Southern Methodism, all of them invariably move upon the highest lines and that none of them ever put their heads quietly together to accomplish ends that they have in view. Such talk does very well for idealism, but not for truth. Moreover, the word clique is not necessarily a vicious term—then why put upon it the very worst construction? Since he prates of charity, would it not be well for our esteemed friend himself to try to practice it a little?

As we have before stated, the passage in which we inquired if there was a "secret clique" in existence had no reference whatever to the brethren who figured at Evanston, but to unknown parties referred to by the aforementioned Northern Methodist journals. There is not the slightest justification for trying to make it apply to the former, as the editorial in which it had occurred, in no part of it, had the remotest reference to the Evanston Conference.

We did say, however, in our editorial of July 27 that certain brethren virtually reached around and nullified the enactment of our General Conference at the Evanston meeting by taking issue with it in the presence of Northern leeaders who shaped the Saratoga action. We gave their names and exact words and proved this so conclusively that no one of them has tried to controvert what we said. Dr. Featherstun's language, "I am told," etc., shows that he has not even looked into the matter, and we must be excused from discussing the question with a brother who is obviously uninformed on the subject. It is not true that these men spoke only for themselves, since as we showed before some of them ventured to tell what they believed to be the sentiment of the Church, South, etc. The book to which our friend refers did not appear until the eve of the Saratoga Conference, and the more objectionable things that were said at Evanston were not printed in any of our Southern Methodist papers, while other utterances were. There is not the slightest doubt that if our people had known that these things in criticism of the Oklahoma plan had been said at Evanston, there would have been a racket in the land. Dr. Featherstun may think it was entirely proper for high officials of the Church, South, some of whom had helped to frame the measure adopted by our General Conference, to go to a meeting in a Northern city and give assurance to the very men who were to handle the union question at Saratoga that the official action of our law-making body was not to be taken at its face value, but we cannot at all agree with him in that view. And he is about the only man that we have heard of who has unqualifiedly declared that this procedure was entirely within the bounds of propriety.

We will say in this connection, however, that we did not in our former discussion involve all the men whom he mentions, as for instance, Bishop Hendrix, Dr. Parker, Dr. Thomas, Dr. Lee, and Dr. Tillett, as expressly saying things at variance with our General Conference enactment. In quoting those against whom we made this allegation we were careful to give their names and precise statements. We did not take the position that the Evanston meeting could not have been held without discrediting the scheme of union that had been sanctioned by our General Conference. On the contrary, in referring to Bishop Denny we plainly indicated that if all had acted with his commendable discretion no harm would have resulted from that gathering. Of some of the brethren that Dr. Featherstun charges us with having connected with this nullifying procedure we did not say a word except that they were at Evanston. Our brother ought to learn to be more accurate in his statements, especially when he is making accusations.

The Doctor's effort to break the force of what we had to say about higher criticism and unsound teaching in the Northern Church is very weak. We rather think that there is some difference between officially issued Sunday school literature and the statements of a single preacher speaking only for himself. Nor did we rest our case alone on what The Bibliotheca Sacra said; we stated that Dr. J. Benson Hamilton in The Bible Champion had for months been devoting a large part of that splendid publication to pointing out the extent to which the Sunday school literature of the Church, North, is thus infected. No effort, so far as our knowledge extends, has been made to controvert his representations; so the Doctor's special pleading about giving the other side a chance to be heard is scarcely in order here. They have had months, and even years, in which to speak and have not effectively done so. We wonder if our brother knows, that in view of the existing situation, an effort was made to have the last General Conference of the Northern Church make a declaration in favor of orthodoxy and sound teaching and that it most signally failed.

Our correspondent's effort to place the question of woman suffrage on a parity with prohibition as a moral issue is laughable. We said nothing against woman suffrage in our former discussion, and we will not do so now. We have come to regard it as inevitable, and as one of the things that we may as well accept. But it is purely a political question. If it was a proper thing for the Northern General Conference to deal with, the question of Negro suffrage would be equally so. There is no getting around this fact. But its action with reference to woman suffrage was not the only thing that we cited to show that the Northern Church is political in spirit. We spoke of the great demonstration made at the mere mention of the name of Mr. Charles E. Hughes, but the Doctor saw fit to pass that over. He ought to have illuminated that point also.

Dr. Featherstun pays an enthusiastic tribute to the twenty-five Commissioners of the Church, South, and intimates that nobody need henceforth give himself any further concern about the matter of Church union. It is easy to make such sweeping declaration. But, as a matter of fact, the very greatest of the leaders whose adequacy to cope with the situation he stresses do not by any means share his confidence and do not desire to see the Church lulled into a state of fancied security. There are undoubtedly some very fine men on our Commission, but the extreme unionists are claiming a decided majority of its members. We will not now permit ourself to be drawn into a discussion of its personnel, but the Editor may later issue a pamphlet on his own personal responsibility in which he shall have some very plain things to say concerning several phases of this great issue, including this one. Of one thing the readers of the Advocate may feel assured, namely, that the Editor will work in constant harmony with the conservative advocates of unification upon the basis of the Oklahoma City plan, both on and off the Commission. He has done nothing in a haphazard way and will not do so. He has not claimed to be representing any particular Conference, though he knows that a host of our preachers and people are with him in his views. But neither in this, nor in any other matter, has he ever for one moment in determining his course stopped to consider whether he had the majority with him or not. He has simply sought to stand for what he conceived to be the truth and the highest and best interests of the Church and Kingdom, without regard to the popularity or unpopularity of his utterances. We wonder if Dr. Featherstun thinks he has represented the whole of the Mississippi Conference in his present deliverance.

What our correspondent says about raking up past issues does not apply to us—we have had, so far, but little occasion to discuss the occurrences of bygone decades. But we fully agree with Bishop Candler that no worthy planning can be done for the future by disregarding the past, and if at any time we should feel there is a reason to review the former transactions of the two Churches, we shall do so without the slightest hesitancy. In the handling of a vast issue like this, which involves the very life of great denominations, nobody has a right to put padlocks on the lips of his brethren and say, "This discussion must be carried on in my way." The right of free speech belongs to all.

PERSONAL AND OTHER NOTES.

Rev. C. V. Breithaupt will assist Rev. J. M. Boykin in a series of revival services at Covington, La., early in October.

"My work is making progress. Truly, the Lord is with us." So writes Rev. H. T. Young, our capable pastor at Amite City, La.

Rev. G. P. McKeown, of Edwards, Miss., says: "Things are moving along very nicely in this charge. Crops are short, but the people are hopeful."

Bishop Murrah left the latter part of last week for points in Kentucky. He has charge of the Louisville Conference and is getting his work in hand in that territory.

Rev. W. C. Lewis, of Hermitage, Arkansas, writes as follows: "I should like to hear from any Lewis, or any one connected with the Lewis family. In writing, please tell about ancestors."

In a personal letter to the Editor, Hon. H. H. White, of Alexandria, says: "Brother Coleman, our pastor, is much loved and respected by our people, and I think our church is doing well."

After a remarkably strenuous year, Rev. W. W. Woollard, presiding elder of the Columbus District (North Miss.), is taking a brief respite from his labors this month. He has made a fine record in his present field of service.

From Butte, Montana, Rev. S. R. Steele writes: "Please change my paper to Helena, Montana, which is my new charge. I appreciate your stand on the union question, as I do also the articles of Dr. S. A. Steel and Bishop Candler."

Rev. Paul H. Grice, pastor of the Mentorum charge, requests us to state that, owing to a rearrangement of postal routes, his post-office will hereafter be Perkinston, Miss., Route No. 1. The Mentorum post-office has been discontinued.

After a pleasant visit to New York, Dr S. H. Werlein, the brilliant pastor of the First M. E. Church, South, of this city, has returned to New Orleans. Dr. Werlein occupied his pulpit last Sunday and delivered two forceful and impressive sermons.

After an extended trip to the Pacific Coast, which included visits to Seattle, San Francisco, and Los Angeles, Mr. Edmond Taylor and Mr. J. D. Barbee have returned to Greenville, Miss., where they reside. Mrs. Taylor and Mrs. Barbee are still in Colorado.

After a delightful stay of several weeks in Chicago and other Northern points, Mr. and Mrs. R. T. Jones have returned to their home at Greenwood, Miss. They are among the stanchest members of our Church in that live and growing center of commercial activity.

Rev. R. H. Harper, pastor of the Parker Memorial Church of New Orleans, has been steadily at his post nearly all summer. He is one of the choicest young men of the Louisiana Conference and never fails to give a good account of himself in the field in which he labors.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the last few days: Rev. C. E. Downer, Eucutta,

Miss., 4; Rev. Sam Q. Bass, Corinth, Miss., 2; Brother J. A. Patterson, Tyro, Miss., 2.

On account of ill health, Rev. T. V. Peters, pastor of our church in McDonoghville, has been relieved of his charge, and will go to Tennessee to recuperate. He will be succeeded by Rev. L. I. McCain, who is one of the most promising young ministers in the Louisiana Conference.

Pastor R. O. Brown and the Methodists of Clarksdale, Miss., are to be congratulated upon having let the contract for a new church in that progressive city which is to cost more than $50,000. See Brother Brown's statement which appears on another page in this issue of the Advocate.

The overhauling of our attractive house of worship at Biloxi, Miss., is nearing completion, and the congregation, which for some time has been worshiping in the Sunday school room, is expected to occupy the main auditorium next Sunday. Dr. H. F. Tolle serves an interesting and active flock and is in high favor with them.

This issue of the Advocate has been brought out amid many difficulties. Last Monday (Labor Day) was a legal holiday, and Henry Leon, our colored factotum in the office, had a fall at his home last Friday night, which has incapacitated him for work. He is about the most indispensable man connected with the publication of the Advocate.

Rev. D. W. Babb, our pastor at Crawford, Miss., reports that excellent progress is being made on the construction of our new church at that place. Crawford is one of the choice communities in East Mississippi, and Methodism has always been strongly represented there. Brother Babb says: "I am with you in your stand on the union issue."

Mrs. R. P. Neblett and her fine quartet of sons, who have been summering at Monteagle, Tenn., were due to return to their home at Ripley, Miss., this week. Writing from there, Brother Neblett, who naturally had strayed to the highlands where they were tarrying, says: "They have had a most pleasant sojourn here, and will go home fat, well and strong."

The Editor's residence address will henceforth be 2627 Baronne Street, instead of 5911 Coliseum Street. He passed through the ordeal of moving last week, being at the same time annoyed with a mild attack of appendicitis, from which malady he has long been an occasional sufferer. Moving when one has no parishioners to lend him a helping hand is far from being an easy task.

In sending in his fourth round of appointments, Rev. H. S. Spragins, presiding elder of the Greenville District, says: "It now looks as if we shall round out the year's work in fairly good shape. In the southern part of the district, the continued rains, with the ravages of the boll weevil, have cut the crops short, but in the northern section of our territory the crops are very good."

Rev. W. S. Lagrone, of Drew, Miss., says: "Our recent meeting at Drew was one of the best I have ever held. The Wisdom Sisters were with us to lead the singing and we had great crowds. The moral and religious sentiment here is good. We have received 27 members into the Church, 12 family altars have been erected, and there is an upward trend in all the departments of our Church work."

In a recent issue of the Bolivar County Commercial the work of our pastor at Cleveland, Miss., Rev. E. R. Smoot, was highly commended, the writer speaking in enthusiastic terms of him both as a preacher and pastor. His Sunday school is said to have gone above 165 for several Sabbaths in succession. We are pleased to learn that so large a measure of success is crowning the labors of this gifted young minister.

Writing on August 28, Rev. W. W. Perry, of Boyce, La., sends us a subscription to the Advocate, and the following note: "This is my 75th subscription sent this year. Yesterday was a good day with us at Boyce, as we had 80 in the Sunday school. We received 6 new members into the Church, making 75 additions that we have had this year, and there are others in sight. Our people greatly appreciate the Advocate."

Rev. J. D. Simpson, our efficient pastor at Louisville, Miss., says: "We are pulling down our old church in Louisville and hope to begin work on a new house of worship at an early date. We have a beautiful lot, well located, and about $10,000 in cash and good subscriptions, with more to follow. Our people have a mind to build." We are pleased to have this good news from the county-seat of the fine old county of Winston.

Under date of August 29, Rev. E. J. Coker sends us the following note from McComb, Miss.: "Mrs. R. H. Felder, one of the oldest and most highly esteemed members of the Topisaw (Miss.) charge, died on August 28. Sister Felder was the mother of Mrs. W. M. Sullivan, the wife of our pastor at Yazoo City. A suitable memoir will be sent you later." We regret to learn of the death of this faithful servant of the Master, and we extend sympathy to the bereaved.

Rev. I. H. Felts, the able leader of our forces in the Holly Springs District, sends the following items of interest: "Dr. H. G. Henderson has returned home much improved. His people are delighted. Rev. W. R. Lott, of Kilmichael, his assistant pastor, has made an excellent impression. The wife of Rev. J. R. James, of Abbeville, is seriously ill. Many friends will remember her at the throne of grace. Some good meetings have been held, which ought to be reported in the Advocate."

Rev. W. V. Shearer, of Shannon, Miss., sends us the following note, under date of August 28: "I have just closed two great meetings in my charge, each continuing five days. Both communities were generally revived, a number of family altars were erected, and 44 members were added to the Church. Evangelist J. H. Bell, of Columbus, Miss., was with me in these two meetings, and he is now here at Shannon, where he is doing some very fine gospel preaching. Open your pulpits to Brother Bell, brethren, and he will help your people and you, too."

Rev. P. O. Lowrey, of Donaldsonville, forwards to us the following message: "Baby Lowrey seems to be holding it against you, that in the Advocate of last week you said he was a 'five-pounder,' when it should have been a 'nine-pounder.' While he says it is all right since you knew no better, he expects to show you how much you missed it when he sees you." We regret to have done the "young man" this injustice, but we followed the text of Brother Lowrey's former letter closely in this instance and "have the goods on him." It is strange how one can sometimes write what one does not mean to say.

Rev. H. G. Roberts, of Coldwater, Miss., writes: "We are in a position to help some young man who may wish to begin preparing for the work of the ministry, or some other worthy boy, who may desire to work his way through an eleventh-grade school. The churches and the public school here have combined and are ready to employ a janitor at a salary of $25 a month. A young man could easily do this work and attend school. We have a faculty of six excellent teachers. I should be glad to represent the right young man desiring this position who will write me at once. He should enclose a recommendation from his pastor or presiding elder."

We take the following from a recent issue of the Carrollton (Miss.) Conservative: "Rev. J. H. Smith met with a painful accident on Wednesday night, August 30, when he was thrown from his buggy and had his arm broken. The accident occurred when Mr. Smith was returning from Long View, where he had been conducting a meeting that had lasted about a week. The entire community, irrespective of church membership, regrets this unfortunate occurrence and wishes for this beloved friend and pastor a speedy recovery." A letter from Brother Smith on September 5 brought the good news that he is improving rapidly. He has our sympathy in the misfortune which has befallen him.

A pretty home wedding was celebrated at the residence of Mr. and Mrs. C. J. Pate, 1454 St. Mary Street, this city, on the evening of August 30, when their daughter, Miss Sue Ellen Yongue, and Mr. Howard Tarbett Reese, of Birmingham, Ala., were united in marriage, the Editor of the Advocate officiating. The bride was the only child of the late Ernest V. Yongue, who was well known in North Mississippi, and her mother, Mrs. Pate, before her first marriage was Miss Florence Oury, a daughter of Mr. T. H. Oury, of Carrollton, Miss. Mrs. Reese is a most attractive and charming young woman, and is a worthy representative of her excellent ancestry. After the ceremony, delightful refreshments were served. The happy young couple will probably reside for a time at Greenwood, Miss.

We have on our desk a card which reads as follows: "You are cordially invited to attend the opening of the Sunday school rooms of the Bunkie Methodist Church on Sunday, September 3, at 3:30 p.m. Building Committee—Mrs. W. M. Mantiply, Mrs. B. S. Randol, Mrs. H. T. Finnell, Mr. C. P. Taliaferro, Mr. J. E. Williams, Mrs. S. S. Thomas, Mr. W. M. Mantiply; R. S. Walton, pastor." We congratulate Brother Walton and his worthy associate workers upon this substantial achievement. The sermon on this occasion was preached by Rev. W. H. Coleman.

MILLSAPS COLLEGE.

Within two weeks the twenty-fifth session of Millsaps College will begin. At the present writing the outlook is the brightest for several years. This should be made the best year in the history of the College and thus close the first quarter-century with the largest attendance of any previous year. The members of the faculty have all been busy during the summer in teaching or studying in the universities of the North and East. Those who are away are returning that they may be here and ready for the opening.

Professor Noble, the head of the newly established Department of Education, has returned from Columbia University, and is getting ready for the initial work of his department. The Department of Physics and Astronomy has installed a wireless receiving outfit during the summer. It will be used in getting the time signals from Washington and in demonstrating the principles of wireless telegraphy to the students of the advanced course in Physics.

The Summer School this year was conducted on a more extensive plan than heretofore and the attendance was much larger. The prospect is that in a few years the Summer School will be developed to large proportions.

The writer has for a long time held the view that there is much economic waste of time in connection with our educational institutions, especially of the college and university grade. Why should there be such a long time of idleness of buildings and workers? Why not continue the session throughout the year, with, say, four weeks for vacation? There are few enterprises with their plants idle so long as our educational institutions. The remedy for this would be to establish regular summer terms, and thus allow the students to finish in a shorter time. Lack of space prevents a more extended discussion of this most vital question.

Professor Huddleston has about finished rebuilding his house, which was destroyed by the tornado on the morning of June 6.

The writer was obliged to give up his work in the Summer School for a portion of the time in August, as he underwent an operation for appendicitis at the Baptist Hospital on July 30.

The senior class of the approaching session will probably be the second largest in the history of the college. There will probably be 21 or 22 members of this class to return. The largest class to be graduated was that of 1910 with 25 members. These figures do not include the members of the Law class. With them, the class of 1910 consists of 39 members.

Sept. 1, 1916. G. C. HARRELL.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The hearts of Mr. L. W. and Mrs. Mabel Goodwin, of near Goodwater, Miss., were made happy by the advent on April 27, 1914, of little RALPH CARLTON into tbeir home. While his life's mission was brief, his winsome and cunning ways caused him to be loved by all who knew him. After a brief illness with colitis, and when medical skill witb train nursing had been exhausted, his spirit wafted its way heavenward on May 12, 1916. The interment was made in Pleasant Grove Cemetery, the service being conducted by the writer.

As we read in God's Word, "A little child shall lead them," may this truth be demonstrated in the lives of the parents and loved ones by their so living as to meet this little lamb of His fold in that home over there, not made with hands, eternal in the heavens.

"There is no flock however watched and tended,
But one dead lamb is there;
There is no fireside, howe'er defended
But has one vacant chair."

CHAS. E. DOWNER.

Mrs. E. C. THOMAS was born in Georgia sixty-three years ago. Her father was a prominent Methodist, being a steward in his church for fifty-two years. She joined the Church when quite young and was an earnest, faithful member to the end of her life. In 1867, she was married to W. F. Thomas, whom she preceded to the glory land just one month. She bad seen three of her children come to maturity, but four had died of scarlet fever. Her life was full of good deeds, and there were many who felt at her death that tbeir best friend was gone. The poor and the friendless, tbe sick and the suffering, were the special objects of her sympathy. Multitudes in that day will rise up to call her blessed, just as tbere were scores at her funeral who felt impelled to render silent yet eloquent praise to her useful life. The nigbt was never too dark, nor the way too lonely, for her to respond to the call of need and suffering. Like her Lord, she went about doing good, drying the tear of the penitent by a word of encouragement, and giving hope to the despairing by her presence and ber faith. The world is poorer since she went away, but heaven is richer because she is there. E. S. LEWIS.

W. F. THOMAS was born on Feb. 8, 1846, at Baton Rouge, La., and died at Durant, Miss., on Sunday, Aug. 20, 1916. At an early age be went with his father's family to Georgia, where he grew to manhood. When but a boy he enlisted in the 63rd Georgia regiment and served for some time in the army under General John B. Gordon. He was at the battle of Gettysburg. Immediately after the war, he entered the service of one of the railroads in Georgia, and at twenty-one years of age he was put in charge of an engine. For almost fifty years he continued at the throttle, being for thirty-three years in the employ of tbe Illinois Central Railroad. He was married on Sept. 24, 1867, to Mrs. E. C. Thomas, who died just one month prior to the death of her husband. In 1883 he came to Mississippi and for the past twenty-five years bad lived at Durant. He was a good man, full of the Holy Ghost and of faith. Years ago he joined the Church and ever since he had been an earnest, consecrated member. He was liberal, charitable and kind. His spirit was devout in the worship of God. From the altar in his home church, while leading the congregation in the closing prayer, he was called into the presence of God. His end was peace.

E. S. LEWIS.

ACTION OF THE MISSISSIPPI CONFERENCES CONCERNING EMORY UNIVERSITY.

(Minutes of a Joint Meeting of the Boards of Education, Mississippi and North Mississippi Conferences, in the interest of Emory University.)

The Joint Meeting of the Boards of Education of the Mississippi and North Mississippi Conferences, called to meet at Jackson, Miss., March 17, 1916, assembled in the Galloway Memorial Church at the time set, 2:30 p. m., and was called to order by Rev. W. H. Lewis, President of the Board of Education of the Mississippi Conference. After singing "A Charge to Keep I Have," and a prayer by Bishop Candler, permanent organization was effected by the election of N. B. Harmon, Chairman, and T. H. Lipscomb, Secretary.

The Secretary read the report of the North Mississippi Conference Board of Education relative to tbe subject before the meeting, as follows:

"Inasmuch as it is proposed to name the Law Department of Emory University the Lamar Law School, after Mississippi's great lawyer and statesman, your Board recommends that the suggestion be endorsed with appreciation by our Conference; and that jointly with the Mississippi Conference a campaign be launched to erect a building for this department bearing this name. It recommends that the Executive Committee of the Board of Education, assisted by the Conference Secretary of Education, and in conjunction with a like committee from the Mississippi Conference be authorized to inaugurate a campaign to this end."

Representatives of the Mississippi Conference Board agreed that the official representation of the Mississippi Conference should be vested in the Executive Committee of the Board of Education, it being authorized by the Conference to transact all such business in the interim of the Conference sessions. On motion the visiting brethren present were invited to take part in the discussions.

Bishop Warren A. Candler was invited to address the body, and in an informal address set forth the necessity and need of a University by the Church and the present status of Emory University. Following the address by tbe Bishop, a report from the Committee on Recommendations appointed at an informal morning session was read, as follows:

"Your Committee on Recommendations, appointed at the informal session of the morning, presents the following suggestions for your consideration:

1. That a Campaign be inaugurated on behalf of Emory University, as provided for in the report of its Board of Education at the last session of the North Mississippi Conference.

2. That a Commissioner be selected at once to prosecute this campaign, with the hearty co-operation of the Boards of Education of the two Conferences.

3. That a Campaign Committee, consisting of two members from the Mississippi and two from the North Mississippi Conference be appointed to advise with and co-operate with the Commissioner in the work planned.

4. That Mississippi Methodism be called upon to contribute $50,000 to the University in the direction specified in the North Mississippi Conference report.

5. That through this and in conjunction with this campaign the Methodists of Mississippi be aroused to a deeper interest in the cause of Christian education.

Signed: W. H. LEWIS,
J. T. LEGGETT,
T. H. LIPSCOMB,
J. C. PARK.

On motion the report was considered item by item. The first item was read by the Secretary, recommending the inaugurating of a campaign. It was spoken to favorably by H. S. Spragins, R. A. Meek, T. H. Lipscomb, J. R. Countiss, and I. W. Cooper. On motion it was declared to be the sense of the meeting that the proposed campaign be inaugurated.

The second item was read by the Secretary, calling for the appointment of a Commissioner at once to inaugurate and carry forward the campaign. It was approved as read.

The third item was read, discussed, and approved.

The fourth item was read and approved.

It was suggested by Dr. Meek that the Committee to be named prepare a ringing address to the Church within our bounds on the campaign enterprised; after which the general session adjourned.

Executive Session.

On adjournment, the official representatives of the two Conferences met to formulate the plans outlined and approved at the Joint Session; W. H. Lewis, Chairman; T. H. Lipscomb, Secretary.

Bishop Candler expressed a desire that Rev. Robert Selby of the Mississippi Conference be named as Commissioner for Emory University for Mississippi, his expenses to be met by the University.

The recommendations of the Committee of the morning, concurred in by the general meeting in the afternoon, were unanimously adopted as read.

On motion, the Executive Committees recommended Robert Selby as the man needed for Commissioner; and ordered the following telegram sent Bishop Atkins, in charge, by the Secretary:

We request that you appoint at once Robert Selby Commissioner for Emory University for Mississippi Methodism.

H. S. Spragins (later changed to T. H. Lipscomb) and W. W. Woollard were named as campaign committeemen from the North Mississippi Conference. I. W. Cooper and J. T. Leggett were named as Campaign Committeemen from the Mississippi Conference.

W. H. LEWIS, Chairman.
T. H. LIPSCOMB, Secretary.

BROTHER: Accidentally discovered root cures both tobacco habit and indigestion; gladly send particulars. W. E. STOKES, Mohawk, Florida.

YOUNG MAN! YOUNG WOMAN!
If you want a good business education and a good position, attend an institution indorsed by business men —DRAUGHON'S, famous for training young men and women. For catalogue address Draughon's Practical Business College, Shreveport, La.

Money for Your Church If you or any member of your church is interested in raising church money we will tell you of an easy way. This proposition can also be handled very profitably for yourself. No money required. Write today to NATIONAL MFG. CO., Chattanooga, Tenn.

A safe and palatable laxative for children
—
Mrs. Winslow's Soothing Syrup
Absolutely Non-narcotic
—
Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
—
Soothes the fretting baby and thereby gives relief to the tired mother.

A NOTE FROM BROTHER GRAVES.

Dear Doctor: During the week ending August 19, I was with Rev. W. B. Baker, the popular pastor of Sherman Circuit, in a revival. We had a fine meeting at Liberty. More than 30 members were added to the various Churches.

Last week I held my own meeting at Prospect, on the Monpelier Circuit. There were over 50 conversions and reclamations and 25 persons united with our church there. Several will join elsewhere. W. L. GRAVES.

Montpelier, Miss.

FILIPINOS ACTIVE IN SUNDAY SCHOOL EXTENSION.

Filipinos in the island of Iloilo are doing Sunday school extension work. After teaching at the children's Sunday school from 7 to 8 in the morning and attending the adult Sunday school, the pastor and some eight or ten others go to the houses of different members, where they hold Sunday school classes for both children and adults who can not be reached by the central school. This is where the picture post-cards from America come in as a means of attracting attendance and carrying the gospel message.

HOW I CURED MY CATARRH

TOLD IN A SIMPLE WAY

Without Apparatus, Inhalers, Salves, Lotions, Harmful Drugs, Smoke or Electricity.

HEALS DAY AND NIGHT

It is a new way. It is something absolutely different. No lotions, sprays or sickly smelling salves or creams. No atomizer or any apparatus of any kind. Nothing to smoke or inhale. No steaming or rubbing or injections. No electricity or vibration or massage. No powder; no plasters; no keeping in the house. Nothing of that

kind at all. Something new and different, something delightful and healthful, something instantly successful. You do not have to wait, and linger and pay out a lot of money. You can stop it overnight—and I will gladly tell you how **FREE.** I am not a doctor and this is not a so-called doctor's prescription—but I am cured and my friends are cured, and you can be cured. Your sufferings will stop at once like magic.

I AM FREE -- YOU CAN BE FREE

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave, because every moment of the day and night it was slowly yet surely sapping my vitality.

But I found a cure, and I am ready to tell you about it FREE. Write me promptly.

RISK JUST ONE CENT

Send no money, just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me how you cured your catarrh and how I can cure mine." That's all you need to say, I will understand, and I will write to you with complete information, FREE at once. Do not delay. Send postal card or write me a letter today. Don't think of turning this page until you have asked for this wonderful treatment that can do for you what it has done for me.

SAM KATZ, Room A, L. 310
2909 Indiana Avenue Chicago, Ill.

Sunday School

THE NEW COURSES OF STUDY AND THE CORRESPONDENCE SCHOOL.

The Correspondence School sends affectionate greetings to its many students and alumni throughout our land from the Atlantic to the Pacific. The great majority of our itinerant preachers have passed through its doors and thus largely increased their equipment for life. We crave for all our young brethren the great benefits of this method of study. Shall we not as preachers of the gospel use every means to qualify ourselves for the most delicate and responsible work on earth in this most critical and exacting age?

It is a great joy to our faculty to note the steady improvement in the papers of most of our students. The School has had one of its best years. Never to our knowledge have more numerous and cordial and unsolicited testimonials been received from our students as to their pleasure and profit in their studies. The work of instruction is done by the Faculty of the Candler School of Theology of Emory University. This fact guarantees the high grade of supervision which our pupils enjoy. We conduct not only the courses of study for Admission on Trial and for the four years of Conference study, but also Graduate Courses for mature ministers and also courses for local preachers. Sunday School workers and teachers will find these stimulating and helpful. Our theological seminaries give credit on their degrees for a certain amount of this correspondence study.

Our faculty has prepared the Instructions for the new and improved Course of Study as announced by the College of Bishops to take effect at the beginning of the Conference year, and we invite all interested, whether or not they have taken the old courses of study, to enroll for these new ones. These new courses of study will be found exceedingly interesting and helpful.

Write for catalogue, brethren (or sisters—we have several lady students), and send in your name promptly for enrollment. Address Correspondence School, Wesley Memorial Building, Atlanta, Ga.

R. H. BENNETT.

THE CREOLES OF LOUISIANA, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price $1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.

Arrange to be alone with God, heart to heart, ten minutes in the morning, and again for as many every evening. Surely this is not too much to give up to secure eternal life.—Fenelon.

SIGNIFICANCE OF THE ARAB REVOLT.

What is the meaning of the revolt of the Arabs against Turkish domination and the passing of the sacred Moslem shrines of Mecca and Medina out of Turkish into Arab hands? Many are asking this significant question. Does it mean that the unity and cohesion of the Moslem world is on the wane and that the military power of Turkey, which has given the drive to the Moslem propaganda, can no longer be relied upon? And with the breaking of the Turkish military power, will not the pride of Islam be so humbled that a day of new opportunity may dawn for Christianity in Moslem lands?

READY RESPONSE OF AFRICAN BOYS.

"Without exception, my recent visit to the Bodine Training School for Boys, at Kambini, covered the best week of my missionary experience," writes Superintendent W. C. Tervil of Inhambane District. "We held services every evening and found the students remarkably responsive. From the first meeting a spirit of deep heart-searching was evident. Many came to the altar each night, some asking forgiveness for sin and others a larger blessing. Not a few pledged themselves definitely to the work of soul-winning, and scores sought the Holy Spirit's power to equip them for service. We devoted the afternoons to personal work with the boys, who came confessing their sins and seeking advice."

"WHY HAS NO ONE COME BEFORE?"

Dr. G. W. Chamberlain, one of the greatest missionaries in Brazil, was preaching in the interior. When the sermon was over an old man approached the missionary and asked: "Young man, is what you say true, that Jesus Christ came into this world to save sinners?" "That is the gospel," replied the missionary. "Let me ask you a question; was your father a Christian?" "Yes," replied the missionary. "Then why did he not come and tell us?"

Commenting on the above, Rev. E. C. Taylor, a veteran Baptist missionary to Brazil, asks this searching question: "How can we, who have the light, withhold it from those who have it not? People who sit in darkness are surprised to know we possess the truth and fail to pass it on. We are drinking of the water of life and neighboring nations are perishing for lack of it."

There must be moments of solitary communion if there are to be hours of strenuous service and a life of continual consecration.—Alexander Maclaren.

Might Have Saved Hundreds of Dollars.

Hundreds of dollars are wasted by individuals on meritless rheumatism remedies. Such a one was Joseph L. Boehmer of Nashville, Tenn. In fact, Mr. Boehmer wrote: "Renwar Rheumatic Salts is priceless. Had I known about "RENWAR" several years ago, I would have saved hundreds of dollars. One 50-cent bottle did more good than all sanitarium treatment. I am certain it cured me." We have many original letters like Mr. Boehmer wrote on file in our office. If you suffer from rheumatism or constipation, get a bottle of RENWAR, 50c, at your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

"Never lose your temper. Nobody wants it; all have enough of their own."

In no former war have the animals played so large a part as they have in this now raging. Besides the horses, mules, and oxen, there are the dogs serving in many ways, the cats ridding the trenches of rats and mice, the carrier pigeons, and even the white mice of the submarines which are taken aboard to give warning of any escape of gas. Well did Everett say, "We are all in the same boat, animals and men." —Our Dumb Animals.

ELDERLY WOMEN SAFEGUARDED

Tell Others How They Were Carried Safely Through Change of Life.

Durand, Wis.—"I am the mother of fourteen children and I owe my life to Lydia E. Pinkham's Vegetable Compound. When I was 45 and had the Change of Life, a friend recommended it and it gave me such relief from my bad feelings that I took several bottles. I am now well and healthy and recommend your Compound to other ladies." —Mrs. MARY RIDGWAY, Durand, Wis.

A Massachusetts Woman Writes:

Blackstone, Mass. — "My troubles were from my age, and I felt awfully sick for three years. I had hot flashes often and frequently suffered from pains. I took Lydia E. Pinkham's Vegetable Compound and now am well." —Mrs. PIERRE COURNOYER, Box 239, Blackstone, Mass.

Such warning symptoms as sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and dizziness, should be heeded by middle-aged women. Lydia E. Pinkham's Vegetable Compound has carried many women safely through this crisis.

HOOPING-COUGH OR CROUP

The Celebrated Effectual Remedy *Without Internal Medicine.*

Roche's Herbal Embrocation

will also be found very efficacious in cases of

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If Threatened With Tuberculosis

you must pay proper attention to diet and living conditions, and get plenty of rest and fresh air and good food. Many a life claimed by this affection might have been saved by timely attention to these matters. In many cases, however a rundown system needs assistance. Under these circumstances, try Eckman's Alterative, a lime treatment which has the unique quality of being easily assimilated by the average person.

Give Nature every chance, but strengthen your own chances by using this preparation, which often has effected beneficial results.

No undue claims are made for it, but it has helped in many cases. And it is safe to try, for it contains no opiates, narcotics or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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23 N. Seventh St. Philadelphia

Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney,
Sardis, Miss.

Some reasons for using the graded lessons (taken from the Pupil, the Teacher, and the School, by Barclay):

1. Only graded lessons meet the needs of a developing life.

2. Only graded lessons can make the most of the special religious opportunities in the life.

3. Only graded lessons can give to the pupil a sense of progression from year to year.

4. Only graded lessons can be correlated with the education of the public schools.

5. Only graded lessons enables the teacher to be a specialist. There are other reasons, but these are sufficient to all interested in the religious education of the child to use nothing else. These lessons begin the first of October. Send to Smith & Lamar, Nashville, Tenn., for an order blank and order the complete lessons. Teacher's Text Book, large pictures for the Beginners. The little picture card we have used for years is almost valueless.

The General Sunday School Board has agreed to let our Conference have the services of Miss Minnie Kennedy, elementary specialist, for the first ten days in November to hold district institutes for our elementary workers, provided we pay her traveling expenses to and from Nashville. Two districts have applied for her services—the Aberdeen and Sardis Districts. It is in order for the other districts to write me at once. Miss Kennedy knows her business and can do the work we want done.

The following is a report from the treasurer of our Sunday School Board: The Aberdeen District has reported $107 from Children's Day. Thirteen charges have made no report. On assessment for Sunday School Board, $25. The largest amount reported from Children's Day is $17.35 from Verona.

Corinth District, $161 from Children's Day; ten charges no report. The largest amount is from New Albany Circuit, $27.20. On assessment, $33.

Columbus District, $79 from Children's Day; twelve charges no report. The largest amount from Children's Day is $24 from Columbus, First Church. On assessment, $29.

Durant District, $154 from Children's Day; twelve charges no report. The largest amount reported is from Black Hawk, $23.75. On assessment, $54.

Greenville District, $112 from Children's Day; eleven charges no report. Raised on assessment, nothing. The largest amount raised on Children's Day, $18.85 from Shelby and Duncan.

Holly Springs District, $233 from Children's Day; nine charges no report. The largest amount is from Water Valley, First Church, $39. Nothing on assessment.

Sardis District, $158 from Children's Day; ten charges no report. The largest amount raised is $26.45 by Courtland Circuit. On assessment, $81.

Winona District, $74 from Children's Day; fifteen charges no report. The largest amount reported is $17.05 by Moorhead. On assessment, $2.18.

Add these figures up and see what we have got to do in the next 90 days.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, at Wesley, Sept. 9, 10.
Amite, Sept. 16, 17.
Tangipahoa, at Mt. Herman, Sept. 23, 24.
Kentwood, Sept. 24.
Pride, at Clear Creek, Sept. 30.
Clinton, Oct. 1, 2.
Springfield, at James Chapel, Oct. 7, 8.
Hammond, Oct. 8.
Jackson and St. F., at Jackson, Oct. 14, 15.
Wilson, at Wilson, Oct. 15, 16.
Denham Springs, at Friendship, Oct. 21, 22.
Franklinton Ct., at Hackly, Oct. 28, 29.
Franklinton and Zona, at F., Oct. 29, 30.
Pine Grove, at P. G., Nov. 4, 5.
Baton Rouge, First Church, Nov. 6.
Baton Rouge, Keener Mem., Nov. 8.
Greensburg, at Greensburg, Nov. 10, 11.
Baker, at Baker, Nov. 18, 19.
Zachary, at Zachary, Nov. 19, 20.

To the Pastors: If the above dates are not suitable write me at once, and if possible to change same, I will do so. I desire to make this round as effective as possible. Let every pastor have reports from the Board of Trustees, and from the Sunday School Advisory Committee. Have your nominations for stewards well made out. Select men for service and not for mere honors.

H. W. BOWMAN, P. E.

Alexandria Dist.—Fourth Round.

Columbia, 11 a.m., Sept. 3.
Standard, 8 p.m., Sept. 3.
Colfax, 8 p.m., Sept. 6.
Glenmora, 8 p.m., Sept. 13.
Oakdale, 8 p.m., Sept. 15.
Selma, 11 a.m., Sept. 17.
Good Pine, 8 p.m., Sept. 17.
Campti, 8 p.m., Sept. 20.
Natchitoches, 8 p.m., Sept. 21.
Opelousas, Sept. 23, 24.
Melville, 11 a.m., Sept. 25.
Jena, at Jonesville, 8 p.m., Sept. 29.
Harrisonburg, Sept. 30, Oct. 1.
Pollock, 11 a.m., Oct. 5.
Lecompte, at Meridian, 11 a.m., Oct. 8.
Boyce, at Boyce, 8 p.m., Oct. 11.
Woodworth, at Forest Hill, 11 a.m., Oct. 15.
Rapides, at Oak Grove, 8 p.m., Oct. 19.
Bunkie, at Evergreen, 11 a.m., Oct. 22.
Reeves, at Longville, 8 p.m., Oct. 25.
Elizabeth, at Fullerton, 8 p. m., Oct. 26.
Bon Ami and Carson, at Carson, 8. p. m., Oct. 27.
Merryville, Oct. 28, 29.
De Ridder and Mission, 8 p.m., Oct. 29.
Pineville, 11 a.m., Nov. 5.
Alexandria, 8 p.m., Nov. 6.
Provincal, 8 p.m., Nov. 9.
Indian Mission at Indian Creek, 2:30 p.m., Nov. 15.

I will give the time between Nov. 15 and 20 to such charges as will need a supplement to the fourth Quarterly Conference. The trustees of Church property will please be prepared to answer Question 15. The pastors on charges receiving missionary appropriations will have application ready for action at the fourth Quarterly Conference. I respectively urge pastors and lay leaders to give attention to the benevolent collections.

H. W. MAY, P. E.

Lafayette Dist.—Fourth Round.

Sulphur and Vinton, at Sulphur, Sept. 16, 17.
Lake Charles, Sept. 17, 18.
New Iberia, Sept. 23, 24.
Lafayette, Sept. 24, 25.
Franklin, Sept. 30, Oct. 1.
Morgan City, Oct. 1, 2.
Patterson and Jeanerette, at Jeanerette, Oct. 7, 8.
Evangeline Mission, at White's Chapel, Oct. 14, 15.
Abbeville, at Abbeville, Oct. 21, 22.
Lafourche Mission, at Raceland, Oct. 28, 29.
Houma Mission, Oct. 29, 30.
Jennings and West Lake, Wed., Nov. 1.
Eunice, at Iota, Nov. 4, 5.
Gueydan, at Gueydan, Nov. 11, 12.
Lake Arthur, Nov. 12, 13.
Crowley, Nov. 18, 19.
Rayne, 3 p.m., Nov. 19.
Indian Bayou, 7 p.m., Nov. 19.

JAMES I. HOFFPAUIR, P. E.
Indian Bayou, La., Sept. 1, 1916.

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Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

QUARTERLY CONFERENCES.

NORTH MISS. CONF.

Corinth Dist.—Fourth Round.

Corinth, First Church, Sept. 16, 17.
Corinth, South Side, at South Side, Sept. 17, 18.
Iuka Church, at Snowdown, Sept. 23, 24.
Inka Sta., Sept. 24, 25.
Booneville Sta., Sept. 29.
Sherman, at Blue Springs, Sept. 30, Oct. 1.
Corinth Church, at Morcean's Chapel, Oct. 7, 8.
Mooreville, at Mooreville, Sept. 14, 15.
Dumas, at New Hope, Oct. 21, 22.
Ripley and Blue Mountain, at Ripley, Oct. 22, 23.
Mantachie, at Shiloh, Sept. 28, 29.
Marietta, at Glenmora Chapel, Oct. 31.
Booneville Church, at Blythe Chapel, Nov. 4, 5.
Guntown and Baldwyn, at Guntown, Nov. 6.
Kossuth, Nov. 7.
Rienzi, Nov. 8.
Hickory Flat, at Hickory Flat, Nov. 10.
Myrtle, at Pleasant Grove, Nov. 11, 12.
New Albany Station, Nov. 13.
New Albany Church, at Union Hill, Nov. 14.
Ripley Church, at Brownfield, Nov. 15.
Chalybeate, at State Line, Nov. 16.
Wheeler, at Asbury, Nov. 18, 19.
Tishomingo, at West Side, Nov. 24.
Belmont, Nov. 25, 26.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Columbus, First Church, a.m., Sept. 2, 3.
Columbus, Central, p.m., Sept. 3, 4.
Starkville, Sept. 10, 11.
Macon Station, Sept. 17, 18.
Brooksville, a.m., Sept. 23, 24.
West Point, p. m., Sept. 24, 25.
Cochrane, Oct. 1, 2.
Columbus Circuit, at Piney Grove, Oct. 7, 8.
Mashulaville, at Middleton, Oct. 14, 15.
Cedar Bluff, Oct. 21, 22.
Sturgis, Oct. 28, 29.
(Macon Sta., Q. C., Nov. 1.)
Macon Circuit, at ExPralrie, Nov. 2.
Mayhew Circuit, at Curtis, Nov. 4, 5.
(West Point, Q. C., Nov. 6.)
Shuqualak, Nov. 8.
Longview, at Bevill's, Nov. 11, 12.
(Starkville, Q. C., Nov. 13.)
Crawford, at Schafers, Nov. 15.
(Columbus, Central, Q. C., Nov. 16.)
Artesia, Nov. 18, 19.
(Columbus, First Ch., Q. C., Nov. 20.)
(Brooksville, Q. C., Nov. 22.)

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Carrollton, at McCarley, Sept. 16, 17.
Greenwood, Sept. 17, 18.
Sunflower, at Fasonia, Sept. 23, 24.
Indianola, Sept. 24, 25.
Itta Bena, Sept. 30, Oct. 1.
Moorhead, Oct. 1, 2.
Isola, at Inverness, Oct. 7, 8.
Belzoni, Oct. 8, 9.
Swiftown, at Morgan, Oct. 14, 15.
Lambert, at Lambert, Oct. 21, 22.
Drew, at Sandy Bayou, Oct. 28, 29.
Ruleville, Oct. 29, 30.
Tutwiler, at Tutwiler, Nov. 4, 5.
Dublin, Nov. 5, 6.
Valley Mis., at Tippo, Nov. 11, 12.
Minter City, Nov. 18, 19.
Webb, at Webb, Nov. 19, 20.
Schlater, Nov. 25, 26.

Special emphasis will be given Questions 12, 13, 14 and 15. Pastors will see to it that all proper data is in hand. Stewards and others will please see that the obligations of the church are met. These are all meager compared to our ability and our blessings. We ought to be heartily ashamed to fall down on any part of our finances for the Lord's cause.

L. M. LIPSCOMB, P. E.

Durant District—Fourth Round.

Ackerman, at Ackerman, Sept. 10, 11.
Sidon and Cruger, at Abiaca, Sept. 16, 17.
Tchula Station, Sept. 17, 18.
Vaiden and West, at West, Sept. 21, 22.
Lexington Station, Sept. 24, 25.
High Point Ct., at Center Ridge, Sept. 29, 30.
Louisville Station, Oct. 1, 2.
Noxapater Ct., at Noxapater, Oct. 2, 3.
Poplar Creek Ct., at Bethel, Oct. 7, 8.
Kilmichael Ct., at Kilmichael, Oct. 8, 9.
Kosciusko Ct., at Ethel, Oct. 13, 14.
Chester Ct., at Chester, Oct. 15, 16.
Hesterville Ct., at Shady Grove, Oct. 20, 21.
Pickens Ct., at Goodman, Oct. 22, 23.
Black Hawk Ct., at Black Hawk, Oct. 28, 29.
Acona Station, Oct. 29, 30.
Lexington Ct., at Liberty, Oct. 31.
Bellefontaine Ct., at Bellefontaine, Nov. 4, 5.
Slate Springs Ct., at Bethlehem, Nov. 7.
Mathiston Ct., at Providence, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 12, 13.

W. W. MITCHELL, P. E.

Greenville Dist.—Fourth Round.

Leland, Sept. 17, 19.
Greenville, Sept. 23, 24.
Arcola and Hollandale, at Hollandale, Sept. 24, 25.
Clarksdale, Sept. 30, Oct. 1.
Coahoma and Lyon, at Lyon, Oct. 1, 2.
Shelby and Alligator, at Shelby, Oct. 7, 8.
Shaw and Merigold, at Shaw, Oct. 8, 9.
Friar's Point and Sherard, at Friar's Point, Oct. 15, 16.
Glen Allen, Oct. [illegible]
Jonestown and Belen at Jonestown, Oct. 29, 30.
Tunica and Robinsonville, at Evansville, Nov. 4, 5.
Lula and Dubbs at Lula, Nov. [illegible], 6.
Rosedale and Hillhouse, at Hillhouse, Nov. 11, 12.
Gunnison and Deeson, at Gunnison, Nov. 12, 13.

H. S. SPRAGINS

MARRIED.

At the residence of the bride's father, Filmore Jones, eight miles east of Jackson, on the Fannin road, by Rev. H. P. Lewis, Sr., of Jackson, Miss., Mr. MARCELLUS D. FITZHUGH, of Greenville, Miss., and Miss JOHNNIE MAE JONES, of Rankin County, Miss.

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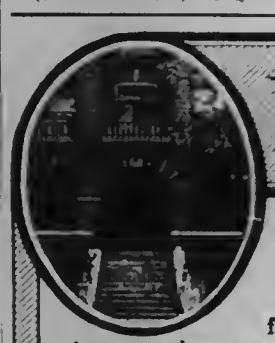

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Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

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THE SOUTH TO-DAY.

Mr. H. W. Hicks, General Secretary of the Missionary Education Movement, in a recent letter to the Educational Secretary, says:

"May I add a word about Dr. Moore's book, "The South To-day?" I have read it with the very greatest interest since it came from the press and have coveted for it the largest possible use among the denominations in the South this year. I feel sure that any effort which may be put forth to introduce the use of this book widely in the churches of your denomination will yield splendid results. In addition to use as a book for reading and a book for study in Mission Study classes, could it not be used in many churches in a series of eight consecutive weekly prayer meetings? We are finding that ministers who are keeping abreast of the times are increasingly ready to base their remarks in prayer meetings on the contents of books like this, always reserving, of course, time for brief discussion and considerable prayer. Is it not true that many prayer meetings are without power because they have no specific objective such as would be involved if the study of such a book as Dr. Moore's were to be carried on in a series of mid-week prayer meetings for the purpose of stimulating prayer?"

HELPFUL BOOKS FOR OUTSIDE READING.

Because our theme of mission study for 1916-17 is one of such absorbing interest to the world to-day, we are fortunate in having many books on the subject of Latin America which will be most helpful in pursuing our course of study this year. We note a few of these: "South American Problems," by Robert E. Speer, 75 cts.; "The Continent of Opportunity," by Francis E. Clark, $1:50; "The Two Americas," by Gen. Raphael Reyes, $2.50; "Reports of Congress on Christian Work in Latin America," three volumes, containing reports in full of eight commissions, with discussions, $2.50; "Report of Regional Conferences," one volume, cloth, $1.

In addition to the many books which have been published on the subject, the current secular and religious magazines contain articles on Latin America.

WITH THE JUNIORS OF NORTH MISSISSIPPI.

Booneville comes to the front for a prominent place on the Honor Roll this quarter (second). Mrs. J. M. Wyatt, who is in charge of this society, brings things to pass.

Miss Linnie Barcroft does a most beautiful work in her Mission Study Classes in Tupelo. There are four classes arranged according to ages and conditions and they work through, enjoying every moment of time. Miss Barcroft has many original and charming methods for the children. If some of our women will write to Miss Barcroft and adopt some of her suggestions the Mission Study hour would be less of a problem.

In Durant the Young People take charge of the Junior work. This is fine.

The Brooksville Juniors are fortunate, indeed, to have Mrs. M. Perry in charge of their work, and it is needless to say that they are the proud possessors of a beautiful Honor Roll certificate. The other Honor Roll Juniors of 1915 are Macon, Eupora, Grenada, Winona, and Starkville. We are looking for a long list this year.

The Aberdeen Juniors are being looked after by the pastor's wife and our Conference First Vice President—Mrs. L. W. Baker, both very busy women—until one of those good women up there can feel called upon to take up the work.

The Ackerman Juniors have greatly enjoyed the "Illustrated Lectures" on Missionary and Bible subjects, which their progressive young pastor, Rev. Chas. McGehee gives from time to time.

The Starkville Juniors will have a Mite Box opening and experience meeting at the residence of Mrs. T. W. Woodward the latter part of the month. The "experience" telling will be on "How We Made Our Money." Try one with your children.

Mrs. Clara Thompson, of Macon, keeps her young workers busy and interested in many ways—making little booklets upon different subjects, posters and other things. This is splendid, and an idea well worth trying.

There are 69 Junior societies recorded in the Second Vice President's Book, and only 23 reported this last quarter. Nineteen have not reported this year. What are the Second Vice Presidents doing all this time? One Bible Study class is reported. Three Junior Divisions have been organized this quarter: one in Water Valley, one at Dublin, and one at Tutwiler.

Grenada reports 33 members in their Junior Society and 21 subscribers to the Young Christian Worker. Let all who think that this is perfectly splendid, hold up your hand. Thank you! Every hand was up.

So, now let every Society get busy, and we can soon double our subscription list.

There are 18 Mission Study Classes reported. This is good, and we could have a better report if you would start a mission study class with YOUR Juniors.

Mrs. S. F. RILEY.

NEW AUXILIARY AT HIAWANEE.

Mrs. C. R. McQueen, District Secretary of the Meridian District, neither "slumbers nor sleeps," but despite the hot weather keeps about her Father's business. She has recently organized an auxiliary at Hiawanee with 11 members and reports 8 subscribers to The Voice. Isn't that a fine showing?

INTERESTING ITEMS ABOUT LATIN AMERICA.

Latin America, as considered in the Panama Congress, consists of Cuba, Porto Rico, Mexico, and Central and South America. Its population is about 80,000,000, distributed as follows: Whites, 18,000,000; Indians, 17,000,000; Negroes, 6,000,000; mixed (white and Indian), 30,000,000; mixed (white and Negro), 8,000,000; mixed (Negro and Indian), 700,000; East Indian, Japanese and Chinese, 300,000. These people may roughly be divided into four groups:

1. A violent anti-clerical party, many of whom oppose any religion.

2. The atheists and skeptics, who think religion is comfortable for women and children and profitable for priests.

3. The dissatisfied, groping ones, who will pass on to cynicism and hardness of heart.

4. Those who are in a period of honest doubt, and the small group of Protestant Christians.

A social grouping divides the population into three classes: the Indians, the lower, or peon, class, and the aristocracy, or languid, class. Generally speaking, there is only a small middle class.

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From the Field

Fernwood, Miss.

Dear Dr. Meek: I have been trying to get a little time to write a note to the Advocate for several weeks, but have been so much on the go that I have not had an opportunity to do so. Two weeks in my own meetings, one at the Topisaw Camp Ground, and one with Brother Thomas, of the Summit charge, have kept me husy. As was formally announced, Bishop Murrah came to us and dedicated our new church at Knoxo on the fifth Sunday in July. The congregation that came to that place on that occasion more than filled the house. The Bishop preached a great sermon on the Kingdom. The idea was that of the leaven and he more than measured up to his usual high standard. He demonstrated the fact that he is a great thinker and a great preacher.

We went over to Tylertown that evening and the Bishop preached for Brother Cottrell and his people. As a popular discourse, the one at the evening service would reach a higher mark. The theme of it was "True Prosperity." It was based on the First Psalm. This was a masterly effort and a great sermon. As one whose pleasure it has been to know and be associated with the Bishop, as it has been mine in the past, I can say that he is still adding to his already great stock of information and that he is a growing preacher still. Surely he promises many years of great service to the Church in the future. Mississippi Methodism is fortunate in having her own Bishop to supervise and plan for the Kingdom within its bounds during this year, and maybe more. He knows the work and his heart is it, and that renders him eminently the man to do the work.

Brother J. L. Sells, our pastor at Wiggins, came to us on Monday after the fifth Sunday in July and remained with us at Knoxo till Saturday evening, and he then went over to Kokomo Sunday morning and preached twice a day till Thursday evening of the first week in August. Brother Sells is a preacher of unusual ability. The preaching he does is of the teaching kind and might not bring a revival as quick as some, but it would come, and when it did come, it would last, for he lays a good foundation. The churches at both places were much revived and the spirit of Christianity was much improved. The seed sown by him will long remain and the people will love him ever hereafter.

The week I spent at Topisaw with Brother Coker and his good people, in company with Brother Harmon and Brother J. T. Lewis, will long remain a pleasant memory with me. They are royal-souled men and we had a good time. The hot weather was the only thing that marred the occasion. Brothers Thomas and Guinn of Summit and McComb came out and spent some time with us.

Our presiding elder, Dr. I. W. Cooper, was with us at Knoxo on the third Sunday and preached a great sermon, pleasing and edifying our people. Our people are always delighted when Dr. Cooper is among us. We are sorry that his term is to be so short. We wish that he could serve us in that place for the next four years. The Doctor is a popular man throughout the State, and especially so within the bounds of the Brookhaven district, where he is best known.

I spent last week with Brother Thomas at Pisgah, west of Summit, and we had a really good time and a good meeting. On Wednesday night I had the time of my life with one of my wisdom teeth. Dr. Steel and Dr. Holloman must speak softly. Just ask Brother Thomas. If this tooth brought wisdom, I paid a big price for what little I got. It surely costs dear, at that. Brother Thomas is a royal fellow and you can just keep an eye on him.

Well, you did not do as I asked you, to come and see us when the Bishop was with us. I think you have your hands full though keeping some of the brethren straight on the Union question. With the men who have been put on the commission to handle our end of the question, no one need lose a moment's sleep over the outcome. Not even Dr. S. A. Steel. He can just go hunting or off on a summer vacation and forbid any of the papers or other mails to be forwarded, and when he gets back things will be O. K. and the Church will be safe and sound. He will, too, provided he does not take sciatica or the toothache in the wisdom tooth.

I am to spend ten days, beginning next Sunday (Sept. 3), with Brother J. L. Decell, at Waynesboro in a meeting.

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FROM BROTHER BASS.

Dear Brother Meek: It has been some time since you had a line from me relative to my work, and I feel sure that you will give me room to make a short report of my labors for the past three weeks with Brother T. E. Yancey, on the Greenwood Springs charge. I assisted him in three meetings and held services for three days at another church. We found Brother Yancey a fine man to work with, and he has on his charge some excellent people. I believe that the pastor and people will bear me out in saying that there was a great work done in the church, which was very much needed.

My son, S. P. Bass, was with us two weeks, leading the singing to the satisfaction of all. He is now with Brother Bell and our pastor at Shannon.

I am ready to help any pastor who may need my help. May the Lord bless you and our great Church!

SAM Q. BASS.

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[illegible]

At a total expenditure of about $[illegible] the Carrie Hemenway Methodist Episcopal Church South has been repaired and beautified. The building committee consisted of Dr. F. R. Hill, Jr., Chairman; Messrs. Edward Burke, A. V. Lowenburg, John A. Klein, T. J. Ferguson, J. Rees Lovejoy and James Engel.

The original structure has an exterior resemblance to many elderly examples through numerous of the windows, which were originally in two vertical sections of leaded with geometrical cathedral glass of varying colors and designs. These have been supplanted by one large opening, filled with leaded and artistic memorial windows representing studies in the life of Christ.

The main entrance of the tower has been beautified by new treatments of the three entrances thereto, elegant columns and granted with effective surface decoration of new Gothic ornament. Going from the tower one enters the vestibule through storm doors and thence into the auditorium with landing room leading to stair approach to the tower, and to exit on General Taylor Street.

The main auditorium has been completely transformed. It was originally a plain auditorium room, having a heavy overhanging gallery at the rear. The former architectural treatment forming the altar and organ and choir grouping have been changed, and the gallery narrowed and a new panel done elaborately treated, corresponding with choir gallery and immediately over the pulpit platform, and which large has the pastor's study on one side and the vestibule stairway leading to the choir on the other.

The interior of the auditorium has some effects in walls with graceful pilasters between the window openings which extend full height and meet in the center of the ceiling through the use of plaster arch bars. On entering the auditorium from the vestibule a wonderful picture of the Auditorium greets the worshiper and forms a focal center over the pulpit and choir gallery, which is the chief point of interest owing to its elaborate paneling, color and gold effects. The auditorium has a new hardwood floor, and the aisles and public spaces are covered with heavy green carpets in beautiful contrast to the walnut oak pews which were newly installed and are in harmonious Gothic design. All woodwork is finished in early English walnut stain.

The artificial lighting is completely hid, and a soft subdued effect without shadows or glare is the result. A new Moller electric pneumatic organ has been installed and is supposed to be one of the finest instruments in New Orleans. The Sunday school chapel in the rear of the church has also been thoroughly renovated and presents a pleasing appearance.

The architect, Emile Weil, says that Dr. Felix R. Hill, Jr., deserves all the credit for the tone and color effects of the magnificently designed windows, and that his cooperation with the architect went far toward the success of the alterations.

In the storm of last September, Felicity Methodist Episcopal Church, South, located at the corner of Felicity and Chestnut Streets, was badly damaged. The beautiful spire, one of the loftiest and most attractive in the city, was blown from its base, wrecking a part of the roof and front walls. The main walls were left intact.

This is the third time that Felicity Church has been almost destroyed—twice by fire, and the third time by a hurricane. The church is an old and historic one and for many years the membership was very large. Some of the most prominent ministers in Southern Methodism have served its pulpit. Under the leadership of the present pastor, Rev. Felix R. Hill, D.D., the church has been completely restored and greatly beautified. The auditorium and Sunday school rooms are said to be much more attractive and more conveniently arranged than they were before the storm. The approximate cost of the new work was $7500. The church at present is in a prosperous condition.

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The First Methodist Church also sustained considerable damage, but under the leadership of the pastor, Rev. S. H. Weekes, D.D., the church has been repaired and beautified. The Algiers Methodist Church was almost completely wrecked and plans are now under way for the erection of a new church.—Times-Picayune.

AN OPEN LETTER

To Rev. A. J. Bearheard.

Rev. and Dear Brother: I read your letter concerning Methodist Union as it appeared in the Christian Advocate (Nashville), and again as it appears in the Midland Methodist of August 31. It makes the impression on my mind that the preachers in New Orleans, and that the great majority of preachers and laymen in the Louisiana Conference are in favor of the unconditional union of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Is that the question before the members of the two Churches in Louisiana? It is not understood to be the question in some other sections of our country. Where I live and operate the question is the reunion of Methodism by certain methods in certain cases, which have yet to be considered by the Joint Commission. Neither the General Conference of our Church nor the General Conference of the Methodist Episcopal Church, considering the matter of union, has yet said that matter be left to the Joint Commission for consideration.

Did I misread your letter? If not are you sure that you are right in representing more than half of the Southern Methodists in Louisiana as being in favor of going into the Methodist Episcopal Church, for that is what unconditional union means?

Yours fraternally,

JOHN W. BOSWELL.

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Vol. 63—No 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3160.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 14, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

A SUPERFICIAL CHRISTIANITY INADEQUATE.

Is not the Christianity of this day too superficial to keep the Church spiritual and to leaven and purify human society? We fear that there is reason for concern at this point. Getting people into the Church amounts to little unless at the same time they are brought to Christ. Indeed, it is quite possible that an unsaved person is in a worse condition inside the Church, unless he is there with a full recognition upon his part of the fact that he is a sinner who is to use, so far as is permissible, the appointed means of grace in seeking the Savior, than he would be on the outside, since otherwise he is liable to repose upon his connection with the Church for salvation. The unregenerate man of the pharisaical type is among the most difficult persons in the world to bring under conviction for sin and to lead along the path of penitence and self-renunciation into the Kingdom.

As we see it, the work that now needs to be most done in our congregations is that of making disciples with a definite and conscious religious experience of those whose names are on our Church registers. Nominal Church membership is a thing of comparatively little value, and there are far too many who stop with merely that at this time when it is popular and respectable to beloug to the Church. So, it behooves the faithful pastor to expose the utter futility of depending upon such a reliance as this and to constrain the unchristian portion of his flock to seek to secure a vital relation with the Lord Jesus Christ and not to rest until they are certain it has been obtained. Shall we let men and women who have joined the Church, but who are continuing to live very much like the people of the world, fail to do this and perish in their sins, going down to everlasting destruction? Great will be our guilt in the sight of the Heavenly Father if we do.

Let us preach oftener and more insistently upon the essential features of the plan of salvation—upon conviction, repentance, restitution, regeneration, assurance, and Christian perfection. Obviously these great themes need to be discussed and emphasized until they are clearly understood and are verified in the consciousness of those who throng our temples of worship. These experiences must exist among the true disciples of Jesus everywhere, and, where they are not entered into, a form of Christianity may prevail, but not Christianity in its saving and life-giving power.

A Church may continue to raise money, conduct missionary operations, erect houses of worship, and grow in numbers when it has largely ceased to be a truly saving spiritual agency in the world. No ecclesiastical organization on the earth is today outgrowing Roman Catholicism, yet it is perhaps the most unspiritual of all the branches of the Church of Christ. What the world may adjudge to be success for a religious denomination may be one thing, and what our ascended Lord may account to be a worthy and satisfactory work for it may be quite another thing. There is undoubtedly in this perplexing period entirely too much disposition to weigh and measure the achievements of the Church by the standards of the secularists. The Christianity of Christ and the Apostles was vastly more than a superficial civilizing process, such as the establishment of schools, hospitals, and other kinds of humane and reformatory agencies. These are all well enough in their places, but along with them, as vastly more important, should go the great fundamental teachings of the Gospel with respect to God and Christ and sin and the need of a complete renovation of every man's moral nature. For any form of evangelism that stops short of this, whether at home or in the foreign field, there must come ultimate failure. The religion of Jesus in all its fullness is needed to rescue, uplift, and perfect fallen humanity and fit it finally to reign with our triumphant Lord on high.

NO REASON FOR BEING IDLE.

There need be no unemployed when it comes to Christian work. Every disciple of Jesus has opportunities that an angel might covet. There is no community without open doors for service. One may do good to the physically needy, if any such there be, and there is always a possibility of helping spiritually the souls of men. Christians may be built up more perfectly in the faith, and the unsaved may be won for the Master. The spiritually destitute are often in the finest homes. Some cases may seem hopeless, but they may not be so. Prayer and tactful work can accomplish wonders. And let us remember that Jesus is our coworker, and that he, through the Holy Spirit, can do what is quite beyond human power. With the opening of the fall months and the resumption of renewed activity in the business world, shall we not stir up our energies and quicken our pace for Him who laid down his life for us upon the cruel cross?

"Up, and be doing. The time is brief,
And life is frail as an autumn leaf.
The day is bright, the sun is high,
Ere long 'twill fade from the glowing sky;
The harvest is white, and the fields are wide,
And thou at thine ease may'st not abide.
The reapers are few and far between
And death is abroad with his sickle keen.
Go forth and labor! A crown awaits
The faithful servant at heaven's high gates.
Work with thy might ere the day of grace
Is spent, ere the night steals on apace.
The Master has given his pledge divine,
'Whoso winneth souls, like stars shall shine.'"

A MATTER OF MUCH IMPORTANCE.

Our presiding elders are announcing their fourth rounds of quarterly conferences, which means that the Annual Conferences in our patronizing territory are near at hand. In view of this fact, we feel moved to write a few words of exhortation concerning the payment of the salaries of our pastors, large portions of which are usually left to be taken care of in these closing months. No charge ought to think of consenting to report a deficit on the assessment for ministerial support if by any possibility it can be avoided. In the first place, these estimates are usually more meager than they should be, and, moreover, the preacher has likely made his arrangements and shaped his expenses with the expectation that they would be paid. And it has been a long time since the purchasing power of a dollar was as small as it is now, and if a minister attends faithfully to the work that devolves upon him as an ambassador of Christ, he has but little opportunity to curtail his outlay for a living by raising things at home, as many others can do. The fact should also be considered that he must have books and current periodicals, if he is to keep abreast of the times and command the respect of the more intelligent of his parishioners.

So let the stewards begin early in the various charges and do their very best to collect the amounts that they are expected to raise, **and let the people respond to their calls and aid them in their efforts to do this.** The crops are reported to be very short in many localities, but where there are several hundred people to make it up, doubtless the pastor's salary can in most instances be provided for without burdening any one if all will lend a helping hand. Too often when the conditions are adverse some churches are disposed to conclude that they cannot meet their obligations before they have really tried to do so. Such a course is most unjustifiable. Generally, where there is a determined and persistent will to pay in full, there is found a way.

THE EPISCOPALIANS DISTURBED.

The Protestant Episcopal Church is having its share of troubles these days. There is among its members considerable excitement over the question of how best to provide for the episcopal oversight of its colored contingent. Some wish to make provision for a special kind of Missionary Bishop which would give the Negroes an episcopacy of their own, while others want to meet the situation by making colored men regular Suffragan Bishops, who would be subordinate to Bishops of the usual order, but who would sustain the same relations to the whole Church that all Suffragan Bishops do. Other vexed questions before this denomination are its relation to the Federal Council of the Churches of Christ in America, the part it is to take in the missionary program mapped out by the Panama Congress held some months ago, and the revision of its Prayer Book and Hymnal. In view of the warmth that these issues has generated, there is some talk of postponing the further consideration of them for a time. Haste is seldom wise in settling matters of large moment either in the State or Church

"Many a man who is calling for help might help himself."

GOD'S WAY BEST.

"If all my years were summer, could I know
What my Lord means by the hail white as snow?
If all my days were sunny, could I say
'It is the best that He might all have given'?
If I were never weary, could I keep
Close to my heart the gloves His love does sleep?
Were it given mine, might I not come to deem
The life eternal but a useless dream?
My winter yet my years, my weariness,
Even my storms may be His way to bless.
I call them ills, yet that can surely be
Nothing but good that shows my Lord to me."

—Southern Churchman.

CONTROL YOUR TONGUE.

Give not thy tongue so great a liberty, lest it take that privilege. A word unspoken is like the sword in the scabbard (sheath); if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—Francis Quarles.

THE BEAUTY OF UNSELFISHNESS.

The story is told of a famous lady who once reigned in Paris society, that she was so very homely that her mother said one day: "My poor child, you are too ugly for any one ever to fall in love with you." From that time Madame de Circourt began to be very kind to the poorer children of the village, the servants of the household, even the birds that lodged about the garden walls. She was always displeased if she happened to be unable to render a service. This good-will toward everybody made her the idol of the city. Though her complexion was sallow, her grey eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unselfish interests in others made her, it is said, perfectly irresistible. Her life surely furnishes a valuable lesson.—The Presbyterian.

SHOWING HIS COLORS.

A certain New Jersey laundry man, who is a member of the Chinese Methodist Sabbath School of Orange, N. J., lately asked his teacher to make a sign for his shop window. This was the sign as it appeared when finished and hung up a few days later: "This Place is Closed on Sunday." He was a Christian now, declared the Chinese, and he wanted his customers and friends to know it. No trying to carry the water of a Christian profession on one shoulder and that of a worldly life on the other, as so many members of our churches do, who have not come out of heathenism, but belong to staunch old evangelical stock, that endured trials if need be for its religion, but was never ashamed of it, as their descendants frequently seem to be. Are the one-time heathen to show a regard for the Lord's day that Christians for generations do not"—The Presbyterian.

POLITICAL OFFICE AND THE MINISTRY.

Some of the Presbyterian and other religious papers are pluming themselves on the fact that a Presbyterian preacher is named on one of the tickets in the coming national elections for the Vice-Presidency. There is not much to boast of in the matter. And this, first of all, in view of the fact that there is not the slightest probability of anything coming of it in the way of a successful candidacy; and, next, in view of the fact that the preacher has already a higher position than that of being in either a hopeful or hopeless race for a political place; and, finally, in view of the fact that consenting to enter such a race savors, in the judgment of many, of notoriety-seeking of a very bald kind. In addition to all these facts is the further fact that whenever such incidents occur they give to the Church's adversaries "occasion to blashpheme." They never help the Church. They always bring it into reproach or criticism.—Presbyterian Journal.

THE CHURCH SOUTH STANDS FOR TRUE DEMOCRACY.

Bishop John C. Kilgo

Bishop F. J. McConnell of the Methodist Episcopal Church is reported to have stated in an address delivered at Hendrix College in Arkansas to an audience of Southern Methodist preachers and laymen that the Methodist Episcopal Church has evolved a democratic episcopacy while the Methodist Episcopal Church South has developed an undemocratic episcopacy or words of a similar meaning. For many very obvious reasons I regret that Bishop McConnell allowed himself to make such a comparison. While there may be room for applause it, there are those who dislike to see a method of advancing the cause of truth which will result only in words of scorn. But just what Bishop McConnell means by "democracy" he has not explained, or the reporter forgot to relate. It is doubtful whether there is another word in our American language that has less definiteness of meaning than the word "democracy." It is a term which is employed to express all sorts of varying and far-removed ideas, from the most vulgar type of anarchy and lawlessness to the genius of our American civilization. When Charles I was tried by the Court of the Commons the attendants did not remove their hats, and when the condemned King was led from the hall the crowd blew tobacco smoke in his face and threw their pipes after him, and this they did in the name of democracy. If Madame Roland, as she ascended the scaffold, looking at the colossal image of Liberty, exclaimed, "O Liberty! what crimes are committed in thy name," perhaps she would say in America to-day, "O Democracy! what folly is justified in thy cause." So without somebody of a definition it is not possible to say what a speaker means when he uses the word "democracy."

However from the text of Bishop McConnell's address it is evident that he meant to say his Church took an entirely different attitude toward the episcopacy from the attitude taken by our Church, a simple fact of history well and long known by all informed Methodists. In the Northern General Conference a Bishop is an appointee of the Conference like a secretary, and may be recalled by a majority vote or set aside by a resolution if by the General Conference he is deemed unsatisfactory for any cause. They hold that a Bishop is the creature of the General Conference and that the General Conference has absolute rights in dealing with its own creations. In the Southern General Conference it is held that a Bishop is the creature of the entire Church, selected by authority delegated to the General Conference to act for the entire Church, and that he can not be set aside except by an orderly investigation in which he shall have the right to be heard. Southern Methodists have never, and likely will never, surrender the supreme rights of the whole Church into the hands of a supreme assembly to act above it, and in this single position of fundamental government it has demonstrated its firm opposition to an oligarchy and asserted its fixed faith in the supreme authority of the Church, and, if democracy is a form of government which rests upon the will of the people, the truly democratic position belongs to our Church.

The readiness with which some persons, and especially some preachers, take up with the strictures against the democracy of Episcopal Methodism is an amazing example of the disposition to accept off-hand assertions for profound conclusions. I firmly believe Episcopal Methodism is the soundest form of democracy which has yet been organized, and I as firmly believe that the Methodist Episcopal Church, South, is the strongest and soundest form of democracy in ecumenical Methodism. However, it must be kept in mind that the essence of democracy is in its soul, not in its form. It is an attitude of spirit, a conviction of mind, a firm belief of the soul, and the form in which these express themselves is not the vital aspect of it. Archbishop Ireland had this distinction in mind when he said: "Democracy is a fixed fact in mankind." This is its essence, its very soul, without which it would be a mere pretense, a shallow mockery. And when above men it were seriously and sincerely to assert a stronger and more steadfast faith in mankind regardless of social classes and rules, wealth or poverty, learning or ignorance, or even the hatreds of the earth, that is asserted in the doctrines and labors of Methodism: "The world is my parish," is the immortal declaration of Wesley's faith in the equal rights of all men to salvation in Christ, and the universality of the atonement has been and will continue to be the central truth in our Methodist creed. The Methodist preacher has battled for this truth in all quarters of the globe, and through his labors now at last this central truth of the Gospel has been reclaimed in the beliefs of the Christian world. Methodist literature, policies, activities, and preaching, all bear incontrovertible testimony to this belief in the universal rights of mankind to come into the Kingdom of God through the atoning power of Jesus Christ.

But in the ministry of the Methodist Episcopal Church, South, to the negro slaves on Southern plantations at a time when it was supremely difficult for both social and political reasons, is to be found the most monumental demonstration of our Church's faith in mankind, regardless of race or social condition. In Methodist history it stands apart as the one incomparable illustration of Methodist freedom from every stage of aristocracy in religious belief. And that it began in South Carolina under the leadership of Bishop Capers puts extraordinary emphasis upon the genuineness of it. No commercial spirit inspired these men of God who went through plantations along the coasts, as well as in other sections, preaching the gospel to these foreign people who had been brought, as merchandise into America. These preachers taught them the truths of the Gospel, gave them a knowledge of the true God, and instructed them in the ethics of our holy religion. With a sense of distinct honor I always recall the faithful ministry of my own sainted father to the negroes, preaching frequently as often as five times a day to them on the rice plantations of South Carolina.

And what are the results? How does the religious condition of the Southern negro compare to-day with the religious condition of other foreign laborers who have come to America? Without the least reserve, I affirm that they are the best Christians, the most religious, and the least revolutionary class of laborers in the nation. They are not atheists, infidels, anarchists, demagogues, bomb throwers or any of the other types of disturbing forces in industry and society. They have their defects as laborers, but they are not haters of wealth, despisers of progress, and destroyers of property in order to enforce their demands. Foreign laborers have come into other sections of our country and other Churches have had a supreme call to minister to them, but have they done it with the same unselfish, persistent, and successful fidelity with which our Church labored to save the negro slaves from their savagery? Do not the foreign laborers of other regions keep up a turmoil of strikes, riots, and other forms of social disturbance? Do they not disregard the Sabbath and entertain disquieting attitudes of mind toward Americans? Is not the negro of the South to-day the most trustworthy foreigner, taken as a whole class, in our land?

When they were emancipated hundreds of thousands of them were members in good standing in the Methodist Episcopal Church, South, and instead of holding them as an ecclesiastical province to be ruled by alien administrators, true to our faith in them, we set them up into a Church unto themselves, and took the attitude of brotherly assistants to them in directing their own work. And the record has proven the wisdom and justified the confidence we put in them when we established them as a separate Church. They have their own Bishops, their own publishing enter-

prises—in short, a complete organization of their own—and out of this sense of responsibility and the inspiration of this trust they have gained immeasurable benefits. Taken in every phase, the story of our dealing with the negro is a record full of glory for which we should give increasing thanks, and it will endure in the history of the Church as the incomparable illustration of the faith of the Methodist Episcopal Church, South, in mankind without respect to race or social condition. We did not do this for the sake of democracy, but out of devotion to the Lord Jesus Christ, and that it is a demonstration of the very soul of democracy is rather an incident than a deliberate aim. It is democratic because the soul of our Christian religion inspires a faith in mankind and ministry to all peoples, and the democracy of our Church rests upon the fundamental truths of the Gospel.

In all that constitutes the essence of democracy Episcopal Methodism is easily without a peer. But many cite the itinerant system as an undemocratic policy and charge that this system of furnishing preachers to churches is autocratic, even strongly tinged with ecclesiastical despotism. This is another example of shallow assertion put in the place of sound thinking. Democracy is a form of government, and government means authority, laws, and orderly action. It is opposed to selfish independentism. A sound form of democratic government must be such as will govern and express in the truest way faith in mankind. There may be many forms of it, but that is the best form which most adequately carries out a genuine democratic faith. And so one of the slogans of democracy is, "The largest benefits to the greatest number," which means that it is a form of government which must restrict some privileges in order to confer the largest blessings. It demands a willing sacrifice on the part of its leaders, and requires of those who would be greatest that they be servants. Perhaps Mazzini had had something of this in his mind when he said democracy is "the progress of all through all under the leadership of the best and the wisest." But if the best and the wisest are to lead, then they must regard office as President Cleveland regarded it, a place of service. The itinerancy does put restrictions on the ministry, but these restrictions are not to domineer over the ministry—they are to help the multitudes. In the surrender of the rights of churches to choose their preachers, and preachers to choose their appointments, Methodism is able to do the largest good to the largest number. The real undemocratic spirit to be found in Methodism is among those congregations which insist on selecting their own pastors regardless of the interests of other churches, or among those preachers who wish to have an influential voice in their appointments. The finest example of a true democracy to be found in our American life is the faithful Methodist preacher who goes gladly to serve the humble people far away from public gaze and material comforts. He is America's real hero.

But some stagger at the veto power given to the Bishops of our Church. This they hold is anti-democratic. However, it is likely the most democratic feature in the fundamental polity of our Church, and it is not strange that it should have a place in the constitution of our Church. From the beginning the South has been the home of the American belief in popular government. A Southern statesman wrote and presented to the Convention in 1776 the resolution declaring the independence of the Colonies, another Southern statesman wrote the Declaration of Independence, and Southern statesmen had the largest share in framing the Constitution of the Nation, and in every one of these political documents tremendous stress was put upon the sovereign rights of the people. To protect these rights against any form of oligarchy which might arise the founders of the Republic established balances and checks, and among them they gave the veto power to the President, the sole object of which is to protect the people's sovereignty from any possible assumption of supremacy by a legislative assembly. The same policy has been established in many of the States. And in the veto power of the College of Bishops our Church alone has adopted this feature of our national Constitution and may be called the Church of Americanism. The veto power is not a power placed in the hands of our Bishops in the interest of a dictatorship, but a reponsibility put upon them for the protection of the Church against a supreme General Conference. It is a check, and that any informed Southern Methodist should not know this is astounding. The veto of the Bishops is hedged with a like check. It is not final. The General Conference can set it aside, but in doing so they only refer the whole question to the Annual Conferences to be finally settled by a referendum. Apart from the veto check, the rights of the churches would be wholly at the will of a supreme General Conference, and this position is directly opposed to our American idea of a democratic government.

Twice in the history of our Church the College of Bishops have exercised their veto authority, and it is to the honor of our General Conferences that only twice have they gone beyond what the Bishops thought were their delegated rights. In the instance at the session of 1910, the General Conference by resolution changed the name of the Church, but the College of Bishops believed this to be a question which should go to the Annual Conferences for their judgment, and to protect this constitutional right of the Church they vetoed the act. This did not prevent the General Conference from acting on this matter, but it did require it to act according to the constitution and to regard the rights of the Church at large, and was wholly a democratic check. The other instance, though on another type of question, was in the General Conference of 1894, and the veto then was for the protection of the Church. It is amazing that any intelligent person falls, or professes to fail, to see the check which the veto power of the Bishops is designed to be on any tendency to set aside the basis of authority in the people and invest it in a supreme assembly. Without such balances and checks democracy would soon run into independentism and chaos, and Mr. Lincoln's expressed desire in his famous Gettysburg address, "that government of the people, by the people, and for the people, should not perish in earth," would be unrealized. Southern Methodism to have more closely followed the spirit and the constitutional order of our American government than any other Church in the nation, and no idea is more fundamental in their faith and convictions than their belief in and adherence to popular government, and it will likely be a very long time before there will assemble a General Conference of our Church that will declare for a form of aristocratic government and have the Annual Conferences to approve the heresy.

Lord Byron characterized democracy as "the aristocracy of blackguards," and there is such a spirit which calls itself democracy. It is the anarchy of demagogues, the viciousness of gangsters, the wildness of hoodlums, the malice of revolutionists. But there is a sane, a noble democracy. It is a government whose soul is a faith in mankind, a purpose to help forward all classes, an opening wide the doors of glorious hope to the human race, and bringing into the service of all mankind, through a strong system of government, every resource of power. This is the kind of democracy in which the Methodist Episcopal Church, South, has an abiding faith and from which it will not depart, and if there be those who find such a strong form of democracy more than they are willing to accept they have any easy way of escape, but there are multitudes of our people who are more than willing to be serious, sincere and unselfish enough to hold on to a vigorous type of it, not reducing it to an opportunity to gratify personal whims or using it as a defense of rude and common conduct.

"Faith builds a bridge across the gulf of death,
To break the shock blind nature cannot shun,
And lands thought smoothly on the further shore."

WHY I DESIRE UNION

By Rev. [illegible]

Some one started [illegible] peated it till almost [illegible] "silence gives consent." I [illegible] because of this fact. [illegible] to speak out, and that not [illegible] true "none has expressed [illegible] Saratoga plan," yet more than [illegible] those I have talked with [illegible] selves as seeing therein [illegible] believe it is a time to look for [illegible] to dig up the past, but for prayer and [illegible] brethren at Oklahoma City did some wonderful things, but unless they were infallible and they were not in every particular, let's pray and hope that these impossible things can be made possible.

1. I want to see Methodism united because I do not believe we are showing the spirit of Christianity to proceed as we are now. I wish some of the brethren would show us should this be not true.

2. I want to see Methodism united because of the needless expenditure of men and money as it is now, both of which are needed everywhere. If we believe every soul is worth more than the world, what a price for our [illegible]! The men and women already in use that we could use in other fields, should unification become a fact, would be a force indeed.

3. I want to see Methodism united because the real issue of this separation has long ago disappeared. Of course some will aver that the real cause was that of preventing the General Conference passing on its own acts, but this is a technical hedge, rather than disputive answer.

4. I want to see Methodism united because "In unity there is strength." We could bring about greater reforms at home, and goodness knows some are needed, and we could better do our work in foreign fields.

5. I want to see Methodism united because the longer we delay, the harder it will be to get together, as every General Conference of each Church is enacting laws, etc., that put larger differences between us. These alone already constitute some of the problems of unification.

6. I want to see Methodism united because I believe, whether North, South, East, or West, she preaches the same great doctrines from the same great Bible, and has the same great ideals.

7. I want to see Methodism united because political, social, and commercial differences have been bridged, and "we alone are left."

8. I want to see Methodism united because when properly done it will lessen friction that is inevitable, divided as we are now, a thing specifically forbidden by our Bible.

9. I want to see Methodism united because of the effect it will have on other evangelical branches of the Christian Church. They have differences, and we should show them that these problems, like sins, are dissolvable in and through Christ.

10. I want to see Methodism united, finally, because, when rightly accomplished, nobody will lose anything, unless it should be a grudge, or a hobby.

May peace and harmony prevail among brethren, and God speed the day when for His glory we shall be ONE!

Amite, La.

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MORE LAW AND LIGHT ASKED OF BROTHER MOORE AND BROTHER MOON.

Having published Rev. J. W. Moore's article in criticism of Bishop Candler's first utterance on the subject of Methodist unification, we feel that it is due to the Bishop to publish his reply, which appeared in a late issue of the Midland Methodist.—Editor of Advocate.

Rev. J. A. Burrow, Editor of the Midland Methodist:

In your issue of August 16 I observe an article over the signatures of J. W. Moore and J. M. Moon and under the caption of "Bishop Candler and the Constitution."

I would not undertake to set up my opinion against these learned brethren and able expositors of the Constitution of our Church; but I beg to respectively submit for their consideration the following points, which it seems to me, they have overlooked:

1. "The Plan of Separation," adopted by the General Conference in 1844, was made dependent upon the action of the delegates from the Southern Conferences and was to become effective in case those delegates found it "necessary to unite in a distinct ecclesiastical connection." If these Southern Conferences could not be set off without their consent, can the organization which they have created be effaced without their consent?

2. The Methodist Episcopal Church, South, was organized by a Constitutional Convention, which met in Louisville, Ky., on May 1, 1845. Can a legislative body repeal the acts of a Constitutional Convention without referring back to the constituent bodies the proposed legislation?

3. The Convention held in Louisville, Ky., on May 1, 1845, named our Church "The Methodist Episcopal Church, South." Several attempts have been made to change this name, and in every instance when the proposition has been passed by the General Conference, it has been submitted to the Annual Conferences. If the name of the Church cannot be changed without a vote of the Annual Conferences, can its nature be changed without such a vote?

4. In the plan of unification, framed by the Joint Commission at its last meeting in Chattanooga, approved with amendment by our General Conference at Oklahoma City in 1914, and substituted by a different plan by the Northern General Conference at Saratoga in 1916, is matter, in every one of its variant forms, which is contrary to the Constitutions of both the Southern Methodist Church and the Northern Methodist Church. Can either one of them adopt the parts of this plan, which change their Constitutions, without submitting the matter to the Annual Conferences?

I may add that even if this matter of unification could be withheld from a vote in the Annual Conferences, no wise and true friend of union would wish it to be thus adopted. If we are to have any real union in any form whatever, the hearts of both Churches must be back of it and support it.

I have heard of but one outstanding man in our Church who has taken a different view of this subject, and he was one of my honored and beloved colleagues who seems to have taken some such position amid the excitement at Saratoga; and when he was away from home and separated from his books bearing on constitutional questions. I doubt capitally if even he would say now, after mature reflection, that the matter of union could be consummated without a vote in the Annual Conferences of both the Church, North, and the Church, South.

The able editor of the North Carolina Christian Advocate seems to be an ardent advocate of union in most any form, and yet in the issue of his paper of August 3 he uses the following language:

"It behooves our people who are inclined to oppose the proposition to withhold adverse judgment until the time for action shall arrive, for much has yet to be done before union is a fact. In the first place, the two General Conferences must decide upon a plan of union, and that will not be final. After the General Conferences have done all they can do, that action will have to be referred to the various Annual Conferences of both Churches for ratification or rejection, and ratification must be, not by a majority vote, but three-fourths, and all our readers may feel sure that after the whole matter has been threshed out and discussed for several years and then adopted by a vote which is required to be so nearly unanimous, nothing radical or harmful will be done. If three-fourths of Southern and Northern Methodism agree upon any matter it is almost conclusive that wisdom has prevailed. The important step, if taken, will be in the right and we need have no fears, and the brethren need not become unduly excited lest we may be disturbed or swallowed by the greater body. We will have plenty of time to air our views after the basis have been agreed upon, and then every preacher and lay member of each Annual Conference will be entitled to register his vote for or against the measure."

I would not presume to advise my learned friends, Moore and Moon, on a constitutional question; for I dare say that their study of such matters has been far more careful and extensive than any I have been able to make. But I venture modestly to suggest that they will not promote the cause which they seem to advocate, by insisting that it must be rushed through without consideration by the Annual Conferences. Some people would suspect that such precipitate action might indicate something in it which could not bear careful and deliberate scrutiny. Perhaps even these dear and wise brethren, themselves, do not advocate such a course. Doubtless they intended nothing more than the exhibition of their legal ability and attainments.

I beg to submit to these learned expositors of the Constitution another matter. A few days ago I heard an able constitutional lawyer (a sure-enough lawyer) say that since the Methodist Episcopal Church, South, was organized by a Constitutional Convention, it would require a Constitutional Convention to merge it into any other body. Upon this point I do not express, or so much as hint, an opinion, because, as I have intimated, I hesitate to express opinions upon constitutional matters when considering the views of these very able legal minds, my dear friends, Moore and Moon. But I would like them to work on this point and then give me the benefit of their research, in either a private or a public communication, after careful and laborious collaboration.

I hope these dear brethren will forgive me for having assumed what seemed almost universally admitted until their communication appeared—namely, that all this matter of unification would have to be voted on by the Annual Conferences. Since the question of changing the name of the Church had always been referred to the Annual Conferences, I assumed that it was axiomatic that the change of the nature of the Church would have to take the same course. I declare to them most solemnly that I never intended any judicial impropriety in this assumption, but simply meant to assume that all our General Conferences had acted correctly with reference to this constitutional principle; for a Bishop ought to keep in harmony with the General Conference. If they will forgive me, I will never do so any more, and I will consent to remain "unclean until evening" under the Levitical law. Yours fraternally,

WARREN A. CANDLER.

P. S.—Since writing and mailing to Dr. Burrow the foregoing communication, I have been informed that the signature of "J. M. Moon" was added to Dr. J. W. Moore's communication by mistake, and that there is no such man corresponding to the signature. Years ago I knew a promising young lawyer in North Georgia bearing that name, and when I saw the communication, I supposed he had, perhaps, removed to Chattanooga and that he and Dr. Moore had associated themselves in a constitutional investigation, but it appears that the work was done by the Doctor alone, and that he is entitled to the exclusive honor of the communication. This will not detract from the value of the argument, for in a discussion of that sort Dr. Moore is equal to two men most any time. In his communication he sometimes used the word "I" and sometimes the word "we," and the document varied in style at different points, but whether the Doctor is "I" or "we," he is a host when it comes to interpreting the Constitution of our Church, the investigation of Supreme Court reports, the writings of Cooley, and other great legal authorities. My trepidation is none the less since I have discovered that Brother Moon is not the partner of the Doctor in the matter of the communication in which I was reviewed.

W. A. C.

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OPENS SEPTEMBER 13.

For further information address

R. H. WYNN, President.

THE BOARD OF CHURCH EXTENSION AND NEW MEXICO.

By Rev. J. H. Messer.

Few people realize what the General Board of Church Extension has done for the New Mexico Conference. I am not exaggerating when I say that the aid given us by this Board has saved a mighty empire to our Church and has saved thousands of souls to the kingdom of our Master. I know whereof I speak this morning. I have labored in this field for sixteen years, and of course during that time have watched closely the work of our Church. Sixteen years ago we did not have an up-to-date church edifice in the bounds of the New Mexico Conference. Our membership was very small and greatly discouraged. We are now the strongest Protestant Church in this State, but you may be sure it is not by accident we have achieved this success. We have contended with great difficulties. Sixteen years ago in many parts of the State we were looked upon with suspicion and often with contempt. It was thought we were intruders in this State and that we should go back to the criminal slave States where we properly belonged. At one place one of our ministers was asked to preach the Commencement sermon for one of our State institutions, but there was such a protest raised that he was compelled to permit a Northern man to preach the sermon. Beyond doubt a good deal of this feeling against us grew out of the fact that we had such poor church buildings. Other denominations were building expensively, while the most expensive building we had was at El Paso, and it was unsightly and poorly located.

About ten years ago people began to pour into this State by the thousands, many of them coming from the sunny South, but, finding our church buildings so much out of date, they went into other churches or drifted away from the Church altogether. Everything looked so dark that there was considerable talk about turning the whole State over to the Methodist Episcopal Church. This, notwithstanding a majority of the people

were from the South and our State is contiguous to some of our strong Conferences.

In 1906 Dr. McMurry visited our Conference, which met at Alpine, Texas. In his public addresses he spoke encouragingly of our work, thus sounding a note which was new to us. In 1907 he went over the field with two presiding elders and promised to use his influence to have his Board to do all in its power for us. Stirred by this promise, then it was we began to grow. We have built church houses till we now have sixty-two, and parsonages till we have forty. We have approximately eight thousand members and are recognized as the leading Protestant Church in this State. Besides this, we care for thousands of our people every year who come here for the benefit of our unrivaled climate, stay with us for a short time, and then go back East. We have won such victories for our Lord, there is now no power which can keep us from becoming one of the strongest Conferences of our Church in a few years.

Our General Board of Church Extension has invested in this field $98,781.40. This has enabled us to lead hundreds of men to Christ. It has made the people feel our Church is no small affair, but one of the mightiest forces in Christendom. It has put new courage in the struggling bands of our people in our towns and cities, and it has brought joy and hope to hundreds of our fathers and mothers, who have been trying to establish homes far out on our fertile plains or high up on the slopes of our beautiful mountains. Now, when one travels over this State, he may see in our towns and cities church buildings worthy of our great Church, the very erection of which is turning the tide against infidelity, the saloon, the red light district, and all the other works of darkness. Often out in the rural sections, on Sunday mornings, he will see scores of people congregating at inviting chapels, and he will find in these chapels, listening to the Methodist circuit riders, some of the noblest Christians to be found on this earth. The General Board of Church Extension has made all this possible, and, my brethren, it is little wonder that the Methodists over this State are loyal to the great Board and that they believe so strongly in Dr. McMurry. Let us this year not only pay our assessment, but let us go far beyond this.

THE M. E. CHURCH VERSUS THE M. E. CHURCH, SOUTH.

By Judge E. V. Highston.

In the proposed unification of the Methodisms of the United States the M. E. Church and the M. E. Church, South, have each proposed as a basis of union practically its own form of government. Recognizing this fact, Dr. John M. Moore begins a recent article in the Nashville Advocate, under the caption of "The Two General Conferences," by asking the following questions, to-wit: (1) "What is the truth about the legislative powers of the two Methodist Churches as found in their law and practice?" (2) "Is the General Conference of the Methodist Episcopal Church any more nearly supreme in its legislative function than the General Conference of the Methodist Episcopal Church, South?" (3) "If so, in what respect and to what extent?" (4) "Are the provisions for safeguarding the constitution in the Church polity any greater in the Southern than in the Northern Church?" (5) "What are the existing provisions of each Church?" (6) "Do the Southern Bishops, by their veto power, perform a function that is altogether ignored in the Northern Church?" He then proceeds to discuss the legislative polity of the two Churches and finally states as his conclusion in answer to the fourth question above, the following: "The truth is that all constitutional matters are well safeguarded in the Northern Church."

The foregoing questions of the brother shows that he has entirely misconceived the contention of those who favor union on the Oklahoma City plan, and who oppose union on the Saratoga plan. These brethren do not object to conferring on the General Conference supreme legislative powers, under constitutional provisions and restrictions, but they do most seriously object to conferring on this body supreme judicial powers. They would coordinate these two powers and make each independent of the other. They contend that to vest the General Conference with supreme power in all the departments of government will make it all-powerful, and is against the spirit of our institutions and American independence, and contrary to the teaching, training, and practice of the Southern Church for the past seventy-two years, and with us, to do so, would amount to the turning back of the wheels of time for that length of time. We are willing to confer on the General Conference the power of supreme legislation; and to grant to its rules and regulations the full force of being the supreme law of the Church, when these rules and regulations are made within the sphere of the powers granted and in pursuance to the constitution; but we are not willing that this body, or its presiding officer, or its judicial committee, either jointly or severally, shall have the final power of passing on the limits of this legislative power and on the constitutional limitations.

Question six above would indicate that the brother entirely misconceives the power of the Bishops of our Church over its legislation. Under our polity the College of Bishops does not have a veto power over the legislation in the common acceptation of this power. The veto power is an executive function, and is vested only where the approval of the chief executive is necessary to make legislation operative; in the event the chief executive, for any reason whatever, opposes the law presented to him for his approval, and such opposition renders him unwilling to approve the same, he can return the measure to the law-making body without his approval, and state his reasons therefor, in which event it is usually provided that the law-making body can still pass the measure over the executive veto by a two-thirds vote of that body; and, upon this two-thirds vote, the measure becomes a law. It is readily seen that our Bishops and the General Conference are vested with no such power. No legislation requires the approval of the Bishops, to become operative; their refusal to approve would not affect the measure. Under our Discipline the only power they exercise towards legislation is judicial. The College of Bishops is our supreme court. See Paragraphs 43 and 107 of the Discipline. In fact, supreme judicial power is vested in the Bishops, and not in the General Conference; by this means we safeguard the Church against the encroachment of the Legislature on the constitution. When under Paragraph 43 the Bishops decide that any rule or regulation is unconstitutional, they act in a judicial and not executive capacity. Only in cases involving constitutional questions can they prevent legislation. When they decide that any rule or regulation is unconstitutional, the General Conference cannot pass the rule or regulation as a legislative act, but may, by a two-thirds vote, submit it to the Annual Conferences as an amendment to the constitution, for the concurrence of three-fourths of the members of all the Annual Conferences. The Paragraph 43 is almost identical in requirement and effect with Article V of the Constitution of the United States, which provides for submitting amendments to the National Constitution. Every State in the Union has a similar provision for amending its Constitution. Neither does the United States nor any State vest any judicial power in its legislative body, but all judicial power is vested in the courts, which are separate from and independent of Congress and the Legislatures. It will be, therefore, seen that the Southern Church safeguards its constitutional rights in the same manner and to the same extent that the National and State governments safeguard their constitutional rights. The history of our country has demonstrated the wisdom of these safeguards, and we can do no better than to follow their example in our church government.

Brother Moore, in trying to justify his conclusion that all constitutional matters are well safeguarded in the Northern Church, uses the following language:

"How is it in the Methodist Episcopal Church? They have a written Constitution occupying the most prominent place in their Discipline. Not only every presiding officer of the General Conference knows what these constitutional elements are, but every member may easily acquire the knowledge; and the General Conference cannot go far in its deliberations over matters that require the constitutional process before this fact is brought to the fore by the presiding officer or some member of the Conference. If any question arises as to the legality of procedure, the matter is referred to the Judicial Committee, composed of nineteen members, four of whom are appointed by the Bishops and the others selected by the delegates from the respective fifteen General Conference districts because of their special fitness for the position. So they have their three safeguards of their documentary constitution, with the prescribed constitutional process quite like our own, their Bishops as presiding officers with the constitution before them, and a carefully chosen Judiciary Committee."

The same may be said of our National Government and the Government of every State. They all have a written constitution, the same is before the presiding officers of Congress and the various State Legislatures, every member of Congress and the State Legislatures may easily acquire knowledge of these constitutions. Congress and the State Legislatures all have carefully selected judiciary committees, composed for the most part of members learned in the law. Still the framers of our State and National Constitutions did not deem these to be sufficient safeguards against legislative aggression, but, as a sure and safe means of limiting all power within the terms of their constitutions, vested the power of final determination of the constitutionality of any legislation in a separate judicial department, distinct and independent of the legislative department; the same as the Southern Church has done and now insists upon having done in the reorganized Church.

The presiding officer is in reality no check to legislation; he can only pass on rules of procedure and parliamentary practice, and his rulings can be reversed by a two-thirds vote of the Legislature; each Conference can adopt its own parliamentary rules and the presiding officer is bound by those rules. The Judiciary Committee is no check to the will of the majority of the Legislature, the action of no committee is final; it can only report its findings to the parent body, and that body is in no way bound to accept and adopt this report. A bare majority of any Conference can reverse the findings and report of any committee. All legislative bodies divide themselves up into committees for convenience and to expedite business; but these committees are never vested with the authority of final action, and in their reports can only recommend legislation; the main body acts on these reports as it sees fit. If we, therefore, should depend on the presiding officer and the Judiciary Committee to safeguard against constitutional aggression, we would be depending on the Conference as the final arbiter, and it would have the final word as to the constitutionality of any legislation.

A written constitution does not safeguard against its violation, especially when it is to be interpreted by the legislative body. This is fully proved by our legislative and judicial history. The written Constitution of our National and State Governments have not prevented legislation unauthorized by them. The Supreme Court of the United States has been called upon more than a thousand times to pass upon the constitutionality of certain legislation, and in a large number of cases it has held the legislation to be void because in violation of the Constitution. The Supreme Courts of the various States have had the same experience. Unconstitutional legislation

(Continued on Last Page.)

IN NEW MEXICO.

Mr. Editor: Having been granted a vacation of fifteen days by Hon. Henry L. Fuqua, the Manager of the State Penitentiary, I started on August 15 to visit a sister, and other relatives in Carlsbad, New Mexico. The weather was very warm, but travel has been reduced to such a comfort that the trip was made both going and returning with but little discomfort resulting. I traveled as far as Fort Worth on what is known as the "Colorado Special," on the Texas and Pacific Railroad. This is a magnificent train out of New Orleans for the Northwest. From Fort Worth, on west as far as Pecos City, I traveled on the "Sunshine Special," which is a splendid train running from St. Louis to El Paso. It stops at but few places and develops great speed. Both of these trains mentioned carry sleepers de luxe, dining cars, and every comfort one would desire.

On the way out, I had a good opportunity to see something of the vastness of west Texas. Everything I saw from Fort Worth to Pecos City was on a grand scale, except the crops, which seemed to be perfectly burned up by the drouth. Just west of Weatherford the Palo Pinto Mountains begin and continue for about fifty miles. Strictly speaking, they are not mountains, but are very large hills, extending up sometimes very abruptly several hundred feet high. Just west of the Brazos River we crossed, in the late afternoon, a deep gorge, the bridge over which a fellow-traveler said was 108 feet high. It is not more than one-third of the height, however, of the great bridge on the Southern Pacific over the Lower Pecos River, which is said to be 320 feet high, the highest bridge in the world. However, sweeping over a gorge more than one hundred feet deep at the great rate of fifty miles an hour, gave me a near sensation of flying. I do not think I should like to cross the Pecos River bridge at that rate of speed.

From Pecos City my route to Carlsbad was over the Sante Fe Railroad, right up the Pecos River Valley. Already, as we leave Pecos City on the Sante Fe, we have glimpses of the lower end of the Rocky Mountains. We set back our watches one hour and realize that we are in the great West. From our car window, over towards El Paso, we see the two or three peaks of the Davis Mountains in Texas, reaching up to an elevation of perhaps 6000 feet. Soon after crossing into the State of New Mexico, we clearly make out the rising peaks in the Guadaloupe range, said to be 9000 feet high. They are clearly visible for a distance of seventy-five miles in the pure atmosphere of that section. We were fully fifty miles from them, and I am sure they could be seen from a much greater distance.

The Pecos River Valley is the natural home of alfalfa. With irrigation, the crop is assured, and the climate is especially suited to its curing, with the result that large sums of money have been expended upon alfalfa and stock farms. Fruits abound also, although this was not a good fruit year, owing to a frost in April, which killed most of the fruit on the trees. I saw, however, in the bends of the river several orchards of peaches and apples the limbs of which were bending with precious fruits. The Pecos Valley varies from one to five miles in width, most of which, in the various lengths of the river, has been brought under irrigation by the Government Reclamation Service. The plan is this: The Government loans a community one million or more dollars to build a dam across the river, taking a lien on all the lands subject to irrigation, with an agreement for the settlers to pay annually $4 per acre for water. After twenty years all the expense of building the dam has been repaid to the Government, and the dam then becomes the property of the community, without any further expense than operation.

I visited the Avalon Dam six miles north of Carlsbad, which appears to me to be a structure that will last a hundred years. Joined into the rocky sides of the river, and constructed with massive blocks of rock and concrete, I do not see how it could ever blow out. These dams are built all along the valley, as the river is a constantly running stream, and is practically boundless in its supply of water, fed as it is by mountain streams and underground springs, as well as by what rainfall may occur. The country had just passed through an eleven months' drouth, which caused much loss and suffering to the ranchmen back over the low hills from the river, but the people in the valley had no thought of suffering.

I had the great pleasure of meeting our ministers in that section. Brother Wallace, our minister in Pecos City, whom I met by chance, told me of his church and congregation. I saw the dome of his church, which was good to behold. At Carlsbad I had the pleasure of listening to a splendid sermon by Brother Allison, the presiding elder, who resides in Roswell. At the evening service they pressed me into the pulpit, much to my dislike. Our minister there, Brother Redmon, is a splendid gentleman, much beloved. He served four years in the Isle of Pines as a missionary. Our Church in the sections I visited seemed to have the work well in hand, with a very bright future ahead.

Many of the people who live in and around Carlsbad went there at first because of pulmonary diseases. The town abounds in little cottages rented to such people. No one seems to be afraid of a consumptive there, and, as a rule, unless the patient is very far gone indeed, he soon begins to recover, and oftentimes within a month a job is found and they actually go to work.

Just north of the town is situated the celebrated Carlsbad Spring, the most beautiful thing of its kind I ever saw. It has been concreted around until the collected waters are fifteen feet deep, and are as clear as crystal, but to the observer they appear only about four feet in depth. A rock at the bottom as large as a person's fist seems as large as one's head. The water of this spring is especially suited to stomach troubles, but as the people go to Carlsbad for lung troubles it is not much in demand.

Altogether, the country is beautiful, and the mountains in the distance are perfectly entrancing. It was our purpose to go out in the foothills to a celebrated cave, and view several large ranches, but following an extended drouth of eleven months a veritable wet season reigned, for the time being, which prevented all travel. In fact, the Sante Fe Railroad was put out of business south of Carlsbad for several days, and on my return we made it into Pecos City by means of a hand-car, which was a real "Sunshine Special." But to the east of Abilene to Weatherford and throughout all the Panhandle country of Texas, I understand a very serious drouth still prevails.

After spending about eight days with a sister and nephews and nieces, I abandoned the intention of returning via El Paso, owing to strike rumors, and beat a hasty retreat home, risking the waters of the overflowed Pecos River Valley, swollen by rains in the mountains to the west, and made the last ten miles into Pecos City by a hand-car. What a come-down from my expectation! Visiting what I thought would be a desert, and riding through floods, similar to a flood season in the Mississippi River Valley! However, I reached home safe on the 31st ult., glad that I made the trip, and feeling that I had gotten more out of the trip than the cost of it.

H. S. JOHNS, Chaplain.

Baton Rouge, La.

DR. CARRADINE SPEAKS.

(Dr. Beverly Carradine, who is well known in this section, and who has evangelized all over the United States, recently made the following utterance in his paper on the subject of Methodist union. The Doctor has been regarded everywhere as a man of unsurpassed spirituality, but if he does not mind in taking this position he will cause himself hereafter to be classed very differently in that regard.—Editor of Advocate.)

There is always the usual quadrennial gush about the unification of the Methodist Churches, North and South. They were talking about it when I was a young preacher. But the great men in our Church, like Keener, Parker, Doggett, Pierce, McTyeire, Wightman, and others, remembered the past, the many impossibilities of amalgamation, the wisdom of working apart in all kindness and love, and so did not gush and dish out sweetened verbal mush when the subject was broached by the regular quadrennial cocked and primed orator.

Preachers, like women, can be made to cry very easily by an appeal to certain sensibilities, both calm reason and godly judgment remain after the handkerchief is dry, and so in view of the past—bearing in mind the great essential differences between us of the South and those of the North—we feel like saying, as Abraham did to Lot, you can proceed one way and I will go another; you may journey to the north, but I will remain in the south; only let there be no hard feeling between us. We are all the children of God, but in view of our hopeless minority vote, if we joined you we would be as silly in putting ourselves in the power of another body of people as the crane, according to Aesop, who thrust his head in a lion's mouth to get out a bone. He got his head out, for a wonder, but was told by the lion that for the services he had rendered him he had reason to be thankful that he escaped alive. We had our head in this mouth once; why put it in again? We are trusting that Bishops Wilson, Candler and Hoss, and Doctors Lee, Meek, Parker, Werlein, and others of our leaders will hold things steady when the "gush" comes, and the "oratorical mush" abounds and men in listening to "appeals to the gallery" stand ready, in dotage and anecdotage, to weep on one another's second button. Again we warn the crane to keep out of the lion's mouth. We mean no disrespect to the lion, but we have solicitude for the crane, and want it to live.—The Gospel Herald.

WHO CAN BEAT IT?

We have just had the unique experience of receiving into the membership of the Methodist Church a woman who will be 109 years old on the 26th of November next, her age being vouched for by her granddaughter who lives with her, and who says that her mother has the "christening papers" that vouches for grandmother's birthday. She was born in Cuba of a French mother and an Italian father, but early came to New Orleans where she was living when Jackson fought his famous battle in 1812, being then five years of age. She tells that two regiments of soldiers walked all the way from Louisville, and that the people opened their homes to them, and that they had as their "yell" or war song—

"Row up, boys, row up; we'll sweeten with gunpowder Packenham's tea,
And send them home packed up like pork from Tennessee."

She tells also of a man who refused to let Jackson have his cotton to use in making breastworks, and that they put him in jail; that Jackson worked a strategy in turning a body of water on the English, thus wetting their powder; that the people said, as their motto, "We don't put our cotton up for fear of dying, but to shield our city from the hand of a tyrant," and many other such things does she remember. She has been married four times. Her name is Mrs. J. Montemat; and just a few Sundays ago she served a dinner to a company of visitors who came in on an excursion train, doing most of the work herself. Until she recently joined our Church she had all her life been a Roman Catholic. "Can you beat this?"

P. O. LOWREY.

Donaldsonville, La.

There is no reason for defeat in the Christian life.—F. B. Meyer.

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The Home Circle

LITTLE HARRY AND THE ORANGE.

Delta.

Little Harry often went to the home of a sick neighbor; and although sick she thought a great deal of Harry, and was pleased to have him with her. His childish cuteness helped her to pass through the slow, creeping hours of the day.

The kind neighbors, and Harry's own mother, often carried dainties and fruits to the sick woman. One day a well-to-do friend brought a basket of luscious peaches, on the top of which she had placed a very large orange, both to decorate the basket and be a refreshing morsel for the feverish patient. As she came in she set the basket on a stand in the hall, thinking it best to see whether it would be judicious to let the sick woman see the fruit until she was permitted by the nurse to eat of it. The nurse told her to bring it in, for the juice of a good sweet orange would be especially good for her. So the lady tripped out for the basket, when lo! the very thing she was glad she brought was gone.

Where had it gone? The servant was asked about it, but she said she had not seen it, for she did not know the basket was in the hall. No one else had been seen about the house. Even Harry had not been over that day as any one saw; and all were of the opiuion that the servant had taken it, so the matter was dropped; and another orange was sent over from the lady's home.

For some reason Harry became very conspicuous by his absence. He never came over any more. The sick woman wondered at it. She sent for him, but he did not want to go. His mother and others asked him why he did not go over any more. He just didn't want to go, was all the reason he would give. But one day the mother happened to think of the orange episode, and she asked him if he knew anything about it. He flatly denied all knowledge of it. And so it was dropped again. But Harry was having a hard time. He always enjoyed the sick woman, who was now well, and the good times he used to have in her home; but he could not go to her house any more, remembering what a mean thing he had done in stealing her orange. And, besides, he was losing all respect for himself, for he knew he was a thief.

So one day he determined he would go and make a full confession to his mother. And no sooner had he started for his mother than he began to cry; and the nearer he came to her the harder he cried. And when he reached her he fell down before her, as she was sitting at her work, and buried his face in her lap, trembling and crying with a really broken heart.

His mother was frightened. And it was some time before she could understand, between his sobs, what he was trying to tell her; and when she did she gathered him up to her bosom and rained tears of joy and kisses of love upon him, assuring him of his full forgiveness by both herself and their neighbor. Harry then fell into a quiet, restful sleep; and when he awoke it was as if he was living in a new world. His headache and burden were gone, and the joys of life had come back to him again. The home of the woman who had been sick, and who liked him so much, he could visit again, and his old pleasures his sin had deprived him of were his again.

This was his confession: He had seen the lady enter the house with the fruit. He slipped in after her, not intending to steal, but thinking some of it might be given him. But when he got in the hall and saw the basket sitting there, and no one around, he took the orange hastily from the top of the basket, and, slipping out, he hurried to the barn, where he ate the orange, and slipped the rind through the cracks of the barn floor.

This is the truo story of the small boyhood of one of God's noblemen to-day. He never knew why he was moved to take the orange; but something seemed to say to him, "Take it! Take it! No one will ever know!" But he says "I knew! and God knew; and I was most miserable all the time, until I confessed my sin and was forgiven. Then I was happy again." Doing sin always brings misery and sorrow; confessing our sins, and being forgiven, always brings joy and gladness.—Western Christian Advocate.

SELFISHNESS.

By Hon. W. A. Belk.

Dear Doctor Meek: Have you read in the past few years that little poem of John Greenleaf Whittier, entitled "In School Days?" Somehow the philosophy of life as found in the last lines of that poem have lingered with me. You recall that during the spelling lesson that afternoon this little girl spelled the word and "turned down" this lad. That after school was out she "lingered" and bashfully said to him:

"I'm sorry I spelt the word, I hate to go above you,
"Because"—her brown eyes lower fell—"because you see I love you."

The little girl died and the poem concludes thus:

"Still memory to a gray-haired man, that sweet child face is showing;
Dear girl, the grasses on her grave have forty years been growing;
He lives to learn in life's hard school, how few who pass above him.
Lament their triumph and his loss, like her, because they love him."

Have you ever seen that philosophy exemplified? Yea, have you ever felt it keenly yourself? How many men have you ever seen rise to wealth or position over the downfall of another and as they passed up would say like the little girl: "I'm sorry I spelt the word, I hate to go above you?" I never see a good man defeated for office, nor a good man lose his position, that I do not wish that he who has "passed above him" would stop and leave a little token of love by expressing at least some regret that "his triumph" should be the other's loss." But such seems to be our selfish nature. "It's four and no more," too often is the whole world to us. Can't we quit it in some way? Is there not room in the flower garden for all the flowers? May I not achieve success in a straightforward way and without trampling down another? Am I to live for myself alone? Can't I rise by helping another rather than destroying him?

"Teach me to feel another's woe,
To hide the fault I see.
That mercy I to others show,
That mercy show to me."

Holly Springs, Miss.

WORKING THE CHURCH.

The line of division between evangelical Christianity and what the New Testament calls "the world" is clear. Suppose you commit the Baptist Churches to the "closed shop." Then all Baptists who do not believe in the closed shop are invited to get out of the denomination. We have, therefore, substituted labor unions for Christianity. The true solution is to say that a Baptist church, as a church, has nothing to do with this question. The case is far worse when a few men who happen to have been elected to some position in the denomination for Baptist work prostitute their position in an endeavor to speak for the denomination in matters with which it has no concern, or, at least, are not essential to it.

It is worse still, when some foreign organization claims to represent the churches, and pretends to speak for them on any subject, political or social, national or international, claiming that its opinions are those of the Protestant Churches. It is all based on the assumption that evangelical Christianity is nothing, and that the churches are good for nothing, except to be used by every would-be leader, and by any organization that is ready to spend time and money to conduct a propaganda among them.—Journal and Messenger.

THEATRICALLY-MINDED PREACHERS.

The Lutheran Witness tells of a theatrical manager who endeavored to persuade church papers to give free advertising space for the benefit of the Actors' Fund (a fund designed to care for superannuated actors). The Witness thinks the offer may not be so much out of the way, after all, since the Church is in some danger of entering the field against the theater. It says: "Consider, for instance, the case of 'The Prodigal Son acted out in a Baptist Church in an Ohio town. Dressed in a robe and sandals similar to those used in Bible times, and with a wig and cane, the minister represented the father of the 'Prodigal Son,' and in this outfit preached what we are informed was a 'very appropriate sermon.'" A writer calling himself simply "J. B." offers a suggestion in the Northwestern Lutheran anent the Witness' story. He says if any pastor feels tempted to follow this unique plan adopted by the Ohio brother, he would suggest a sermon on Balaam as offering the preacher rich possibilities —The Presbyterian.

THE CHRISTIAN AND THE WORD.

It may be safely said that the growth of a Christian is, in the great majority of cases, quite exactly proportioned to the real applied knowledge of the Word of God. "Is it not for this cause that ye err, that ye know not the Scriptures nor the power of God?" And so the Word becomes the greatest and most rational means to personal acquaintance with God. We may as certainly and truly come to know Him through His Word as we may come to know a correspondent whom we have never seen through his letters.—President King of Oberlin.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

THE FACTS IN THE CASE.

One frequently hears it said these days that our General Conference declared for "the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization," as if it were fully committed to such a general plan or principle, while the component parts of the plan were mere "tentative" suggestions, which are in no sense binding and which the Commissioners may lightly surrender if they wish. As a matter of fact, however, the action of our General Conference did not at all recognize any plan or principle of union, separate and distinct from its constituent elements, and the contention mentioned above is, in our opinion, utterly fallacious and unwarranted. To see that this is true, one needs only to examine carefully the wording of the declarations made by the General Conference at Oklahoma City, which were as follows:

"1. The Methodist Episcopal Church, South (This language was unfortunate—the General Conference could speak for itself, but not for the CHURCH, concerning a matter inherently constitutional in character.—Ed. A.), considers the PLAN outlined in the suggestions that were adopted by the Joint Commission representing the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, and reported to the General Conferences of their respective Churches as tentative (notice that the plan and suggestions are here linked closely together.—Editor Advocate), but nevertheless as containing the basic principles of a genuine unification of the Methodist bodies of the United States, and especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization. (Let it be noted that the "basic principles" of the unification referred to were said to be "CONTAINED IN" the plan of the Joint Commission—not "principles" imported from the outside and utterly out of harmony with and subversive of that plan.—Ed. Ad.)

"2. The Methodist Episcopal Church, South. (Loose language again.—Ed. Ad.) regards the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization suggested by the Commission on Federation as feasible and desirable (Note this is not unification by just any method of reorganization, or one yet to be devised, but that "SUGGESTED BY THE JOINT COMMISSION.—Ed. Ad.), and declares itself in favor of the unification of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, in accordance with THIS GENERAL PLAN OF REORGANIZATION, and in favor of the unification of all or any Methodist bodies who accept THIS PROPOSED PLAN after IT has been accepted by the Methodist Episcopal Church. However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church.

"3. The representatives of the Methodist Episcopal Church, South, in the Federal Council of Methodism are hereby instructed and empowered to act as Commissioners with like Commissioners of the Methodist Episcopal Church, the Methodist Protestant Church, and other Methodist bodies in the United States, in elaborating and perfecting the tentative plan THAT HAS BEEN PROPOSED, in carrying forward such negotiations as have for their purpose, and may result in the consummation of the PROPOSED UNIFICATION IN ACCORDANCE WITH THE BASIC PRINCIPLES ENUNCIATED IN THE SUGGESTIONS (Mind you, suggestions, not "plan."—Ed. Ad.) which were adopted by the Joint Commission and reported to the General Conferences. Should the General Conference of the Methodist Episcopal Church in 1916 declare itself in favor of unification through the PROPOSED plan (Not merely any plan.—Ed. Ad.), and should appoint a commission on unification separate from the Federal Council of Methodism, the representatives of the Methodist Episcopal Church, South, are hereby instructed and empowered to appoint a similar Cimmission that shall serve until the next meeting of the General Conference."

Two things are obvious from the foregoing enactment, when it is closely scrutinized: 1. As we have already said, there is no such thing as "a principle or plan of union" to which even the General Conference, to say nothing of the CHURCH, is obligated apart from its component features. The unification which our General Conference declared to "be feasible and desirable" was by the METHOD of reorganization suggested by the Joint Commission on Federation. These specifications, of course, are in the nature of the case subject to some modification, but according to the action of our General Conference not to a substitution or a virtual transformation. If that were the case, all the antecedent labors looking to the unification of the Churches would have no binding force whatever on anybody, and everything would be wide open and the situation practically as it was when the negotiations began six years ago.

2. Any scheme of union that the present Commissions of the Church, North, and Church, South, may formulate that does not have its "basic principles" rooted in the plan wrought out by the former Joint Commission on Federation, and approved by our General Conference, will have been matured by our Commission of Twenty-five having exceeded its powers, and will have back of it no antecedent authorization by any official body of our Church competent to delegate such authority.

There has been, as we see it, a great deal of confused writing and thinking on this subject, and there is need of getting a clear and definite view of the action taken by our General Conference and the status of things thereby created.

A LITTLE TOO MUCH.

The City Temple, London, is one of the world's greatest Protestant Churches. It has had a long and honored history and it was given a new fame by the splendid ministry of the renowned Dr. Joseph Parker, who was a gifted orator and preacher, and whose theology was evangelical and safe. Dr. Campbell, its late pastor, however, as will be remembered, went considerably astray in his teaching and developed what he called "The New Theology," which he is said to have repudiated within recent months, endeavoring to destroy, as far as possible, the books setting it forth. Some time ago he gave up his famous pulpit, and it is now reported that Dr. J. Fort Newton, the pastor of a Universalist Church at Cedar Rapids, Iowa, who at one time was a student at the Southern Baptist Theological Seminary at Louisville, Ky., has been called to succeed him. The publication of this report is said to have brought forth a strong protest from orthodox Christians on both sides of the Atlantic, and the Church News Association (New York) states "that charges of sharp practice in capturing the call are made and that threats to test its validity are being heard in England." Alas! that there should be such talk in connection with the pulpit of any Christian Church.

We scarcely need to say that our sympathies are with those who are disposed to stand up for sound Christianity in this contest. It is high time that those who believe in the written Word of God were showing enough resistance to the invasions of "liberalism" to set up a banner in defense of Divinely revealed truth. There has been far too much indifference exhibited in this respect by the true followers of the Master.

SHOULD MAKE THEIR MEANING CLEAR.

The following appeared in last week's issue of the Nashville Advocate:

"We have read very carefully the article by Dr. J. W. Lee in the St. Louis Christian Advocate concerning the action of Annual Conferences with reference to the unification of the Methodisms. We utterly fail to see that for an Annual Conference to approve formally the principle of unification as enounced by the General Conferences, North and South, and to indorse the Oklahoma resolutions would either embarrass the commissioners or intimate that they are not capable of dealing with the subject. Surely it can never be out of place for an Annual or any lower Conference to indorse the action of a General Conference."

As we have shown elsewhere in this issue of our paper; our General Conference endorsed no plan or "principle of unification" apart from the specifications composing it. The fallacious view that we are as a Church committed to the general idea of unification in a nebulous sort of way and that we are obligated to readjust and work out the stipulations as best we can, whether they are to our liking or not, has been very widely spread over the Church ever since the Saratoga General Conference. And this misconception has done not a little toward complicating the situation existing among us.

If our Annual Conferences are to speak concerning unification at this stage of the proceedings, since they will have to pass finally upon any scheme that may be formulated, we think they should do so in a judicious manner and make their meaning perfectly clear. Any kind of indefinite endorsement of the actions of the General Conferences, North and South, as if they were essentially in accord, would, in our opinion, be certain to be construed by the extreme unionists as favoring the complete amalgamation of the two Churches and used by them as warranting any members of our Commission who are not much disposed to stand for the Oklahoma City enactment in going a long way toward the Saratoga basis. In our judgment, there is a subtle danger in such a blanket procedure against which we would do well to guard carefully. If we do not want union on the basis of the action of the Northern General Conference, let us see that we do not make any deliverances that can by any possibility be interpreted to that effect.

PERSONAL AND OTHER NOTES.

Now for the Conference collections! Let us do our best for all the worthy causes represented in these assessments. They furnish the sinews of war for the Church.

Rev. C. E. Fike, of Rayne, La., reports encouragingly concerning the progress of the work in his developing charge. His letter brought us a club of 7 trial subscriptions, for which we extend to him our thanks.

Rev. T. B. Winstead, of Burns, Miss., says: "Everything is moving along very well on the Trenton charge." Brother Winstead's letter contained two renewal subscriptions, for which we are grateful.

Dr. A. F. Watkins, President of Millsaps College, has been lending a helping hand in the Sunday School Institutes that are being conducted in the several presiding elders' districts of the Mississippi Conference. He is a remarkably versatile worker.

A press dispatch states that Dr. J. C. Ballard will again accept the position of a surgeon in the United States Army. Dr. Ballard is a man of superior Christian character, and is admirably qualified in every respect for the service to which he has been called.

Rev. W. H. Saunders, of Fernwood, Miss., assisted Rev. J. L. Decell in a good meeting at Waynesboro, Miss., last week. Brother Davis, who serves the Waynesboro Circuit, also took part in these services and contributed not a little toward their success.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions to the Advocate, sent in within the past few days: Rev. P. H. Fontaine, Good Pine, La., 2; Rev. H. B. Thomason, Waynesboro, La., 2.

It was with much sorrow that we noted a few days ago the death of Mrs. J. L. Lucas, an esteemed member of our Church at Starkville, Miss.

She was a woman of many superlor traits of character and will be sorely missed. We extend sympathy to the bereaved.

In renewing her subscription to the Advocate, Mrs. S. O. Roberts, of Felixville, La., says: "I could not do without our paper. It is next to my Bible. I like an editor with convictions and am willing to follow him in the ordeal through which our Church is now passing."

Brother James Hand, of Purvis, Miss., was a visitor to New Orleans this week, and while in the city paid the Advocate office an appreciated call. Brother Hand is one of the most generous laymen in the Mississippi Conference and is widely known for his good works.

In a business letter to our office, which brought us three subscriptions, Rev. B. F. Bullard, of Duck Hill, Miss., makes the following reference to his charge: "Everything is progressing well. We have had fine meetings, and we expect to go to Conference with a good report."

A letter from Rev. W. W. Perry, of Boyce, La., sends us an additional list of 7 subscriptions. Thus he continues to forge forward toward his goal of ONE HUNDRED SUBSCRIBERS during the present Conference year. "A workman that needeth not to be ashamed" is Brother Perry.

Rev. E. Nash Broyles, our brilliant young pastor at Macon, Miss., writes for sample copies of the Advocate that he may seek to extend its circulation in that progressive city, and adds the following statement: "Kindly permit me to say 'Amen' to your stand on the union question."

Rev. A. R. Hoffpaulr, of Estherwood, La., writes us as follows: "Will you kindly state in the Advocate that I desire to get a reliable middle-aged Christian lady to keep house for me, so that my three children (the eldest a girl of 13) may attend school? Applications should be accompanied with the proper references."

Rev. H. W. Ledbetter, of West Monroe, La., has favored us with 4 subscriptions to the Advocate. He is giving a good account of himself in his preseu field of labor. We are grateful to Brother Ledbetter for some kindly words concerning our position on the question of the unification of Methodism in the United States.

Rev. J. R. Jones, presiding elder of the Seashore District, requests us to announce the following Camp Meeting schedules: "The Palmer Creek Camp Meeting will begin Wednesday night, September 27; the Salem Camp Meeting, on Wednesday night, October 4, and the New Prospect Camp Meeting, Thursday night, October 12."

Dr. Felix R. Hill, Jr., who has led the Rayne Memorial congregation in a complete overhauling of the historic church edifice in which it worships, is in his fourth year. Dr. Hill enjoys the reputation of being a strong and suggestive preacher and is quite popular with his flock, who will give him up with not a little reluctance.

Rev. C. D. Atkinson, of the Shreveport District, has fully sustained his reputation of being a hustler in his present field of service. Brother Atkinson does not spare himself in carrying forward the Master's work, and we dare say that his report to the Annual Conference will show that his labors and those of his helpers have not been in vain during the past year.

Rev. T. H. Dorsey is keeping up his usual excellent record as a presiding elder on the Corinth (Miss.) District. He is a hard worker, which counts much as an element of success, and furthermore he is a man of uncommon force. The charges under his supervision may be expected to make a creditable showing when the Annual Conference convenes at Winona this fall.

Read the interesting communication from the pen of Rev. H. S. Johns, Chaplain of the Louisiana Penitentiary, which appears on another page. No Methodist minister in Louisiana is rendering a more important service than Brother Johns, and the brief season of rest which he recently enjoyed was well earned. We appreciate his thoughtfulness in sending the Advocate this entertaining account of his trip to the West.

From the Morgan City (La.) Daily Bulletin of September 4, we take the following: "Reconstruction work is going on to prepare the Pharr Chapel building for the installation of one of the finest pipe organs ever placed in a house of worship in South Louisiana. In a short time this superior instrument will be in place, and its inspiring tones will be a wonderful addition to the esthetic influence of the usual services of this congregation." Rev. C. C. Weir is the efficient pastor of this enterprising flock.

Through the courtesy of the Publishers, at Tuskegee, Alabama, we have received a copy of the "Negro Year Book for 1916-1917," by Monroe N. Works. This is an annual publication, for which there has come to be a large demand, and the present issue, which embraces 488 pages, is brimful of interesting information. It is well-arranged, is neatly printed, contains a serviceable index, and is paper-bound. The price, postpaid, is 35 cents. Address the Negro Year Book Co., Tuskegee Institute, Ala.

The pastor, Rev. N. E. Joyner, being out of the city, the pulpit of the Carrollton Avenue Church was filled last Sunday at 11 o'clock a.m. by Rev. W. W. Holmes, presiding elder of the New Orleans District, who delivered an able discourse. At the evening hour the service was impressively conducted by Rev. L. 1. McCaln, who, we are happy to state, has fully recovered his health. Brother McCaln, as was announced in the Advocate last week, has been designated to succeed Brother Peters as pastor of the McDonoghville Church.

Rev. T. V. Peters, our McDonoghville pastor, was due to leave for Burrville, Tenn., the early part of this week, having been relieved of his charge on account of the state of his health, as was stated in the last issue of the Advocate. Brother Peters has done excellent work wherever he has served in the Louisiana Conference, and we sincerely regret that he has found it necessary to put off the harness for a time. We hope that his recuperation will be rapid and that he will soon be able to resume his "loved employ."

Rev. John Paul, who is well known in Mississippi, writes: "You may say that on account of typhoid fever and a general physical breakdown, I have been released from my work at Hampstead Square, in Charleston, S. C., and have since accepted the Vice-Presidency of Asbury College, at Wilmore, Ky., where I will teach the Bible and philosophy. My work will begin there on September 13. In the short time I was at Hampstead Square, the church had a net increase of one-fifth in its membership. My health is now recovered."

The Meridian District is making gratifying progress under the capable leadership of Rev. J. T. Leggett, who as a district superintendent ranks with the best to be found anywhere. In the pulpit he never fails to measure up to a high standard, and as an administrator he knows how to lead the way in the achievement of substantial results. And with it all, he is a warm-hearted, affable, and brotherly Christian gentleman, who is a welcome and appreciated visitor wherever he goes. All the echoes that reach our office are highly commendatory of his work.

Dr. W. C. Lovett, editor of the Wesleyan Christian Advocate, in a late issue of his paper, penned the following note: "Bishop Candler's article entitled 'Calm Consideration Called For,' which appeared in these columns some weeks ago, has had perhaps more widespread endorsement among our people than anything that he has written in some time. From every section of the connection approval of his wise and timely deliverance has come and continues to come. Southern Methodism has long ago learned that it can safely follow his far-reaching and wise leadership."

Some of the Methodist pastors in this section have been smashing records of late. A few days ago Rev. P. O. Lowrey, of Donaldsonville, La., received, as he tells elsewhere in this issue of the Advocate, a woman more than a hundred years old into the Church; and recently Rev. H. W. Van Hook officiated in a single afternoon in three weddings at the little chapel at Beauvoir, the Mississippi Home for old Confederate Soldiers, in which all the brides and bridegrooms were above seventy years of age. Certainly both of these occurrences were very remarkable.

The Wesleyan Christian Advocate of September 8 says: "Dr. W. H. LaPrade, our pastor at Gulfport, Mississippi Conference, called to see us last week while on a visit to his son, Rev. W. H. LaPrade, Jr., pastor of our Inman Park Church, this city. His presence reminded us of the days we were together at Emory, and called up some of the strong debates he delivered in the Few Society. My, what days those were, and what strong men have done service for the Church and State who were at Emory in the days of — well, no matter; it was some time after the Civil War."

We acknowledge the reception of an invitation which reads as follows: **"The Trustees and Faculty of the School of Law of Emory University request the honor of your presence at the formal opening of the L. Q. C. Lamar School on Wednesday morning, September 27, 1916, Atlanta, Ga."** A special program has been arranged for this occasion, and it promises to be a memorable one. Especially should the Methodists of Mississippi be interested in this announcement, since they have under way a campaign for $50,000 to cover the cost of providing a home for this department of Emory University.

To the brethren who have sent us articles on the unification issue, we will say that we will publish them as rapidly as possible. We have no disposition to keep any one from being heard on this momentous question. Some people who do not realize the tremendous interests that are at stake in this movement may think that too much space is being devoted to it; but this issue really involves practically everything else of consequence in the Church. What do subsidiary things amount to when the very existence of Southern Methodism as an autonomous organization is uncertain? There is one thing, however, that we think it would be well for all to remember, namely, that the unification question is no test of the spirituality or lack of spirituality of people. Even in the denominations that are most exclusive, as the Southern Baptist Church, for instance, there are as good Christians as can be found anywhere on earth.

Under date of Sept. 12, Rev. E. N. Broyles writes: "Brother Lagrone and Brother John Robertson were recently with us at Macon, Miss., in what was termed by many the greatest meeting ever held here. Brother Lagrone is a great preacher and Brother Robertson is a fine leader in song. I have just returned from a good meeting with Brother T. E. Gregory at Caledonia, Miss. He is one of the most effective men I have ever worked with. His people love him and he has power with them for God and the Church. During this year he has ridden over 4000 miles on his circuit and has had over 80 additions to the Church."

The August Bulletin of Emory University is on our table, and a most interesting publication it is. It is a paper-bound volume of 220 pages, and contains the announcements of the University for the session of 1916-17. The courses of study set forth in the various departments of this splendid institution have manifestly been carefully arranged and are quite comprehensive in their scope. We note the names of the following students from Mississippi in the Candler School of Theology: J. W. Chisholm, New Augusta; Samuel Jackson Foose, Tchula; J. M. Guinn, Houston; J. H. Jolly, Washington; Olin Ray, Walnut, Miss.; J. D. Wroten, Booneville, Miss. Of these, Rev. J. M. Guinn, who is now serving Centenary Church at McComb City, Miss., had conferred upon him the degree of Bachelor of Divinity. Louisiana, which lies chiefly west of the Mississippi River and is, therefore, affiliated with Southern Methodist University, at Dallas, Texas, is credited with one theological matriculate at Emory.—S. A. Seegers, of Haynesville. The attendance upon the other schools of this institution was highly gratifying. Law and medical students desiring the best advantages would do well to look carefully into the facilities to be had at this fast-growing University. Write Mr. Walker White, Sec'ty and Treasurer, Emory University, Atlanta, Ga., for a catalogue.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Mrs. C. T. BOOTH was born on April 10, 1844, and was married to Mr. W. T. Booth in November, 1867. Of this union were born several children. Sister Booth joined the M. E. Church, South, in early life and remained a consistent member until February 28, 1916, when she was transferred to the Church Triumphant. In the home and in the community the name of Sister Booth was the synonym of all that is pure, good, and true. No one knew her but to love her; no one spoke of her but to praise her. Sister Booth suffered a long time—about ten months—before she died, and prior to this she had suffered a great deal; but all her afflictions were borne without a complaint or a murmur on her part. She seemed to be willing to suffer if God willed that she should, and if others by looking at her might know how to appreciate good health. The writer knew her during her last spell of sickness which, as has already been said, lasted ten months, and as often as he visited her he found her always resting quietly and in a calm, peaceful frame of mind. In her conversations she always manifested the spirit of true faith. She leaves eight children—three boys and five girls—to mourn the loss of their mother. The father preceded the mother to the grave three years ago. Amidst a great concourse of friends and loved ones, we laid her body to rest in the Green Valley Cemetery on February 29, 1916. Earth was made poorer by her advent into glory, and heaven was made richer. H. R. McKEE, P. C.

Mrs. McKINNON was born in Covington County, Miss., on September 16, 1833, and was married to Mr. D. J. McKinnon on May 17, 1854. She moved to Jasper County in 1870 and lived at the first place at which she settled until her death, which occurred on July 2, 1916. Mr. and Mrs. McKinnon had nine children, only one of whom had preceded the latter to the grave; the other eight are living. Sister McKinnon was a loving mother and grandmother, a true and faithful friend, and the systematic reading of her Bible was her delight. She was very careful to raise all of her children to be Christians and servants of the Master. She was the preacher's friend. It was her desire that he should come to see her often and she was always ready to give him instruction and advice. Being a devoted wife and affectionate mother, she filled her honored place in the home with joy and sunshine. Although a sufferer for several weeks before her death, she bore all her afflictions, as a Christian should, with resignation and fortitude. She welcomed her departure with eagerness, knowing that she would meet face to face the Savior to whom she had committed her life in her girlhood days and whom she loved and trusted with an abiding faith. Surrounded by all of her living children and some of her friends, her gentle spirit took its departure. At the time of Sister McKinnon's death the writer was absent attending the Divinity School, so her body was laid to rest in the Pleasant Grove Cemetery by Rev. A. B. Barry, of Pachuta, Miss. But she herself has joined the innumerable host of the redeemed who, rejoicing with joy unspeakable and full of glory, await the resurrection of the just. "Precious in the sight of the Lord is the death of his saints."
Her pastor, H. R. McKEE.

LABOR DAY SERVICE.

The Methodist Church in Morgan City, La., had a special service September 3, devoted to the labor question. Rev. C. C. Weir made a timely talk, taking for his text Gen. 3:19. He said that there were two kinds of toilers, one who toiled too much, while the other did not work. By Scriptural quotation, he showed that labor is entitled to respect. The matter between labor and capital is not between men, but it is rather a fight about the result—money—produced by labor, and, "money being the root of all evil," the fight is bound to go on until the sharing plan is more universally put in practice by all corporations. The preacher hoped very soon to see the real brotherhood of men come into existence.

Mrs. E. A. Pharr sang feelingly and harmoniously one of the many musical adaptations of that old but ever new song, "Jesus Lover of my Soul."—Morgan City Daily Review.

TWO HELPFUL REVIVALS.

Dear Dr. Meek: If you will give me space, I will report two more good meetings I have held. The first was at Indian Village. We started there on the second Sunday in August at 11 a. m., preaching twice a day. Rev. A. S. Lutz, our presiding elder, came to us on Thursday morning and preached three very helpful sermons, at 11 a. m., 3 p. m., and 8 p. m. At the close of 8 p. m. service we received a class of 12 into the Church. Your humble scribe preached Friday at 8 p. m., the meeting closing with that service. We had 14 accessions, all adults, making 26 in all. This makes 64 that we have received into the Indian Village Church within the last two years and I did all the preaching except three sermons delivered by the presiding elder.

Our next meeting was with Brother Dennis Fordham at Lapine, on the Brooklin charge. Brother Fordham began the meeting on the fourth Sunday in August at 11 a. m., and we went to him Monday at 11 a. m., and remained until Friday through the 8 p. m. service, preaching twice a day. We had 25 accessions. Brother Fordham said this was the greatest meeting ever held at Lapine. Doctor, it was good to be in these meetings. The Lord was there with us. We give God all the praise.

R. H. BAMBURG.

A PROFITABLE INSTITUTE.

Editor Advocate: The two days' session of the first district Sunday School Institute ever held in the Seashore District of the Mississippi Conference came to a close Monday, Aug. 28, at 5:30 p.m. All who attended as delegates or visitors were more than pleased with the program, and pronounced the Institute a most successful one. Seventy-three delegates and visitors registered during the session, 15 pastoral charges were represented, and 8 pastors were present all or part of the time. Dr. A. F. Watkins, President of Millsaps College, was with us and gave splendid help at the time needed. Rev. Geo. W. Thompson, presiding elder, Hattiesburg District, was also present and gave us cheer through his prayers and presence. Rev. J. R. Jones, our own presiding elder, in the devotional exercises held in the opening of each session, brought us nuggets of thought of pure gold that greatly benefited all who heard him. Rev. J. L. Neill and his accomplished wife were at their best and did most effective work. The talks and lessons given by our Divisional Secretary, Mr. A. L. Dietrich, were of the highest order, strong and spiritual. The local church and people of the town were hospitable and friendly in a high degree. A PASTOR.

Those are in a sore strait who have to lead children to God where parents are pulling in an opposite direction.—Edward Garrett.

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Write Photo Plays; $25-$300 each paid. Experience unnecessary; details Free to beginners. Producers League, 401 St. Louis, Mo.

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REAL ESTATE.

Virginia Farms, Orchards, and Country Homes. Write for particulars to Department A, Virginia Land, Immigration Bureau, Inc., Roanoke, Va.

10,000 Acres for Sale; Suitable for sheep raising. Write for particulars to Louis A. Scholtz, Roanoke, Va.

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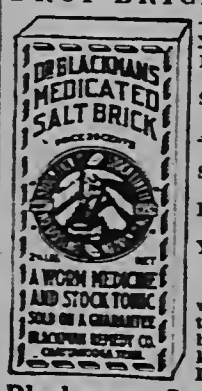
It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible foot comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to fit perfectly.

Mr. C. G. Simon will gladly send a free catalogue of over 400 styles of Ezwear Shoes, also with self-measuring blank to all who write him. Write for your copy to-day and make your feet happy. Address Mr. C. G. Simon, 1560 Broadway, Brooklyn, N. Y.

DROP BRICK IN FEED BOX



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For Restoring Color and Beauty to Gray or Faded Hair.
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HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

BROTHER: Accidentally discovered root cures both tobacco habit and indigestion; gladly send particulars. W. E. STOKES, Mohawk, Florida.

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Absolutely Non-narcotic

Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

Soothes the fretting baby and thereby gives relief to the tired mother.

SHANNON, MISS.

My Dear Dr. Meek: We have just closed a round of revial meetings on this charge. The people say that never before have they had such glorious revivals. Indeed, this entire section is revived. The Pleasant Grove Church is four miles from Shannon and is one of the country churches attached to the charge. Here the neighborhood was wonderfully uplifted and 18 new members were added to the register. Brewer, the other country church on this charge, has caught a new vision of God, and they, too, rejoiced in the Savior's love, and 26 new members identified themselves with our church at that place. In addition to those that came to our Church, our sister Churches had their registers largely increased in numbers, and their memberships very greatly revived. I thank God for a Christian religion that will spread. I thank Him for a religion that is contagious: so much so, that our neighbors can catch it from us, and that in catching it, they will be helped by it and help others that they come in contact with. After having closed these two great meetings just referred to, we came to Shannon and began the warfare against sin here; and as a consequence we closed last night (Sept. 3), after a two weeks' battle, with the entire town revived and a number of sinners saved. Some of the most consecrated Christians here say that we had a hundred or more conversions in the Church, besides those in the ranks of the open sinners of the town. The churches were in a terribly backslidden condition, but thank God they are now so revived that they can talk religion in the Church and out of it now, and also they have established prayer altars. When we arrived on this charge the first of the year, we realized the deplorable condition that existed and we began at once to pray for and lay plans for a great revival, and in a few months we had organized the Sunday schools and missionary societies and had other plans on foot for a great battle against sin and the existing evils, and God in his goodness and mercy heard our prayers and has wonderfully blessed us and saved many sinners from their sins and reclaimed many backsliders. All the glory and praise are our Lord's for these blessings, but we are greatly indebted to Evangelist J. H. Bell, of our Conference, for his faithful and valuable work among us in all these meetings. Bell is indeed an evangelist with a message. He is one of the most humble and sweet-spirited fellows I was ever with. He does not in any way compromise with sin, and oh, how much we are in need of men who will stand up for the right, whether it pleases the officers in the church or not! We need more such bold preachers as Bell, and if the pulpits were filled with such consecrated men the Church today would not be in such a backslidden condition. Then, too, the preacher who declares the whole truth would not have such a hard time as he goes here and there. I am glad to recommend Brother Bell to the preachers, and I want to say if you will open your pulpits to him and co-operate with him you will have a revival, not only in your churches, but in your own hearts. When the preachers and church members get "pure religion," the revival fires will spread so far and wide that all the sinners will be drawn to it and so constrained that they, too, will glorify our Father in heaven. Brother Bass with his good wife, of Corinth, Miss., did the singing for us during the meeting, and I want to say that he did it well, and I am glad to recommend him as a good and consecrated singer. Pray for us.—W. V. Shearer, P. C.

THE M. E. CHURCH, SOUTH, AT COLDWATER, MISS.

This attractive structure has just been converted into a brick-veneered building at a cost of about $8000, the present value of the building being more than $11,000. It has ten well-arranged Sunday school classrooms, a ladies' parlor and a pastor's study, and is heated by steam. The pastor of this enterprising congregation is Rev. H. G. Roberts.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symtoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and $1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

Worth $1,000,000.

If you were about to die and heard of some remedy that would restore you to health, you would gladly give all you possess to obtain it. For only 25c you may secure a box of Gray's Ointment which may be the means of preventing your death from blood poison. It is from little neglected sores, cuts, bruises, burns, etc., that fatal blood poisoning often starts. Gray's Ointment, if applied as soon as the affection is contracted, will allay pain and heal the wound, thus preventing any serious after-effects. Successfully used in thousands of homes for nearly a century. Most druggists sell it. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

THE FAMILY ALTAR LEAGUE.

The great need of the Church to-day is a revival of Home Religion. This is fundamental. As is the home, so is the community and the Church. This is conceded by all those who are in the forefront as leaders in Christian endeavor. Prominent ministers and laymen all over our country are ready to co-operate in some plan that will bring about a change of conditions in the home life of the Church. The conviction of this need became so pronounced a few years ago in the hearts of a few men keenly interested in the welfare of the Church that the Family Altar League was organized. The growth of the movement since has been nothing less than wonderful. God has set his seal of approval upon the League. During the past seven years 300,000 Covenant Cards have been distributed, over 60,000 homes have affiliated with the movement, and it is estimated that more than 250,000 lives have been influenced for good. A monthly magazine has been published containing daily readings with comments and helpful suggestions for the home life. Cards and literature may be obtained without cost. Dr. Biederwolf, the founder, is raising an endowment fund of $100,000, of which $40,000 has been subscribed.

The League has grown so rapidly that the Directors decided recently to open larger headquarters and engage a General Secretary. Since he took charge of the work plans have been adopted for a country-wide campaign. The most important work of the Secretary is addressing churches and conventions and conducting conferences. He will be glad to assist pastors in introducing the movement in their churches. The following well-known men are among the directors: Dr. John Timothy Stone, Dr. Francis E. Clark, Bishop Edwin H. Hughes, Rev. W. E. Biederwolf, Bishop Charles B. Mitchell, Marion Lawrance, J. Campbell White, Henry P. Crowell, Dr. James M. Grey, Judge McKenzie Cleland, and E. O. Excell.

For information and literature address the General Secretary, Rev. R. Howard Taylor, Family Altar League, 508 Lakeside Building, Chicago, Illinois.

IT IS A SAD SIGHT

to see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough, scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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Save your baby from disease and sickness that come from wrong feeding. Give him that pure, safe food that will make him well and happy—Carl Borden Eagle Brand Condensed Milk.
In every can of "Eagle Brand" there is health and strength for your baby. Made from pure, rich, cows' milk. All you do is add freshly boiled water and give it to your baby

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The deep-seated cough that does not yield to ordinary treatment may lead to distressing pulmonary troubles. Or it may bring on a chronic bronchial affection. Many persons now incapacitated might have avoided such disastrous results by timely care and efficient medical treatment.

Among the latter Eckman's Alterative has an enviable record. It is a time-bearing preparation which is easily assimilated in most instances. Where used in connection with nourishing food and proper living, it has given widespread relief.

Its freedom from poisonous or habit-forming drugs of any nature whatsoever renders it safe to try. And its content of calcium gives it tonic value. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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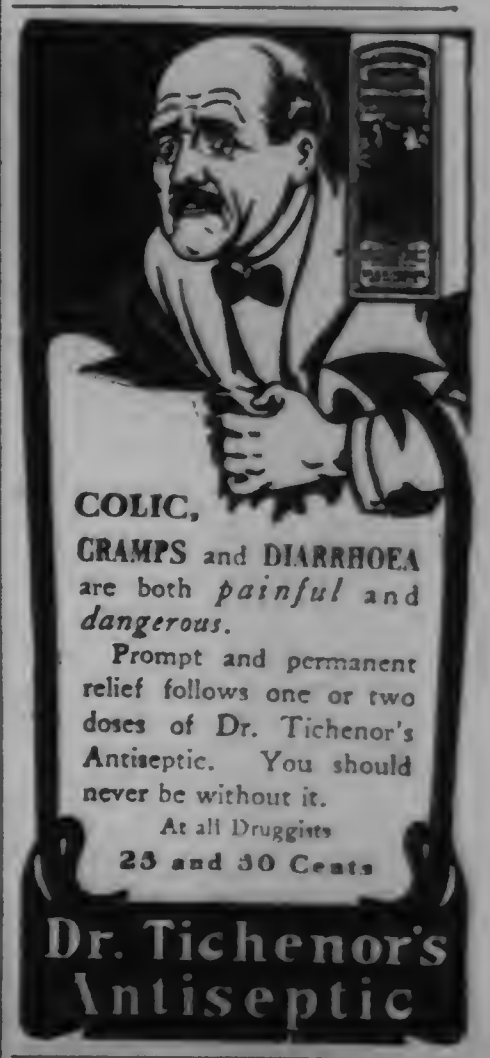
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"The daily blessings of life ought to be constant reminders of Him from whom cometh down every good gift."

REVIVAL NOTES FROM THE JACKSON DISTRICT.

The summer months have been busy times for our preachers serving country charges. It is the most convenient time for holding revivals; and the preachers, in order to accommodate the membership, endeavor to crowd all their meetings into the few weeks between laying-by and harvest times. So, revival fires have been burning all-over the district during the past three months.

Rev. R. E. Rutledge at Vaughan's has held all his meetings, ably assisted by Revs. J. F. Campbell, B. F. Jones, J. R. Foreman, and A. S. Oliver. The Holy Spirit honored the efforts of pastor and helpers and 12 were added to the Church on profession of faith.

Rev. T. A. Ferguson, at Camden, reports three meetings held, conducting one himself, and having been assisted in the other two by Revs. M. M. Black and J. C. Ellis. Six accessions and the work in good shape are the results.

Rev. H. M. Johnson was assisted at Millsaps Memorial in a meeting by Rev. W. H. Lewis that was well attended and accomplished great good.

Rev. M. W. Porter, on the Harrisville charge, which consists of six churches, has held all his meetings, resulting in about 40 conversions and reclamations, and 23 accessions. He was assisted in these meetings by Revs. T. J. O'Neil, T. H. King, H. P. Lewis, Jr., J. M. Smith, A. J. Davis, and W. S. Harper.

Rev. G. P. McKeown has held his meeting at Edwards, assisted by Rev. L. L. Roberts, which did good, and brought one member into the Church.

Our pastor at Benton, Rev. J. F. Campbell, reports all his meetings held, in which he was ably assisted by Revs. R. P. Fikes, R. E. Rutledge, and J. S. Duke, and which brought twenty-one into the Church.

Rev. J. C. Ellis, at Florence, has held five meetings on his charge, which have brought 20 members into the Church. He had to assist him in these meetings Revs. I. L. Peebles, T. J. Norsworthy, H. C. Norsworthy, and J. C. Ellis, Jr.

Rev. A. S. Oliver, on the Eden charge of seven churches, has held five meetings, received eight into the Church and built a new church as a result of one of the revivals. Many of the members have been quickened into new life and activities in church work. He was assisted by Revs. C. A. Shultz, A. J. Davis, R. H. Kleiser, and B. L. Sutherland.

The pastor at Madison, Rev. H. P. Lewis, Jr., reports three meetings held, and nine added on profession, a prayer meeting started, and a new Epworth League organized. He was assisted by Revs. J. G. Byrd, H. T. Carley, and B. W. Lewis.

These nine pastoral charges report 31 meetings held and 100 additions on profession.

ISOM.

CLEVELAND CAMP MEETING.

The Cleveland Holiness Camp Meeting closed on August 13, 1916. Many difficulties confronted us to hinder the meeting. Our preacher got sick, and we had a hard time getting some one to begin the services. Rev. E. R. Smoot, the Methodist pastor at Cleveland, kindly consented to preach for us until we could find a man. He preached sermons that were truly great. We think that he is one of the finest preachers in the North Mississippi Conference. Rev. L. D. Farmer, of Houston, preached for us during the last week, both in the morning and in the evening. He is a Nazarene preacher, and does not fail to declare the whole plan of salvation. He preaches the doctrine of sanctification as a second work of grace in a forceful and convincing manner. He also sings and prays with power. Rev. Homer Jenkins led the singing. He also preached in the afternoons. He sings and preaches in the spirit. A number of other workers were present, among whom were Rev. E. M. Shaw, the pastor, who, with his testimonies and earnest prayers, added much to the meeting; Rev. C. C. Beevers, from New Mexico, comes a thousand miles every year to attend this camp, and indeed we feel like he is the father of it. The visible results were not as great as on many former occasions, but God's word is true and lives forever; therefore, we are sure that fruit will be gathered into life eternal from the meeting.

Mrs. S. C. TAYLOR.

Cleveland, Miss.

FROM THE SARDIS DISTRICT.

Dear Dr. Meek: I am enclosing you my fourth round. I have been moving also. It was a big job in August. We have bought an elegant district parsonage in Sardis. It is a large story-and-half building with ten rooms, a large hall, and has the modern conveniences. There are three and a half acres of land around the house and it has a servant's house, a barn, an orchard, etc. It is situated within a block and a half of Main Street and is in the business part of town.

The work of the district is in fine shape, notwithstanding the fact that the boll weevil is here in full force. Every preacher in the district is hard at work. Mounger at Charleston and Wendel at Como are in the midst of fine meetings. The country revivals have been good and are now about over. The Sunday school work is beginning to take on new life. The finances are in good shape for this time of the year. A few charges are right up to date with their assessments.

My wife, who has been in the Cragmont Hospital, near Asheville, N. C., for about eighteen months, will be home in a few days greatly benefited. She has gained twenty pounds while there, being that much heavier than her normal weight.

I am glad to tell you that John Park and W. D. Wendel are getting stronger all the time and that they are going and working like Trojans. Miss Leonese Park married this evening, Sept. 7, in the Methodist Church here. Brother Park performed the ceremony. The wedding was very beautiful.

Brother James Porter carried his son to the hospital on Saturday to be operated on for appendicitis.

J. H. HOLDER, P. E.

Sardis, Miss., Sept. 7, 1916.

When the Baby is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possibly further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

The knowledge of God's greatness is of infinite blessing and help to those who believe in him. The greatness of God is at your command if you have faith. "One man with the truth of God in his heart, and a deep consciousness of union with God, is a majority. Such men have been victorious when persecution was rampant, and their cause has been successful when a light-hearted jest would quench the flame of truth in a burst of inextinguishable laughter. Only sin and unspiritualness hinder joy, and so disparage religion, and keep the young and joyous from embracing it.—R. Allen.

YOU WOULDN'T BE SUFFERING

from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered 15 years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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WINTERSMITH'S CHILL TONIC

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No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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QUARTERLY CONFERENCES.

NORTH MISS. CONF.

Corinth Dist.—Fourth Round.

Iuka Church, at Snowdown, Sept. 23, 24.
Iuka Sta., Sept. 24, 25.
Booneville Sta., Sept. 29.
Sherman, at Blue Springs, Sept. 30, Oct. 1.
Corinth Church, at Morcean's Chapel, Oct. 7, 8.
Mooreville, at Mooreville, Sept. 14, 15.
Dumas, at New Hope, Oct. 21, 22.
Ripley and Blue Mountain, at Ripley, Oct. 22, 23.
Mantachie, at Shiloh, Sept. 28, 29.
Marietta, at Glenmora Chapel, Oct. 31.
Booneville Church, at Blythe Chapel, Nov. 4, 5.
Guntown and Baldwyn, at Guntown, Nov. 6.
Kossuth, Nov. 7.
Rienzi, Nov. 8.
Hickory Flat, at Hickory Flat, Nov. 10.
Myrtle, at Pleasant Grove, Nov. 11, 12.
New Albany Station, Nov. 13.
New Albany Church, at Union Hill, Nov. 14.
Ripley Church, at Brownfield, Nov. 15.
Chalybeate, at State Line, Nov. 16.
Wheeler, at Asbury, Nov. 18, 19.
Tishomingo, at West Side, Nov. 24.
Belmont, Nov. 25, 26.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Brooksville, a.m., Sept. 23, 24.
West Point, p. m., Sept. 24, 25.
Cochrane, Oct. 1, 2.
Columbus Circuit, at Piney Grove, Oct. 7, 8.
Mashulaville, at Middleton, Oct. 14, 15.
Cedar Bluff, Oct. 21, 22.
Sturgis, Oct. 28, 29.
(Macon Sta., Q. C., Nov. 1.)
Macon Circuit, at ExPrairie, Nov. 2.
Mayhew Circuit, at Curtis, Nov. 4, 5.
(West Point, Q. C., Nov. 6.)
Shuqualak, Nov. 8.
Longview, at Bevill's, Nov. 11, 12.
(Starkville, Q. C., Nov. 13.)
Crawford, at Schafers, Nov. 15.
(Columbus, Central, Q. C., Nov. 16.)
Artesia, Nov. 18, 19.
(Columbus, First Ch., Q. C., Nov. 20.)
(Brooksville, Q. C., Nov. 22.)

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Sunflower, at Fasonia, Sept. 23, 24.
Indianola, Sept. 24, 25.
Itta Bena, Sept. 30, Oct. 1.
Moorhead, Oct. 1, 2.
Isola, at Inverness, Oct. 7, 8.
Belzoni, Oct. 8, 9.
Swiftown, at Morgan, Oct. 14, 15.
Lambert, at Lambert, Oct. 21, 22.
Drew, at Sandy Bayou, Oct. 28, 29.
Ruleville, Oct. 29, 30.
Tutwiler, at Tutwiler, Nov. 4, 5.
Dublin, Nov. 5, 6.
Valley Mis., at Tippo, Nov. 11, 12.
Minter City, Nov. 18, 19.
Webb, at Webb, Nov. 19, 20.
Sculater, Nov. 25, 26.

Special emphasis will be given Questions 12, 13, 14 and 15. Pastors will see to it that all proper data is in hand. Stewards and others will please see that the obligations of the church are met. These are all meager compared to our ability and our blessings. We ought to be heartily ashamed to fall down on any part of our finances for the Lord's cause.

L. M. LIPSCOMB, P. E.

Durant District—Fourth Round.

Vaiden and West, at West, Sept. 21, 22.
Lexington Station, Sept. 24, 25.
High Point Ct., at Center Ridge, Sept. 29, 30.
Louisville Station, Oct. 1, 2.
Noxapater Ct., at Noxapater, Oct. 2, 3.
Poplar Creek Ct., at Bethel, Oct. 7, 8.
Kilmichael Ct., at Kilmichael, Oct. 8, 9.
Kosciusko Ct., at Ethel, Oct. 13, 14.
Chester Ct., at Chester, Oct. 15, 16.
Hesterville Ct., at Shady Grove, Oct. 20, 21.
Pickens Ct., at Goodman, Oct. 22, 23.
Black Hawk Ct., at Black Hawk, Oct. 28, 29.
Acona Station, Oct. 29, 30.
Lexington Ct., at Liberty, Oct. 31.
Bellefontaine Ct., at Bellefontaine, Nov. 4, 5.
Slate Springs Ct., at Bethlehem, Nov. 7.
Mathiston Ct., at Providence, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 12, 13.

W. W. MITCHELL, P. E.

Greenville Dist.—Fourth Round.

Greenville, Sept. 23, 24.
Arcola and Hollandale, at Hollandale, Sept. 24, 25.
Clarksdale, Sept. 30, Oct. 1.
Coahoma and Lyon, at Lyon, Oct. 1, 2.
Shelby and Alligator, at Shelby, Oct. 7, 8.
Shaw and Merigold, at Shaw, Oct. 8, 9.
Friar's Point and Sherard, at Friar's Point, Oct. 15, 16.
Glen Allan, Oct. 22, 23.
Jonestown and Belen, at Jonestown, Oct. 29, 30.
Tunica and Robinsonville, at Evansville, Nov. 4, 5.
Lula and Dubbs, at Lula, Nov. 5, 6.
Rosedale and Hillhouse, at Hillhouse, Nov. 11, 12.
Gunnison and Deeson, at Gunnison, Nov. 12, 13.
Benoit and Beulah, at Benoit, Nov. 21, 22.
Boyle and Shipman's Chapel, at Boyle, Nov. 25, 26.
Cleveland, Nov. 26, 27.

H. S. SPRAGINS.

Holly Springs Dist.—Fourth Round.

Waterford, at Asbury, Sept. 23, 24.
Potts Camp, at Cornersville, Sept. 30, Oct. 1.
Taylor, at Pine Flat, Oct. 7, 8.
Coffeeville, at Coffeeville, Oct. 14, 15.
Water Valley, North Main, Oct. 15, 16.
Holcomb, at Holcomb, Oct. 21, 22.
Grenada, Oct. 29, 30.
Toccopola, at Toccopola, Nov. 2, 4.
Randolph, at Washington, Nov. 5, 6.
Paris, at Shady Grove, Nov. 7, 8.
Lamar, at Early Grove, Nov. 11, 12.
Holly Springs, Nov. 15.
Mt. Pleasant, Nov. 18, 19.

I shall expect that the pastors see to it that a report is made by the trustees. See Discipline, Par. 90.

JAMES H. FELTS, P. E.

Sardis Dist.—Fourth Round.

Hernando, Sept. 3, 4.
Cockrum, Sept. 9, 10.
Coldwater, Sept. 10, 11.
Oakland, at Tiliatoba, Sept. 16, 17.
Charleston, Sept. 17, 18.
Eudora, Sept. 23, 24.
Como, Sept. 24, 25.
Arkabutla, at Brooks, Sept. 30, Oct. 1.
Senatobia, Oct. 1, 2.
Crenshaw, at Sarah, Oct. 7, 8.
Olive Branch, at Mineral Wells, Oct. 14, 15.
Eureka, Oct. 21, 22.
Batesville, Oct. 22, 23.
Longtown, at Cypress, Oct. 28, 29.
Tyro, at Mt. Vernon, Nov. 4, 5.
Sardis, Nov. 5, 6.
Pleasant Hill, Nov. 11, 12.
Wall Hill, Nov. 12, 13.
Charleston, Nov. 15.
Sardis Ct., at Davis Chap., Nov. 18, 19.
Courtland, at Pope, Nov. 25, 26.

From the middle of September until December my whole time will be occupied in the field, except just enough time to run into Sardis for mail. We are expecting preachers. Sunday school superintendents and stewards to do their best. If they do, the Sardis District will make a great report. Nothing but your best is worthy.

J. H. HOLDER, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.
(In part)

McLain, at Beaumont, Sept. 24, 25.
New Augusta, Oct. 1, 2.
Estabutchie, at Eminence, Oct. 7, 8.
Collins, Oct. 8, 9.
Purvis, Oct. 15, 16.
Leakesville, Oct. 21, 22.
Lucedale, Oct. 22, 23.
Taylorsville, Oct. 28, 29.
Mt. Olive, Oct. 29, 30.
Magee, at Sharon, Nov. 4, 5.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Fourth Round.

Jackson, Capitol Street, Sept. 10.
Jackson, Millsaps Memorial, p. m., Sept. 10.
Mendenhall, at D'Lo., Sept. 17, 18.
Terry, at Byram, Sept. 23, 24.
Jackson, Rankin Street, p. m., Sept. 24.
Edwards, Oct. 1, 2.
Satartia, at Mt. Olivet, Oct. 8, 9.
Flora, Oct. 15, 16.
Eden, at Thornton, Oct. 21, 22.
Lintonia, at Lake City, Oct. 22, 23.
Fannin, Oct. 28, 29.
Brandon and Pelahatchie, at Brandon, Oct. 29, 30.
Sharon, Nov. 4, 5.
Madison, at Ridgeland, Nov. 5, 6.
Benton, at Midway, Nov. 11, 12.
Yazoo City, Nov. 12, 13.
Camden, at Camden, Nov. 18, 19.
Vaughan, at Vaughan, Nov. 25, 26.
Canton, p. m., Nov. 26.
Harrisville, at Rexford, Dec. 2, 3.
Florence, at Florence, Dec. 3, 4.
Bolton, Dec. 10.
Jackson, Galloway Memorial, p. m., Dec. 10.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Logtown, Sept. 16, 17.
Bay St. Louis, 8 p.m., Sept. 17.
Kiln, Sept. 23, 24.
Palmer Creek Camp Ground, Sept. 30, Oct. 1.
Americus, at Salem Camp Ground, Oct. 7, 8.
Vancleave, at New Prospect Camp Ground, Oct. 14, 15.
Escatawpa, Oct. 18.
Moss Point, 8 p.m., Oct. 18.
Biloxi, 11 a.m., Oct. 22, 23.
Biloxi Mission and Miss. City, at Miss. City, 8 p.m., Oct. 25.
Coalville, at Coalville, Oct. 27.
Lumberton, Oct. 28, 29.
Poplarville, 8 p.m., Oct. 29, 30.
Carriere, at Picayune, 8 p.m., Oct. 30.
Hub, 11 a.m., Nov. 5.
Columbia, 8 p.m., Nov. 5.
Long Beach, 8 p.m., Nov. 8.
Mentorum, at Alexander, Nov. 11, 12.
Wiggins, 7:30 p.m., Nov. 13.
Gulfport, First Church, 8 p.m., Nov. 15.
Wolf River, at Beulah, Nov. 18.
North Gulfport and Lyman, at Lyman, Nov. 19.
Saucier, at Howison, Nov. 25, 26.
Brooklyn and Bond, at Bond, Dec. 2, 3.
Pascagoula and Ocean Springs, at ——, Dec. 6.

J. R. JONES, P. E.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Alberta, at Alberta, Sept. 16, 17.
Haughton, at Haughton, Monday, Oct. 1, 2.
Athens, at Tulip, Oct. 7, 8.
Elmore, at Longstraw, Oct. 10.
Homer, Oct. 14, 15.
Blenville, Oct. 16.
Simsboro, at P. Grove, Oct. 21, 22.
Sibley, at Sibley, Oct. 28, 29.
Minden, Oct. 29, 30.
Dubach, at Dubach, Nov. 1.
Bernice, at Bernice, Nov. 2.
Winfield, Nov. 4, 5.
Jonesboro, Monday, Nov. 5, 6.
Ringgold, 2 p.m., Nov. 7.
Cotton Valley, at C. V., 2 p.m., Nov. 8.
Plain Dealing, at P. D., Nov. 10.
Arcadia, Nov. 11, 12.
Gibsland, Nov. 13.
Haynesville, at H'ville, Nov. 14.
Ruston, Nov. 16.

BRISCOE CARTER, P. E.

Shreveport Dist.—Fourth Round.

Greenwood, at Greenwood, Sept. 23, 24.
Queenborough, Sept. 24, 25.
Blanchard and Mt. Zion, Sept. 29.
Pelican, at Pelican, Sept. 30, Oct. 1.
South Mansfield, at South Mansfield, Oct. 1, 2.
Coushatta, at Carroll Creek, Oct. 7, 8.
Lake End, at Powhattan, Oct. 15.
Bayou Lachute, at Lachute, Oct. 16.
Leesville, Oct. 18.
Ida, at Belcher, Oct. 22, 23.
Texas Ave., Oct. 22, 23.
Pleasant Hill, at Pleasant Hill, Oct. 28.
Mansfield, a.m., Oct. 29, p.m., Oct. 30.
Naborton, p.m., Oct. 29.
Noel Memorial, p.m., Nov. 1.
Logansport, Nov. 5.
Cedar Grove, at Longstreet, Nov. 5, 6.
First Church, Nov. 7.
Grand Cane, at Grand Cane, Nov. 8.
Vivian, Nov. 9.
Noble, at Noble, Nov. 11, 12.
Zwolle, Nov. 12, 13.
Mooringsport, Nov. 15.
Anacoco, Nov. 18, 19.
Many, at Many, Nov. 19, 20.

Lafayette Dist.—Fourth Round.

New Iberia, Sept. 23, 24.
Lafayette, Sept. 24, 25.
Franklin, Sept. 30, Oct. 1.
Morgan City, Oct. 1, 2.
Patterson and Jeanerette, at Jeanerette, Oct. 7, 8.
Evangeline Mission, at White's Chapel, Oct. 14, 15.
Abbeville, at Abbeville, Oct. 21, 22.
Lafourche Mission, at Raceland, Oct. 28, 29.
Houma Mission, Oct. 29, 30.
Jennings and West Lake, Wed., Nov. 1.
Eunice, at Iota, Nov. 4, 5.
Gueydan, at Gueydan, Nov. 11, 12.
Lake Arthur, Nov. 12, 13.
Crowley, Nov. 18, 19.
Rayne, 3 p.m., Nov. 19.
Indian Bayou, 7 p.m., Nov. 19.

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—Fourth Round.

Sicily Island, at Vidalia Revival, Sept. 20-24.
Brooklyn, at Frantom's Chapel, a.m., Sept. 30, Oct. 1.
Eros revival, p.m., Oct. 1.
Mangham, at Union revival, Oct. 7, 8.
Winnsboro, a.m., Oct. 14, 15.
Gilbert, p.m., Oct. 15.
Mer Rouge, Oct. 21, 22.
Bonita, at Bartholomew, Oct. 23, 24.
Delhi, a.m., Oct. 28, 29.
Rayville, p.m., Oct. 29.
Newelton, Oct. 30.
Waterproof, Nov. 1.
Lake Providence, Nov. 4, 5.
Calhoun, Nov. 8.
Oak Grove, at Pioneer, Nov. 11 and 12.
Midway, Nov. 13.
Farmerville, Nov. 15.
Tallulah, a.m., Nov. 18, 19.
Monroe, p.m., Nov. 19.

ALBERT S. LUTZ, P. E.

Alexandria Dist.—Fourth Round.

Campti, 8 p.m., Sept. 20.
Natchitoches, 8 p.m., Sept. 21.
Opelousas, Sept. 23, 24.
Melville, 11 a.m., Sept. 25.
Jena, at Jonesville, 8 p.m., Sept. 29.
Harrisonburg, Sept. 30, Oct. 1.
Pollock, 11 a.m., Oct. 5.
Lecompte, at Meridian, 11 a.m., Oct. 8.
Boyce, at Boyce, 8 p.m., Oct. 11.
Woodworth, at Forest Hill, 11 a.m., Oct. 15.
Rapides, at Oak Grove, 8 p.m., Oct. 19.
Bunkie, at Evergreen, 11 a.m., Oct. 22.
Reeves, at Longville, 8 p.m., Oct. 25.
Elizabeth, at Fullerton, 8 p. m., Oct. 26.
Bon Ami and Carson, at Carson, 8. p. m., Oct. 27.
Merryville, Oct. 28, 29.
De Ridder and Mission, 8 p.m., Oct. 29.
Pineville, 11 a.m., Nov. 5.
Alexandria, 8 p.m., Nov. 6.
Provincal, 8 p.m., Nov. 9.
Indian Mission, at Indian Creek, 2:30 p.m., Nov. 15.

H. W. MAY, P. E.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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All communications for this department should be sent to the Editor at the address given above.

THE CHAUTAUQUA HOME MISSIONS INSTITUTE.

The sixth annual Home Missions Institute, under the auspices of the Council of Women for Home Missions, was held at Chautauqua, N. Y., from August 12 to 18.

The Council of Women for Home Missions, whose president is Mrs. George W. Coleman of Boston, represents eighteen constituent, corresponding and consulting boards and ten affiliated mission study schools. The purpose of the Council is to establish a medium through which National Women's Boards and Societies may cooperate in wider plans and more effective work for the homeland. The motto is, "Our Country—God's Country."

A general committee of three—Mrs. F. W. Wilcox of New York, Congregational; Mrs. H. L. Hill, New York, Methodist; Mrs. George H. Swift, Philadelphia, Baptist planned the work of the Institute and co-operated with a local committee of which Miss M. C. Patterson, Pennsylvania, United Presbyterian, was chairman. Mrs. F. W. Wilcox presided at all the sessions.

A feature which received special emphasis was that of advertising well the program each day. This work of publicity was in charge of Mrs. George H. Swift. The Editor of the "Chautauqua Daily" expressed his appreciation of the co-operation of the Council in submitting reports following immediately upon each session and in the pre-announcement a week earlier of the Institute to be.

In spite of the fact that the Mission Study Class dealing with the text book, "All Sorts in New America," was obliged to meet at eight o'clock each morning, because no better arrangement could be made by the Chautauqua management, the attendance was large. Mrs. D. E. Wells, Presbyterian, of Chicago, who needed no introduction to Chautauqua circles, was the lecturer and the emphasis which attended upon the need of presenting a living Christ to the people of South America, Mexico, Cuba, Porto Rico and our great Southwest was most convincing. At the same hour each morning, Mrs. J. H. Bruce of Cleveland, of the Reformed Church of America, taught a large class of children in the "Everyday Workers," from the same book, "The Children of the Light-House." At the critical every afternoon Mrs. Bruce and the editor of Missions among Juniors met and held a conference on methods.

All of the speakers and lecturers who were announced for the Institute were able to fill their engagements. Addresses Monday were brought by Miss K. L. Hill, a delegate to the Panama Conference. Miss Olive Ogden, Connecticut, a missionary from San Juan, New Mexico; Mrs. A. B. Howell, Baptist, a missionary of Chinese Child; Rev. W. S. Wood, of the Chinese Church, a missionary of Porto Rico; Alberto Vargas, a Spaniard, a former Roman priest, Rev. J. A. Penick, Baptist, of Los Angeles, who knows thoroughly the United States.

On Tuesday afternoon a Missionary Symposium was presented and those who participated were Miss Schwartzkopf, Indiana-Utah, Missionary to the Hopi Indians; Miss Ellen M. Stone, Congregational, of the Bulgarian of Dunmore, Pa.; Dr. McClellan Swallow, of Porto Rico; Miss Olsen, Congregational, New Mexico; Miss Howell, Baptist, China. The helpful meeting was closed with prayer offered by Mrs. May Leonard Woodruff, Methodist, a vice president of the Council.

Dr. Shailer Mathews conducted helpful Bible study classes each morning, which were well attended by the members of the Institute, and on Sunday morning at the regular weekly service of the College Women's Club, Mrs. George H. Swift was invited to give the address, choosing the subject, "After College—What?"

The total registration was 1560. Many States, as well as the Dominion of Canada, were represented.

Signed: JULIA DEAN SWIFT,
Chairman Publicity Com.
Philadelphia.

A MESSAGE FROM THE SUPERINTENDENT OF SUPPLIES OF THE MISS. CONFERENCE.

We are well into the third quarter of 1916; and very little has been accomplished in the "Supply Department"—at least few reports have come to your Conference Superintendent. I am sure some have sent boxes of donations who have failed to report to me.

This department of missionary work is of greater importance than many of us stop to consider. There are many needs we might supply and much joy and comfort give to God's unfortunate and suffering ones, by just a little thoughtfulness and generosity on our part. Then have we thought that the joy and happiness of this work is twofold, equaling to the giver as well as the receiver. It has been said that the best cure for a sick or dying auxiliary is to get it busy packing a box to be sent out. At this season most auxiliaries are either a "little sick" or dormant—suppose we test the remedy! A "linen shower" for our Island and Meridian Wesley Houses would be most acceptable at this time. Both are greatly in need of household linens (bed and table), curtains, scarfs, etc. A special appeal has come from Biloxi for good second-hand clothing, shoes, etc., for women and children. In cases of poverty these are given away, but where the people can pay, a small charge is made. The Deaconesses are very careful in distribution.

Let every auxiliary—adult, young people and junior—feel the pressure. It is very blessed to give than to receive. Be sending as soon as possible a box or barrel of good things to one or the other of our Wesley Houses. Then, as soon as you get your box off, be sure to send a report of the same by mail, giving a list of contents, the estimated value of the whole and where sent, remembering all charges must be prepaid by the auxiliary sending.

A recent letter from the Meridian Wesley House says: "We can always use to advantage good second-hand clothing. Our special needs just at this time are said turnpike shades, bible covers, cradle blankets for the nursery, and supplies for the sewing class such as thread, remnants of calico, gingham, domestic, etc."

Let us keep our boxes and barrels moving—mail them from time to time and, though it is late, let's make 1916 the best year in our history. Please let me hear from you often.

Sincerely yours for service,
MRS. J. K. DUNN,
Sup. of Supplies.

"Good sheer will put a silver lining on the darkest cloud."

"It is truth which makes men free. All falsehood and untruth abridge freedom."

"Go on the mount to learn your lesson; go down to the foot of it to serve suffering men."

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NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases. A copy of the pamphlet will be sent FREE to any address on request.

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How to Feel Well During Middle Life Told by Three Women Who Learned from Experience.

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Philadelphia, Pa.—"I started the Change of Life five years ago. I always had a headache and backache with bearing down pains and I would have heat flashes very bad at times with dizzy spells and nervous feelings. After taking Lydia E. Pinkham's Vegetable Compound I feel like a new person and am in better health and do more troubled with the aches and pains I had before I took your wonderful remedy. I recommend it to my friends for I cannot praise it enough."—MRS. MARGARET GRASSMAN, 739 N. Ringgold St., Philadelphia, Pa.

Beverly, Mass.—"I took Lydia E. Pinkham's Vegetable Compound for nervousness and dyspepsia when I was going through the Change of Life. I found it very helpful and I have always spoken of it to other women who suffer as I did and have had them try it and they also have received good results from it."—MRS. GEORGE A. DENNIS, 11 Dumaty St., Beverly, Mass.

Erie, Pa.—"I was in poor health when the Change of Life started with me and I took Lydia E. Pinkham's Vegetable Compound, or I think I should not have got over it as easy as I did. Even now if I do not feel good I take the Compound and it restores me in a short time. I will praise your remedies to every woman for it may help them as it has me."—MRS. E. KISSLING, 32 East 24th St., Erie, Pa.

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From the Field

New Albany Ct., N. Miss. Conf.

Dear Brother Meek: I have just closed a very fine meeting at Union Hill, in which the preaching was done by Rev. L. W. Cain. Brother Caln is a man who knows God and who preaches with great power. Things are moving on nicely up this way. My third quarterly conference was indeed a great occasion.—C. A. Northington.

High Point, Miss.

Dear Brother Meek: I have just been with Rev. E. D. Simpson, of the High Point charge, in a great meeting. There were 45 additions to the Church. It seemed to us that the old-time power had returned. Brother E. D. Simpson stands well with his people, and will round out a good year, with perhaps 100 persons brought into the Church.—J. D. Simpson.

Kosciusko Circuit, N. Miss.

Dear Dr. Meek: We have just closed the last of our revivals on this work, and I am able to report the best spiritual meetings I have ever been in. We have added only 18 to the Church so far, but the spiritual uplift of the members has been even above our expectations. Surely the Lord was with us at every place and we could really sing "the old-time religion." We feel that we have been strengthened along all lines.

I am pressing the claims of the Advocate before my people, and to some extent I am succeeding in my efforts, having, with the enclosed list, sent in 24 subscriptions within the last two months. I am very anxious for my people to keep informed on the great questions that now confront Southern Methodism. C. A. PARKS, P. C.

Burnsville, Miss.

Dear Dr. Meek: Will you give a layman space in your valuable paper to report our revival meeting at the Bethel Church on the Iuka Circuit? It was one of the most refreshing, helpful revivals that we have had in several years. Rev. J. R. Murff, of Gattman, Miss., did the preaching. Brother Murff is a strong gospel preacher and possesses great spiritual force. He held his congregations and they became steadily larger. To know Brother Murff is to love him. Prof. W. O. Bone led the singing. Brother Bone is a fine singer and a man full of the love of God. He did a lot of good in the meeting. He sings with the spirit and the understanding. God met with us at each service and blessed us. There were 7 conversions, backsliders were reclaimed, and the spiritual interests of the Church were built up. Brother W. I. White, our pastor, is loved by all his people. The meeting closed Thursday night with 15 or 20 penitents at the altar. There were three additions to the Church on profession of faith. Our prayers will continue to follow Brother Murff and our beloved pastor, Brother White, in their work. —A Layman.

Lapine, La. (Brooklyn Ct.)

Dear Brother Meek: We closed a very successful revival at Lapine on the Brooklyn Circuit on Friday night, Sept. 1. Brother Bamburg did the preaching. The congregations were large. The one purpose in every Christian's heart was to save the lost. Everyhody, saint and sinner, small and great, got interested. We took 24 persons into the church; some of them were old folks and some were children, hut most of them were young men and young women. The entire membership was revived and also many members of other churches. Many said it was the greatest revival held here in many years. Brother Bamburg is a good man and a good preacher. The people all liked him. He is an efficient revivalist. His sermons are practical and full of the spirit of Christ, and they got hold of the people. Strong men who were fixed in the ways of sin yielded to the power of the Gospel he preached. We have one more revial meeting to hold. We have taken 53 into the Church this year. The charge is being built up in every way. Some improvements have been made on church buildings and also in the Sunday schools —Dennis Fordham, P. C.

Cedar Bluff, Miss.

Dear Dr. Meek: One of the greatest revivals that the Cedar Bluff (Miss.) people have ever known came to a close on Tuesday, August 29, after having continued for ten days, with three services daily. Great spiritual power was manifest from the heginning. The Church was wonderfully quickened, and 35 persons gave their names for membership on profession of faith, 29 of these coming into the Methodist Church. Others will likely follow. I was assisted by Rev. W. D. Bass, of Corinth, Miss., who did the preaching. Miss Elizabeth White, of West Point, Miss., presided at the organ. Brother Bass's work both strengthens Methodism and helps the pastor. He reaches all classes with the same key, the everlasting Gospel, attended with power. He elevates the preacher in charge in the esteem of his people and leaves them loving, praising, and "pounding" him. The times before the meeting were "hard times and worse a-coming." Now it is peace and plenty everywhere. I did not know there were so much meat and money in this town, and that my people loved me so well. May the Lord bless every one of them! Miss White was a great help in the services and endeared herself to all the people. I have only one other meeting to hold on my work, which is in fine shape. I am expecting to make a full report at Conference in spite of the boll weevil. God bless the Advocate!—W. A. Bowlin, P. C.

Greenwood Springs Charge, N. Miss.

We have finished holding our meetings for this year—six in all. The first meeting was at Friendship and it was a good one in many respects. There was a good attendance, good interest, good preaching, and a good revival. Nine united with the Church on profession of faith. This is a fine showing in view of the fact that it rained nearly every day. Brother Rex Murff assisted me at this place, doing all the preaching except one sermon. Murff is a good and earnest preacher, being fearless in the denouncing of sin.....We began at New Hope on the fourth Sunday. We found Brother N. N. Maxie, of Myrtle, on hand to aid us. He worked faithfully during our stay here. As a result of this meeting, 5 were added to the Church. Maxie is a fine, modest, young man, a man of promise..... At four other points, Splunge, Pleasant Grove, Greenwood Springs, and Soule's Chapel, I had Brother S. G. Bass, of Corinth, to assist me, with his son, S. P. Bass, to direct the music. It goes without saying that both the preaching and singing were of a high order and great good was accomplished, the extent of which perhaps eternity alone will reveal. We had 8 additions to the Church in these meetings. Brother Bass is earnest, faithful, and fearless in his preaching, and looks well after the interests of the Church and pastor. We commend these brethren to any who want good work and congenial helpers. Mrs. S. P. Bass joined us one day before their departure to another field of labor. We were sorry to give her up so soon, or that she did not come earlier. Upon the whole, this has been a good year with us. God has been good and gracious to us, and I serve as good a people as can be found anywhere.—Thos. E. Yancey, P. C.

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Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc. often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent, or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all druggists.

HATTIESBURG DISTRICT NOTES.

Bishop Murrah's visit to Hattiesburg was an occasion of great pleasure. He preached two sermons of unusual ability. The congregations that heard the Bishop were immense, and all were delighted with his sermons. He was the guest of Rev. C. W. Crisler and Rev. T. W. Adams.

The Sunday School Institute of the Hattiesburg District was held at Main Street Church on August 29 and 30. About 120 earnest Sunday school workers were in attendance. The meeting was full of work and enthusiasm. Great good will come from it. We were fortunate in having such a team of workers with us. The meeting next year will be held at Hattiesburg.

Our presiding elder has been unfortunate of late. The storm of July 5 and the rains that followed practically destroyed his crops, and a Gulf and Ship Island train ran down and killed two of his fancy cows. Too bad! The writer has an infallible preventive of such losses. He has neither crops nor cows. He that hath not can never lose.

Another itinerant baby has joined our district ranks. On the first day of this month a baby boy raised a cry of distress in the parsonage at Richton. Congratulations to Brother and Sister Alsworth! The writer "marrified" them on March 3, 1915; hence he has a very lively and tender interest in the baby.

Rev. W. E. Harrison has been released from the Seminary charge at his own request. Rev. J. H. Jolly, late of the Candler School of Theology, has been appointed to succeed him. No better appointment could have been made.

The appointment of Rev. W. B. Alsworth to the Richton charge to succeed Brother Burton, who was released because of ill health, was a most fortunate one. He will fill the bill. He is a fine preacher, and a hustling worker. He will bring things to pass there. He and the people are already in love with one another.

Hattiesburg is not greatly excited over the "unification" business. We are determinedly "agin" the Saratoga plan. There is no heart-panting for the Oklahoma plan. The most of us feel that we had better "leave well enough alone." Some of us wonder if the "unification" exegetes of the "intercessory prayer" of our Lord are sincere. Exegesis of that type is exceedingly dangerous. We are proud of the editor of the New Orleans Christian Advocate. He is a polemical gladiator of the first rank. Some of us are following him with delight. We say, "Amen!"

The son of the pastor of the Court Street Church, together with his wife, spent a few days in July with his parents and preached twice to his father's congregation. He came through the country from Flora, Miss., in his Ford car. His father called his attention to the contrast between the present and the past conditions. The father walked his first circuit, and hired a pony, bridle and sadle, for $25, with which to serve his second work. Why, how times have changed! Good for the boys! T. W. A.

VOCATION DAY IN EVERY SUNDAY SCHOOL.

Vocation Day for the Sunday schools of our Church has been fixed for Sunday, September 24, and the lesson in our Sunday school literature for that date is devoted to that subject. It is hoped that the day will be effectively observed throughout our Methodism. Would not this be an appropriate time for our pastors to preach the annual sermon on the ministry called for by the Discipline? The Department of Ministerial Supply and Training will send free to all who write for them a package of helpful pamphlets on the subject by some of our prominent preachers. Will the brethren also send to our office in Atlanta the names of all candidates for the ministry, so that we may put into their hands some helpful suggestions about the great work to which they are called?

R. H. BENNETT, Secretary,
Department Ministerial Supply and Training.
Atlanta, Ga.

GOD'S CONSTANT CARE.

In the midst of the multiplicity of "common," and yet absolutely necessary blessings for body and mind, as well as spirit, one is pretty liable to lose sight of the fact that he should be constantly grateful to the Almighty for them. A University of Chicago professor recently said, "If an earthquake should occur in Chicago, with a vibration of only one-fourth of an inch, the result would be the destruction of every building in the city."

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M. E. CHURCH VS. CHURCH, SOUTH

(Continued from Fifth Page.)

is continually passed, although we have written constitutions, and the legislative bodies all have presiding officers and judiciary committees. In fact, to properly understand written constitutions for the government of large territory and varied interests requres a high order of legal and judicial ability; and among the lawyers to become a great constitutional lawyer is about the highest ambition. So, men specially fitted for legislation are rarely fitted to pass upon such legislation.

Therefore, the statement that "all constitutional matters are well safeguarded in the Northern Church" is contrary to all reason and experience. The Southern Church should never consent to any union that does not vest the supreme judicial power in a body separate, distinct and independent of the General Conference. In fact, our National and State governments, furnish the safest guide on which a union may be had. If we could unite on the same basis, following out the same principles so far as we could, we would then have a safe, permanent and strong union.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 21, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

"Then, O my soul, since God doth love thee,
Faint not, droop not, do not fear;
For though his Heaven is high above thee,
He himself is ever near."

* * *

We are much more concerned about the purity of the membership of the Church and the soundness of its teaching than we are concerning its mere numerical strength.

* * *

Christ is all-sufficient. He is all-wise, all-powerful, all-loving. One whose destiny is rightly linked with His need not be apprehensive as to anything that the future may bring, either in time or in eternity.

* * *

Build up the prayer meeting, and it will help to build up everything else. And the way to make this mid-week service attractive is to see that the Bible is kept to the front in it, and that it is deeply spiritual from start to finish.

* * *

Every day sets before us opportunities that will never return—opportunities for self-improvement, for doing good to others, for extending the Kingdom of our Lord; and he is wisest who makes the most of them. The present-doer is the man who achieves the largest results in life. The person who forms the habit of procrastination is on the sure road to failure.

* * *

"Where is the blessedness I knew when first I saw the Lord?" Most suggestive are these words of the sacred poet. They describe a very common experience, but one which ought not to exist. The joy which comes to the new disciple in the moment of conversion ought to grow deeper, richer, and fuller with the passing years. The early Christians made much of the peace and joy that came into the soul along with the indwelling of the Holy Spirit, and so ought we. If these fruits of the Spirit are not ours, we need a new vision of Christ and a nearer approach to him by penitence and faith. Let us not dare to be content without the restoration of these needful blessings.

* * *

Miss Francis A. Keller has lately had the MacMillan Company to bring out for her a striking and informing volume, entitled "Straight America," in which she asks, "What is the matter with America? and gives in response the answer, "Most of the people are not Americans. So, if we were asked, What is the matter with Southern Methodism, we should be somewhat inclined to say, There are too many in our pulpits and in other places of responsibility who are not really Southern Methodists. We have long had at work in our Church a spirit of disaffected independentism that has been eating out its very heart; and if we are to save it from disintegration, it is high time that we were beginning to correct this condition of affairs. A denomination cannot exist and prosper without the loyal support of those charged with its work of administration.

PREACHING.

John Wesley had scant patience with any of his preachers who did not seek to develop the preaching gift. To this end he was constantly exhorting them to read, study, and make earnest preparation for their pulpit work. In this day when there are so many things to engage a pastor's attention he needs to guard himself doubly at this point. Many other duties are important, but none are sufficiently so to justify him in facing his congregation on the Sabbath with no fitting message to deliver.

We sometimes hear it said that we are not growing preachers of the highest order in this day, and the facts seem rather to sustain this view. The failure to do so is probably due to a number of causes. Knowledge alone does not make one an effective pulpit man. He must have profound convictions, a strong faith, a heart aflame with divine love, and a burning passion to rescue and strengthen perishing and needy human souls. It is when the desire to save men and build them up in Christ possesses and dominates one that one speaks with kindling and life-giving power. Hence, the man who would be a preacher such as God wants and the world needs must be deeply spiritual as well as diligently studious. A lack at either of these points must necessarily make him largely ineffeient.

AN INTERESTING LETTER.

A few days ago we wrote to one of the most distinguished ministers in the Cumberland Presbyterian Church, asking him if he could tell us where we could secure some literature bearing on the movement to unite his denomination with the Northern Presbyterians. In our communication we ventured to suggest to him, in the event of union between the Northern and Southern Methodists largely on the Saratoga basis, the possibility that not a few of the latter might feel disposed to seek a Church home with his people. We did not, however, mention at all the question of tactics; so what our brother had to say on that subject was purely voluntary upon his part. The following is the principal portion of his letter—we have deemed it best, for very obvious reasons, not to make public our distinguished correspondent's name:

"Replying to your favor of August 26, I beg to say that you have my most hearty sympathy, as seemingly you have to pass through an experience at least similar to that which I passed through a few years ago in connection with the fad of organic union. Unfortunately, I have preserved none of the literature used at that time, nor can I tell you where you can obtain it. I can give you a few of the things that will show you the tactics that were used, however, as I have a very clear recollection of them:

"1. The unionists organized secretly * * * and went among the people urging that organic union meant LARGER THINGS. They argued that the U. S. A. people had come to our position both doctrinally and in polity. (Both statements were incorrect.)

"2. When they came in contact with those opposed to the proposed merger, they would say, 'Oh, well, be quiet; don't agitate the question. We are simply putting it up to the U. S. A.'s. They will doubtless turn the proposition down, and that will give us a great advantage in the South.'

"3. When Presbyteries came to vote, they advised their friends: 'Vote, of course, if you are sure you can win, but if doubtful plead for a delay of the vote.'

"4. No political propaganda ever sought to take advantage, or did take advantage, of antagonists more than the unionists took advantage of those in our Church who were opposed to the merger.

"Many former Cumberland Presbyterians went to the Methodist Church, South, rather than into the Northern Presbyterian Church, and should they return to their first love and bring with them some of their Southern Methodist friends, including some of their godly preachers and pastors, I am certain that they would receive a warm welcome. Yours for service,

"_____."

THEIR BEST OPPORTUNITIES NOT NEW.

Some persons talk as if the laymen in the Churches had had no opportunity to do anything until recently. This is a complete misconception as to the facts. Wide open doors of service have always stood invitingly before the laity, both men and women, and ministers have ever been most anxious for them to enter them and achieve something of consequence for our glorious Lord. They have had in every age a chance to win souls, to visit strangers and the sick and impress them for good, to minister to the poor and needy, to look in on those in prison and hearten them with messages concerning Christ, to go to the prayer meeting and make it warm and inspirational, to become mighty in prayer and faith and the unfailing upholders of their pastor's hands. Were not these lay activities quite as valuable as those that have lately come into vogue in the shape of various official gatherings, conducting formal religious services in the place of preachers, having banquets, etc.? We rather think so. These new doings may be well enough; but let us see that they do not supplant the old. It is much easier to make a showing in the various forms of officialism than it is in the genuinely spiritual work that a living faith and earnest, agonizing prayer alone can accomplish. None but the branch that steadily abides in the true Vine can bring forth this latter fruit.

Beware of the loose threads in your character. Like the loose threads in a garment, they may soon lead to rents that are irremediable? Live faithfully up to your highest conceptions of right if you would safeguard yourself from regrettable lapses in conduct.

"IT WAS IN THINE HEART."

By W. B. Turner.

Lines suggested by an address of a sermon preached by Rev. W. B. Lampe, in Murfreesboro, Ark., from the text, "Whereas it was in thine heart to build an house unto my name thou didst well in that it was in thine heart."

I sing the purpose unfulfilled
The youthful dream not realized,
Of glory, greatness, art most skilled;
Of worth to man idealized.
And yet, O soul, fresh courage take,
This truly will hold of self a part:
Thy rosy visions growing did make
"Thou didst well; 'twas in thine heart."

Thou mayest not climb the heights desired,
Nor do great deeds of high emprise;
But others, by thy vision fired,
May lift thy banner to the skies.
Lost to the world's free tones sublime
Ring over field and busy mart:
"Not failure, but low aim is crime"—
"Thou didst well; 'twas in thine heart."

Thou mayest not the temple build
Whose beauty shall entrance the race;
But someone, with thy purpose filled,
May do God's work and take thy place.
So comfort take; 'twas not in vain,
Although the swelling tear-drops start;
Thy high ambitions shall remain—
"Thou didst well; 'twas in thine heart."

God looks at motives and ideals;
Thy strength may fall short of thy task;
But He the earnest soul reveals.
And thou from Him that boon may ask.
Yet, if thou ughtest the good fight,
Nor laggest not thy courage hence depart,
Victor of vanquished, thou art right—
"Thou didst well; 'twas in thine heart."

—Christian Guardian.

"YE THAT LOVE THE LORD, HATE EVIL."

The measure of our love to God is our hatred of evil. This is clearly intimated in the Ninety-seventh Psalm, where the Psalmist says, "Ye that love the Lord, hate evil." Measured by this standard, how much do you love God? Do you hate evil with a perfect hatred that seeks to drive it from your own heart and to help others to wage successful warfare against it? Test your love to God by measuring your hatred of evil.—Christian Observer.

IF WE START RIGHT.

They failed to drive out their enemies. I believe the reason so many Christians have such a stormy passage, and the Christian life is not what they expected it to be when they became Christians, is that they don't drive out every foe and every enemy. In other words, they are not more than half converted, they don't get control of their temper, the god of pleasure seems to have a grip upon them, and lust and covetousness and selfishness come in, and they do not get victory. Nine-tenths of the battle is won, it seems to me, if we start right.—D. L. Moody.

ABOVE ENVY.

We were re-reading the other day the letter of Charles Darwin to Alfred Russel Wallace when he received Wallace's book on "Natural Selections." He wrote concerning the preface: "There never has been passed on me, or indeed on anyone, a higher eulogium than yours. I wish that I fully deserved it. I hope it is a satisfaction to you to reflect—and very few things in my life have been more satisfactory to me—that we have never felt any jealousy toward each other. I believe that I can say this of myself with truth, and I am absolutely sure that it is true of you." Not all scientists are thus modest, and not all theologians even rejoice in each other's success, and yet we hold that envy is naturally a vice of small souls, and the man who is jealous of another's success has something to unlearn before he attains the dignity of truest and highest manhood.

NO NEED FOR ANNUAL CONFERENCE ACTION.

I dislike to differ with so good a friend as Dr. Butler. He is right, it is many times, but I think he is wrong in this question, which is simple, one of duty, and easily settled. I beg to submit the plan in full to the end of Bishop Candler.

I shall not try to refute all the fallacies of Brother Butler's article. Suffice it to say that the Methodist Church has divided time and time again, and the Southern Methodist Church was divided, overcomed, in two of those divisions, and in no single instance did those divisions go to the Annual Conferences for a constitutional amendment. I will come back and investigate and see whether I am correct.

In 1844 the General Conference of the undivided Church "set off to the British Conference of Wesleyan Methodists several circuits and societies in lower Canada." This did not go to the Annual Conferences for their approval. The Supreme Court of the United States makes mention of this case.

In 1848 the General Conference separated the Annual Conference of Upper Canada from this jurisdiction and erected the same into a distinct and independent Church. This was not sent to the Annual Conferences. The Supreme Court of the United States makes mention of this case.

In 1867 the Church was again divided by General Conference action. The Northern Methodist Church took exactly the position taken by Brother Battle, and the Supreme Court of the United States overruled its contentions. It is surprising to see such an ardent Southerner as my good friend is suddenly affirming and rehearsing the old discounted doctrine of the Northern Church which has already been passed on by the highest tribunal in our land.

But the Southern Methodist Church has divided twice and in neither case were the divisions subject to the vote of the Annual Conferences. The Southern Church and the Northern Church formed a union in the Empire of Japan, and that union was never passed on by the Annual Conferences.

In 1876 Bishop McTyeire was a leading figure. Here is what the General Conference there did: "Resolved, first, that the action of the last General Conference in reference to an ultimate organization of the colored people of the M. E. Church, South, into a separate Church is complete, and therefore no additional legislation is necessary to the end intended." Whose action was complete? The action of the last General Conference. No additional legislation, such as the constitutional reference or further General Conference action, was deemed necessary.

In their address in 1878 the Bishops say: "Conformably to the wish of the last General Conference, we have organized and presided over five Annual Conferences, composed exclusively of colored members. It is our purpose, unless otherwise advised by your body, to call a General Conference next winter for the purpose of organizing them into an entirely separate church."

The Japanese Church was severed from the M. E. Church, South, and united in holy wedlock to the Methodist Episcopal Church in Japan, and this was done by General Conference action alone. The Bishops in their address at Birmingham say: "There is no more significant event in the history of our missionary operations than the adoption, on the fifteenth of March, in Baltimore, of a basis of union for the two Episcopal Methodisms of Japan, drawn up by commissioners authorized by the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South." Who authorized this union? Did the Conferences pass upon it? What was the matter with Brother Battle?

If he wishes to further pursue the subject, I would suggest that he read the historical statement in the Discipline of the Methodist Church of Japan; he will be much enlightened. Says the Discipline: "In the course of time a general conference grew up that the Church of God would be [illegible] the union of the Methodist Churches in Japan. While this fact was explained to the [illegible] American several of their General Conferences approved the suggestion and appointed commissioners to consider the matter and effect union if practicable. As the result the Commissioners representing the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church in Canada, at their first session, on July 17, 1907, in the city of Buffalo, N. Y., unanimously agreed on a plan of the union of the ministers and members of these three denominations in the Empire of Japan in the Nippon Methodist Kyodan. In accordance with this agreement a General Conference was convened in Tokyo, Japan, on Wednesday, May 11, 1907, composed of delegates presented by the four Annual Conferences of the three united Churches in Japan, and the Nippon Methodist Kyodan was formally organized in accordance with the plan heretofore approved, and under the advice and with the approval of the authorized Commissioners of the three American Churches."

Shall we change all of our precedents in order that a specific constitution may control three-fourths of the Church as regards the matter of union?

J. W. MOORE.

Chattanooga, Tenn.

BROTHER J. W. MOORE AGAIN.

In this issue of the Advocate appears an article by Rev. J. W. Moore in which he vainly maintains the impossible position he assumed some time ago, that the General Conference alone can divide the Church, and that the General Conferences are now competent to "unite" the Churches without submitting the question to the Annual Conferences. It is hard to believe that Brother Moore is really in earnest in his position, and that he is not trying to perpetrate a little "pull" at will upon the Church. He reminds one of Bishop's Comet, which appeared a few years ago to illuminate the skies for a night or two and then mysteriously retire. It may be possible for such a luminary as Brother Moore to lead a train of General Conferences into trying to effect a union with another Church, thereby substituting an [illegible] for the one it now has, but since the General Conference has been so careful to submit even little matters of a constitutional nature to the Annual Conferences—like the change of name and lay representation—there is a fair hope, at least that it will not attempt to reorganize the whole Church by doing away with its present laws and substituting new ones therefor without action of Conference. [illegible] it of course the General Conference could make such an attempt. All Brother Moore's article does that would seem much to be [illegible]. Great must be the work of [illegible] for he imagines in the [illegible] of his paper that it takes much courage to make the [illegible] defense of Bishop Hoss when we [illegible] Brother Moore has attacked him, and I pity all of the Bishops, for all of them combined, must be reduced to a great extremity indeed to be set upon by such a pigmy as Brother Moore, who has even assumed to advise General Conferences how to act. But with all this, I am still inclined to believe that the General Conference would be slow about the assumption of authority which the Church has never dreamed of delegating to it.

Strange as it may seem, in the issues of the Church press after Brother Moore's startling plan of General Conference amalgamation appeared several seriously joined the issue with him. One of these was no less a person than Bishop Hoss, who gave him this kindly advice in love: "Think the matter over again, Brother James, in your cooler moments. And also give a little closer attention to your doctrine that the General Conference can decree union without asking anybody's consent. Are you certain of yourself on that point?" Possibly, I may be in error. I have been a Methodist preacher for only fifty years and would, therefore, speak with becoming modesty; but in my humble judgment any effort on the part

of the General Conference to do what you suggest would raise a storm in the Church the like of which has never been heard." Another voice of protest against Brother Moore's scheme was that of Dr. J. E. Harrison, a veteran of many General Conferences, who said: 'Brother Moore is a close reasoner, but he delivered a non sequitur when he wrote the rhetorical sentence, 'Surely the power that separated can unite,' because it was the General Conference of the M. E. Church that passed the Plan of Separation, and the Plan of Unification must be adopted by the General Conference of the M. E. Church, South, which has a proviso on the subject of constitutionality.'

But my good friend Brother Moore, in his present article, cites his readers to five incidents in the history of Methodism which he terms "divisions" of the Church, and which he assumes to be precedents for General Conference action alone in the matter of unification (though he seems to favor amalgamation). He rightly designates the bisection of the Church in 1841 a "division," and it has been so regarded by our Church authorities ever since it occurred. It is recognized that the General Conference of the former Methodist Church in virtually dismissing one of the Bishops from the episcopacy assumed supreme executive, legislative and judicial authority; and, after this, consented to the division of the Church without submitting the matter to the Church at large, but leaving final action dependent upon the vote of the Southern Conferences. So the Supreme Court had two arguments to hold that the division was constitutional: one was that the General Conference had consented to the division after the assumption of supreme authority, and the other was that the Conferences of the South, or the side of the Church which formed another organization, voted for the division as the General Conference had stipulated. This incident cannot furnish a precedent for the Southern General Conference alone to unite the Church with another body, because it has constitutional restrictions backed up by the veto power of the Bishops; and because the division of 1844 was acted upon by the Southern Conferences, thereby setting a different precedent to be observed in such matters. Further, to say that "the power that separated can unite," as Brother Moore remarked in a previous article, will not hold true in all instances. The Southern General Conference has not assumed, and could not assume, the same power as that claimed by the General Conference of the former Church, for much authority is denied this body. When the States ceded certain rights to the Federal Government, these States could not assume these rights again. When a person is married he cedes certain personal rights and liberties to another and never again can they be rightfully retracted. The old saying is true: "Once a Mason, always a Mason." Our General Conference would scarcely attempt the impossible.

Let us notice the four other incidents of Church history which Brother Moore calls "divisions." In 1820 a comparatively few Methodists in Canada were given over, at their own expressed will and vote, to the British Wesleyan Methodists. In 1828 a few Conferences in Canada, at their demand, were set up into an autonomy of their own. In 1870 the Southern General Conference, at the request of the Negro element of the Church, arranged for the Negroes a separate organization. In 1906 the Southern General Conference, by the request and vote of the Church's constituency in Japan, freed them from any connection with the Church, and these people then united themselves with other Methodists in that country and formed the Methodist Church of Japan.

In each of these four instances—all of them being relatively quite small—Brother Moore designates the action as a "division." Maybe when he visits a tonsorial parlor and has his hair clipped off a little, he terms the operation a "division" of his physical body. When he pares his nails perhaps he thinks he has "divided" himself. It would be impossible to submit to the Conferences every modification of the Church's "far-flung battle line." Even the Board of Missions has much power in the work of the Church; for the Discipline states it "shall have charge of all the foreign missions of the Church," it can "establish missions," and certainly it may discontinue missionary operations, taking care not to interfere with General Conference power to alter Annual Conference boundaries, which the General Conference, however, is expressly empowered to do.

But these four incidents in Church history cited by Brother Moore to prove his contention that the General Conference alone can consummate unification, so far as our Church is concerned, militate against his views in most evident fashion. In every instance the people affected by the action of the General Conference either requested or demanded that such action be taken. The General Conference in none of these cases assumed to act upon its own prerogative. Now, let Brother Moore assume that the General Conference, for some reason of its own, took a notion to set off the Holston Conference, of which he is an honored and loved member, into an autonomy of its own, or to just turn it loose to drift until it found some other mooring. It may be suspected that Brother Moore's voice would be heard loud and long in protest, ringing up and down the Church; and it may be suspected that the other Conferences would come to his rescue and insist upon the General Conference rescinding its unwise action. No precedent, therefore, can be found in these incidents for General Conference action alone in the matter of unification. In 1811 the General Conference, though it did assume undue authority in limiting the episcopacy, and though it did consent to the division of the Church without submitting the matter to the whole Church, must be given credit for making the question of division to hinge upon the action of the Southern Conferences, which were greatly affected in that serious time. Unification, as every one knows, will affect every Conference within the bounds of the two great Churches considering the problem. This evil can never be brought to pass in Southern Methodism without an expression from the Annual Conferences, if the constitution of the Church and past precedents are the guiding lights.

Further, it should be noticed that Brother Moore is not in harmony in this view of General Conference power with other leaders in the Church who have extreme "union" views. The distinguished editor of the Nashville Christian Advocate may be taken as a fair example; for Dr. Ivey maintains that, "while the question of unification is to be considered by a joint commission, the findings of that commission will not be final, but will have to be accepted or rejected by the General Conference, and, if accepted, will have to be ratified by three-fourths of all the members of the Annual Conferences. The question should be decided first by the commissions, then by the General Conference, and then ratified by the Annual Conferences. The matter will not be unduly hastened."

It merely remains to be said that I believe Brother Moore has taken an unfortunate stand upon this question.

C. A. BATTLE.

Baton Rouge, La.

DAVID AS A GOOD SAMARITAN.

The parable of the Good Samaritan has been the theme of many sermons and songs, and the basis of many good deeds.

Many incidents of the Old Testament are quite touching, and valuable for their lessons, teaching charity, and the results flowing therefrom.

In the thirtieth chapter of First Samuel we have the account of the sacking of Ziklag by the Amalekites. While the Israelites and Philistines were engaged in war, and David and his men were hiding from the armies of Saul, and had for the time being abandoned their temporary base, Ziklag, the Amalekites saw their opportunity and sent out a raiding party of perhaps 3000 men and overran parts of the Philistine and Israelitish country, and had taken vast spoils of cattle, capturing the inhabitants, and in their drunken frenzy had burned Ziklag with fire; then, beating a retreat, they brought the spoils safe. However, in their retreat they had met a sick man, thinking his life of no value, and left him mercilessly to die by the roadside.

When David and his men returned from the burning of Ziklag, they had heard the report, and when they beheld the desolation, with all their flocks gone, their wives and little ones taken captive, they "wept until they could weep no more." In their extremity David called for the priest and the ephod. He enquired of the Lord whether he should go up after the Amalekites to recover, if possible, their wives and little ones and the spoils. God returned answer that he should go up after them, for the promise was that he should surely recover all. However, it seemed a desperate undertaking—600 men against thousands.

The line of march was taken up to the south east, toward the land of Amalek. On their way down they came upon the sick man left by the Amalekites. Should they pass on by, considering that they were engaged in a very important campaign? What was a poor dying man by the roadside in comparison to their effort to recover their the spoils.

But David stopped his army, gave relief to the man, found out that he was an Egyptian, and had been servant to one of the Amalekite captains, and knew all their plans and he thus furnished the key to the successful campaign of David. The Egyptian not only gave David the plans of the Amalekites, but acted as guide to bring them down to where they were encamped. The camp was surrounded, the Amalekites slain except four hundred, who escaped on camels, and all the people taken captive were recovered, as was also all the spoils.

The merciful act of David in stopping his army to relieve a poor, destitute man, however, was the most significant fact in the plan of Divine Providence to give David victory. God knew the benevolent heart of David, and chose that method to bring him unto his loved ones.

So as we go forth from day to day solving our problems, enquiring of the Lord for guidance, let us not give a deaf ear to charity appeals, for some day we may pick up an Egyptian, as David did, who will lead us into the right paths of success.

"Cast thy bread upon the waters, for thou shalt find it after many days."

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not not whether shall prosper either this or that, or whether they both shall be alike good."

Baton Rouge, La. H. S JOHNS.

FOR CHRISTIAN CO-OPERATION, BUT NOT ORGANIC UNION.

Mr. Editor: The ablest of our ministers are writing strongly upon the question of organic Church union. While I do not expect to advance new ideas, I do feel that I want to add my indorsement of the opposition. I do not mean that I am opposed to Christian fraternity. I favor that in all Christian effort, but if we as the Church, South, should cease to exist as we have since 1844, I think we would do less good. Our growth has been great and we are now in condition to grow more rapidly than ever. Let us have commissioners appointed from both North and South composed of our wisest and safest men on both sides. Let every question relating to the best interests of the Churches be acted upon by them in a joint meeting. After their decision, it must be acted upon by the General Conferences, and that decides it permanently. There are some things that exist now that should not, as, for instance, having altar erected against altar. This hinders the progress of both Churches and is not spending the Lord's money wisely. I think this should be corrected and any other thing that would hinder instead of help. Let the M. E. Church South, retain its name and its control. If it should not, in my judgment, it would be seriously hurt.

Indianola, Miss. J. H. MITCHELL.

MILLSAPS COLLEGE OPENS.

We are indebted to the Memphis Commercial-Appeal for the following account of the opening of Millsaps College.

"The twenty-fifth annual session of Millsaps College was opened today, September 12, with a promising list of matriculates and with everything pointing to a prosperous term. The recent death of Maj. R. W. Millsaps, founder of the College, was a topic of comment during the formal opening exercises, and it was as though the very spirit of the beloved philanthropist was present among those who are left to carry on the upbuilding of Millsaps College to a greater and more notable career.

"The opening exercises were held in the College chapel beginning with the singing of "America" by the entire assembly. The scripture lesson was read by Rev. Paul D. Hardin, presiding elder of the Jackson District and the invocation was offered by Rev. W. A. Borum, pastor of the First Baptist Church.

"An address of welcome was delivered by President A. F. Watkins, who in general terms extended the right hand of fellowship and confidence to the students, old and new. President Watkins' address was followed by a few well-chosen words of greeting by Judge Edward Mayes, dean of the Millsaps Law School, addressed particularly to the law students, which were supplemented by words in a similar vein from former Chief Justice A. H. Whitfield of the Supreme Court, associate lecturer.

"Other speakers were Dr. J. M. Sullivan, Vice-President of the Faculty, and Frederick Sullens, editor of the Jackson News, and the several pastors of city churches, the latter drawing the attention of the young men before them to the gospel opportunities within their reach.

"It was stated that the registration of students will not be completed for several days, but the indications are that it will be far ahead of that for last year, which was excellent."

GOOD BEGINNING AT GRENADA COLLEGE.

The sixty-third session of Grenada College opened this morning, September 12, under very auspicious and promising circumstances. The attendance was larger than it has been for the past three years, and the prospects are brighter for a successful year's work than they have been at any previous time in the history of the present administration.

During the past summer the College buildings have been completely renovated, and when the session was formally opened this morning at 9 o'clock everything was in readiness for the reception of the students and the beginning of the academic work.

Rev. R. W. Evans, pastor of the Methodist Church at Gunnison, Miss., conducted the devotional exercises, after which Miss Williams, of the piano department, rendered a piano solo and Miss Carden sang "A Birthday." Prof. A. B. Campbell, superintendent of the Grenada public schools; Rev. R. A. Tucker, pastor of the Grenada Methodist Church, and Rev. T. G. Freeman, each made a short talk.

President Countiss then introduced the new members of the faculty and made the necessary announcements preliminary to the organization of the academic work. Probably the most important announcement was that the College curriculum had been enlarged and broadened by the addition of the department of education and the science department. Students who take nine hours in education during their college careers will thereby become exempt from further tests for teaching in the public schools of this State.

The following is the faculty for the present year:

J. R. Countiss, President, Psychology and Education; Misses Corinne Laney, Latin; Minnie Moss, Mathematics; Nettie Tillett, English; Helen Caldwell, Modern Languages; Lillian Ferrell, History; Minna T. Grote, Science; Elizabeth Duncan and Bernice Williams, Piano; Mary S. Carden, Voice; Janie Cubbin, Art; Mamie Boykin, Expression; Elizabeth Cooper, Domestic Science; Phronie Stone, Secretary to the President. Preparatory Department: Misses Etta Mae Jones, Latin; Etta Turner, English; Mamie Boykin, Mathematics.—Commercial Appeal.

WHITWORTH COLLEGE.

The grounds of historic Whitworth are again thronging with students and re-enforcements are arriving on every train. The return of the college girls is more than welcome to College neighbors and their presence on the campus is as refreshing as an oasis in the desert. The college session began yesterday and the remainder of the week will be spent in classification and examinations. The formal opening will take place next Monday at 11 o'clock, to which the public is invited. The opening sermons will be preached in the Auditorium Sunday, Rev. W. H. Morgan of the Baptist Church occupying the pulpit in the morning and Rev. W. E. Hill of the Presbyterian Church in the evening.—Lincoln County Times, Sept. 14.

WANSFIELD COLLEGE.

We take the following from a press dispatch to the New Orleans Times-Picayune: "The sixty-third session of Mansfield Female College opened yesterday, September 14, with 150 in the boarding department and a good attendance locally. This opening was one of the best that the College has had in years, and President Boothe predicts that the patronage will be the largest the institution has had for some time."

SUNDRY THINGS.

Dear Dr. Meek: When you look forward to a long vacation in the mountains, expecting to bask amid flowers, trout, lakes, streams, and rugged peaks, and find instead that you are forced to spend the greater part of the time allotted to your outing in bed, putting up with doctors and nurses, eating pills and powders, and living on a diet of water and orangeade, then, Mr. Editor, you will learn the irony of fate.

The doctors and nurses were kind and all that one could wish, but the indoor life with bottles and specks, with the inspection of the tongue and with blood taken from the lobe of the ear for microscopic tests are not to my liking, when one might be on the mountain-top. It is a long lane that has no turning, however, and so after four weeks I found myself on the way to the mountains as afore planned.

Lake Junaluska—the Mecca of Southern Methodists—is beautiful for situation, and more and more should the summer begins tend that way. It is amid the mountains of North Carolina, near Asheville, and some 2500 feet above the sea level. There are within a radius of fifty miles forty peaks which are over 6000 feet high, and no less than eighty peaks over 5000 feet high. The result, though not "a joy of the whole earth," should be a joy to Southern Methodists. One could hardly imagine a place naturally more beautiful. The grandeur of altitude is seen amid the Rockies or Alps and the cascades of melting snow are absent, but not missed. The little lake, some six miles in circumference, is beautiful beyond compare and the whole is a gem not often found.

Bristol, Tenn., and Wytheville, Va., were both visited and much enjoyed. One is treated to a strange experience in the former. The State line is in the center of the car track of the Main Street, and passengers on opposite sides of the car are traveling in different States. Wytheville is a surprise and quite a beautiful place. The churches are all brick and the pastors live in substantial, handsome houses, graceful and inviting. I had the pleasure of hearing Dr. Hillis on John Rush; while I tarried in this attractive place.

My return home was timed so that I should be at the opening of "Old Centenary." Having been pastor at Jackson, La., my interest in the College is not of late growth, and, being this year housed beneath its roof, I am in a position to speak with knowledge. The fact that Centenary is not a large college should not dampen our zeal or turn our attention elsewhere when we have money to invest or boys to educate. The large school and college appeal to us, but the boy gets no more from such a seat of learning than he absorbs. A great library or a small one benefits the boy only as he uses it. A book from a small library is just as helpful as from a large one. Education is contact with a superior mind. In a large college recitation is seldom, and frequently only once a week, or less frequently in very large schools, while association with the teacher is impossible under the conditions existing. Here at Centenary association with, and confidence and advice with the faculty can be had by any boy as much as he may wish. Example and high ideals mold character, but only when the teacher has an opportunity to know the boy and win his confidence can he lead him to see the real vision of life. May not this last fact explain why a large portion of the men who have made history and advanced civilization have come from small colleges?

The opening of Centenary was most pleasing, and the outlook is more favorable than it has been for some years past. The faculty is composed of competent men, capable of directing the boys, and they are gentlemen of Christian character and force. Addresses were made at the opening by Rev. C. D. Atkinson, Rev. R. W. Vaughan, Rev. T. D. Lipscomb, Rev. W. F. Henderson, Jr., Rev. R. W. Tucker, Dr. G. S. Sexton, Dr. R. H. Wynn, and the writer. The building and grounds have been much improved since the last session and everything promises well for the future.

Shreveport, La. JOHN F. FOSTER.

CHURCH NEWS.

It is stated that Bishop Waterhouse expects to transfer his residence from Los Angeles, Calif., to Emory, Va., this fall.

Sir Charles C. Wakefield, the present Lord Mayor of London, England, is a member of the British Wesleyan Church. He has recently declined to stand for re-election, though strong pressure was brought upon him to do so.

Bishop J. C. Hiles is one of the most active workers and forceful personalities in Southern Methodism. He has lately been doing some very fine writing for the Southern Methodist press. Such wholesome utterances as he has been giving out cannot fail to do great good.

Miss Belle Bennett, President of the Woman's Missionary Council of the M. E. Church, South, and Miss Mabel Head, one of the Foreign Secretaries of the Board of Missions, sailed for the Orient on August 17. They will be gone for several months and will study missionary conditions in the Far East.

The Presbyterian Journal says: "A Virginia court has decided that the agreement entered into by a man and woman before a Roman Catholic priest that their children should be baptized and educated in the Roman Church was an illegal agreement, being in violation of the Constitution of Virginia and that of the United States."

The Camp Meeting at Ocean Grove, N. J., had Billy Sunday as its principal preacher this season. There are stated to have been more than 2000 conversions. Commenting upon this happy outcome, the Eastern Methodist says: "The Ocean Grove Association has seen a great light. The wisdom shown in the program of this year proves this without doubt. Do it some more, brethren. You are on the right trail? We wonder if there are not some other camp meetings that would be helped if they were conducted by a man of real and well known revival power."

Dr. Parkhurst, the Editor of Zion's Herald, and Dr. Bradfield, the Editor of the Texas Christian Advocate, are debating the question as to whether Methodism should aspire to be a World Church, or a National Church. According to our reading of ecclesiastical history, neither National nor World Churches have made such a record as specially to commend it. It seems to us, however, that in desiring to place the Negro in a separate denomination (in which we think he was right) while pleading for a National Church, Dr. Bradfield in reality surrenders his case. Is not the Negro a part of the American Nation? And if he is, and the Doctor wants a truly National Church, how can he logically ask to have him left out of it?

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SOUTHERN METHODISM AND ORGANIC UNION.

Rev. John L. Williams, A. M.

I have been intensely interested in the wonderful history of our Southern Methodism, and of late rather amazed at the conclusions reached by some of the brethren who are anticipating the organic union or the reorganization of American Methodism in so short a time. In fact, some of the brethren have figured it out so exactly and so definitely that it will be just a matter of a few weeks, or months at most, when we shall have only one grand Methodism in America. I am reminded of the Ancient days: "When all the lightning bugs men in convention and recorded their protest agaist the 'sun,' one of the most influential bugs of the 'convention' arose and, addressing the chair, said: 'My fellow lightning bugs, we are being menaced and hindered in our glorious shining during the day by the bright and illustrious sun, and we could all accomplish so much more in illuminating the world if the face of old Sol was eliminated'—(and all the other bugs clapped their hands and turned on their little lights in great applause). When, lo! old Sol appeared on the scene and every bug covered its face from the piercing light of the Majestic Sun."

Let us learn a lesson from the lightning bug convention: Let us face the facts before us. Be calm—be not too hasty. It is a matter of too great importance to be settled in one or two years. It is a momentous question. There are subsidiary issues and questions which must be settled before we can consider the "main issue." It is a time for great prayer and judicious thinking. It practically means the giving up of every tradition for which the Southern Church has stood, and there is involved in it the traditions of our native Southland. At this time, when we are liable to swing too far in our feelings and impulses, I, for one, feel like breathing the earnest prayer of "Bobbie Burns" who, in his Cotter's Saturday night, prays for Scotland:

"O Scotia, my dear, my native soil,
For whom my earnest wish to heaven is sent,
Long may thy hardy sons of justice toil,
Be blessed with health and peace and sweet content.
And oh! may heaven their simple lives prevent
From luxury's contagion, weak and vile;
A virtuous populace may rise the while,
And stand a wall of fire around our much loved Isle."

For seventy-two years Southern Methodism has gone forward from a weakened and poverty-stricken condition until to-day our great Church has emerged from devastation and ruin to be a wealthy Church, which in every age has proved faithful to her Lord's Commission. We have had federation for years and it has proven a failure, so far as the compact between the two Churches is concerned. Much of my own ministry has been on the border line, and I have watched and worked with the hope that the two Methodisms might understand and work in harmony with each other. But I must say that it has been in every case, so far as I know, the absorption of the Southern Church or elimination of it. It is true, our brethren across the border are Methodists, but then there are some things for which the Southern Church stands, which if properly understood are of such significance that the Southern Church must CONTINUE TO HOLD AND TO DEFEND THEM, if we are to be faithful to our people of the South. On the other hand, there are things for which the Northern Church stands which would make it impossible for them to do their work should they lay them aside, which things, in spite of any talk of union, the large majority of the Church beyond the border will never consent to. Let us remember that in the South we have a common ancestry, a common faith, common customs, common joys and common sorrows which bind us together as they are also bound in the North. The South will ever remain solid. Our country is filling to overflowing with people of various races, diverse tongues, and conflicting traditions. The late General Conference of the Northern Church at Saratoga Springs, N. Y., rejected every proposal which our General Conference at Oklahoma City, Okla., offered, and in lieu thereof they propose a reorganization of American Methodism on an altogether different basis, and a basis which, if accepted, will destroy constitutional Methodism.

Was Joshua Soule, who wrote our Constitution, wrong? Was our sainted Capers wrong? Was our beloved Keener wrong? Have all the fathers who have lived before us, contending for the traditions of the South, been wrong? Nay, verily. Their heroism refreshes our courage and stimulates our desires and increases our love for our great Church. Some great institution must ever remain intact to keep before our minds and memories that the South is the home of God's immutable truth. Where, if not in our great Church, were the fathers in the early days of our great Republic preaching on every hilltop and in every vale a constitutional Methodism? Let no man discredit the work of these faithful old veterans of the Cross who walked by faith and not by sight, making their lives in vain. Men such as I have mentioned above never went forth as a futile libation. Like the perfume which Mary poured upon the head of her Lord, the fragrance of their sacrifices and service penetrates even to the center of our beloved Methodism, quickening fainting spirits unto new life, and inspiring our beloved Church to a new endeavor. When we turn as a great Church indifferently away from a sacred devotion to the traditions and principles of Southern Methodism we will learn the degrading lesson, that not to have and hold to sound convictions is at best a blunder.

Again, God has honored our Church and we have made marvelous progress in recent years. No Church in America has made such rapid progress as the Southern Methodist Church. In fact, God has honored all American Methodism, but as respects geographical extent, the spread of Southern Methodism is most marvelous. The spread of Christianity itself has been wonderful. The first two centuries were remarkable, but then men were blessed with plenary inspiration for a greater period; then miracles were wrought and wonders were performed, the Christian religion springing up in Judea, Samaria, and Galilee. Churches were raised at Antioch, in the beautiful Isle of Cypress, in the neighboring provinces of Pamphylia and Pisidia, Lyconia, Galatia, and Phrygia, and, in fact, throughout Asia Minor. Berea, Philippi, Thessalonica, Athens, Corinth, and all other cities in Greece, were visited with the light of truth. Christianity then spread through a large portion of all other parts of the Roman Empire and marched as far as Lyons in France. The Roman Empire embraced the whole of the places above mentioned. It extended three thousand miles in length and two thousand miles in breadth, and comprised the most fertile and best cultivated parts of the known world. It was limited by the Atlantic on the west, the Rhine and Danube on the north, the Euphrates on the east, and the desert of Arabia and Africa on the south. This was a vast area, but, when compared with the territory over which Southern Methodism has spread itself within the last fifty years, ours is a more remarkable showing and is indeed a magnificent tribute to the spirit and genius of our great Church.

If Southern Methodism does not exist in Palestine, Asia Minor, Arabia, Greece, or Egypt, it exists in the southern half of North America, in South America, in Cuba and the islands of the Sea. It is well established in China and other oriental countries. It has, besides its great membership in the South, a vast multitude of adherents in other sections and lands. It has diffused its blessings from the great American Capital at Washington, D. C., to Los Angeles, California—from the Atlantic to the Pacific.

"See how great a flame aspires,
Kindled by a spark of grace;
Jesus' love the Nation fires,
Sets the Kingdom on a blaze."

Take another period of Church history. The reformation was begun by Luther in the year 1517—this revival of truth in the midst of a corrupted Church established itself in many parts of the German Empire. It was propagated in Sweden by one of Luther's disciples, Olaus Petri. In Denmark it was spread by Martian Reinard and Carlostadt. In France it found a patroness in Marguerite, Queen of Navarre. In Switzerland, John Calvin became famous as one of its great apostles. It made considerable progress in Spain, Bohemia and Poland. In the Netherlands upwards of nearly one hundred thousand were put to death for embracing it. In all the provinces of Italy, more especially in the territories of Venice, Tuscany, and Naples, great numbers of all ranks were led to express an aversion to the Papal yoke. In Spain not a few embraced it and even Charles V himself is presumed to have died a Protestant. In England Henry the Eighth unintentionally helped it on by assuming the chair of church supremacy heretofore occupied by his holiness the Pope, while his only son, King Edward VII, was its brightest ornament and in some respects its most effectual support. In Ireland, George Brown, Archbishop of Dublin, pulled down images, destroyed relics, and purged the churches within his diocese from superstition and their rights; while in Scotland, John Knox, a disciple of John Calvin, launched his thunders against the Vatican, until he shook at its base, and at last Queen Elizabeth by her army put an end to Popery in the entire Caledonian Kingdom. This was a glorious and widespread work with blessed results which will be felt to the end of time. But compare it with the progress of Southern Methodism and say, considering the number of years and the extent of territory, which has made the greater progress. Undoubtedly Southern Methodism has. In the South it has become the dominant and popular faith of the country. With its standards planted in every city, town, and village in the land, shall we take the responsibility of halting its progress by throwing the entire Southland into a religious convulsion? Can we, in the name of our common Lord, afford to lose our identity or be swallowed up or absorbed by a people so unsympathetic? From every section comes the voice of the Old South mingling with the voices of the New South, saying:

"Let the jarring discord sink in night,
Let doubt, dark suspicion take its flight
And never more return.
O, let the Cross be lifted high
While holy fires that never die
On sacred altars burn."

Leesville, La.

Prayer is the key to the storehouse of the Heavenly Father's richest treasures. Why, then, should any one sit poverty-stricken as to spiritual things when the best that God has to give may be had if rightly sought? Alas! the right sort of praying is not an easy exercise. It must have back of it a clean and pure life and lofty and unselfish purposes. People who really know how to pray are distressingly scarce in our churches.

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What a Church Extension Loan Means

By Bert A. Gibbs

From its very beginning Methodism has been a missionary organization in every sense of the word. Its spirit is that of the whole Church. The spiritual efficiency of its form is shown in numerous and in numerous other forms. Methodist communities can only be kept alive by the spirit of the Church. The Church is a living organism which must grow or die. The Church is a living organism which must grow or die. The Church is a living organism which must grow or die.

The great principle of the policy is that the loans are made in each case. The money and all of it is for the work, and thoroughly permanent can be secured in no more readily. In the mission field the Mother Church is a living organism Methodism in their organization and work.

However, our splendid accommodation of today is the result of growth. Development one new feature after another has been added. Day are we learned to depend the missionary to home and foreign lands. The horse, the saddle circuit rider and tent were every one of our Methodism and be proclaimed the message of salvation wherever the pioneer had pitched his tent or with his log cabin.

In course of time our people grew less nomadic, and with this change the pastoral time has lengthened. It was an honor among our people housed in beautiful and comfortable residences should worship in the open field or under a brush arbor. It was all right for camp-meetings and special occasions, but there must be a permanent and fitting place of worship for the community. If God is to be first in our life, love of neighborhood life, that the people should erect a beautiful temple to Him; a building that should be prominent among all their edifices. The well-to-do communities were able to meet this need as a rule, but the weaker ones were seriously handicapped. Indeed our Church has lost heavily in scores of communities by a lack of parsonages and proper church buildings. The development of our connectionalism simply had not kept pace with the changing conditions of the country.

Church Extension Appears.

In order to meet this great need the General Conference of 1910 formed the Church Extension Board, with headquarters in Louisville, Ky. Rev. David Morton, D.D., was elected the first general secretary, and he laid the foundations of the work with remarkable wisdom and success. Each Conference was directed to organize a similar Board auxiliary to the General Board.

Beginning with nothing, the work of the Board has grown steadily to its present large proportions of nearly $1,000,000 resources and an annual income of nearly $400,000. At the end of the first decade the annual income from assessments had risen from nothing to $67,000.00, while the loan fund capital had grown to $[illegible]. When the second decade closed [illegible] the annual collections amounted to $[illegible]; but the loan fund now totaled $[illegible]. With the close of the third decade (1917) the regular assessment yielded $194,479.47, and the loan fund had increased to $[illegible]. Since then about $[illegible] has been added to the loan fund, making that fund more than three-quarters of a million dollars. The present annual assessment of $[illegible] yields over $[illegible], while the income from other sources swells the total income to nearly double that amount.

How Funds are Applied.

The amounts realized from the regular assessments are divided equally between the General and the local Conference Boards. Thus these auxiliary boards have about $[illegible] a year to meet local needs, while a like amount is used by the General Board for the needs of the Church as a whole. Most of the income from assessments is used as donations to aid worthy congregations to build churches and parsonages. Necessarily donations are confined to weak congregations. Assistance is given wealthier congregations in the form of loans at a low rate of interest, repayable in annual installments.

The work of the Board's aid is [illegible]. The demand [illegible] and to be met. A great [illegible] people [illegible] the [illegible] and [illegible] of [illegible] more than [illegible] [illegible] [illegible]

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THE KIDNAPED DOLL.

Mrs. George S. Brown.

If there was any one thing June liked above all else it was receiving a letter—one that came with a stamp and postmark on it and directed to her, not enclosed in one of her mother's. It gave her such a grown-up feeling. So she ran in from school one afternoon, her blue eyes dancing, her golden curls flying, for she had met the postman at the gate and he gave her a letter directed to "Miss June Watkins." There it was, a very crumpled, dirty little letter, written in a very shaky, crooked handwriting. But June did not care for that. It was her letter, her very own; so she tore it open with a very important air and began to read.

Her mother, looking up from her sewing, watched her little daughter curiously and wondered as the smile faded from the rosy lips. With a frightened cry, June threw the note down and buried her face in her mother's lap. "Oh, read it, mother," she sobbed. "What can it mean? I can't, I won't; oh, its cruel!"

Mrs. Watkins eagerly reached for the note and was as startled as June at the contents:

Miss June Watkins I'm goner kidnap yer doll, yer big one wid shiney eyes an' veller kurls. Yer can put it under that big tree by yer fer terzite at 8 where I can git it. If yer don't, just look out, fer I'll hook yer white rep shure if yer don't. Now doll or pup, which? Yer can choose. I'd ruther have the doll. THE BLACK-HAND.

Mrs. Watkins was too indignant to speak at first, but she knew she must console the little sobbing child, so she began with all the loving endearments mothers know how to use.

"Hush, my darling," she said. "This is not worth crying about. It is a joke that some one of your little playmates is trying to play."

But June only shook her head sorrowfully. "I can't, mother; I just can't part with Dorothy Dainty. She is my newest, bestest dolly that Santa Claus brought me, and she has real eyebrows and true hair and she is just the darlingest dolly that ever was. It would break my heart and hers too."

"Why, my pet," said her mother; "you shall not part with her at all."

"But, mother," interrupted June crying afresh, "it would be just as bad to lose Snowball, my precious puppy what runs to meet me and jumps in my lap, and stands on his hind legs to beg for my lunch. And, mother, you know how he whines and cries when I go to Kindergarten. He'd cry his very eyes out if he had to leave me for always and he will be napkidded if I don't put my darling dolly out under the tree to-night. Whatever shall I do?"

"My little girl, listen," said Mrs. Watkins. "You shall not give up either of your pets. This is just a mean joke, a trick. But here's father and we will tell him all about it."

Mr. Watkins was also indignant, but he was eager to find out who this kidnaper of dolls and dogs might be; so he persuaded June to take her doll out under the tree at the appointed hour, promising that he would hide near by and seize the thief.

June consented very reluctantly. She put on Dorothy Dainty's cloak and hat declaring that she would catch her death of cold in the night air, and kissed her again and again, clasping her in her arms and saying over and over that she would not leave her for long. "Never mind, my precious, papa will get you away from the napkidders. And you are a brave dolly, for you are saving poor Snowball's life."

At eight o'clock Dorothy Dainty sat demurely under the tree while Mr. Watkins hid in the woodshed ready to pounce on the little scamp who had written his daughter such a letter. He hated practical jokes and fully made up his mind that he would either give the boy a sound thrashing or turn him over to the police. Half past eight came, and Mrs. Watkins was having an awful time keeping June indoors; she tried to read aloud to her to divert her mind, peeping every few minutes to assure her of the doll's safety.

The longer Mr. Watkins was penned in the woodshed the angrier he became and he was just slipping out to pick the doll up and go in the house when he saw a long stick pushed stealthily under the gate and the doll dragged to the fence; then a hand was thrust under and the doll pulled through. There was a scurrying of footsteps as Mr. Watkins threw the gate open and ran after the kidnaper. But instead of a mischievous boy, what was his surprise to see the doll clasped in the arms of a forlorn, ragged little girl. As he laid his hand on her shoulder she crouched at his feet, and as he pulled her forward into the light of the corner street lamp, he recognized the pinched face of little Polly Perkins, a child who often came to the house to get food and clothes from Mrs. Watkins. Her mother had at one time been a servant at the Watkins', but was so shiftless and lazy she was discharged; but Polly had continued coming for she was a quiet, well-behaved little girl.

Mr. Watkins' voice was very sorrowful and his hold on Polly's shoulder was as gentle as if she were his own little daughter as he asked, "Why did you do this, Polly? Did you want to make little June unhappy?"

Polly began to cry pitifully. "Oh, Sir" she said, trying to choke back her sobs, "I didn't mean no harm, I love June. She's good ter me—an' never pokes no fun at me ragged clothes. I ain't wantin' ter steal her doll an' I was a goner take it back. I ain't never stole nothin'; an' I wouldn't er kidnaped her doll fer meself. But sir, you knows I got a little sister at home an' she ain't never seen a doll wid open an' shet eyes. I telled her about June's playhouse an' pianny an' dolls, an' me little sister she said as how she'd be glad ter die if she could jus' see them things fust. She can't walk here an' see 'em and I knowed June won't let me take her doll to me dirty house, so, I says, I'll git that doll some way. I done heard about kidnapers an' I says I'll be one, but I didn't mean no harm. An' yer can send me to jail if yer'll jus' lemme show June's doll to me sister what's waitin' fer it."

Mr. Watkins swallowed a lump in his throat as he said huskily, "No Polly, you are not going to jail, but come back with me and give June her doll and to-morrow I shall buy one for your little sister, one just as big and pretty that she can always keep for herself."

"For true, Mr. Watkins? Yer ain't foolin' me?" cried Polly. For true, Polly," said Mr. Watkins. "Now let us go in and see June."

Great was the surprise of Mrs. Watkins and June as Mr. Watkins came in leading little Polly. When all the explanations were made Mrs. Watkins' eyes filled with tears and June put her arm protectingly around Polly as she said, "Take Dorothy Dainty home with you now Polly, cause your little sister will be looking for her. I know you will be good to her and you can keep her until father brings you one just like it. And Polly, you can borrow Snowball, too, whenever you want him."

The next day Mr. Watkins brought home the twin sister of Dorothy Dainty and many other nice things, and June went with her mother to take them to Polly's house. Polly met them at the door, her eyes red with weeping.

"Oh June," she sobbed, "I'm so glad I kidnaped yer doll an' yer lemme bring her home 'cause ter-day it wouldder been too late. Me little sister is dead, the preacher's here an' he says as how she's gone ter God. She was awaiting for me las' night an' when I come in wid yer doll her eyes got as big as a saucer an' she says, 'Oh, Poll, is thet er doll er a angel? Is it mine an' can I take her to heaven wid me?' An' she jus' laid on the bed wid it in her arms an' went ter sleep thet-a-way an' she ain't never waked up. An' she looks so happy an' smilin' an' ther preacher say she ain't never gone be lonesome no more an' ain't never gone be sick, cos I must cry. Me ma ain't never gone cos' the preacher says as how I must not grieve. An' say, June, you're so good for me to be kind to, for I'll be sorry, cos it made her so happy! But yer can have me doll now, she can't see it no more."

June was crying and hid her face on her mother's shoulder, but Mrs. Watkins put her arms around little Polly and drew her close to her warm heart.

"Never mind, Polly," she said gently, "you did not mean to do wrong and we know it was not to please yourself but your little sister whom you loved, and so, though it wasn't the right way to do, we freely forgive you. And, Polly, I shall not let you go to the orphans' home but shall take you home with me to run little errands for me and wait on the table and be June's little playmate. Would you like that?"

Polly was too happy to speak when she heard Mrs. Watkins' loving speech. She did not know how to thank her nor to express the joy that filled her lonely little heart; a sob in her throat choked back the words, but she threw both arms around Mrs. Watkins' neck and clung to her so closely Mrs. Watkins perfectly understood what it was she wished to say. And June danced around them, happily crying, "And I'll can play with all my toys. And mother we won't ever let her be lonesome for her little sister, will we?"

New Orleans, La.

"HE IS FAITHFUL THAT PROMISED."

Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the heavenly Father will not break His Word to His own child. "Remember the word unto Thy servant, on which Thou hast caused me to hope." is most prevailing pleading. It is a double argument: It is Thy Word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it: wilt Thou disappoint the hope which Thou hast Thyself begotten in me?—C. H. Spurgeon.

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North Mississippi Conference—Rev. W. A. Wood, Rev. E. L. Compton, Mr. J. D. Barron.

Editorial

TWO BUGLE BLASTS FROM THE NORTH.

Some time since when we ventured to suggest as one of the probable segments of the world and of union with the Methodist Episcopal Church (by which we mean a form of union that would not leave our Church with a different measure of autonomy to protect herself if necessary) that the boundaries of higher ecclesiastical might be opened upon us to a much larger extent than heretofore, some of the extreme unionists in the North showed a disposition to make issue at us and accuse us of misrepresentation. Since then we have not had an opportunity to take the matter up and go more fully into it, as it has been our purpose to do; nor is the space yet at our disposal to enter this task. But in the Western Methodist (Philadelphia) of September 14 there appear two statements from distinguished Northern Methodist ministers which bear so pertinently on this question that we deem them well worth quoting. The first is from Rev. George A. Cooke, of the Williamson Conference, who says:

"Our editors do not stand for nor defend the Christian faith as it is understood by Methodists. Our editors maintain a cowardly silence on the subject of higher criticism of the Bible. This so-called higher criticism is the most gigantic undertaking of the age, and it is anti-Christian through and through. If our editors are not in favor of it, they are called to attack it. In either case it is a betrayal of Christ."

The other statement is by Dr. L. W. Marshall, the widely known evangelist and author, who is one of the editors of the Eastern Methodist. Writing on the subject of "Methodist Unification," he says:

"I am familiar with the causes that divided the Methodist Episcopal Church in 1845. I think I know why we have remained separated seventy-one years. I have traveled extensively, and conducted evangelistic meetings in nearly all the large cities and important towns of the South, being thereby brought into contact with our brethren of the Church, South, in home, social, and church life. Because of this I presume to know some things concerning the problems of unification. They are many and complex.

"I am sure the great majority of the ministers and members of the Southern Church desire unification, provided it can be brought about without compromising principles, interests and the work of God. There are questions involved that need to be calmly and prayerfully considered; that may not be wisely and satisfactorily settled in a great mass meeting, with the stage set for startling effects. I would not be misunderstood. No man in Methodism, North or South, is any more enthusiastically in favor of Methodist unification than I, provided it is brought about wisely and well. Unification is apparently so desirable that persons unfamiliar with all the matters involved—and most of our people belong to this class—are indignantly restless because of delay. If we fail to get together, the chief reason is one but few have thought of—it is this: Our brethren in the South are more loyal to the Bible as the Word of God and the doctrines and usages of Methodism than we of the Northern Church. They are not ignorant of the fact that the colleges and theological seminaries of the Methodist Episcopal Church have largely taken up with the rationalistic critical views of the Bible promulgated by the Graf-Wellhausen school of higher criticism and that this false and soul-destroying theological teaching is in the course of study prescribed for ordinations in our ministry, and unconsciously in evidence in our Sunday school literature. The most exact and permanent estimate of these views is Dr. Lyman Abbott, who was more highly honored by the several Conferences at Saratoga Springs than any other man. He was the principal speaker at the anniversary of the Sunday School Society of which Dr. Elmer Black is corresponding secretary. Dr. Black introduces himself to the program of this meeting. He knows full well what are Dr. Abbott's views of the Bible and Methodist doctrine and purposely put him on the program, because he himself is very much in sympathy with Dr. Abbott's anti-Methodist and anti-Biblical views. Table quit.

"Till the conservative Church South unite with the liberal Church North much larger and more influential. This is the question that outweighs any other. It is all others and may prevent a union that otherwise appears to be certain in the near future."

REMARKABLE FINANCIERS.

The following from the Northwestern Christian Advocate is so well expressed and so apposite to the times that we take pleasure in passing it on:

"A Methodist minister's income is some higher today than a decade ago, but the dignity served the rise in prices and if his own salary is painful to observe. Yet he is not vociferously complaining, he threatens no strike, he withholds no slightest service. His greatest concern is in the origin of his gifts. He is serious in the community rather than the financial income. If his people fail to observe the need of more suitably adjusting the seemingly trivial but really serious discrepancy, he does not cry out. He has inherited from a ministerial ancestry the art of existing on little. He knows how to deny himself that his members often consider real needs. He sets up a little school of finance within his household, and each member thereof becomes a past master in the art of using money. A minister's salary is like one of those gasoline engines in the heart of an automobile—it drives the machine a maximum distance on a minimum amount of fuel. A Morgan or a Rockefeller could take lessons in finance from more than one Methodist preacher."

A NOBLE ARM OF SERVICE.

Do not overlook the informing statement concerning our Church Extension work which appears on another page in this number of the Advocate. This arm of service has certainly demonstrated the wisdom of its establishment and its work for the upbuilding of Southern Methodism constitutes one of the most eloquent chapters in the history of our Church. And never was this great agency so potent and efficient as it is at present. It has at its head in the person of Dr. W. F. McMurry a man of great personal force and extraordinary business capacity, whose whole heart is in the task committed to his hands and who does not spare himself in seeking to execute it. Without a retinue of Secretaries, he has achieved results that are nothing short of phenomenal, and he has kept the activities under his direction thoroughly loyal to the Church that they were set in motion to serve. We have every reason to be proud of our Church Extension work and the masterful leader who has been commissioned to shape its policies and blaze the way in carrying it forward. Let us all lend him a helping hand toward the realization of his splendid ideals for the future.

BROTHER HOLMES' COMMUNICATION.

We are publishing in this issue of the Advocate a statement made to the Methodists of Louisiana by Mr. W. S. Holmes, of Baton Rouge, the Conference Lay Leader, which we hope will be given a general and careful reading. Brother Holmes is a most capable worker and the suggestions which he makes are the result of painstaking deliberation. The question of financing our churches is a most important matter and certainly deserves thoughtful attention. The value of system has come to be almost universally recognized in the business world in which it has wrought wonders, and the surprising thing is that so many of our congregations hesitate largely to adopt it. It is high time they were doing better in this respect. Persons desiring a sample budget system, eliminating the utility of a congregation and saving subscriptions to cover it, would do well to write Brother Holmes, enclosing a stamp for reply.

This is our suggestion. His document we feel sure is quite as well calculated to help any congregations in Mississippi as it is those in Louisiana, for which it is specifically designed.

REMEMBERED HIS NATIVE COUNTRY.

Mr. Constantine Metallis, a native of Greece and a member of the Greek Catholic Church, recently died at Brookhaven, Miss. He left an estate valued at $50,000 to schools in Macedonia with the exception of $7000, which went to relatives. Mr. J. W. McGrath, a leading citizen of Brookhaven, and Dr. J. W. Cooper who enjoys the full confidence of the entire community in which he lives, were named as executors of the will of the deceased, which read:

"There is probably not a country on earth where freedmen have such privileges and opportunities as they have in the United States. This is indeed a land of refuge for the oppressed and needy of all nations and races. May it within reasonable limits, forever so remain."

PERSONAL AND OTHER NOTES.

Rev. J. T. Lewis, of Greenville, Miss., is assisting Rev. N. B. Parmer in a meeting at Magnolia, Miss., this week.

The official paper for the Mississippi Centennial Exposition at Gulfport will be made by the Mississippi paper mill at Moss Point.

Rev. H. B. Perrin, of Collins, La., says: "We expect to wind up the year here in fine shape." We like the ring of this statement.

By a vote of 76 to 31 the Western Virginia Conference declared against making Conference and district lay leaders ex-officio members of the Annual Conference.

The date for the opening of the Palmer Creek Camp Meeting, in the Seashore District, Mississippi Conference, has been changed to Friday evening, August 25.

After an absence in Tennessee, where he met public engagements, Dr. S. H. Werlein occupied his pulpit at First Church last Sunday, giving his congregations impressive messages.

Rev. H. W. Bowman, the energetic and faithful presiding elder of the Baton Rouge District, is planning for an aggressive fall campaign. He believes in reenforcing his pastors in their labors in the various charges in his "diocese."

The Epworth Era is keeping up to a good standard these days, and the League works seems to be taking on new life throughout the connection. This must be highly gratifying to Dr. F. S. Parker, the General League Secretary of our Church.

Rev. C. A. Battle's able reply to Dr. J. W. Moore's criticism of Bishop Candler, which we published, has also appeared in the Texas Christian Advocate. Brother Battle is fast taking rank in the Church as a writer of fluency and force.

Rev. W. D. Wendel, of Como, Miss., states that he is looking forward to a great rounding out of the year's work in that delightful charge. We are happy to know that Brother Wendel has been growing stronger physically within recent weeks.

After an enjoyable vacation, Dr. George S. Sexton is again at home in Shreveport, La. He is serving with great acceptability our First Church congregation in that city, which is perhaps the strongest Methodist flock in this section of the South.

At the residence of the bride's father, Mr. P. M. Byrd, at Basin, Miss., Miss Kate Byrd and Mr. A. B. Goff were united in marriage on Sept. 2, 1916, Rev. J. L. Carter officiating. May Heaven's choicest blessings rest upon this union of these happy hearts!

Rev. and Mrs. T. J. Warlick, of Bogalusa, La., announce the marriage of their daughter, Miss., Frances, to Dr. James Hinton, of Macon, Ga., on September 12, 1916. The Advocate extends congratulations to the happy couple and wishes them much happiness.

Rev. W. W. Nelson, of Monticello, Miss., has our thanks for a club of trial subscriptions. Of his charge, he says: "My work on the Pleasant Grove charge is moving along nicely. I am winding up my third year, and I think it will be the best of the three."

Rev. J. H. Mitchell, the pastor, began a revival meeting at Indianola, Miss., last Sunday. He expects Evangelist J. A. Bowen to come to his assistance next Saturday. We trust that the labors of these brethren will be crowned with a large measure of success.

Rev. R. H. Harper, the accomplished pastor of the Parker Memorial Church of this city, has recently assisted Rev. J. A. McCormack in a successful revival meeting at Franklinton, La. Brother Harper states that his visit to that growing town was a most enjoyable one.

Rev. W. W. Hopper, of Mayersville, Miss., sends us several subscriptions, for which he has our thanks, and appends in his business letter the following note: "We have just closed a fine meeting at Fitler, Miss., and the church is being finished and furnished by the good women of the community."

Rev. W. L. Duren, of Columbus, Miss., recently assisted Rev. J. H. Ingram in a series of revival services at Doddsville, Miss., which were quite helpful spiritually to the people of that community. Brother Duren states that Doddsville is a splendid little town and that Brother Ingram is highly appreciated there.

Rev. W. L. Graves, of Montpelier, Miss., says: "During the past fourteen days we have had splend'd revivals at two of my churches—Foster's Chapel and Woodland. At the former place there were 35 additions to the Church, and 13 at the latter. We have had 117 accessions in all during the present Conference year."

Under date of September 15, Rev. W. W. Graves, of Newton, Miss., writes as follows: "We are in the midst of a great meeting at this place, which commenced last Sunday and which will probably last two weeks. Rev. J. H. Bell, one of the Conference Evangelists of the North Mississippi Conference, is doing the preaching."

Correspondents of Rev. J. L. Neill, the Sunday School Field Secretary of the Mississippi Conference, should hereafter address him at 810 West Capitol Street, Jackson, Miss. Until recently Brother Neill and his family have been boarding, but have now decided to keep house in the new quarters which they have secured.

Rev. M. B. Sharbrough, presiding elder of the Port Gibson District, is assisting Rev. R. F. Harrell in a meeting at Centerville, Miss., this week. This is the sixth meeting in which Brother Sharbrough has given aid this year and he has yet two other similar engagements. Still there are those who think that our presiding elders are idle men.

A press dispatch from Meridian, Miss., on the 18th inst. says: "A city-wide protracted meeting, with services simultaneously in all the Protestant Churches (whites and negroes) began here yesterday morning and will continue for an indefinite period. Each church has a visiting minister to do the preaching and a visiting singer to lead the choir."

A correspondent sends us a letter from the Federal Council of the Churches of Christ in which it is stated that Pastor Roussel, who has been raising funds in the United States for the suffering Protestant Churches in France, is altogether a different person from the notorious Pastor Russel. He thinks it may be well to give this information to the public.

The Hon. H. H. White, of Alexandria, is being generally mentioned for the Federal Judgeship of the Western District of Louisiana, which has been left vacant by the death of Judge Boarman. Many strong endorsements of him for this place have been forwarded to Washington. There is no doubt that this distinguished lawyer would wear the ermine worthily.

The following have our thanks for two or more subscriptions, forwarded within the past few days: Rev. Thomas F. Yancy, Verona, Miss., 3; Rev. F. H. McGee, Independence, Miss., 6 (trial); Rev. W. W. Nelson, Monticello, Miss., 5; Rev. R. T. Nolen, Williamsburg Ct., Miss. Conf., 2; Rev. J. F. Waltman Farmerville, La., 5; Rev. J. R. Roy, Gilbert, La., 2; Rev. W. J. Dawson, Bolton, Miss., 2.

We have never liked nepotism in either Church or State When a high official who has been chosen to represent the people of a State in the Federal Congress undertakes to use the influence of his office to secure a lucrative position for a near kinsman we think his course deserves condemnation. We have known Congressmen and Senators who moved upon a higher plane than that.

Rev. C A. Northington, the diligent pastor of the New Albany (Miss.) Circuit, in a business note to our office, inserts the following item of interest: "I have just closed a very successful meeting at Wells Chapel, Rev. W. C. Carlisle, of Guntown, doing the preaching. All my meetings have now been held, and I am able to report up to the present 76 accessions to the Church since the last Annual Conference."

Dr. John T. Sawyer, who is a man of far more than ordinary ability and who is one of the honored veterans of the Louisiana Conference, frequently favors our office with a visit. He has been a member of several General Conferences and some years ago brought out a strong small volume dealing with worldliness in the Church. Dr. Sawyer has no inclination to unite with the Northern Methodist Church on the Saratoga basis.

We erred some time since in speaking of Rev. C. A. Bowen, who is a son of Rev. J. A. Bowen, as being connected with our College for Women at Athens, Ala. He is filling the chair of Bible and Philosophy at the Woman's College at Montgomery, Ala., an A-Grade institution. As he was principally reared in North Mississippi, the Methodists of that section feel an interest and pride in the promising career of this gifted young minister.

Ground for the erection of the new Methodist Church at Brookhaven, Miss., was broken on Tuesday, September 12, the occasion being marked by appropriate exercises. Rev. J. M. Morse, the resourceful pastor, was the master of ceremonies. After a prayer by Rev. W. H. Hill, pastor of the local Presbyterian Church, Mr. W. D. Davis read a history of the church, after which happy addresses were made by Dr. Cooper and several others.

Dr. Inman W. Cooper, of Brookhaven, Miss., writes: "I am happy to state that the Brookhaven District will be well represented at Millsaps College, having sent there six young ministers. Within two weeks a few friends have given more than $700 for ministerial education. This district will assist five young preachers attending Millsaps. I am grateful to the friends who are aiding me in this work." This is indeed a fine service, and our great-hearted friend, Dr. Cooper, is to be highly commended for leading the way in it.

Rev. J. A. Bowen, who is deservedly one of the most popular Conference evangelists in the Church, writes us as follows from Meridian, Miss.: "My health is fine and I have engagements for the entire fall. I have just come from a very fine revival at Waverly, Tenn. I am here at East End with Rev. J. A. Meore in the beginning of a good meeting. My labors from now until Conference will be in North and South Mississippi. The work grows so rapidly that it would take more than two men to respond to the calls that come to me."

Rev. W. F. Rogers, of Sallis, Miss., writes as follows: "My work is getting on nicely. We have had unusually good meetings at all my churches. I was assisted by Rev. S. A. Brown of Kosciusko, Rev. J. D. Boggs of Booneville, Dr. T. C. Wier of Starkville, and our presiding elder, Rev. W. W. Mitchell, of Durant. All of these brethren did faithful work and their preaching was of a very high order. Sinners were convicted and converted under their strong messages and 35 persons were added to the church. I like the ring of your utterances on the union question, Mr. Editor."

We have received from our gifted young pastor of Central Church, Meridian, Rev. H. B. Watkins, a most interesting and suggestive card which he is using with good effect in his pastoral work. We should be pleased to give a fac simile of this card for the benefit of the brethren were it not for the fact that it is expensive to have a plate made such as would show it up creditably in print. It is one of the misfortunes of the average Conference organ that it is pressed for funds and can not illustrate its columns as those in charge of it would often like to do. If any brother should be specially interested in this note and will write Brother Watkins, doubtless he will give him information concerning this useful card. In all such cases, of course, the postage for a return letter should be enclosed.

SOME SIGNIFICANT FACTS.

Rev. C. H. Beck, D.D.

In 1906 there were seventy-four heathen temples in this country.

Three million five hundred thousand dollars is spent daily on crime in the United States.

In this land of ours, forty-eight new sects have been added since 1900.

One billion eight hundred million dollars was spent for liquor last year in the United States; as much as for bread and clothing.

"While Rome is fighting our public schools, 120,000,000 of the 180,000,000 Catholics in the world are illiterate."

More than 50,000,000 people in the United States are declared to be without church membership—as Protestant, Catholic, Mormon, Jew, or any other religion or sect.

Last year 11,221,624,084 cigarettes were consumed in the United States, and enough money went up in tobacco smoke to pay the entire cost of the Panama Canal, and leave a handsome surplus for its fortification.

The United States heats the world in the following nine evils: Murders, divorces, lynchings, labor riots, municipal corruption, yellow literature, brutal sports, judicial maladministration, and general lawlessness.

The Bible has been barred out of the public schools in eleven of our States.

For every missionary sent to the foreign field we send 1495 gallons of distilled liquor.—Methodist Recorder.

A GIFT OF LOVE.

A little girl named Mary had a gold dollar given her. She had never had so much money at one time before. How pleased she was. She loved to look at the shining coin and feel that it was hers. But one day she went into a house where a little girl lived who had no shoes, and there was no money in the house to buy any, for the father was sick, and the mother could work only enough to buy bread for them to eat. Mary looked lovingly at her gold dollar, and then she gave it to buy shoes for the other little Mary. That was a gift of love, and Jesus was pleased, as He was with the gift another Mary of whom we read in the Bible made so long ago.—The Presbyterian.

IMPORTANT NOTICE, MISSISSIPPI CONFERENCE.

A number of young men who have felt the call to the ministry are anxious to secure a college education, but are not financially able. They are looking to the Church for help. A subscription was taken at Laurel last winter for this purpose, and the Board of Education was asked to administer the fund. This we have done, according to our best judgment, as the subscriptions were paid. There are now only $33 in the treasury, the schools have begun, and those looking to us will be greatly embarrassed unless the subscriptions are paid promptly. Send all contributions for this fund to Rev. R. Selby, 726 N. Jefferson St., Jackson, Miss.

W. H. LEWIS,
President Board of Education.

The paper famine is beginning to be appreciably felt in Southern Methodism. As was stated in our columns some days ago, the Pacific Methodist Advocate has reduced its size, and now the North Carolina Christian Advocate has announced that it will hereafter bring out three eight-page issues a month, and one the usual sixteen-page size. The Baltimore and Richmond Advocate has commenced using paper very much inferior to that it was formerly printed upon, and our Publishing House has begun to complain of the situation.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for you, convenience by patronizing it to the fullest extent possible?
E. E. ATKINSON, Traffic Manager.

GUARANTEE OF ADVERTISING.
All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actu subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
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BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Information in over 200 words is sought will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the information will be edited down to 200 words.

FLETCHER MARSHALL MAYERHOFF, the youngest son of Charles J. and Henrietta A. Mayerhoff, was born on Dec. 25, 1852, in Sageville, Lauderdale County, Miss.; was married on Oct. 2, 1906, to Miss Lucy B. Moorman, of Lucile, Lauderdale County, Miss., with whom he lived most happily for about ten years, and died at his home, in Sageville, Miss., on Aug. 19, 1916, after a short illness of three days, leaving a devoted wife, four promising, sweet children, a fond mother, and two affectionate brothers, to whom it was so hard to say goodbye. But we'll point them to Jesus, and let them feel that their loss is his eternal gain.

A bright young life has passed away, just in the prime of manhood, so full of flattering promises, leaving an aching void in the hearts of his many friends, both in the business and social world, for whom he always had a genial smile and a kindly greeting, which we'll never forget—and our hearts grow sadder still, when we remember that scarcely had the rosy tints of morn kissed away the dewdrops when loved ones were summoned to his bedside, found him in a helpless condition and almost unable to utter a distinct sentence, because of the dreadful paralytic stroke that had so suddenly seized him—all the while his condition being unyielding to the nursing of loved ones and medical aid, thus lingering in the vale until Saturday, 5:30 p. m., he knew us no more, and fell sweetly asleep, with friends and relatives watching his quiet breathing, each one seeming so prayerfully to say: Oh! dear Lord, how hard it is, but "Thy will be done." Help us to be resigned. Some day we'll understand. C. E. S.

IN MEMORIAM.

Whereas, our omnipotent Father, on August 21, 1916, took from us by death, never to return, Mrs. ETTA LUNSFORD CANTERBERRY, a faithful member of the Methodist Sunday school at Kilmichael, Miss.; and

Whereas, we, the Committee of this Sunday school, speaking for each individual member, feel keenly the loss our school has sustained and our individual loss in the translation of this Christian woman, our sister, co-worker and friend; therefore be it

Resolved, That in the death of Mrs. Etta Lunsford Canterberry our Sunday school has lost one of its most competent, useful and exemplary members.

Resolved, That the useful life, stainless character, and great service of this noble Christian woman as a teacher in our Sunday school and as an instructor in our public schools command the highest tribute that we can bestow.

Resolved, That a copy of these resolutions be sent to the New Orleans Christian Advocate and the Kilmichael Record for publication in their columns, and that a copy be sent to each member of the bereaved family.

Signed: F. M. Smith, Mrs. Della Davis, Mrs. Lillian Townsend, Committee.

RESOLUTIONS OF RESPECT.

It is with a feeling of sadness that the Woman's Missionary Society, of the Topisaw charge, Methodist Episcopal Church, South, pays this testimonial of respect to the memory of its oldest and one of its most loyal and best loved members, Mrs. R. H. Felder.

Aunt Lizzie, as she was usually called, was a lady of many excellent qualities—active, unselfish, always ready to aid in every good work. She was indeed "a friend to the friendless." By her decease our community has suffered a great loss. Therefore, be it resolved:

1. That, while we as a Missionary Society bow in humble submission to our Heavenly Father's will, we realize that we have sustained a great loss and that our Society is poorer because of our sister's removal.

2. That in appreciation of her labor of love among us, we extend to the sorrowing family our love and sympathy.

3. That a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate for publication, and that they be spread upon the minutes of this Society as a constant reminder that we should ever strive to emulate the beautiful life of our deceased sister.

Signed: Mrs. W. C. Garner, Mrs. Ira Felder, Mrs. E. J. Coker, Committee.

THE COMMISSIONER PUZZLED.

Whether this shall be a cornubopia, a multum in parvo or a mirabile dictu remains to be seen; for certainly all sorts of "they says" have reached me from these corners since my last. The elder's been here: Chapman dropped in, and the Sunday School Institute with its gathering has come and gone. By the way, "the Beloved" has increased my territory, whether as a mark of appreciation or to get the more work out of me, I'm in doubt; but being bound by a "four-fold cord," I must respond.

Beginning at the northern extremity, Alford is credited with being in sight of the end of one of the most successful pastorates on record for Anguilla. He is in great favor with his people, has just finished a neat church at Delta City at a cost of approximately $2000, and will turn over to his successor at Jackson a strong circuit. It's long been my opinion that Alford wasn't long for nothing.

Chapman, just below, at Rolling Fork, moves easily, and there has arisen a question as to what value a terrier pup shall be given in the financial wind-up—we've heard of Conference suits, and read of socks, and I recall one pastor who reported a $20 gold piece as fish bait; but this terrier pup injects a new issue. Foreman boasts of many good things on the Silver City charge; but he is ruing his bargain, wishing he had "old Charley" back and the other fellow had that auto. But when a fellow serves so industrious a people as those who wake up at Midnight to begin the day, he need fear no evil. Roberts, at Gibson Memorial, has unloaded in the little parsonage and is planning for a fall campaign, with the famous Lewis quartet to lead the music. McVey, at Harriston, is spreading out and has organized a church of 40 members at Tilman. Dr. Featherstun is employing young Brother McGahagin, of Port Gibson College, in church extension down at Russum, where a congregation has been gathered in, both for Sunday school work and preaching.

I must not forget to report the visit of Brother Jim O'Neil who filled the Gibson Memorial pulpit recently, to the great pleasure of the people. Should his growth in the pulpit be as he has otherwise developed, we shall hear from him among the giants of his day.

Jim Lewis, from Utica, with a well filled auto, or Ford (?) made us a hasty call—whether to get that proverbial coal of fire or because he felt out of place beyond that pent-up Utica, he said not. Brother Hopper and wife have been with us; they seem to have suffered no malarial troubles, though they live where the mosquito revels among the marshes. He is this week engaged in a protracted meeting at Fitler's. Hopper's circuit is a veritable misnomer, being a shoe-string the entire length of Issaquena County, embracing a population of only a few hundred whites. In point of accessions, Strait, of Rocky Springs, takes the first place, having added 65 to his enrollment. Ware, from Fayette, and Cain, from Washington, report well for their people. They labor where were the beginnings of Methodist history in the Southwest, and where are opportunities of gathering much of lore, both civic and ecclesiastical.

Our Sunday School Institute was a success, though not as well attended as provided for. Fifteen charges and eighteen schools were represented, 70 delegates being present. Brothers Neill and Dietrich gave us many suggestive, inspiring talks. The district organization is constituted as follows: President, J. G. Parham, Rolling Fork; Secretary-Treasurer, H. H. Crisler, Port Gibson; Elementary Superintendent, Mrs. Z. M. Davis, Vicksburg; Home Department, Mrs. J. E. Hicks, Port Gibson College, Teacher-Training, Rev. J. B. Cain, Washington; Wesley Bible Class, W. E. Barron, Vicksburg. Our energetic elder was in place from the first till the last session, with strong appeals to track the disciplinary regulations—he left his portfolio with the paper debris incident to a conference; but Uncle Sam through his parcel post department came hastily to the rescue. So again, "all's well that ends well." T. B. HOLLOMAN.

Woman's Crowning Glory
is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.
La Creole Hair Color Restorer when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.
The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price $1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

YOUNG MAN! YOUNG WOMAN!
If you want a good business education and a good position, attend an institution indorsed by business men—DRAUGHON'S, famous for training young men and women. For catalogue address Draughon's Practical Businses College, Shreveport, La.

A safe and palatable laxative for children
Mrs. Winslow's Soothing Syrup
Absolutely Non-narcotic
Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.

THE EVERY-MEMBER CANVASS—HOW TO MAKE IT.

To the Methodists of Louisiana.

The Board of Lay Activities believes that enough time has been spent in "getting ready," and that the time has now come to actively engage in the work of improving the financial methods of our churches.

To that end it has been determined to hold an every-member canvass in every church of the Louisiana Conference in October or November. The presiding elders have given it their endorsement, and we hope every pastor and every layman will enthusiastically fall into line. This canvass is to take care of next year's finances.

WHAT IS IT AND HOW SHALL IT BE DONE? The answers are briefly as follows:

1. Call your stewards together. Use a carefully prepared Budget Blank. Make an estimate of the total needs of your church or churches for the next conference year. This will constitute your Budget.

2. Appoint a Specific Sunday, preferably two or three weeks off (from the time of announcing it) to make the "Every-Member Canvass."

3. Tell the congregation about it several times. Ask them to remain at home during the Sunday afternoon upon which the canvass is to be made, until after the Committee has called upon them.

4. Appoint the Committee to make the canvass. The size of this Committee should be—say—10 to every 100 of membership. This would necessitate each pair seeing only 20 people, not a very formidable thing to do, but you may have a larger Committee, of course. The canvassers should never work alone, but in pairs—one steward with one other member, if possible. Women often make excellent canvassers.

5. Divide your church membership into convenient districts beforehand, putting those living near each other in one district, and so on. Give each committee of two a list of the members upon whom they are to call, with their addresses. Also, give to each committee of two pledge cards for every person they are to see. On the Sunday of the canvass call your full committee to the chancel rail, and charge them with their duty. Make the service impressive, sending them out with a pledge to see every one whose card or name they may have.

6. If in the city, let it be understood that the night service is to be given over to the reports of the canvassers in giving an account of their stewardship. If in the country, this is to be done on the date the next service is to be held.

7. Let every subscription be made, not as a lump sum, but on a basis of so much per week or per month. If possible, get a subscription from every member of every family. Let each child have his own card and box of envelopes. "Train up the child in the way he should go." Let the youngest and the poorest member be taught to pay what he owes the Lord, and even if he can pay only one cent a week let him make the subscription. As soon as all subscriptions are in, make a careful list and number of them, and send to Smith & Lamar, Nashville, Tenn., or to the Duplex Envelope Co., Richmond, Va., for the number of weekly and monthly envelopes you will need, and give to each member his or her set of envelopes in a small carton, all dated (this date begins with the first Sunday in December) that they may be placed in the collection plate or basket each Sunday morning beginning with December 1. Where services are not held every Sunday, the weekly contributions may be put in the proper envelope each week, and all brought to church on the first Sunday there is to be preaching.

8. Let there be a definite plan for keeping up with all contributors who may be in arrears. Every month or quarter let a bill be presented to each contributor whose account is not paid up. It might be well for the same committee that made the canvass or for the Missionary Committee to arrange to do that work.

9. This is the whole plan set forth in the simplest language possible, and no one should say it can't be done, for, brother, it is already being done in 25 per cent of the churches of our own connection, with results that bring joy to pastor and people. Some of the inevitable results are as follows:

1. Your people obey the Scriptural injunction—"Let every man on the first day of the week," etc.

2. You relieve your pastor of one of the greatest burdens of his life.

3. He ceases to be a perpetual money-raiser, and becomes a free, unfettered preacher of the gospel.

4. You will be doing what all other progressive churches are doing, and thereby helping to make the Church, as a whole, a stronger and more aggressive factor.

Many other reasons could be mentioned, but the foregoing should suffice. We beg you to take up this matter immediately. Don't let it get cold. We pledge you the help and support of your Presiding Elder, your District Leader, and your Conference Leader to make the plan a thorough success. And when done, please write the details and results to this office that proper records may be made of same.

We are praying for a great strengthening of the financial status of our Church the coming year (through the use of this plan), including a better and fairer basis of ministerial support. Please help us attain it and oblige,

Yours cordially and fraternally,
W. S. HOLMES.
Conference Lay Leader.

P. S.—If you prefer to do so, you might make an estimate of the number of weekly or monthly envelopes you need, and order them beforehand so that they may be distributed when the canvass is made, thus obviating the necessity of calling on the people a second time, and thus saving time. Some churches do this, but we are not sure it is the best plan. That outlined under section 7 may be the better plan.

In case, however, that you postpone the canvass until November, it will be necessary to order both cards and the envelopes before the canvass, as it would be too late to order after the canvass.

During the canvass, if any members are away from home, or if any decline to make a pledge, do not leave the pledge card unless you have extra ones or make a memorandum to call again. Otherwise such members might be overlooked. If one committee fails to get pledges from certain members, other committees might succeed in a later call.

Yours fraternally,
W. S. HOLMES.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

A NOTE FROM BROTHER SAUNDERS.

Dear Dr. Meek: I am at home after spending ten days at Wayneshoro, Miss., with Rev. J. L. Decell and his good people. It was a very delightful time for me to be associated with Brother Decell and his most excellent wife in their home, and the members of his church showed that they know how to do things, both in their homes and in a protracted meeting. It would be hard to find a congregation more loyal to their pastor in the work and the choir was as good as you would find anywhere. The singing was religious and soul-inspiring. Brother Decell will tell you something of the meeting. We had a good time.

On my way going and coming I had the pleasure of seeing and speaking to several of the brethren: Brother Leggett, Dr. A. F. Watkins, Rev. H. P. Watkins, Brothers Broadfoot, J. A. Moore, Gatlin, Schultz, Davis, Osmond Lewis, Downer, Linfield, Walters, Cottrell, Dr. Henry, and Brother P. D. Hardin. I also saw Brother Dan Kelly a little while on my way back. He was just getting started well in the Meridian meeting. I predict a good meeting, as I know that Brother Kelly is a great preacher and a good evangelist. He will lead them to victory if they will follow and I am sure that they will do that.

I spent a few minutes with our mutual friend, Rev. J. D. Newsom of the North Mississippi Conference. He now lives in Meridian and he and his good wife are waiting on the sunny-side of life with faith undimmed and are ready when the Master calls. As one of my friends said the other day, "It is a good thing to be on the home stretch and nothing in the way." I am pretty well worn down and need rest.

Your Brother,
W. H. SAUNDERS.

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has **in every instance** had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Humility is not so much to think meanly of oneself at all. The high places of God are very low. The lowly in heart find Him.—H. Johnson.

"One man with God is a majority."—Presbyterian Journal.

The mother, the psalmist, and the Master are not far apart. Some people imagine that God is so busy making stars and counting them that He forgets men. But the psalmist knew better. "He healeth the broken in heart."—Shannon.

GIRL COULD NOT WORK

How She Was Relieved from Pain by Lydia E. Pinkham's Vegetable Compound.

Taunton, Mass.—"I had pains in both sides and when my periods came I had to stay at home from work and suffer a long time. One day a woman came to our house and asked my mother why I was suffering. Mother told her that I suffered every month and she said, 'Why don't you buy a bottle of Lydia E. Pinkham's Vegetable Compound.' My mother bought it and the next month I was so well that I worked all the month without staying at home a day. I am in good health now and have told lots of girls about it."—Miss CLARICE MORIN, 22 Russell Street, Taunton, Mass.

Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

15 NEW BULBS, 10c.

1 Marvel Tulip, giant, fragrant 1 Pink, 1 Scarlet, and 3 Purity white Freesias, 1 blue Babiana, 3 Double Rosebud, 2 Buttercup and 3 Grand Duchess Oxalis. Also treatise on Bulb Culture for garden and house, and catalogue.

ALL MAILED FOR 10 CENTS

Also 10 Tulips, 1 each of 10 new classes for 10c., 15 Giant Crocus for 10c., or all 3 lots, 40 BULBS FOR 25 CENTS.

Our Catalogue of Hyacinths, Tulips, Narcissus, Lilies, Hardy Plants and rare winter blooming plants free to all.

John Lewis Childs, Inc., Floral Park, N.Y.

COLIC, CRAMPS and **DIARRHOEA** are both *painful* and *dangerous*.

Prompt and permanent relief follows one or two doses of Dr. Tichenor's Antiseptic. You should never be without it.

At all Druggists
25 and 50 Cents

Dr. Tichenor's Antiseptic

Sunday School

FIRST AND MOST IMPORTANT.

Many very far reaching changes we shall need to make in Sunday school work unless we refuse to hear the call of God and of the hour. But first in order and first in importance is the prepared leader—pastor-teacher, who is to make possible the better things. New and enlarged conceptions of the mission of the Sunday school and personal equipment to do the order of work that is needed are first essentials. The State provides its normal schools for the training of its teachers and salaries for those who teach. How shall the Church provide a correspondingly thorough training for its larger corps of unsalaried Sunday school teachers and officers? This is the question that must somehow be answered. Until we see the necessity of answering it, no real advance is possible.

New Standards in Teacher-Training.

This question has become one of primary importance for the Protestant Churches in the United States and Canada. The Religious Education Association and the Sunday School Council have each been emphatic in insisting upon more thorough-going courses of training for Sunday school teachers and officers. After two years' careful work on the part of its teacher-training committee the Council, at its annual meeting last January, adopted and recommended to the denominations the general outline of an entirely new teacher-training course. On the basis of the Council's recommendation our Church is preparing jointly with the Methodist Episcopal Church a new course of study. "The Pupil, the Teacher, and the School," by Barclay, and "The Worker and His Bible," by Eiselen-Barclay, have been adopted as a part of the new course, embracing the first five of the twelve units of the course. These two books will be continued in the course until the new texts can be written. The Department of Teacher-Training will be glad to supply information regarding the new training course and the new plans of the Department for training work. Address John W. Shackford, 810 Broadway, Nashville, Tenn.

DISTRICT SUNDAY SCHOOL INSTITUTES.

At nine-thirty o'clock Sunday morning, August 27, 1916, the first session of the Seashore District Sunday School Institute was called to order. It not only marked the first session of the Seashore District meeting, but also the first for the Mississippi Conference. And from the first day at Wiggins to the last day at Vicksburg we heard the prophecy for better things in the Sunday schools of the Conference. Many were heard to say, "We had no idea these meetings would mean so much."

From Wiggins we went to Hattiesburg, thence to Meridian, and from there to Newton, to Hazelhurst, to Canton, and closed the series at Vicksburg Saturday night, September 9. We spent two full days in each district.

The main purpose of the meetings was to perfect the district organization asked for by our General Sunday School Board. This was done in each district and I am sure that no Conference in the entire Church has a better corps of district officers than were elected for the ensuing year in these district meetings. The complete list will be given the Advocate in a few days for publication.

The great success of these meetings from every standpoint is due the presiding elders and the temporary district officers. Many of these district officers wrote to each pastor and Sunday school superintendent as many as three personal letters. They also took prominent parts on the program under their respective departments. I wish that space would allow me to speak in detail of the great work done by some of them.

The visiting speakers at each meeting were Mr. A. L. Dietrich, Field Secretary for the Gulf Division; Rev. H. P. Tolbe, President of the Mississippi Conference Sunday School Board, Mrs. J. L. Neill, and myself. Besides these, Dr. A. P. Watkins attended all of the meetings except those of the Brookhaven and Port Gibson Districts and rendered valuable assistance every time he was called upon to do so.

My records, including all denominations, show a total of 660 registrations in all of the meetings, 113 charges, and 162 Sunday schools represented. There were 25 Sunday schools of other denominations represented. The cards show that Methodists, Baptists, Presbyterians, Christians, Roman Catholics, and Jews attended the sessions.

The attendance by districts was as follows:

Seashore District, 15 charges, 21 Sunday schools, 75 registrations.
Hattiesburg District, 14 charges, 24 Sunday schools, 115 registrations.
Meridian District, 14 charges, 24 Sunday schools, 97 registrations.
Newton District, 13 charges, 22 Sunday schools, 100 registrations.
Brookhaven District, 12 charges, 14 Sunday schools, 45 registrations.
Jackson District, 15 charges, 25 Sunday schools, 90 registrations.
Port Gibson District, 13 charges, 22 Sunday schools, 75 registrations.
Total, 96 charges, 162 Sunday schools, 660 registrations.

We rejoice, praise God, and push on to better things.

J. L. NEILL,
Field Secretary.

AUGUST TEACHER-TRAINING WORK.

The month of August shows an improvement over July in Teacher-Training work, there having been enrolled 25 classes and 379 students during August. In the Gulf Division there were enrolled nine classes, 122 students, distributed among the different conferences as follows:

Alabama Conference—Two classes, at Montgomery and Citronelle, with 26 students; Louisiana Conference—Two classes, at Crowville and Gilbert, with 31 students; Little Rock Conference—One class, at Fordyce, with 18 students; Mississippi Conference—Three individual students, at Wesson, Carriere, and Derby; North Alabama Conference—Two classes, at Decatur and Athens, with 19 students, and two individual students at Somerville; North Mississippi Conference—Two classes, at Eaglehill and Drew, with 21 students, and two individual students at Hernando.

Diplomas were issued in the Gulf Division as follows: One First Course diploma at Birmingham, Alabama; five First Course diplomas at Slaughter, La.

A. L. DIETRICH.

REVIVAL AT COMO, MISS.

Dear Brother Meek: We began our revival services here the first Sunday in September. On Monday Dr. J. L. Weber, of the Madison Heights Church, of Memphis, came to us and remained till Wednesday night, September 13. Our people were charmed with him and the Church was greatly strengthened by his strong gospel sermons. Dr. Weber does not resort to any trick, but out of a rich experience he gives the people sermons filled with wisdom and power. The church was well filled during the entire series of meetings and the people gave perfect attention to his utterances.

In a congregation of from two to three hundred there would not be a half dozen persons not members of the Church. The sermon to men on Sunday afternoon was very plain and effective—every man but one coming and grasping the preacher's hand, promising to live a more consecrated life. The service for the ladies Monday afternoon was a very uplifting one.

We feel that we have all been lifted to a higher plane and will ever have a kind feeling in our hearts toward Dr. Weber. Brother Irvin Price was also with us and charmed our people with his sweet voice.

These are a noble people here at Como and any preacher is to be congratulated on having the privilege of serving them.

W. D. WENDEL, Pastor.

Has Many Friends in the North.

While the Southern friends of "Renwar" are almost countless, this remarkable remedy for rheumatism has many good friends in the North. Among these is Mr. M. E. Sorge, Milwaukee, Wis., who writes: "I am glad to say that I have used Renwar with the greatest satisfaction and benefit. It has taken all the traces of rheumatism out of my system. To any one suffering from rheumatism I can highly recommend Renwar Rheumatic Salts." If you suffer from rheumatism or constipation, get a 50c. bottle of RENWAR of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Louisiana Avenue, a.m., Sept. 17.
St. Mark's and Mary Werlein, p.m., Sept. 17.
Covington, at Madisonville, Sept. 24.
Plaquemine, at Lottie, Oct. 1.
Epworth, p.m., Oct. 8.
St. Tammany, at Waldheim, Oct. 15.
Felicity, a.m., Oct. 22.
McDonoghville, p.m., Oct. 22.
Bogalusa, a.m., Oct. 29.
Slidel, p.m., Oct. 29.
[illegible] Church, a.m., Nov. 5.
Carrollton Ave., p.m., Nov. 5.
Destrehan, p.m., Nov. 9.
Rayne Memorial, a.m., Nov. 12.
Algiers, p.m., Nov. 12.
First Church, p.m., Nov. 13.
Parker Memorial, p.m., Nov. 15.
Plaquemine, a.m., Nov. 19.
Donaldsonville, at Vacherie, p.m., Nov. 19.

W. W. HOLMES, P. E.

Ruston Dist.—Fourth Round.

Haughton, at Haughton, Monday, Oct. 1, 2.
Athens, at Tulip, Oct. 7, 8.
Elmore, at Longstraw, Oct. 10.
Homer, Oct. 14, 15.
Bienville, Oct. 16.
Simsboro, at P. Grove, Oct. 21, 22.
Sibley, at Sibley, Oct. 28, 29.
Minden, Oct. 29, 30.
Dubach, at Dubach, Nov. 1.
Bernice, at Bernice, Nov. 2.
Winfield, Nov. 4, 5.
Jonesboro, Monday, Nov. 5, 6.
Ringgold, 2 p.m., Nov. 7.
Cotton Valley, at C. V., 2 p.m., Nov. 8.
Plain Dealing, at P. D., Nov. 10.
Arcadia, Nov. 11, 12.
Gibsland, Nov. 13.
Haynesville, at H'ville, Nov. 14.
Ruston, Nov. 16.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Clinton, Oct. 1, 2.
Springfield, at James Chapel, Oct. 7, 8.
Hammond, Oct. 8.
Jackson and St. F., at Jackson, Oct. 14, 15.
Wilson, at Wilson, Oct. 15, 16.
Denham Springs, at Friendship, Oct. 21, 22.
Franklinton Ct., at Hackly, Oct. 28, 29.
Franklinton and Zona, at F., Oct. 29, 30.
Pine Grove, at P. G., Nov. 4, 5.
Baton Rouge, First Church, Nov. 6.
Baton Rouge, Keener Mem., Nov. 8.
Greensburg, at Greensburg, Nov. 10, 11.
Baker, at Baker, Nov. 18, 19.
Zachary, at Zachary, Nov. 19, 20.

To the Pastors: If the above dates are not suitable write me at once, and if possible to change same, I will do so. I desire to make this round as effective as possible. Let every pastor have reports from the Board of Trustees, and from the Sunday School Advisory Committee. Have your nominations for stewards well made out. Select men for service and not for mere honors.

H. W. BOWMAN, P. E.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

New Augusta, Oct. 1, 2.
Estabutchie, at Eminence, Oct. 7, 8.
Collins, Oct. 8, 9.
Purvis, Oct. 15, 16.
Leakesville, Oct. 21, 22.
Lucedale, Oct. 22, 23.
Taylorsville, Oct. 28, 29.
Mt. Olive, Oct. 29, 30.
Magee, at Sharon, Nov. 4, 5.
Seminary, Nov. 5, 6.
Eucutta, at Goodwater, Nov. 11.
Heidelberg, Nov. 12, 13.
Ellisville, Nov. 18, 19.
Richton, Nov. 19, 20.
Blodgett, Nov. 20.
Williamsburg, at Good Hope, Nov. 25.
Oloh, Nov. 26.
Sumrall, Nov. 26, 27.
Court Street, Dec. 3, 4.
Broad Street, Dec. 3, 5.
Silver Creek, Dec. 9, 10.
Prentiss, at Carson, Dec. 10, 11.
Main Street, Dec. 11.

Let written reports be made: 1, by Sunday school Superintendents; 2, by Womans' Missionary Societies; 3, by Sunday school Advisory Committees. 4, by Trustees of church property. Let much thought and prayer be given to the selection of officials for the ensuing year.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Fourth Round.

Edwards, Oct. 1, 2.
Satartia, at Mt. Olivet, Oct. 8, 9.
Flora, Oct. 15, 16.
Eden, at Thornton, Oct. 21, 22.
Lintonia, at Lake City, Oct. 22, 23.
Fannin, Oct. 28, 29.
Brandon and Pelahatchie, at Brandon Oct. 29, 30.
Sharon, Nov. 4, 5.
Madison, at Ridgeland, Nov. 5, 6.
Benton, at Midway, Nov. 11, 12.
Yazoo City, Nov. 12, 13.
Camden, at Camden, Nov. 18, 19.
Vaughan, at Vaughan, Nov. 25, 26.
Canton p. m., Nov. 26.
Harrisville, at Rexford, Dec. 2, 3.
Florence, at Florence, Dec. 3, 4.
Bolton, Dec. 10.
Jackson, Galloway Memorial, p. m. Dec. 10.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Palmer Creek Camp Ground, Sept. 30, Oct. 1.
Americus, at Salem Camp Ground, Oct. 7, 8.
Vancleave, at New Prospect Camp Ground, Oct. 14, 15.
Escatawpa, Oct. 18.
Moss Point, 8 p.m., Oct. 18.
Biloxi, 11 a.m., Oct. 22, 23.
Biloxi Mission and Miss. City, at Miss. City, 8 p.m., Oct. 25.
Coalville, at Coalville, Oct. 27.
Lumberton, Oct. 28, 29.
Poplarville, 8 p.m., Oct. 29, 30.
Carriere, at Picayune, 8 p.m., Oct. 30.
Hub, 11 a.m., Nov. 5.
Columbia, 8 p.m., Nov. 5.
Long Peach, 8 p.m., Nov. 8.
Mentorum, at Alexander, Nov. 11, 12.
Wiggins, 7:30 p.m., Nov. 13.
Gulfport, First Church, 8 p.m., Nov. 15.
Wolf River, at Beulah, Nov. 18.
North Gulfport and Lyman, at Lyman, Nov. 19.
Saucier, at Howison, Nov. 25, 26.
Brooklyn and Bond, at Bond, Dec. 2, 3.
Pascagoula and Ocean Springs, at —— Dec. 6.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson, Oct. 1, 2.
Silver City, Oct. 8, 9.
Oak Ridge, at Oak Ridge, Oct. 14, 15.
Vicksburg, Gibson Memorial, Oct. 16.
Mayersville, at Mayersville, Oct. 17.
Rocky Springs, at Rocky Springs, Oct. 22, 23.
Hermanville, at Hermanville, Oct. 23, 24.
Utica, at Learned, Oct. 29, 30.
Woodville Circuit, at White's, Nov. 4, 5.
Woodville Station, Nov. 11, 12.
Centerville, at Centerville, Nov. 13.
Gloster, at Mt. Vernon, Nov. 14.
Harriston, at Lorman, Nov. 18, 19.
Fayette, at Fayette, Nov. 19, 20.
Nebo, at Nebo, Nov. 21.
Washington, at Washington, Nov. 25, 26.
Natchez, Nov. 26, 27.
Vicksburg, Crawford Street, Dec. 1.
Anguilla, at Anguilla, Dec. 2, 3.
Rolling Fork, at R. Fork, Dec. 3, 4.
Roxie, at Knoxville, Dec. 10, 11.

M. B. SHARBROUGH, P. E.

Brookhaven Dist.—Fourth Round.

Scotland, at Caseyville, Sept. 23, 24.
Adams, at Adams, Sept. 30, Oct. 1.
Gallman, at Gallman, Oct. 7, 8.
Topisaw, at Topisaw, Oct. 14, 15.
Tylertown, at Tylertown, Oct. 21, 22.
Meadville, at Meadville, Oct. 25.
Pleasant Grove, at Pleasant Grove, Oct. 28, 29.
Buford, at Foxworth, Nov. 1.
Barlow, at Barlow, Nov. 4, 5.
Crystal Springs, Nov. 8.
Bayou Pierre, at Pleasant Valley, Nov. 11, 12.
Bogue Chitto, at Norfield, Nov. 15.
South McComb, at South McComb, Nov. 18, 19.
McComb, at Centenary, Nov. 19, 20.
Wesson, at Wesson, Nov. 22.
Summit, at East McComb, Nov. 25, 26.
Monticello, at Georgetown, Dec. 2, 3.
Hazlehurst, Dec. 6.
Fernwood, at Fernwood, Dec. 9, 10.
Magnolia, Dec. 10, 11.
Brookhaven, Dec. 11.

I. W. COOPER, P. E.

Meridian Dist.—Fourth Round.

Enterprise and Stonewall, at Enterprise, Oct. 8.
Pachuta and Quitman, at Orange, Oct. 14, 15.
De Soto, at De Soto, Oct. 21, 22.
Matherville, at Winifred, Oct. 28, 29.
Shubuta, Oct. 29, 30.
Porterville, at Union, Nov. 4, 5.
Lauderdale, at Lauderdale, Nov. 5, 6.
Daleville, at Daleville, Nov. 11, 12.
Meridian, at 5th St., Nov. 12, 13.
Moscow, at Clark's, Nov. 17.
De Kalb, at De Kalb, Nov. 18, 19.
Scooba, at Scooba, Nov. 19, 20.
Clark, at Theadville, Nov. 22.
Waynesboro Circuit, at Winchester, Nov. 25, 26.
Bucatunna, at Bucatunna, Nov. 26, 27.
Waynesboro Station, Nov. 27.
Vimville, at Cokers, Dec. 2, 3.
Meridian, at East End, Dec. 3, 4.
Meridian, at 7th Ave., Dec. 6.
Meridian, at South Side, Dec. 7.
Meridian, at Central, Dec. 10, 11.
Meridian, at Poplar Springs, Dec. 10, 11.

J. T. LEGGETT, P. E.

Newton Dist.—Fourth Round.
(In part)

Laurel, First Church, Sept. 24, 26.
Laurel, Second Ave., Sept. 24, 27.
Laurel, Fourteenth Ave., Sept. 25.
Jasper Cir., at Read's Chapel, Sept. 30.
Bay Springs and Montrose, at Lorine, Oct. 1, 2.
Lake, at Lake, Oct. 8, 9.
Forest and Morton, at Forest, Oct. 15, 16
Philadelphia Cir., at Sandtown, Oct. 21.
Philadelphia, Oct. 22, 23.
Homewood, at Carr's, Oct. 27.
Trenton at Burns, Oct. 28, 29.
Raleigh, at Raleigh, Oct. 29, 30.
Harperville and Lena, at Harperville, Nov. 4, 5.

W. L. LINFIELD, P. E.

NORTH MISS. CONF.

Corinth Dist.—Fourth Round.

Sherman, at Blue Springs, Sept. 30, Oct. 1.
Corinth Church, at Morcean's Chapel, Oct. 7, 8.
Mooreville, at Mooreville, Sept. 14, 15.
Dumas, at New Hope, Oct. 21, 22.
Ripley and Blue Mountain, at Ripley, Oct. 22, 23.
Mantachie, at Shiloh, Sept. 28, 29.
Marietta, at Glenmora Chapel, Oct. 31.
Booneville Church, at Blythe Chapel, Nov. 4, 5.
Guntown and Baldwyn, at Guntown, Nov. 6.
Kossuth, Nov. 7.
Rienzi, Nov. 8.
Hickory Flat, at Hickory Flat, Nov. 10.
Myrtle, at Pleasant Grove, Nov. 11, 12.
New Albany Station, Nov. 13.
New Albany Church, at Union Hill, Nov. 14.
Ripley Church, at Brownfield, Nov. 15.
Chalybeate, at State Line, Nov. 16.
Wheeler, at Asbury, Nov. 18, 19.
Tishomingo, at West Side, Nov. 24.
Belmont, Nov. 25, 26.

T. H. DORSEY, P. E.

Aberdeen Dist.—Fourth Round.

Aberdeen, Sept. 17.
Okolona, Sept. 24.
Algoma, at Palestine, Sept. 30, Oct. 1.
Pontotoc, Oct. 1, 2.
Shannon, at Troy, Oct. 7, 8.
Tupelo, Oct. 15.
Verona, at Plantersville, Oct. 21, 22.
Smithville, at Palne Memorial, Oct. 28, 29.
Nettleton, at New Chapel, Nov. 2.
Tremont, at Asbury, Nov. 3.
Fulton, at Harden's Chapel, Nov. 4, 5.
Buena Vista, at Ebenezer, Nov. 10.
Montpelier, at Prospect, Nov. 11, 12.
Houston, Nov. 13.
Amory and Nettleton, at Amory, 10 a.m., Nov. 15.
Houston Ct., at Rhode's Chapel, Nov. 17.
Houlka, at Wesley's Chapel, Nov. 18, 19.
Prairie, at Prairie, 10 a.m., Nov. 22.
Okolona Ct., at Thompson's, Nov. 23.
Greenwood Springs, at New Hope, Nov. 25, 26.

JNO. W. BELL, P. E.

Sardis Dist.—Fourth Round.

Senatobia, Oct. 1, 2.
Crenshaw, at Sarah, Oct. 7, 8.
Olive Branch, at Mineral Wells, Oct. 14, 15.
Eureka, Oct. 21, 22.
Batesville, Oct. 22, 23.
Longtown, at Cypress, Oct. 28, 29.
Tyro, at Mt. Vernon, Nov. 4, 5.
Sardis, Nov. 5, 6.
Pleasant Hill, Nov. 11, 12.
Wall Hill, Nov. 12, 13.
Charleston, Nov. 15.
Sardis Ct., at Davis Chap., Nov. 18, 19.
Courtland, at Pope, Nov. 25, 26.

From the middle of September until December my whole time will be occupied in the field, except just enough time to run into Sardis for mail. We are expecting preachers, Sunday school superintendents and stewards to do their best. If they do, the Sardis District will make a great report. Nothing but your best is worthy.

J. H. HOLDER, P. E.

Durant District—Fourth Round.

Vaiden and West, at West, Sept. 21, 22.
Lexington Station, Sept. 24, 25.
High Point Ct., at Center Ridge, Sept. 29, 30.
Louisville Station, Oct. 1, 2.
Noxapater Ct., at Noxapater, Oct. 2, 3.
Poplar Creek Ct., at Bethel, Oct. 7, 8.
Kilmichael Ct., at Kilmichael, Oct. 8, 9.
Kosciusko Ct., at Ethel, Oct. 13, 14.
Chester Ct., at Chester, Oct. 15, 16.
Hesterville Ct., at Shady Grove, Oct. 20, 21.
Pickens Ct., at Goodman, Oct. 22, 23.
Black Hawk Ct., at Black Hawk, Oct. 28, 29.
Acona Station, Oct. 29, 30.
Lexington Ct., at Liberty, Oct. 31.
Bellefontaine Ct., at Bellefontaine, Nov. 4, 5.
Slate Springs Ct., at Bethlehem, Nov. 7.
Mathiston Ct., at Providence, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 12, 13.

W. W. MITCHELL, P. E.

Greenville Dist.—Fourth Round.

Greenville, Sept. 23, 24.
Arcola and Hollandale, at Hollandale, Sept. 24, 25.
Clarksdale, Sept. 30, Oct. 1.
Coahoma and Lyon, at Lyon, Oct. 1, 2.
Shelby and Alligator, at Shelby, Oct. 7, 8.
Shaw and Merigold, at Shaw, Oct. 8, 9.
Friar's Point and Sherard, at Friar's Point, Oct. 15, 16.
Glen Allan, Oct. 22, 23.
Jonestown and Belen, at Jonestown, Oct. 29, 30.
Tunica and Robinsonville, at Evansville, Nov. 4, 5.
Lula and Dubbs, at Lula, Nov. 5, 6.
Rosedale and Hillhouse, at Hillhouse, Nov. 11, 12.
Gunnison and Deeson, at Gunnison, Nov. 12, 13.
Benoit and Beulah, at Benoit, Nov. 21, 22.
Boyle and Shipman's Chapel, at Boyle, Nov. 25, 26.
Cleveland, Nov. 26, 27.

H. S. SPRAGINS.

Astonishing Power of Iron to Give Strength to Broken Down Nervous People

Physician Says Ordinary Nuxated Iron Will Increase Strength of Delicate Folk 200 Per Cent. in Two Weeks' Time in Many Instances.

NEW YORK, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue, and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down, and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night; others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment maybe at the expense of your life later on. No matter what one tells you, if you are not strong and well you owe it to yourself to make the following test. See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of iron, like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated, and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed in this city by all druggists.

Woman's Missionary Work

Edited by.....Mrs. R. P. Harrell, Centreville, Miss.

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Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

HATTIESBURG DISTRICT MEETING.

The annual district meeting of the Hattiesburg District was held at Ellisville, August 24, 1916. Devotional services were conducted by Mrs. C. M. Lowry, who read the parable of the talents as her lesson. On the afternoon of the 23d a ladies' prayer meeting was held at 4 o'clock, at which members and visitors met together to pray for the success of the meeting.

Roll call at the opening business session by Mrs. Rawls, who was elected secretary, showed 26 delegates, representing 13 adult auxiliaries and 4 young people's societies.

Mrs. J. E. Ferguson, of Ellisville, gave a graceful and hearty welcome to all. This, with the splendid sermon preached by Rev. C. W. Crisler, of Hattiesburg, on the evening of the 23d, gave inspiration to all and an earnest desire for a better work.

Mrs. H. McMullen, the District Secretary, gave a report of the year's work. Mrs. B. F. Lewis, Conference Secretary, discussed Wesley House specials, explaining fully conditions as to this, and urging a speedy payment of assessments as provided. She recounted the Wesley House work at Biloxi, and showed bright prospects, and how contributions to this particular work were so necessary.

Reports from auxiliaries were most interesting and encouraging. There was a general discussion on "Aims of Our Auxiliaries for 1916." This was led by Mrs. Carter, of Magee, followed by Mrs. McGregor, of Main St., Hattiesburg; Mrs. Allsup, of Broad St.; Mrs. Sullivan, of Court St., and Mrs. Lewis and Mrs. Ellis.

Mrs. Lewis talked favorably of the Station Plan for our district—a definite work—and a pro rata of pledge for foreign work. The book supply department was presented by Mrs. Rawls.

This being planned for a continuous session, the entire body has served a sumptuous dinner, after which they returned to work. Rev. L. Carley opened the afternoon session with prayer.

Mrs. Decell, Conference Second Vice President, presented the "Children's Work" in an attractive manner, while Mrs. Middleton, Conference First Vice President, spoke beautifully on the young people's work. Mrs. Clark added some timely remarks on this latter work. Mrs. J. R. Ellis discussed "Our Literature."

The Petal and Main Street (Hattiesburg) young people gave interesting papers on "Aims for 1916." Mrs. Hamblin's paper on "Social Service" was full of practical helps and was enjoyed by all. "Mission Study" was ably presented by Mrs. E. McInnis.

Mrs. Lewis gave the closing address, giving items from the last Council meeting, and finishing up with a rousing talk on "More Efficiency," surpassing all in her most charming and persuasive manner.

The conference adjourned after prayer by Mrs. Lewis and the singing of the Doxology. Magee will entertain the District meeting next year.

Mrs. E. McGREGOR.

PRESIDENT OF THE LOUISIANA CONFERENCE RESIGNS.

To the Executive Committee and Women of the Louisiana Conference:

I herewith tender my resignation as President of the Woman's Missionary Society of the Louisiana Conference, to take effect at once. It is with much regret that I sever this relation, which has brought me into such close relation with the splendid women of this Conference. My work has been a pleasure to me, and as I leave you my prayers are offered for you and for this great work, that in your hands God will bless it and bless you all. My residence will be within the bounds of the North Mississippi Conference, but my face and thought will be turned toward you for many days. May God bless the Louisiana Conference!

Yours in the Master's service,
NETTIE L. BLISS,
Shreveport, La., Sept. 8, 1916.

In a personal letter to us, Mrs. Holt tells of the greatness of the loss of this splendid worker, and as they were so closely associated in the work we feel that Mrs. Holt's words will more fully express the sorrow which the Louisiana Conference women feel than any we can write, so we take the liberty of quoting her. She writes, in part, as follows: "The resignation of our beloved Conference President brings regret to us all. She has served the Conference so lovingly, so patiently, and with such a beautiful spirit during these four years that she has won a place in the hearts of the women throughout the bounds of the Conference. To those of us who have served with her more intimately she is doubly dear. We shall miss her sorely, and we pray God's blessing upon her as she goes among her loved Mississippi women again. Our First Vice President, Mrs. Cunningham, will serve until a meeting of the Executive Committee can be held."

OUR CO-OPERATIVE HOME.

Since I came here, on May 17, there has been on an average 23 young women in the Home, till the last three weeks, when vacation days have taken a number to their homes. But vacation days are nearing a close and I find myself looking for familiar faces that have already become dear to me.

The girls have felt the heat of summer very much and are anxiously awaiting cool weather when work will not be so tiresome. There has been very little sickness—no protracted spells—in the Home, for which we are very grateful. A full house has helped materially through the summer, which usually finds a small family and a deficit to be made up later on. Still the Home is not self-supporting, and had it not been for the boxes which the missionary societies so lovingly and kindly supplied during the past year the outlook would not be as encouraging as it is to-day. Pontotoc had the honor of sending the first box two or three weeks ago. It was very timely, as the missionary jars were empty, and lunches without sweets are not very inviting to girls. I trust that each auxiliary may be represented in the Co-operative Home pantry, which is large enough to accommodate easily all the jam, jellies, preserves, pickles, canned fruits, and canned vegetables needed.

Our local board has some interested, earnest women whose prayers and work are a support to the worker in charge—helping to solve problems and untangle knots that find their way into the most well ordered family.

Our dear Miss Daniel did a noble work, and her tribute to the women of the North Mississippi Conference was most beautiful. She depended largely upon your prayers and your interest in fostering this work. I feel assured that I shall have the same loyal support. The Corinth Co-operative Home is the child of God's love, and you, His people, are entitled to a share in its success. We are doing a good work—"Come thou with us and we will do thee good."

ADELINE M. PEEPLES,
Deaconess in charge.

FACING DIFFICULTIES.

During the present fiscal year our Publishing House has been facing a serious situation in so far as the expense of conducting its business is concerned. Paper and all materials that printing and publishing houses must use have recorded unprecedented increases in prices, in some instances as much as five hundred per cent. Thus far our Publishing Agents, Smith & Lamar, have not increased the prices of any publications. The Methodist Episcopal Church has found it necessary to increase the subscription prices of practically all of their official papers. Facing an increased expense of many thousands of dollars, our Publishing Agents have thus far given our people the same service and at the same prices as before the war in Europe began. The Publishing Agents cannot under conditions such as now exist continue indefinitely this liberal policy. It is probable that at an early date there will be reductions in the number of pages of some of the Church's periodicals. Many of the daily papers of the country have been reduced in number of pages, or their subscription prices have been increased. We believe that if our Publishing Agents find it necessary to order a reduction in the number of pages of any or all of the Church's periodicals our people will accept the situation without complaint or criticism. Our preachers and the lay membership of the Church should stand by their own Publishing House, especially so in this emergency and in view of the liberal policy to which our Publishing Agents have held. Give your own House every order that can be filled by the Publishing Agents, and that means all of your orders for books and supplies, whether published by your own House or others.—Methodist News Bureau (Nashville.)

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Attention to these matters should do much to arrest the progress of he malady, but in many cases there is need for extra help. Where Nature has to work with a weakened body her power is limited.

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From the Field

Eden, Miss.

Dear Editor: Please give me a little space to tell about our meeting at Eden, Miss. It began on the second Sunday in August under the leadership of our pastor, Rev. A. S. Oliver, who did the preaching himself. He preached fourteen soul-stirring sermons, which resulted in a revival of old-fashioned, heartfelt religion. My heart was greatly blessed, and many others testified to the same experience. There were no accessions to the Church, but the membership generally was spiritually quickened and helped. The services on Friday were especially uplifting. We feel that much good was accomplished which will endure. Our prayer is that the Lord may richly bless Brother Oliver and his family.—Mrs. J. F. Wilson.

Sulphur and Vinton Charge, La. Conf.

Our work has been going forward since Conference, and is more promising to-day at both churches than it has ever been before in their history. We have had two splendid revivals. The one at Vinton was held in the early spring. Brother M. Hebert did the preaching, and we had an excellent meeting. The people were so well pleased with his preaching that we have been trying to have him come back for another series of services.

We closed our meeting here at Sulphur on the first of the month. Brother A. F. Vaughan did the preaching. He did it in a plain and uncompromising way, and we feel that the work has been greatly strengthened by his work among us. We organized an Epworth League during the meeting, and received some very strong men and women into the Church. These made nearly 50 additions to the Church since Conference. Our finances are well up and we expect to carry a good report to Conference this year. We are serving a loyal people and the Lord is blessing our labors.—L. Hoffpauir, P. C.

NEW ORLEANS LEAGUE UNION.

The New Orleans Epworth League Union held its regular monthly meeting at the Mary Werlein Mission on September 12, with a rather small attendance, due to threatening weather, which, however, did not interfere with those present having a profitable time.

The reports from the various Leagues were, on the whole, encouraging and gave promise of a banner winter season. In the business meeting the question of the formation of a District League, comprising all charges having Leagues in the New Orleans District, was again discussed, and it is hoped that this organization will be perfected shortly.

A quiz on the Handbook was conducted by Mr. Johns, of Baton Rouge, our State Conferenee Treasurer, which was participated in enthusiastically by all present, and was a very instruetive as well as interesting part of our program. It will no doubt be an incentive to further study of and use of the Handbook in our work.

Our "Special" for the evening was a short temperance program. Effective posters lined the walls, and Mr. L. Herman, of the Carrollton Avenue League, a well known business man of our city, gave a short talk on our responsibility in connection with the fight against the liquor traffic, both individually and as a League. The Leagues were urged to take up matter of educating the general public by the use of posters, pamphlets, etc., samples of which, with information as to the source of supply, were on hand. An endeavor will be made to have temperance education listed as one of the definite projects of the Union.

Mary Werlein retained the banner secured at the last meeting for best attendance. Prior to that time, the Algiers Chapter had held it for five consecutive months.

L. R. BOCK.

New Orleans, La.

A VOICE FROM "THE RANK AND FILE."

Dear Dr. Meek: If I am an extreme Southern Methodist it can be explained by the statement that I was born while the great Battle of Gettysburg was in progress. Fever was running pretty high at that time on both sides. I am a creature of circumstances.

There is so much being said about unification that it almost makes one's head ache. But I, for one, have no faith in its object—too much commercialism, and too little spirituality. We are living in a commercial age of the world. I fear that the Church is catching the step. No doubt a combined Methodism would have a great commercial and political influence. But, in my opinion, it would not do more for God and his righteousness. If two neighbors can not get along together, I can not see how they would do so by moving into the same house. If my neighbor is all the time tearing my fence down to build up his own and calling us all the bad names which our good Doctor Featherstun has said he heard while on the border, I can not see how we are going to get along better by all moving into the same field.

If I wanted any good reason beside my own for not wanting my Church to unite with the Church, North, I would take Doctor Featherstun's article for my argument. I don't want any better. Say what you may about the negro—I love him as a negro and I respect him as such, so long as he conducts himself as becometh his race. I lived in a town a few years ago to which there came a presiding elder (a white man) of the Church, North, four times a year for three years to hold quarterly conferences, and I believe once a district conference. He was not at any time in a white man's home. He spent his nights and took his meals in negro homes. He paid them social visits. A Methodist with a white skin moved into my circuit a few years ago from the North. He and his family took meals at negro tables, slept in negro beds, and invited negroes to do the same in his home. A lumber company put up a big mill on my circuit some years ago. They were so social with the negro that they even permitted young negro men to call on their girls and take them buggy riding on Sunday evenings. Some one may say that these are extreme cases. But how many of them would it take to blow our Southern Methodist Church into atoms? "Behold how great a matter a little fire kindleth."

I will tell you where the trouble is. Brother Lagrone has truly said that it is coming from those who are up in the air. They have enjoyed for years the best pie that the Southern Methodist Church has had for them. They still want a little better pie with a little thicker spread of butter on it. Did you ever see big old bull bats late in the afternoon flying very high and making a great noise with their mouths? Do you know what they are doing? I have been told by a good authority that they are catching gnats. I fully believe that our Church has entirely too many men who are doing little but flying high and making a great noise with their mouths—accomplishing little else. Yes, I am sure, knowing him as I have for more than forty years, that Brother Lagrone would cure the last one of them in a short time if he could make their appointments.

May God bless you, Dr. Meek. Stand by your guns, trust in God, and "keep your powder dry."

W. R. WILLIAMS.

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IN ANSWER TO DR. BOSWELL.

Rev. Dr. John W. Boswell.

Dear Doctor Boswell: Your open letter appearing in the New Orleans Christian Advocate of the September 7 issue is before me. You state that a recent article of mine impressed you that New Orleans preachers and a great majority of preachers and laymen in Louisiana are in favor of unconditional union. I regret that the article so impressed you; that is, I am sorry if this impression has caused you any worry, for I assure you that troubles come to most of us thick enough, and for any to suffer needlessly is to be regretted.

In my article the word "unconditional" is not used. You will find "the present movement" a part of two or more sentences. To say "unification of Methodism by reorganization" every time one alludes to the present movement to unite Methodism is too cut-and-dried a way of saying the same thing to suit me. I note that, in published reports of the deliberations of the Joint Commission, our own General Conference, and the General Conference of the Methodist Episcopal Church, such expressions as "plan of unification," "organic union" and "reunion" are used without being qualified by the word "reorganization."

Personally, I am persuaded that all of us are thinking along the same lines. We are talking about union and we are looking for a re-united Church. To turn the deliberations about so vast and consequential a movement into a quibble over the use of words is about as profitable as to argue over whether "the cat sprang over the fence" or "jumped over the fence." I am not convinced that I have represented my brethren as desiring "unconditional" union. The matter of "going into the Methodist Episcopal Church" has not been mentioned. But if for any reason my residence should be in Chicago, I think I would join the Methodist Episcopal Church, and from it, by the grace of God, ascend to the Church on high.

I am convinced that we have a great and glorious Church, this Southern Methodist Church of ours, and I am not disposed to take a position that our Church is such a failure that it must be disbanded in order to advance the interests of the Kingdom of God. I most emphatically disavow any intention of casting such an impression on any one. I further disavow any intention of representing any number of my brethren as desiring to join any other than our own Church, or as threatening to do so. Once or twice, I have read from the pen of some who have spoken determinedly against the Saratoga Plan veiled threats to join some other communion if such a plan of union should be adopted, but I have heard no threats from those who believe the present deliberations will end ultimately in the unification of American Methodism. Yours truly,

New Orleans, La. A. J. GEARHEARD.

AN ADDITIONAL WORD.

Dear Brother Gearheard: Referring to the above letter, a copy of which you kindly sent me in advance of its publication, I beg leave to say: I am glad to learn that you are not in favor of the unconditional union of the two Episcopal Methodisms; and that you are "not disposed to take a position that our Church is such a failure that it must be disbanded in order to advance the interests of the Kingdom of God." In this I dare say you more nearly represent the sentiment of Louisiana Methodists than in your communication to the Christian Advocate (Nashville), in which you certainly made the impression that they were ready for "union" rather than "unification by reorganization," which is the question submitted by the respective General Conferences.

There is no "quibbling" in these words. I never quibble in serious matters.

Fraternally,

JOHN W. BOSWELL.

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We are fain to uplift our thanksgivings—
Take, Lord, the long debt we have owed!

—Margaret E. Sangster.

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CHRISTIAN ADVOCATE

Vol. 63—No. 39. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3162.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 28, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

If Christianity would live and conquer, it must be true to Christ. If it departs from Him, it destroys itself.

* * *

"Pussy-footing" may win what one desires in the State or Church in this life, but it will not count for much in the Day of Judgment. Honest adherence to principle, apart from any selfish interests, will then have its inning; and the honors which it will bring will be durable and unfading.

* * *

The Presbyterian Journal makes the following observation: "An exchange keenly says that one of the cleverest devices of the devil is the prompting of people to give religious reasons for irreligious acts." And the distressing thing is that this practice seems to be becoming more common.

* * *

The last General Conference of the Methodist Episcopal Church took Wesley's sermons out of the course of study for young ministers. We think this action is much to be regretted. The way of salvation has been the same in all ages, and will forever remain unchanged; and Wesley's setting forth of the fundamental features of it was remarkably clear and impressive. Few men in the world's history have had such an insight into the spiritual truths of the Kingdom as he did. None of our modern Church leaders are his superiors in this respect, if indeed any of them are his equals. The passion for the new and novel, however, is gradually unmaking Methodism. Whether the resulting ecclesiasticism will retain its evangelistic fervor and life-giving force remains to be seen.

THE ALTAR AND THE GIFT.

A strange thing was seen one day on Royal Street—a blind negro guided by two faithful dogs, one of which went in front of and the other behind the old man. But we never see the blind leading the blind. Such a feat the scribes and Pharisees of the time of Christ were trying to perform. And in their wicked evasions of the law the Master called them "blind guides." He named one of their evasions: "Woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools, and blind, for whether is greater, the gold or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift or the altar that sanctifieth the gift?"

It is said that the temple was one of the most magnificent buildings of the ancient world. Other buildings were larger, but none surpassed it in cost or beauty. Gold was freely used in its construction, and every cloudless morning the sun, rising over the Mount of Olives, gleamed along the golden roof that covered the sanctuary. But other buildings have been adorned with gold. The library of Congress in Washington City also has a golden roof. Gold of Ophir did not make the temple holy, nor all manner of precious stones. It was made holy by the altar within, that sanctified the gifts that were laid upon it by the Holy of holies and the mercy-seat.

Following the system of the sanctuary of old, we may use the altar as a symbol of worship and of true sacrifice, which alone will sanctify any building and convert it into a temple of God.

The altar may also be a symbol of the spirit—the thoughts, desires, motives, intents and purposes in the heart of man. It is still the altar which sanctifies the gift, whatever it be, that we in this age make to God. It is the motive of the man and not the gift itself that decides whether his gift is sanctified or not.

This test should be applied to material things. From remote ages of the Church God has demanded the tithe. And it is strange indeed that any professing Christian should fail to see that the consecration of material things is a part of Christian living. But it is possible for a man to give large sums which no altar sanctifies to the man himself, because he has not the right spirit. Heaven cannot be bought and sold. And this does not mean that God does not demand our gold. But he demands ourselves as well.

What has been said of material things may be said of talents of mind and heart. How can we expect a blessing when we give only grudgingly of our time to God's service? And though duty is a high claim and its sanctions imperative, how can we expect a very gracious blessing when, at the command of duty only, we drive ourselves to tasks in the kingdom, which are irksome to us?

And this leads us to think of the fact that, first of all, we must give ourselves unto the Lord. The gift of self is the highest of all gifts. And when that supreme sacrifice has been made, no other sacrifice will prove hard, and duty will not "seem a load, nor worship prove a task." In stirring up the Corinthian Christians to contribute to the poor saints, Paul cites the example of the churches in Macedonia—how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality," "and this they did," says Paul, "not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Ah! that was the secret of their liberality, and the abundance of their joy. If we first give our own selves unto the Lord, money, time, and talents will be gladly given. And we will find a joy in service. You have heard the song of the man who toils. And that is what the laborer in the Master's vineyard needs to learn—the song of the toiler.

Of all the institutions of heathen Rome, the most beautiful was the school of the Vestal Virgins. Unlike many of the gods and goddesses of Mount Olympus, who were swayed by the same dark passions that surge through the human breast, the fair goddess, Vesta, was famed for her purity and for her spotless moral character. The sacred fire of the goddess was believed to have been kindled by the rays of the sun. It was an emblem of the flame of life which, the ancients believed, was kept burning in each human breast by Vesta. The noblest and loveliest of Roman maidens were chosen to serve the goddess. They entered the temple at an early age, and remained there thirty years. It was their duty to keep the sacred fire burning on the altar evermore. They were required to live lives of blameless purity. In case of any lapse from virtue on the part of a Vestal, she was walled up alive in a tomb. But so pure and faithful were the Vestals that during a thousand years the sacred flames never died for lack of fuel or want of timely care, while only eighteen failed to keep their vows.

May we, who are blessed with a larger knowledge of the way of life, be as faithful to our trust as the beautiful Vestals of Rome. May no strange fires burn on our altars. May we use no unbeaten oil. And may the altar ever sanctify the gifts we make.

R. H. H.

NOTICE!

To Our Subscribers—

On December 15, 1916, all delinquent subscriptions will be discontinued. There will be no exceptions. We have about 1200 to 1500 subscribers who are in arrears, and whose subscriptions are being carried at great expense to the Publisher.

The price of paper used in printing the Advocate has risen 101 per cent since January 1, and the Publisher is compelled to place the business of the paper on a cash basis.

Subscribers are requested to look at the little pink or yellow address label on their papers and see when their subscriptions expire. If your subscription has expired, please send us the money for arrearages and renewal at once. Subscriptions are due in advance.

Our preachers are earnestly requested to help their Conference organ by urging their parishioners to pay arrearages and renew their subscriptions. Fraternally,

CHAS. O. CHALMERS,
Publisher.

OBSERVATIONS.

Several things are necessary in a soldier besides the ability to shoot. One of them is a willingness to be shot at.—The Youth's Companion.

* * *

"God has only His own to ask and His appeal through His Church is a personal invitation. 'He that hath ears to hear, let him hear.'"

* * *

What is it that counts here? Only that which is truly given: only that which is done for the love of doing it: only those plans in which the welfare of others is the master thought: only those labors in which the sacrifice is greater than the reward: only those gifts in which the giver forgets himself: these are the things that the King never forgets.—Henry Van Dyke.

instruc

tion and guidance. The position of the bishops was like that of a missionary in Africa superintending a number of native churches. But the churches which Paul founded in many lands were not in any way dependent on each other. They were not under the control of the Church at Jerusalem. They were naturally subject to the apostolic authority of Paul, to whom they owed their very existence as churches.

The true Church of Christ is the Church Universal, the body of Christ on earth, the Bride of Christ in Heaven. All who belong to Christ, no matter what their position as regards visible churches, are members of His body.—New York Weekly Witness.

AN ISSUE OF VAST MOMENT.

Dear Brother Meek: There is no question before the Church to-day in which I am more profoundly interested than I am that of unification. Indeed, I can recall no single question which has arisen since 1844 which I think to be of such far-reaching importance. It is a matter of such moment, it seems to me, that every member of all the Churches involved ought to do his best to think the whole proposition through. It is easy enough to have an opinion upon this subject without any serious reflection. But to undertake to solve, even to one's own satisfaction, the delicate and momentous problems now before the Joint Commission is to discover at once the greatness of the task before us. To my mind, a happy termination of the negotiations, no matter what the conclusion, will require of us all the sanest thought, the most unselfish devotion, and the highest order of consecration. It needs to be carried in the mind of every one of us that the answer which we seek is "unification," and not any uncertain alliance.

From the very outset I have declared without hesitancy or reserve that I am for unification. I am for it because I feel that under certain limitations the Church is committed to it. But I am for it primarily because a contemplation of the great underlying purpose of the Kingdom of God, and of the chief end and aim in the founding of the Church marshals every energy of my mind and heart in its favor. I am willing to stand for anything that will help toward a fuller realization of the design of Christ—the redemption of the world. I think that unification would surely contribute something in this direction. In saying this, however, I am not losing sight of the very practical difficulty in the way of its achievement.

When one begins to hunt for the real content of the unification which he approves, he will find it to be much more than the merging of organizations. It stands to reason that the cause of human redemption cannot be advantaged by anything less than the solidarity of union. A solid phalanx and a harmonious movement of all the forces in a common cause are the only legitimate excuses which can be offered for the agitation now going on. I take it that no thoughtful and worthy man would consent to any revision which had not the prospect, at least, of increasing the efficiency of the new organization over the aggregate of what is being done by the separate units. This would require a basis so fully and completely representing the heart and soul of all the elements as to command their fullest loyalty and devotion. When we take this fact and place it alongside the exceptions which have already been made to the tentative plan the difficulty is readily apparent. Then, whatever may be said by way of opinion or conjecture as to the tentative plan now under discussion in the Church press, when the "irreducible minimum" has been reached, if it shall not furnish a platform upon which every unit of American Methodism shall be able to stand with every foot down, its acceptance would be an unspeakable calamity. There would be more than a revival of all the unhappiness of seventy years ago, but without anything of hope in the expedient resorted to then. If we shall join forces there must be union, or there will be dissolution.

It is not worth while, I think, to try to go around our troubles, for they will confront us at last. Taking up, therefore, only what is apparent now, there appear to be three indications of radical difference. These three things are of such character as to require certain and effective elimination before there can be possible the homogeneous mass upon which unification must be founded.

The first of these matters has to do with the colored contingent of the Northern Church. When we recall that so large a constituency is not represented in their General Superintendency it would seem that this difference might be easily removed. But, however that may be, the acuteness of our racial and social problem in the South is such that we cannot, and I dare venture the assertion we will not, yield a point so vital to the integrity of our civilization. Conditions are such as to make it impossible for the larger part of the Southern Church to accept less than the Oklahoma declaration at this point.

A second point of difference is revealed through the effort to secure the integrity or autonomy of sections through a jurisdictional organization. I think this clearly indicates a cutting contrast in the structural organization of life North and South. It is a recognition of social, "temperamental," and economic difference of such a nature as to require protection against the inexperience and misapprehension of those whose thought and method have been developed under vastly different conditions. I believe that it is necessary to preserve the autonomy of natural divisions; but I have to confess my skepticism as to the wisdom of the jurisdictional plans, as I understand it. As a solution of the question of autonomy it looks easy enough; but I fear that it has in it the possibility of subverting the very unity that we seek.

The final indication of difference is in the outcropping of the old controversy as to an absolute General Conference. I think it is already apparent that it makes no difference as to whether the word "supreme" was used inadvertently or not, the sleeping lion is awake. There will have to be such an iron-clad indication of the ultimate authority as to leave no shadow of doubt before there can be unification. Whatever of tradition may be surrendered by any side must be done with definite understanding and full consent.

In conclusion, I desire that it shall be understood that this discussion of the difficulties is with no feeling of hostility to the principle involved. I am for unification. If it be unification, I believe that the Joint Commission should have our full confidence and sympathy; but at the same time I think there should be the fullest understanding of the temper of the Church. The whole Church will have to pass at last upon any plan of unification which the Joint Commission may submit to us; and I think that every one ought to understand the gravity, the finality of that decision. On the one side, I think that we should not allow our judgment to be warped by the passions and the prejudices of the years that are gone. A divine discontent ought to remove any desire for provincialism; and we ought to meet the issues of the new day and changed conditions in the light of consecrated thought. But, on the other side, it ought not to be thought that racial, social, and constitutional differences are to be transmuted by the alchemy of religious sentiment. Neither must it be imagined that unsolved problems can be hushed down by the joint fiat of all the communions interested. I say again, as I said in the beginning, it is the greatest question that has been before us since 1844. It ought to be dealt with in the fear of God, and in all the soberness of righteous thought and intention.

Columbus, Miss. W. L. DUREN.

A VERY DANGEROUS EXAMPLE.

A lady who has strong objections to the theater writes that her son went to the theater and saw their minister in a front seat with his wife. The lady's husband thinks, perhaps the minister had only gone to see how the show was conducted, it may be so, but it seems much more likely that he is one of a large class of good people who think that many plays given in the theater are quite proper and afford innocent entertainment, if nothing more, and that it is proper to go to such plays.

As the Editor of the Witness has never seen any play in the theater to [illegible] to have any opinion about it based on personal observation, yet he is in full [illegible] who look upon the theater as a [illegible] stitution, and believes that he has sufficient reason for holding that opinion.

But this opinion does not involve the assumption that all exhibitions given in the theater are inherently immoral or injurious. If that was the case good people would not go to the theater. But these good people who go only upon the plot of the play and the manner of its performance are both innocent—or at least, who intend to go only at such times—do not seem to attach sufficient importance to the fact that their presence in the theater gives it a standing which it would not otherwise have in the eyes of young men and women, and encourages them to break away as early as possible from the rules laid down by their parents.

If ministers and other good people who by their occasional presence in the theater encourage young people who know them to form a habit of going there could trace the effect of their example in all cases to its final outcome, our impression is that few of them would want to take the responsibility. Jesus left us some very solemn warnings about the sin of putting stumbling blocks in the way of other people, which should be remembered.

Even if there was a theater in which no indecent or immoral exhibition was ever given it would be a very doubtful place of resort for young people because the theater has so great a fascination for many minds that it is apt to become the chief interest in life, and when there is even an approach to such a condition the young person who gives way to it is unfitted for the serious responsibilities of life.

The great danger of theater-going, as also of card-playing, and dancing, and liquor-drinking, is that all these things have a strong tendency to excessive indulgence, because of the fascination which they exert upon the minds of a very large proportion of those who at first intend to enjoy them only in moderation.

The moving picture shows are also in this class. Even if entirely proper, they will undoubtedly have a harmful influence on the minds of those who visit them too frequently.—New York Weekly Witness.

GRENADA COLLEGE OPENS WELL.

Dear Brother Meek: I am delighted to report that Grenada College has had the best opening since the outbreak of the war. Students are still arriving and we have but few vacant rooms left. The prospect for the session is extremely encouraging.

Brother Jaco will be in the field through the fall pressing the campaign for our building fund. We are greatly hampered for lack of classrooms, having outgrown the old lecture rooms. The time has arrived for a great forward movement for the education of our young women. I believe our people will rise to the occasion and prepare to do justice to the great interests at stake.

Cordially yours,

J. R. COUNTISS.

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REV. GEORGE . GALLOWAY.

Rev. George H. Gallo was born in Madison County, near Canton, M September 17, 1871. His parents, Dr. J. H. Mrs. S. J. Galloway, were originally from Nor Carolina. He was one of four brothers and s sisters, all of whom survive him except one ter. His early educa- tion was received in t public schools of his county, after which he tended Centenary Col- lege, Jackson, La. He g uated with the honors of his class in 1896. H heart was given to God in early childhood, and tle yet a boy the call of God to the ministry e to him.

At the session of th Mississippi Conference in 1896 he was admitte trial into the travel- ing connection and g to the Church thirty years of earnest, faithf service. The following gives the order of his pastorates: Columbia, three years; Magnolia, t o years; Carthage and Walnut Grove, two years Rose Hill, two years; Lauderdale, one year; B ridian, East End, two years; Pearlington, four years; presiding elder of the Vicksburg District, four years; Conference Missionary Secretary, one year; President of the Mississippi Conference T aining School, one year and six months; Hatties ung, Court Street, two years; McComb, Centenary, one year and six months.

He was married on December 19, 1899, to Miss Emma Leavell, of Hinds County, Miss., who stood by him to the end of his itinerant career, proving herself a helpmeet indeed. Eight children blessed this union—six sons and two daughters—all of whom survive him except one daughter.

On May 31, 1916, the summons came suddenly for him to lay his armor down and receive the crown of glory awaiting the faithful and the true. He was in the midst of one of his most joyous and successful pastorates; only a few weeks before he had closed a very gracious revival in his church, and the outlook was most encouraging. The devotion of his church was manifest in the profound sorrow which spread over the entire membership when the announcement of his death was made: yea, the entire community mourned the loss of this true servant of God. He had attended the closing exercises of the public school the evening before, and during the night the end came as he was rising from his knees at his bedside where he had knelt to pray. His body was laid to rest in the McComb Cemetery after impressive services in Centenary Church, which was filled to its utmost capacity by sorrowing relatives and friends. The presence of a number of the ministers of the Conference was a source of great comfort to the hearts of the bereaved wife and children. The magnificent floral offerings were but a faint expression of the high esteem in which he was held and the deep sympathy felt by all; their silent message meant much to the sorrowing ones.

Thus has been given in outline the life work of one of God's chosen servants, one who was not unmindful of the great responsibility of his high calling, one who studied "to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." God gave evidence of his divine approval in that many were led into a saving knowledge of Christ through his ministry, and many others were strengthened in their Christian experience by his words of counsel and admonition. In a letter from his wife is the following statement: "Scores of letters have come to me from the various appointments that Mr. Galloway had served, telling me of what he had meant to this one and that one in their Christian experience." These letters are a great consolation to her in this hour of sorrow, and, knowing the deep yearning of his heart for evidences that he had been a help to others, she adds: "Oh, if half of what has been written me of his work had been said to him, what an inspiration it would have been! He longed always for a fruitful ministry—to know that he was helping somebody in the struggle against evil."

That Brother Galloway was a man of God who knew and loved the doctrines of Methodism was evident to all who knew him. It was the joy of his intimate friends [illegible] as it was the privilege of the writer to be numbered among this inner circle of friends. We came to know each other in this intimate way while he was [illegible] elder of the Vicksburg District. He loved to talk of those portions of Scripture which relate to the exceeding greatness of God's love and the rich experiences that ought belong to those who accept Christ as their Savior. He yearned to be filled with all the fullness of God, and many were the happy moments that came to him as he thus studied and talked of the treasures of God's Word.

He was a man of strong convictions and did not hesitate to contend for what he believed to be right. Often in the heat of discussion which followed, his utterances would have the ring of harshness and severity, but those who knew him best were well aware that there was no bitterness in his heart, only the kindliest feeling for those who took the other side of the question. He loved God; he loved his brethren and longed for their love in return. It can be said of him truthfully, "He was a good man, and full of the Holy Ghost and of faith," and when the end came he was doubtless met by the Lord with the glad welcome: "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

Jackson, Miss. W. H. LEWIS

OPENING AT PORT GIBSON COLLEGE.

At the invitation of the President, it was my pleasure to preach the opening sermon at the Port Gibson College, Sunday, Sept. 17. In appreciation of the event the citizens of the town were in large attendance, who, with the student body filling up one-half of the large church auditorium, made a splendid congregation. Port Gibson has reason to be proud of her two educational institutions—Chamberlain-Hunt for boys, and Port Gibson College, for young ladies. The work being done in the institution and the canvass made by President O'Neil during the summer have brought the old school to the forefront again, as was evidenced by the large number in the chapel at the opening exercises Monday morning. The attendance from the homes of the community, despite the existence of a first-class high school, gives evidence of the fine work done in the college. Eighty-seven matriculated the first day, and almost every train brought in others until the hundred mark had been reached. A cottage detached from the main buildings and used to house a limited number of boys is filled to its capacity. President O'Neil says that he can accommodate a few more girls, but not another boy.

The student body comes from the south and southwest counties, the Delta, and some from Louisiana. The faculty is an excellent one, and the college is doubly fortunate in having Mrs. Hicks of Fayette, widow of Chancellor Hicks, in special charge of the girls. At the recent session of the Sunday School Institute of the Port Gibson District, Mrs. Hicks was elected Manager of the Home Department for the district. The friends of Port Gibson are highly pleased with its auspicious opening and predict for it a greater future.

T. B. HOLLOMAN.

SOME POINTS TO BE CONSIDERED.

Dear Dr. Meek: I have been reading the articles appearing in the New Orleans Christian Advocate on the question of the union of the Methodisms of our country, both for and against. In an article published in your paper of June 23, 1910, I said, "I am glad that we have one at the helm who can be trusted to steer the dear old New Orleans Advocate in safe channels." I have had no reason to change this view during the six years of your editorial management of our Conference organ.

As it has been suggested that there be a general discussion of this important question of whether or not it would be advisible and to the glory of God for the two Methodisms to be united, I feel that [illegible] as prayerfully and dispassionately as we can to the subject in our Advocates.

In the first place I want to endorse what you have said editorially in regard to it. But in this article I desire to call attention especially to only two points which you have mentioned as reasons why it would not be best for us as a Church (except on our own terms, as given at the Oklahoma Conference) to have unification. You gave as one of the reasons that the M. E. Church is not as orthodox as the Church, South, that their Sunday School literature is not safe or sound according to Methodist doctrine. This we believe is both evangelical and sound, and that it (the Northern Church) is infected more than we are by higher criticism. Now if this be true, and I think you have shown that it is, this in itself is sufficient reason why we should not carelessly unite with them. Sound doctrine is the life of the Church, for the Lord can not bless a departure from evangelical truth. Wesley said the sole purpose for which the Methodist Church existed was "to spread Scriptural holiness over these lands," and in so far as we as a Church depart from that purpose, we must fail in the work given to us by the Master. To take the Bible to be the revealed Word of God, inspired in every verse, chapter and book, from Genesis to Revelation, and accepting the doctrines and rituals as according to the interpretations of the founders and fathers of Methodism, we should "hold fast to the faith once delivered to the saints."

The second point I want to mention is the relation we sustain to "our brother in black." The Negroes' plan of managing their own church affairs seems to work very well. Our preachers often preach to them as they have opportunity, and much good can be and is being done in this way. Bishop Galloway used to preach to them often, thus showing his interest in them. Sam Jones also used to preach to them frequently. They realize that our preachers are their best friends and that they sympathize with them in their work. A change in the present plan and relationship that we as a Church sustain to them might be very good, but it may not be for the best.

There are other reasons against organic union which I might mention, but to my mind these two are sufficient reasons against it. I wish every Methodist could read Bishop Candler's great utterance on this subject.

E. B. PARTIN.

Canton, Miss.

WANSFIELD'S ENROLLMENT LARGEST IN 25 YEARS.

We are happy to state that our enrollment at Mansfield [illegible] to date is the largest in perhaps twenty-five years, and, with the prospects of three or four more in the next few days, we shall have the largest attendance ever known in the history of the institution.

R. E. BOLITT.

All [illegible] notes [illegible] —Ed.

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UNION AND REASON.

By Rev. W. R. McPhearson.

There is no question before ecclesiastical denominations of more moment just now than that of uniting the two branches of Methodism. Either of the Churches may be verging on the greatest crisis of its history. The solution to the problem now before the two branches of this the greatest force for evangelism of modern times will either render both a great act of beneficence in preparation for world-wide evangelism, or else hinder for all time the cause of our common Lord.

I sincerely believe that where the destiny of souls may be determined in the performance of a duty or act of service that the utmost care should be exercised in the performance thereof. There should be reasons of paramount value for the bringing together or keeping apart these forces for righteousness. There seems to be a tendency to let feelings, which are not always begotten of love, run riot with the real man and thereby render one incapable of service where there are real issues involved. We in the solution of this problem will either make or mar the history and, in view of the fact that the future generations will read the record, let this be done with a surety that no regret will ever obtain as the result of the doing.

I am not in accord with the spirit of union as I am able to see the question at present, since there appears to me no adequate reason why the two Churches should at this time become one, in any way that this might be effected. I advance this proposition: that the union of any denomination whatsoever is not profitable where the forces for efficient service are not multiplied. The adequate means used and the results obtained by both Churches since the separation in 1844, as they have addressed themselves to the task of evangelism, is a marvel unsurpassed by any other Church of Christendom. It is a fact of life that the weak individual or nation must go into alliance with one of superior strength and power of endurance in order to render large service. If, therefore, the Northern Church has failed to propagate the Gospel through the many avenues of its boasted cosmopolitan life and has failed to foster and maintain institutions of learning, then the only policy would be to form a confederacy with a Church which has succeeded along these lines of service. The facts show that this is not the case. The Church, North, has to-day some of the best equipped and most adequately endowed institutions of higher education to be found in America. She is justly proud of the rapidity with which her Christian laymen have caught the vision and met the demands of this great cause. The Northern Church has not been lacking in missionary effort, having been one of the foremost Churches for Christian evangelism in the foreign field. The only good the Northern Church could hope to deprive from union would be, to be strengthened from association with Southern churchmen, or take over and operate the Southern Church. They, like Caesar, may be ambitious, but I am persuaded that ere they accomplish this they will say, "Yon Cassius has a lean and hungry look; he thinks too much." I see no legitimate reason for the advocacy of union on the part of the Northern brethren.

Judging from the evidence on every hand, the Southern branch of Methodism does not at this time need to form alliance with one stronger than herself. The Southern Church has truly made as great progress and achieved as large results within the last seventy years as any ecclesiastical organization of which the writer knows. It is marvelous with what rapidity she has, with such small beginnings, performed her task of evangelism from the pulpit and in the field of Christian education since the Civil War.

The sons of the Confederacy returned from the bloody fields of battle only to engage in a more heated fight against the foe and enemy of men's souls. Southern Methodism rebuilt her houses of worship and opened the doors of her schools and colleges, thus making ready her forces for a conquest, the results of which only eternity will reveal. One familiar with the commercial interests of the South after the war can truly appreciate the progress made along those lines. The progress of the Southern Methodist Church would not suffer in comparison with the progress made in commerce. Methodism has known no failure in the South. From large circuits and a poorly paid ministry she has developed large churches and well paid pastors, adequate to the needs of modern life and modern church activity. The Southern Methodist Church does not claim to lead in the field of higher education, but she has some of the best colleges and universities to be found in the United States. The Southern Methodist Church founded and for a long time maintained Vanderbilt University, and when it was decided that it could no longer render service as an institution of the Church, under the leadership of men like the Candlers other plans were laid and within a short time we have two universities, either of which is giving to the Church a larger service, in keeping with Christian principles, than did Vanderbilt at any period of its history.

The cause of missions has been one foremost in the minds and plans of the leaders of the Southern Church; and as a result of their untiring efforts, men and women all over the Southland have caught the spirit of world-wide evangelism. Wherever service is needed men and women go, whether along the bayous and across the marshes of Louisiana, in the slums of the cities, or to China, Africa, Brazil, Cuba, or the Islands of the sea.

Therefore, if, the Northern Church is adequately meeting the demands of evangelism and the Southern Church is not lacking in those qualities which go to make a truly great Church, why should we hinder the work thus being done by trying to effect a union of the two? The fact that both Churches, in some few instances, occupy the same territory is no reason for a union of the two. If the South is conducive to the health of the Northern Church, let them build here. If we have forces to send to the North and our Church will survive in the "snow-clad hills" of that section, let us arise and build there.

As long as we look up to the pillar of cloud by day and the pillar of fire by night for leadership, as long as we as Churches are pervaded by the Spirit of the Man of Nazareth, as long as we are refreshed from on High, so long will we have power to beget sons and daughters to the Lord: and therein alone will we vindicate our divine origin and mission in the world.

Patterson, La.

THE BASIS OF UNION WITH SOUTHERN METHODISM.

By Rev. George A. Cooke.

(This article was tendered the New York Christian Advocate for publication and declined.—Editor N. O. Advocate.)

The Methodist Episcopal Church and the Methodist Episcopal Church, South, have identically the same system of doctrine—Wesleyan Arminianism—and with each of us the doctrine are constitutionally safeguarded. We have practically the same "General Rules" for the government of our local churches. Also our system of connectional government is practically the same. Now, that the issues that led to the division of 1844, have become a thing of the past, what differences really divide us and keep us apart at the present time? We may as well face the facts and the issues as they really are. Nothing but confusion and suspicion can result from a policy of evasion. I write as a loyal minister of the Methodist Episcopal Church, and, as such, insist that we of the North be candid and fair to our own constituency and to our Sister Methodism.

Did our General Conference at Saratoga accept the basis of union as agreed upon by the Commission on Federation, and as adopted by resolution of the General Conference of the Church, South, at Oklahoma City? This is a question of fact, and should be answered in the spirit of fairness. Bishop E. E. Hoss, D. D., of the Southern Church, who has been closely identified with the federation movement from its beginning, thinks there must be some further adjustment of differences before we can get together as a reorganized Episcopal Methodism. In an article in the St. Louis Christian Advocate he says: "The two Churches stand to each other exactly as they did five years ago. One or the other of them, before any union can be effected, will have to recede from its present position on some matters of supreme importance, and that is a thing which men of real principle always find it difficult to do. For example, the Joint Commission, whose work has been heartily accepted by our General Conference, said: 'We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to determine the constitutionality of its own actions.' Over against this suggestion, which surely deals with things fundamental, our Northern brethren set the following: 'We recommend that the General Conference be made the supreme legislative, executive, and judicial body of the church under constitutional provisions and restrictions.' Could two propositions be more contradictory in character? It is not possible to reconcile them. One or the other must give way. As I see it, a General Conference with 'supreme legislative, executive, and judicial' functions is a despotism pure and simple, just as much so as our Federal Congress would be if it possessed the functions of the Supreme Court and the President in addition to its legislative authority. What is the use of talking about 'constitutional restrictions and limitations' to a body that is the final judge of the constitutionality of its own actions? For all practical purposes, it can make anything constitutional by simply declaring it so. I mean no disrespect to my brethren who are asking us to adopt such a measure, when I say that they might as well ask us to adopt the 'Croton' speech of Bishop Hamline in the General Conference of 1844, and turn it into organic law."

Bishop Hoss believes that our Saratoga Conference modified one of the conditions in their approved plan of union, and that our modification makes a fundamental difference in the conditions. Is he not correct in his estimate? If the parties who made the change at our General Conference did not think there was a difference, why did they make the change? Let them explain. Bishop Hoss says this change is fundamental, and that it throws all negotiations out of gear. If there is widespread feeling on this subject in the Southern Church, we shall need to modify our proposals or discontinue all efforts at union.

It should be remembered that the Church, South, has had the episcopal veto since 1870. While our General Conference has had a growing sense of independence and power, the Southern General Conference has been held in check by the restraining hand of the episcopacy. Our General Conference is the sole judge of the constitutionality of its own acts. If this constitutes tyranny, then the accusation of Bishop Hoss is just. If he is wrong, it should be shown that he is wrong. If he is right, we should correct the fault in some way.

We cannot honorably ask a Sister Church to join with us in the organization of a new Church whose chief corner-stone is spiritual tyranny. Nor can the Southern body honorably accept such a proposition. The reorganized Church should be built on a solid foundation of principles that will make it secure against tyranny, disruption, and apostasy. To smooth out the wrinkles in this trouble, and pave the way for an agreeable reorganization, could not our committee of twenty-five, frame a proposition covering this difficulty, and submit it to the Church papers for discussion and to the Annual Conferences for adoption so that the Southern Church will know we do not stand for ecclesiastical tyranny?

Wilmington, Del.

BISHOP McCONNELL AT THE HENDRIP SUMMER SCHOOL FOR MINISTERS.

Bishop F. J. McConnell of the Methodist Episcopal Church delivered some five or six addresses at the session of the Summer School for Ministers held at Hendrix College last June. Many misleading statements of what be is supposed to have said on the subject of the union of the two Churches have appeared in the press. One of our Church papers refers to his utterances as a criticism of the Methodist Episcopal Church, South, for its view of the episcopacy, and still another of our ablest and most honored leaders speaks of the Bishop in his addresses at Conway as having "served an ultimatum on us to the effect that his Church would never stand for such an episcopacy as ours." Of course, neither of these men would intentionally misrepresent any one. They have probably been misled by reports that may bave appeared in the secular press.

For a public man to be misquoted is such a commonplace thing that ordinarily no reference to it is made. My only reason for saying anything in this connection is that no injustice may be done a great cause as well as an honored Bishop of our Sister Church. Bishop McConnell was a guest in my bome throughout his stay at Conway. I heard everything that he said on unification both in public address and in private conversation, and while I would not pretend to quote his exact words, yet I am safe in making the following statements:

Bishop McConnell never in the remotest way criticised the M. E. Church, South, neither did he serve an ultimatum on our Church, nor could anything that he said be construed by a fair-minded man as a criticism or an ultimatum. To say that he criticised our Church or that he served an ultimatum upon it not only belies the thought of the noble and dignified utterance of the Bishop, but does violence to the whole spirit of tbe man.

I might add tbat if all of the discussions of the subject on both sides, both in the press and on the platform, are characterized by the same spirit of Christian charity and fraternity, by the same dignified, courteous consideration for the opinions of others, and by the same clear comprehension and able statement of the questions involved, as were Bishop McConnell's utterances at Conway, whatever tbe issue, neither church when the question is settled will have anytbing to regret and both Churches will have set the world an example in the consideration of a great public question.

Conway, Ark. J. H. REYNOLDS.

By the Editor.

The Church paper referred to in the foregoing article was the New Orleans Christian Advocate, and the Editor himself made the statement in that publication which has been called in question. We regret that Dr. Reynolds did not plainly so affirm, for we are not given to writing anything that we are ashamed of, and which we desire to have corrected by indirection.

Our correspondent states that we were "PROBABLY" misled by reports that had appeared in the secular papers. So far as we are concerned, there was no "probably" about it: we plainly stated that our comment was based upon "the press dispatches" and the sentence accredited to Bishop McConnell concerning our episcopacy which called forth our utterance was reproduced in italics and placed in quotation marks, as follows: **"Methodists in the North have evolved a democratic episcopacy, while the South has favored an absolute College of Bishops."**

The following is substantially the whole of the dispatch concerning Bishop McConnell's remarks, from which the above given utterance was taken:

"Discussing the union of the two Methodist Churches, Bishop McConnell said that their two points of difference were the Negro problem and opposed ideas of the episcopacy. North and South he said were agreed upon the first, but the second offered a chance of disagreement. Methodists in the North have evolved a democratic episcopacy, while the South has favored an absolute College of Bishops. His remarks brought tears to many of the ministers present." (Whether the reporter meant to limit this happy throng of weepers exclusively to ministers, or whether his language was flexible enough to leave a place among them for Dr. Reynolds, we do not know.)

This statement was published in the Memphis Commercial Appeal, which is the most widely circulated daily paper in the South and which is read nearly all over Arkansas, the dispatch being sent from Conway, Dr. Reynolds' home town, on June 20. The affirmation that our College of Bishops is "absolute" was such a misrepresentation of its true character that in our issue of July 30, a full month later, we called attention to this fact and to the impropriety of a Northern Bishop thus misrepresenting our episcopacy while lecturing to a body of Southern Methodist preachers. Though thirty days had elapsed between the time of the publication of the dispatch referred to in the Commercial Appeal and the appearance of our editorial on the subject, Dr. Reynolds apparently had not cared enough either about our episcopacy or Bishop McConnell to set the matter straight in that great journal, which has nearly a hundred thousand subscribers and perhaps several times that many readers. It is scarcely to be thought he did not see what was said in that paper, in view of all the circumstances, though, of course, it is barely possible that he did not. But as it was not corrected by any one, we felt, after four weeks of waiting, that the question thereby raised was legitimately open for discussion in the public prints.

Did Bishop McConnell "criticise" our episcopacy at Conway, Arkansas? That would seem, from the utterances he is stated to have made, to depend upon the meaning of the word "criticise." One of its meanings in the Standard Dictionary is thus given: **"To discover and pass judgment on the merits and demerits of," etc.** Webster also gives the following as one of his definitions: "To discuss the merits or demerits of a thing or person."

Dr. Millar in the Arkansas Methodist of August 3 quotes one brother who was present as saying, in part: "He (Bishop McConnell) explained that his General Conference could set aside a Bishop if he was not satisfactory and expressed a preference for that relation, and a hope that his division of the Church would not be required to relinquish its position."

Another brother quoted in the same issue of the Arkansas Methodist, among other things, says: "It would be substantially correct to say that he pointed out the fact that the episcopacy of the North is more democratic than that of the South; that he did this with modesty; **that he insisted that a Methodist episcopacy must be democratic.**

We respectfully submit that these expressions of men who were present at Conway are quite ample to sustain the claim that Bishop McConnell criticised our episcopacy, and that the use of the words, "MUST BE DEMOCRATIC," in view of his characterization of the nature of the two episcopacies, justify the statement of Bishop Hoss that he in effect submitted "an ultimatum."

The tribute which Dr. Reynolds pays to Bishop McConnell is very beautiful, but unfortunately for his cause the Bishop has been reported elsewhere as having shown himself rather a free talker in an adverse manner concerning some of the affairs of the Church, South. And, after all, it is largely a matter of taste and judgment as to what one considers to be within the bounds of propriety. And we are frank to say, after having served on the Committees on Education with Dr. Reynolds at the last two General Conferences and having heard him talk on these occasions concerning Vanderbilt matters, and having noted his subsequent course in educational work as it has touched that institution, however much his opinion, which we are publishing, may weigh with others, it lacks much of being in any high sense authoritative with us.

THE RIVER OF CHURCH EXTENSION.

By Rev. W. J. Heys.

"And everything shall live whither the River cometh." Ez. 47:8.

Rivers are types of blessing. Man's first home was a watered garden. Egypt would be a desert but for the River Nile. The Amazon and the Paraguay make South America a land flowing with milk and honey. To come nearer home, the Mississippi is a wonderful river well called the "Father of the Waters." It rises in the heart of the Rocky Mountains and flows over golden sands. Where the distant Alleghanies rest upon beds of buried sunshine, a mighty contribution is gathered to swell the flowing river. Where the sun melts the snows of northern drifts, where undiscovered pennies lie, his waters leap forth. Like the mighty Vulcan, it turns the turbines of Keokuk, lightiug the cities, propelling the cars and saying to man, "Here am I at your service."

Not only does it gather waters, but it brings from North, and East, and West a wonderful deposit which it spreads over unnumbered acres of bottom lands where flourish abundaut crops of wheat, corn, alfalfa, and cotton. The Father of Waters does not despise the smallest contribution. He welcomes little Plattin Creek as well as the big Ohio River.

"The Mississippi never stops
To grumble at the tiny drops
Of rain the clouds fling from aloft
Or flakes of snow so white and soft.
They only make his waters flow,
Until he bears upon his breast
The commerce of the North and West;
And yet he's made of drops so small
No one can tell from whence they fall."

So it is with the Church Extension River. It gathers and conserves the resources of the Church for the day of need.

I—The Source of the River.

It springs from the heart of the Church. It gathers mighty tributaries, but it does not despise the day of small things. When it was young its volume was as irregular as that of the Missouri River in its beginning, but now, with increasing volume, it pours its waters over the land. Among its tributaries are Annual Conference Collections, Specials, Individual Contributions to Loan Funds, Loan Funds repaid, and Parsonage Aid. Even the little miscellaneous streams from obscure sources make a very respectable addition to its volume. This great river is now pouring life-giving waters to the tune of five and a half million dollars into all the needy places of our connection.

II—What this River has Done.

It has followed the pioneer and made possible the little country church. It has carried reinforcements to the growing city and made possible larger things for God and humanity. Ten thousand homeless congregations are housed and working because this river came to them. Two thousand itinerant preachers are dwelling in comfortable homes because this river came to them. Ten thousand more are waiting in hope that this stream will reach them. Even in the regions beyond the sea, it has brought back life and hope and strength. Yet there is no loss of the life-giving current. It gives and yet it increases, and is another application of the Master's words, "It is more blessed to give than to receive."

"Blest river of Extension,
Pursue thine onward way:
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the homeless
Have found a worthy home,
Until the last disciple
Shall to the Kingdom come."

WHY I AM NOT A BAPTIST.

A booklet just from the press that makes Methodists loyal and blocks the way of the proselyter. Highly commended by both pastors and laymen. Should be in every Methodist home. 10 cts. per copy: $1.00 per doz.: $7.50 per hundred. Address, P. O. Lowrey, Donaldsonville, La.

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A cultured Methodist woman, experienced in keeping first-class boarders, a model housekeeper, unencumbered, and an excellent business manager, would consider a position as matron for a college, orphanage, or other first-class institution. Address, Mrs. Wm. Jefferson, Whitecastle, La.

If I live as if there were no God—no God to protect, no God to console, no God to punish—what am I but the fool that said in his heart, "There is no God?" What is the atheism of the lips compared with the atheism of the life?—Amos R. Wells.

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The Home Circle

AT BEDTIME.

When mother tucks me fast in bed,
Each evening when my prayers are said,
If I've been good and true all day,
I'm sure to hear my mother say:
"Good-night, my precious little boy;
You've given mother so much joy."

But if I've let my temper show,
As little folks will do, you know,
Then, when the stars peep in at night,
My mother's voice don't sound just right:
"Dear little lad," she says to me,
"Try hard a better boy to be."

Perhaps if mother's lovely eyes
Were not so blue and soft and wise,
I'd not care even if I had
Been selfish all the day—and bad;
But when I go to sleep each night,
I want to leave her dear eyes bright.

—Sunbeam.

THE LITTLE CATALOGUE GIRL.

Her business was to distribute catalogues in one of the big art galleries in New York. She was so small that they had to put a big book on her chair so that she could see over the catalogues piled upon the desk in front of her.

Twenty years after she first sat there, the art gallery made her a present of twenty thousand dollars. She is the most consulted woman in the field of art in America. Upon the judgment of Rose Lorenz, rich men spend many, many thousands of dollars in the purchase of pictures She has a part in the buying and selling of mere art treasures than any other woman.

This sounds like romance, but it is real life. She began at once to study art subjects as soon as she was installed as catalogue girl. She became an authority on Chinese art. She knows English, Dutch, French, and Italian art as you know the spelling book or the multiplication table. She has a remarkable memory and wonderful application. Hard work and continued study have been the price of her preeminence.

Her home is an artistic gem in itself—one of the most exquisite and tasteful in the city. Not even the wealth of the millionaires can rival the attractiveness of the home which reflects her taste.—Young People.

PEGGY'S CABIN.

"Peggy O'Neil," writes an American who lived in Ireland for several years, "was an old woman who sold milk to us during the summer we spent in Munster. She was a tidy little body, with bright blue eyes and gray hair, smoothly folded under her white cap.

"She lived in a thatched turf cabin built for her grandfather—a black little cell with but one slit to let in the light. The cabin was clean enough inside, but the air was foul, and the smoke from the peat fire on the hearth filled it almost to suffocation to lungs unaccustomed to its acrid odor.

"We left Ireland and did not return to it for more than two years. Then we noticed a great change in Peggy's cabin. It had four windows with glass panes. Peggy came out smiling to meet us.

"'Is it the windys, sor? True for you it's a great change—an improvement. Nivir a bit was it for myself I eared, for I do be out of dures most of the day; an' me an' me father an' the gran'father befor' me were used to the dark in the house; but me brother died, an' I brought his little girl home, an' it's a broken back she has—God bless her!—and hes to lie on her bid all the day. Thin I said, this black cabin is a small wurruld for the darlin', an' I saved me money an' had a windy cut in the west wall.

"'Now the fields and sheep are let in,' I says, 'An' thin didn't I have one cut in the roof itself? an' thin the heavins were opened to her—glory be to God! So now her wurruld is bigger, an' the sights in it an' the sunshine make her heart glad.'"

Even the most thoughtful reader may learn something from poor Peggy's enlarged and somewhat pathetic experience. Your life is narrow, perhaps; you find it uninteresting and monotonous. Complaint and discontent will not enlarge its opportunities or remedy its defects. There must be other means for that. Cut windows in the walls.

You are, let us say, a farmer's daughter, tired of house-work, dish-washing and cooking day after day. Get a simple book on botany; study the flowers and trees around the house.

A window in your life will suddenly open and countless wonders will appear. Or study geology, or take up the history of some one country, or go out and make one or more good friends, or begin some charitable work in the neighborhood.—Pittsburgh Christian Advocate.

THE NEW TEACHER.

School opened later in the year than usual; and when Louis at last heard the bell ringing out its call, the sound was very welcome. "I'm going now, mother," he called. And he hurried eagerly away. He felt very proud and important with his new book in his hand, for he was promoted to the second room.

There was, however, one matter that troubled him a little, and that was that Miss Avery would no longer be his teacher. "I don't see," he complained to himself, "why the teacher can't get a promotion card and go to the second room too."

But the second room was a disappointment to Louis. Miss Brooke, the teacher, was very busy with her big new class and had little time to get acquainted with each pupil. And she was certainly very different from Miss Avery.

"I don't like her one bit," Louis declared at home that noon.

"I've noticed that when a boy doesn't like his teacher there is usually something wrong with the boy," said his mother quietly.

"But she doesn't do things right," argued Louis. "She doesn't teach a bit like Miss Avery."

Louis had had only one teacher, and he had felt all morning that everything that was not done as Miss Avery did it was done wrong. Why, Miss Brooke didn't even gather up the crayons, and she ought to know that bad boys sometimes carried them off and marked up walks and fences. And they hadn't marched once that morning or sung a single song. What troubled Louis most, however, was that Miss Brooke had seated him opposite Jack Elkins, with whom he had a quarrel. And Jack had made trouble for him all forenoon.

"I 'most wish I hadn't been promoted," he complained as he trudged back to school. "Then I'd have a teacher I like."

When he reached his room Miss Brooke was standing in the doorway, looking rather troubled. "I forgot a book I have to have this afternoon," she explained. "I wonder, Louis, if you would run down to my home and get it for me. It's not far."

"Yes, of course," answered Louis. And he hurried off for the book, for which Miss Brooke thanked him warmly on his return.

"Would you like to have me gather up the chalk?" he ventured.

"Why, yes, if you will," Miss Brooke answered. "What a help you are to me! You see, there's so much to do the first day that I can't crowd it all in."

"I learned a lot this afternoon," Louis announced at home that evening. "We had a good-nature lesson, and we learned a new song, and O so many other things! I like the new teacher, too, now." Then, after a moment's thought, he added: "I guess you're pretty sure to like a teacher better after you've done something to help her."

"That's the biggest lesson you've learned today, Louis," answered His mother. "But there is more to it. You are pretty sure to like any one better after you've done something for that person."

"It wouldn't make me like Jack Elkins," Louis declared.

"I'm not so sure of that."

"It might make him like me better, but I don't see how it could make me like him."

Try it and see."

And Louis did try it and found that the plan worked almost as well as it had done with the new teacher.—The Child's Gem

OUR PRESIDENTS.

If Charles Evans Hughes should be elected President, he would be the first Baptist to hold that office.

There have been eight Episcopalian Presidents, seven Presbyterians, four Methodists, two Dutch Reformed and four Unitarians. Jefferson labeled himself as a liberal in religion, but his enemies said he was an atheist.

The Episcopalians made their big Presidential record in the early days of the Republic, while the hold of the church was still strong.

Garfield was ordained as a preacher in the Church of the Disciples.

Hughes would make the twentieth lawyer to occupy the White House. Only eight Presidents so far have not been members of the bar.

Eighteen of our Presidents out of the twenty-seven were college men, and as Hughes went to two colleges, he would strengthen the forces of the sheepskin holders.

The average age at which men have been elected President was fifty-eight. Hughes is only fifty-four. Roosevelt was forty-three when he succeeded McKinley, and he was our youngest President. "Tippecanoe" Harrison was sixty-seven.

All our Presidents except two—Van Buren and Roosevelt—were of British extraction.

The father of Justice Hughes was a clergyman. Three Presidents—Wilson, Cleveland, and Arthur—were sons of preachers.—Girard, in Philadelphia Ledger.

I believe that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light. —A. L. Newton.

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North Mississippi Conference—Rev. W. W. Wasson, Rev. H. N. Kimbrell, Mr. J. D. Barron.

Editorial

WISE WORDS FROM AN UNEXPECTED SOURCE.

The Rev. Charles F. Aked, D.D., who is an Englishman by birth, and formerly was pastor of the Baptist Church in New York of which John D. Rockefeller was a member, and later of the First Congregational Church of San Francisco, has won for a little notoriety in the United States by his unusual sayings and doings. He has hitherto been "a liberal" in his theology and his attitude apparently has been that only things that are new and novel in religion could be expected to achieve results of consequence toward the betterment of mankind. Some months ago, however, Dr. Aked accepted an official connection with the Ford Peace Expedition, resigning his Western pastorate to do so, and since that time has traveled in Europe considerably, with a view to doing what he could to promote the ends of that chimerical project. Recently he returned to the United States and severed his connection with Mr. Ford's fanciful propaganda, and it has been stated in the public prints that he offered to take up the work of his former pastorate in San Francisco at a reduced salary, but that his proposition was respectfully declined.

In a recent issue of the Congregationalist and Christian World, Dr. Aked discusses the Ford Peace Commission in a very frank and straightforward manner, guarding against calling in question the motive behind the undertaking, but pointing out its impracticability. In the course of his utterance he makes the following suggestive statement: "I have learned that there is no short cut to the Millennium. I have learned that the peacemaker must be a peaceable person; that if in his own heart there is not the peace of God which passeth all understanding, through the makers of war, he cannot silence the roar of guns and the shriek of shrapnel. I have learned that a good 'movement' must be steeped in prayer and saturated with devotion; that the peace propaganda must be baptized into Christ; that the way which is not Christ's way is not likely to lead to the consummation of Christ's purpose on the earth; that peace begins at the Cross, and that the very tree whose leaves are for the healing of the nations grows from the seed which fell in an empty tomb."

Commenting upon this striking deliverance, The Presbyterian (Philadelphia) makes the following observation: "These and kindred expressions expose the very root of much of the Christless effort of our age, which have been followed by misdirected but well-meaning persons. The whole Church has been sorely tempted to forget her mission, appointed by her Lord, namely, the saving and reconstruction of men, which is the foundation of all other work and true progress. Dr. Aked's statement appears to us to show another case of a man led away by modern speculations, returning to the shelter of Christ's Cross, the fellowship of his sufferings, and the power of his resurrection. His case is similar to that of Dr. J. Fay Hills and Rev. R. J. Campbell. We believe that the present war will in some way fulfill its purpose, and that the glory will outshine many present shame."

The trouble about such "wandering stars" as these is that after they have gone to return to a life once used to serve will hardly ever fully restore power or joy. It is possible for a servant to keep the way in some part, but it never always and gets very crooked. A man sometimes makes good temporarily after personal failure.

Many have thought here have been made within the past two years as to the probable spiritual outcome of the present world war, but in our opinion there are little else than mere forms of speculation. Some have ventured to predict that the almost certain outcome of the great conflict will be the destruction of German rationalism and materialism, but as yet but little has occurred to give a substantial warrant to that view. Those pernicious teachings have to a considerable extent been transplanted in the United States and are flourishing in many of our great universities, with but little, if any, indication that they are on the wane. That they will lead to final disaster if persisted in we do not at all doubt, but to repair the shattered faith of nations is not an easy task, and if we have read history aright wars have seldom effected this result in an extreme manner. People have a wonderful way of calling on the Lord as Pharaoh did in a time of great exigency, and of forgetting Him when the day of calamity is past.

The aftermath of great wars has not usually been conducive to more wholesome moral and religious conditions. Campaigning as a soldier does not ordinarily make one a better man, and the thousands mustered out of service do not generally return to civic pursuits with higher ideals and a more ardent determination to live a self denying Christian life. So, what may be ahead when the present titanic struggle in Europe is ended, God only knows. Of one thing, however, we are profoundly convinced, and that is, that the hope of humanity everywhere is in the glorious, old-fashioned Gospel of Christ, which the Apostles preached, and to which Dr. Aked now seems to be showing a disposition to return.

LET US TRUST IN GOD.

In the Christian life there must be perfect submission to the will of God as evidenced in providence, whether we understand the plans that He is working out for our good and the good of our friends and loved ones or not. No matter what troubles may confront and dismay us and threaten to overwhelm us, we can only trust and obey Him of whom David said, "He is my refuge and my fortress," and of whose preserving and guiding power countless others have testified in the ages gone by, and to whose faithfulness and sufficiency those who follow in their footsteps shall ever bear witness. We know that our Maker performs many of his wonderful works in a manner that is not comprehensible to finite minds, and all that we can say of anything he does is, "It is the Lord's doing; it is marvelous in our sight." We run no risk in trusting a Being who is omnipotent and omniscient, and yet who can do only that which is just and merciful and good, because to do otherwise would be contrary to his divine nature. In fact, cold and calculating reason tells us that our only recourse is to "lean on the everlasting arms," for we can not be so blind as to fail to realize the fact that there is no other refuge from the storms of life, and that for the welfare of our souls we must cling to the rock of our salvation, which is Christ Jesus.

The Quaker Poet beautifully says:

I know not where His islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care.
And so beside the silent sea,
I wait the muffled oar;
No harm from Him can come to me,
On ocean or on shore.

St. Paul assures us that he is "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Overcome by such love, let each one of us say with Cardinal Newman: "I do not ask to see the distant scene; one step is enough for me." Let us as little children put our hands confidingly in the Father's and go forth to meet the things which are before us, neither dreading them nor willing to enter upon them with too much haste. We stand and live in the present, with our faces toward the future and our backs toward the past.

ROBERT EDWIN MEEK.

A SUGGESTIVE NOTE.

We are in receipt of the following note, which is quite suggestive from the active and resourceful presiding elder of the Holly Springs (Miss.) District:

"Dear Advocate: Several appointments in the district are out in full already. They did some hustling early in the year. Several others will never see daylight financially. They put it off till the end of the year, and now children, poor hell yearn and book worm, and the greatest of these is book worm. J. H. FELTS."

The amazing thing is that the people of any charge will continue to postpone the matter of raising their necessary collections year after year until the last two or three months and take all the chances incident to such a policy. One would think that two or three such experiences would cure them, but alas! such is not the case. May we not hope, however, that at least some of them will battle aggressively against "the book worm" affliction this fall, and that they will resolve to turn over a new leaf and break loose from this Fabian policy next year. "So mote it be."

FLOURISHING WHITWORTH.

We are in receipt of the following note from Dr. I. W. Cooper, President of Whitworth College, written on September 22:

"Our enrollment this week was 180. We are sure to go to 200 within a month. The members of the Faculty are all in place and giving great satisfaction. The College has had two gifts within the last month, which, together, amounted to $2000. Blessings on my dear friends, who are ever helpful."

The many friends of historic Whitworth will be happy to learn of this good news. Dr. Cooper is doing a great work for the young womanhood of this section.

PERSONAL AND OTHER NOTES.

The press dispatches state that the city-wide evangelistic campaign in Meridian, Miss., has been a gratifying success, and that last Sunday was a great day in that city.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. A. S. J. Neill, Haynesville, La., 5; Rev. W. A. Terry, Hattiesburg, Miss., 2.

Rev. T. E. Gregory, pastor of the Columbus Circuit, North Mississippi Conference, says: "My work is in excellent shape. These are a fine folk." With such a leader as Brother Gregory, it is not surprising that this charge is making good headway.

Rev. W. T. Woodward, our pastor at Oak Grove, La., has sent us an interesting report of his work, which reached us too late for this issue of the Advocate, but which will appear next week. The year has indeed been a fruitful one with him and his co-laborers.

Rev. V. C. Curtis is closing out his second year at Lexington, Miss., with his work in excellent condition in every respect. It scarcely needs to be said that his people hold him in high esteem. He easily ranks with the most efficient men in his Conference.

Keep in mind the fact that Saturday, October 14, will be Work Day for the Louisiana Orphanage, and that Sunday, October 15, will be Harvest Day, to gather in the results. Let everybody lend a hand in making these "days" memorable among the Methodists of this State.

Rev. W. V. Shearer, of Shannon, Miss., reports that since his revival meetings he is having a large attendance at the mid-week prayer services and upon the regular preaching appointments. This is as it should be. A revival that does not thus make its influence felt is worth but little.

Rev. J. A. Hall, our popular pastor at Greenwood, Miss., is reported to be preaching to large and growing congregations. We are informed that he expects to conduct a series of revival services in the near future, in which he will be assisted by Mr. Jack Wilson, a well known layman of Grenada, Miss.

Rev. P. F. Luter is stated to have had a good year at Acona, Miss., which appointment is having its first experience as a station. We are informed that a parsonage near the church has been purchased, and that this worthy people propose to see that their pastor is well cared for in every particular.

Rev. C. C. Miller is having a good measure of success in his pastorate at Lake Providence, La. He is one of the most accomplished and faithful ministers in the Louisiana Conference, and with so capable an assistant as Sister Miller to re-enforce his efforts it is not surprising that his work is in a healthful and promising condition.

Rev. J. L. Cady, of Greensburg, La., was an appreciated visitor at the Advocate office last Saturday. He had come to the city to bring his wife, who was at the Presbyterian Hospital, where she was expecting to undergo an operation. Not being in the city, the Editor, much to his regret, missed the pleasure of seeing Brother Cady.

Mr. D. R. Barbee, the Managing Editor of the Mobile (Ala.) Register, together with his wife and little daughter, Mary, is visiting his brother, Mr. J. D. Barbee, at Greenville, Miss. These esteemed and useful laymen are sons of the late Dr. J. D. Barbee, who for so many years was one of the agents of our Nashville Publishing House.

Mr. Marvin Lagrone Rogers, a son of Rev. W. F. Rogers, of Sallis, Miss., is filling the chair of Mathematics and History in the Polytechnic School at Maryville, Tenn. Professor Rogers is a Millsaps man, and we are much gratified to see that he is giving such a good account of himself in his chosen field of service. We wish him great success.

Brother V. Y. Felder, a prominent layman of Magnolia, Miss., was in New Orleans last Tuesday and paid our office an appreciated call. He belongs to the noted Felder family of South Mississippi, and takes a keen interest in the work of the Church. He stated that scarcely any of the people in his section are disposed to look with favor upon the merging of our Church with the Northern Methodists.

Rev. H. S. Spragins, the able presiding elder of the Greenville District, filled the pulpit of our church at Greenville, Miss., last Sunday at 11 o'clock a.m., delivering a notably impressive and helpful sermon. Notwithstanding that a portion of his district has unusually short crops this fall, Brother Spragins expects most of the charges in the territory under his supervision to make good reports at Conference.

Rev. C. R. A. Brantley, pastor of the Okolona (Miss.) Circuit, has lately been pressing the claims of the Advocate in his rounds, with a goodly measure of success. He has our thanks for what he has been doing in behalf of the Conference organ. Brother Brantley says: "Where I have been able to get our people to take our paper the churches are stronger and there is a higher standard of Christian living."

Under date of September 21, Rev. Charles P. Moss, of Tchula, Miss., writes: "We have just closed a great revival at this place. I was assisted by Rev. V. C. Curtis, of Lexington, Miss., and the Wisdom Sisters, of Macon, Mo. I recommend these workers to any pastor as a safe, sane, and effective team. They do the work and do it right. I do not think I have ever witnessed anywhere a deeper work of grace. My church is wonderfully built up."

Rev. J. J. Baird, of Brooksville, Miss., in a business letter to our office, appends the following note: "Crop conditions in our section are far from good, and prospects are somewhat discouraging as we approach the end of the year; but we expect to go to Conference with a full report on all claims. I am in hearty accord with you in your position concerning 'Methodist union.' I think all of our people should be informed as to this subject."

Rev. A. J. Coburn, of Clinton, La., writes as follows: "Our work is progressing to some extent along some lines, but not as rapidly as we should like to see it. We have received 22 persons into the Church this year—6 by certificate and 16 by vows. Our Sunday school is improving somewhat, and we are getting it organized according to the 'Standard of Efficiency' fixed by our Church. We are serving a splendid people and we feel that this charge is on the up-grade."

It is with sincere sorrow that we have learned of the death of Mrs. Bettie McRae, the wife of Mr. John L. McRae, of Acona, Miss., which occurred a few days ago. Mrs. McRae was a woman of great faith and beautiful Christian character, and will be greatly missed in the community in which she resided. The interment was made in the Acona Cemetery, the obsequies of the deceased being conducted by Rev. P. F. Luter and Rev. W. J. O'Bryant. We extend sympathy to the bereaved.

We are in receipt of the following wedding invitation: "Mr. and Mrs. Felix Robertson Hill, Jr., request your presence at the marriage of their daughter, Kathryn Vaughan, to Lieutenant Walter Owen Rawls, Coast Artillery Corps, United States Army, on Thursday evening, October 12, 1916, at 8 o'clock, at Rayne Memorial Methodist Episcopal Church, South, New Orleans, La." The Advocate extends congratulations to the prospective bride and groom, and wishes them a large measure of happiness.

The opening exercises of the Rayne Memorial Church of this city, which, while undergoing extensive repairs, has had its main auditorium closed for several months, will be held on Sunday, October 8. The preacher on that interesting occasion will be Bishop E. D. Mouzon, of Dallas, Texas. Dr. F. R. Hill, Jr., and his Official Board, acting for the congregation, have issued attractive printed invitations to these ceremonies, which will doubtless bring together a large number of New Orleans Methodists.

Rev. E. Nash Broyles, our gifted young pastor at Macon, Miss., has lately been presenting the claims of the New Orleans Christian Advocate to his people, with the pleasing result that he gave us on the 22d inst. 15 new subscriptions and 3 renewals. We scarcely need to say that we highly appreciate this good work in behalf of our paper. What Brother Broyles sets his mind to do is unfailingly done with a good measure of efficiency and success. May the Master continue to bless richly his labors!

Our stirring young pastor at Flora, Miss., Rev. M. F. Adams, has given us another club of 6 subscriptions from his charge—3 of them new and 3 renewals. He has lately had a fine meeting at Vernon, in which he was assisted by his father, Rev. T. W. Adams, of Hattiesburg. Our young friend states that he is being kept very busy these days standing his examinations in the Correspondence School of the Church and in looking after the Conference collections. We dare say that he will make a good showing at the Conference in Jackson.

Dr. Louis Albert Banks, the well known preacher, lecturer, evangelist, and author, is expected to occupy the pulpit of the First Baptist Church in Bogalusa, La., next Sunday. He will speak in the interest of the prohibition cause. Rev. Sam Small and other distinguished temperance advocates are also filling engagements in Louisiana at present. Rev. A. W. Turner, the Superintendent of the Louisiana Anti-Saloon League, is to be commended for the energy with which he is pressing the battle against the iniquitious rum traffic in this commonwealth. Let all the brethren lend him a helping hand.

The Editor was in North Mississippi from Wednesday of last week until last Monday morning. This will explain why some departments of the paper are not as full in this issue as they usually are. We found the cotton crop in Holmes and Carroll Counties the poorest that we have ever seen grown in that section of Mississippi. In the Delta, however, though decidedly below an average yield, it is somewhat better. The other crops are generally rather inferior, though the yield of corn is fairly good and the farmers will have a good many hogs to kill. Such a thing as actual want is practically unknown among the agricultural people of the South.

We extract the following from a letter from Rev. Robert Selby, of Jackson, Miss., Commissioner for Emory University, written on Saturday, September 23: "I have engagements within the bounds of the North Mississippi Conference for the first four Sundays in October. The sentiment in favor of Emory University is growing, and I am confident that Mississippi Methodism will do its part in paying for the Lamar Law School Building. I will go to Atlanta from Starkville next Tuesday to be present at the opening of the Lamar Law School on Wednesday, Sept. 27." We are glad to have this optimistic note from Brother Selby. Emory University should have the loyal support of all Southern Methodists, particularly of those east of the Mississippi River.

The following dispatch was sent from Winona, Miss., to the Memphis Commercial Appeal on September 22: "Dr. H. J. Small died here yesterday morning quite suddenly. He was 80 years old, a member of the Methodist Church, and one of this city's most prominent citizens. Funeral services were held at the Methodist Church Friday morning, conducted by Rev. J. A. Hall, of Greenwood, the interment taking place at Oakwood Cemetery. The deceased is survived by four children, J. B. Small, president of the Citizens' Bank; Lidell Small, senior member of the firm of Small & Moore; Mrs. Rema Weed and Mrs. D. B. Moore, all of this city." We knew Dr. Small personally and have been a guest in his home in the years agone. He was, indeed, a worthy citizen, an ornament to his profession, and a stanch and faithful Methodist. We have been saddened by the news of his death, and we pray that the Heavenly Father may comfort the bereaved loved ones.

MISSISSIPPI ORPHANAGE WORK DAY.

To All Friends of Orphan Children in Mississippi.

Dear Friends: I am writing to call your attention to the fact that Saturday, October 14, has been set apart by the management of the Mississippi Orphans' Home as Work Day, and the Sunday following, October 15, is special Orphanage Sunday. By "Work Day" it is meant that every friend of the orphan children is requested to give the proceeds of one day's work or the proceeds of one day's business for the support of our 220 children in the Orphanage. About 335 children have been cared for during the entire year and about 220 have been kept in the Home throughout the year. It is sincerely hoped that each church, Sunday school, Sunday school class, Missionary Society, Epworth League, and individual will observe this day for the orphan children.

We appreciate very much the response by all who have observed regularly one Sunday during the year. In many cases the receipts have been liberal and generous, but these funds have not been sufficient to meet our necessary expenses. A number of bills have had to go over without being paid until after Work Day. Each pastor and superintendent is requested to appoint a special committee to carry out the program for Orphanage Sunday, as published in Our Home, and to receive the proceeds of Work Day and forward the same to the Methodist Orphanage. Special envelopes should be distributed at least one week in advance of Work Day. These may be procured from your printer and the cost of them paid for out of the proceeds of Work Day, or, where it is not convenient to have them printed, a request to the manager of the Orphanage will bring a supply free of charge.

Let us all pull, plead, and pray for a great Work Day.

Yours for the orphan children,
J. B. RANDOLPH, Manager.
Jackson, Miss.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actu subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On July 9, 1916, T. L. HUBBARD received his summons to the home eternal. He was born on Nov. 5, 1840, and was converted when a young man and joined old Camp Ground Church in Pontotoc County. He was a man that endured many hardships and he suffered a great deal during his latter days; but he bore it all without a murmur. It was my pleasure to visit him before he departed this life, and I found him leaning on the everlasting arms of Jesus. He said he was ready and willing to go to live with Jesus. He loved his Church and his influence was far-reaching for good. I commend his dear children to God, who alone can comfort them in this hour of bereavement. A FRIEND.

On the morning of the 17th of September, 1916, the death angel came to earth and claimed the spirit of Sister ALICE RICHARDSON (nee Talley), a daughter of Emile and Josephine Talley. She was born on Sept. 15, 1893, and married Handy Richardson on Oct. 28, 1911. From this happy union there were born two bright little boys. Sister Richardson joined the M. E. Church, South, when a girl, ever living up to its rules, leading prayer meetings, and doing anything she could for the Master. Those who knew her best loved her most. Sweet-spirited, tender in nature, willing in service, obedient, and all that could be said of a Christian can be said of her life. We shall miss her so much, but we know where to meet her. May God's blessings rest upon the bereaved ones. Her pastor,
J. S. RUTLEDGE.

JOE W. SHUMAKER was born on Nov. 16, 1882; died on July 29, 1916, and was neatly laid away in the Rural Hill Cemetery amid a large crowd of sorrowing relatives and friends. Joe was an exceptional Christian character, being trained from infancy by an old-time Christian father and mother. He grew up in the faith and joined the Methodist Church early in boyhood, and rapidly grew in favor with God and man. He taught school for nine years and in every place he left with the love of both parents and children. It would take a large book to contain the good things said about him. The Church misses his prayers and aid, but most of all his saintly and aged mother misses his faithfulness and canstant attention. and not much less do his loving sister and brother miss him. He has gone to a better world that knows no sorrow to [illegible] the time of the happy reunion, but during the time of waiting may God sustain the bereaved ones!
His pastor,
E. D. SIMPSON.

Mrs. SARAH MATILDA BELL was born in Monroe County, Ga., on July 24, 1828, and died in the triumph of a living faith in God in DeSoto, Clarke County, Miss., on May 16, 1916. Sister Bell joined the Methodist Church in early girlhood and lived a godly, consecrated life till God saw fit to call her home at the ripe old age of 88 years. She was married in 1848, and was the mother of five children, three daughters and two sons, who are left behind to mourn her death. One of these is our worthy and most estimable townsman, J. L. Bell, optician and jeweler, who has been the efficient treasurer of the Board of Stewards in Newton for twenty years or more. Sister Bell's life was full of good deeds. Not only did she give a noble family of boys and girls to bless the world, but, like her Master, she touched the lives and hearts of the sorrowing and suffering here and there, in so much that when her end came many there were who felt that their best friend was gone. Surely, there will be many in that day who will rise up and call her blessed. Sister Bell has gone to join that innumerable host of the redeemed who, rejoicing with joy unspeakable and full of glory, await the coming of those she left behind.
W. W. GRAVES.

Mrs. ANNIE CLARKE YAEGER was born on the 28th day of May, 1844, in Catahoula Parish, Louisiana, and died at Ford's Wells, near Water Valley, Miss., August 8, 1916. Her parents were Joseph Boone Clarke, of Maryland, and Ann Mobley, of Franklin County, Miss. On March 2, 1869, she was happily united in marriage to Mr. William C. Yeager, who died on May 31, 1899. Of this union there were born the following children who survive her: Mrs. C. H. Hammond, of Water Valley, Miss.; Mrs. E. C. Murray, of Houston, Texas; Mrs. Hugh Junkin, of Natchez, Miss., and Mr. William C. Yaeger, of Houston, Texas. She had three brothers and one half-sister—William M. Clarke, George N. Clarke, Joseph M. Clarke, and Mrs. Ella L. Palmero. It is the blessed privilege of but few to close out three score and ten years of life in the full possession of one's faculties, at peace with God, and in love and charity with all mankind. But such was the lot of the subject of this sketch, who was converted to Christ early in her girlhood, uniting with the Methodist Church in Tensas Chapel, and thenceforth walking in the path that shineth brighter and brighter unto the perfect day. She was actively identified with all the enterprises of the Church. In the Sunday school she was a devoted and efficient teacher in the Jefferson Street Church, Natchez, until within a few weeks of her departure. In the Epworth League she took an active part, frequently conducting the exercises. She was a zealous member of the Missionary Society. It goes without saying that she was a regular attendant upon all the services of the sanctuary, including the prayer meeting. In ministrations to the sick, including regular systematic visits to the Charity Hospital, in deeds of practical charity to the poor, her labors were abundant. She was exceptionally gifted and qualified for effective leadership, both as a writer and speaker. Yet her ambition was not to shine, but to serve; and whether in the lead or in the ranks of Christian service, her consecrated zeal was equally exerted. She came to the close of her earthly career full-orbed, like a ripened sheaf of wheat. She realized that the time of her departure was at hand, and with triumphant faith she passed away in great peace. One of earth's choicest, purest spirits, she was exemplary in her devotion to duty in all her earthly relations as daughter, sister, wife, mother, grandmother; loyal in love and faithful in service to her Lord. Such is but an imperfect sketch of Annie Clarke Yaeger, whose body was laid to rest in the cemetery at Natchez, Miss., there to await the resurrection of those who die in the Lord. The children and the grandchildren may truly sing:

"Tell mother I'll be there in answer to her prayer.
Yes, tell my darling mother I'll be there."

C. F. EMERY, Pastor.

IN MEMORIAM.

Resolutions on the death of Mrs. Elizabeth J. Kearney, adopted by the Woman's Missionary Society of Hazlehurst Methodist Church, on Monday, Sept. 18, 1916:

Whereas, death has invaded the ranks of the Woman's Missionary Society of the Hazlehurst Methodist Church and taken from us our oldest member, Mrs. Elizabeth Kearney, and whereas we feel keenly our loss in the passing away of our sister, therefore, be it

Resolved, That in the death of Mrs. Kearney this Society has lost a faithful member, who for a longer continuous period of time than of any other of our members gave her prayers and efforts to the welfare of the cause of Christ's Kingdom.

Resolved, That we extend to the families our sympathies and prayers in their bereavement, praying the blessings of our Heavenly Father upon them.

Signed by: Mrs. B. F. Lewis, Mrs. C. O. McKinnell, Miss Dora Burdett, Committee.

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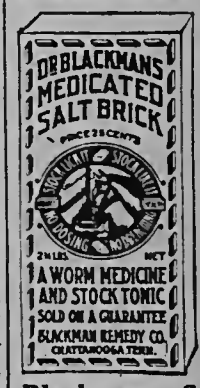

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Absolutely Non-narcotic
Does not contain opium, morphine, nor any of their derivatives.
By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.
Soothes the fretting baby and thereby gives relief to the tired mother.

Sunday School

NOTES FROM THE NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We all know that a Sunday school may have every kind of modern equipment, but if it has not equipped teachers it does not amount to much. Just in proportion as we have teachers that know God, that know child nature, and the material suited to child nurture, in that proportion will we have good schools. The teacher is the coworker with God in making character; the teacher makes the school.

One way to become a useful teacher is to attend the institutes provided by the Church. At an institute a teacher may learn as much in a day as might be learned by reading books for a year or more. It would be wise for a school or some well-to-do parent to furnish the means for the teacher of his children to spend a day in study at one of these institutes.

Early in November Miss Minnie Kennedy is to conduct institutes in our Conference, under the auspices of the Conference Sunday School Board, for the benefit of our elementary teachers, for those who teach children under 13 years of age. Miss Kennedy is Superintendent of Elementary work in our Church. She is a specialist in reality. Some of the teachers in our bounds have traveled more than a hundred miles to get the benefit of her instruction. Wide-awake parents who are anxious for their children to receive the best instruction the Church has to give should see that the teachers of their children have the means to attend one of these institutes. Of course, the preachers will urge their teachers to spend a day under the guidance of this gifted woman.

The Elementary Superintendents in the different districts are trying to get as many names of the teachers as posible that we may send them invitations and programs. We have no other way to get the names of the teachers except through the preachers or superintendents. We count on these men to give this information the day the request is made.

The District Superintendents of the Wesley Bible Classes have been at work and are still trying to secure the names of the teacher, president, and secretary of each organized and enrolled class. We must have these names so we can keep in touch with the classes to help them over difficult places. We must have the names so we can get ready for the Conference Federation of our Wesley Bible Classes early next year. Then we want to print these names in our year book next year for the benefit of all our workers. Of course we cannot put these names in the year book unless they are given in answer to the letter sent out by the district superintendent.

GREETINGS TO NEW SUPERINTENDENTS.

I had to renew the fire insurance on my household furniture the other day, and that reminded me of another renewal that is taking place all through our Church at this season—the renewal of our Sunday school superintendency. Sometimes we renew by retaining the same one, sometimes by choosing a new one (as I chose a new company for my insurance).

I have been in a number of charges in the Gulf Division where the renewal ought to be by the way of a change, and that puts it up to the pastors; but what I started out to write was not advice to the pastors about whom, or what kind of a man, to nominate (I think the presiding elder should do that); but I wanted to write a brief message to these "renewed," or new, superintendents themselves. And I won't attempt to catalogue all the qualifications or detail all the duties of that officer—it would take books to do that; I just want to call the attention of the superintendents who are to have charge of our Sunday schools for the next year to three definite, distinct things in connection with their work as executive heads of the Sunday schools, and those things are: Each one of their Sunday schools must be educative, missionary and evangelistic, if it is to be a real Methodist institution and is to accomplish the purpose of the Church in maintaining it. And it is the business of the superintendent more than any other one man to see that it is such.

While the real test of Sunday school work is not reveaicd in the answer to the question, "What has the pupil learned?" as it is in the answer to this, "What has the pupil become?" yet, it is expected that our Sunday school pupils shall gain knowledge through their membership in our classes, and to a considerable degree the permanency and thoroughness of our evangelistic and missionary work will depend on the efficiency of our educative work. Therefore the superintendent will look well into the organization of his school, the qualifications of the teachers, the kind and supply of literature and other teaching material used—in fact he will carefully look to all features that enter into that part of the school's work that aims at the imparting of knowledge, the training of the mental faculties.

Our Church has an exceptionally fine and complete missionary policy for its Sunday schools, yet there are many superintendents who are ignorant of it and have not brought their schools into line, and many others where it is being done only in a halfway manner. Every superintendent should familiarize himself thoroughly with paragraph 264 of our Discipline and with the special study plan for Sunday schools, and then bring his school right to the front in this matter. No Sunday school can long exist without a missionary outlook.

And the Sunday school should be evangelistic. In the October "Workers' Council" Dr. Chappell's figures show that 86 per cent of the increase in our Church membership for 1915 came from the Sunday school. A fine showing, and it speaks well for the character of work being done there. But let our superintendents for the new year make it their purpose to infuse an evangelistic spirit into their Sunday schools more thoroughly than ever before. Let them make their "opening exercises" more devotional, more truly periods of worship, more spiritual in tone (and every superintendent ought to have a written program for every session of his school). At the monthly meeting of the workers' council the spiritual condition of the school ought to receive careful consideration, and much prayer and thought given to the subject.

In closing I wish to urge every Sunday school superintendent to study his work and seek to discharge to the full every obligation the position places upon him. The Church has evidenced great confidence in him in giving him the greatest position she has to give a layman, and he ought to respond in a truly manly way. The superintendent ought to be much on his knees first, then much on his feet "about his Father's business."

A. L. DIETRICH.

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impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

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WHAT WE COULD DO IF WE WOULD.

J. Campbell White, at the recent National Missionary Congress in Washington, D. C., made this startling statement:

"We have been saying that we could not afford to give eighteen million dollars a year to foreign missions or to send four thousand men abroad. Yet to-day Great Britain, with less than half our population, is spending twenty-five million dollars a day; and Canada, with less than one-tenth our population, is sending three hundred thousand men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world."—Southern Missionary News Bureau.

OFF FOR THE ORIENT.

Miss Belle H. Bennett of Richmond, Ky., President of the Woman's Missionary Council of the M. E. Church, South, and Miss Mabel Head of Nashville, Foreign Secretary of the Board of Missions, sailed for the Orient on August 10 for a careful study of the Board's work in China, Japan and Korea. They will be gone for several months; and if the European war comes to an end in the meantime they will return by way of Europe, stopping in India to see something of the miracles of missions in that land.—Southern Missionary News Bureau.

No. 666

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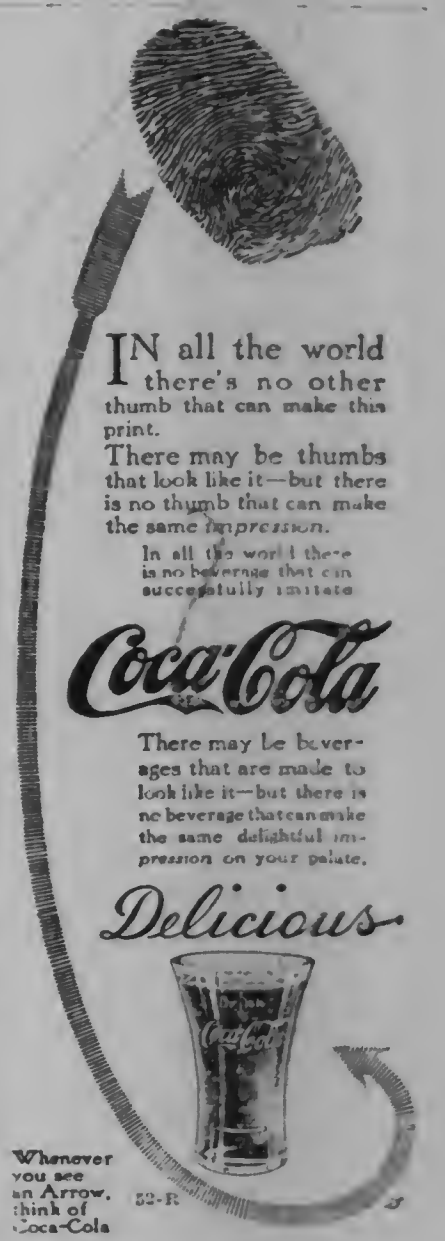
A saint is simply a man who can act as well on what he sees only by faith, as on what he sees with his two eyes.—Faber.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SHILOH CAMP MEETING.

This old historic ground in Methodism, situated in Rankin County, Miss., was the scene of seven days' revival services, which closed September 14. More than two hundred persons camped on the ground, while many came each day from the surrounding country. Rev. W. W. Murray, the pastor at Shiloh, had secured Rev. J. L. Greenway, of Silver Creek, as preacher, and Rev. J. S. Duke, of Jackson, as leader in song. J. L. Greenway preached twice each day, while Rev. G. G. Yeager and Rev. H. S. Westbrook preached in the afternoons. The meetings moved forward with old-time revival power, the altar being at times filled with seekers after God. Twenty-five to thirty persons professed conversion, and the old tabernacle rang with shouts of praise. An incident of the meeting took place on Sunday, when a young couple came to the parsonage and were married by the pastor. At the night service the bride and groom found their way to the altar and were happily converted, thus taking Christ with them into their new relation. A splendid people who believe in God and his power to save find their way to Shiloh each year. G.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Plaquemine, at Lottie, Oct. 1.
Epworth, p.m., Oct. 8.
St. Tammany, at Waldheim, Oct. 15.
Felicitiy, a.m., Oct. 22.
McDonoghville, p.m., Oct. 22.
Bogalusa, a.m., Oct. 29.
Slidel, p.m., Oct. 29.
Second Church, a.m., Nov. 5.
Carrollton Ave., p.m., Nov. 5.
Destrehan, p.m., Nov. 9.
Rayne Memorial, a.m., Nov. 12.
Algiers, p.m., Nov. 12.
First Church, p.m., Nov. 13.
Parker Memorial, p.m., Nov. 15.
Plaquemine, a.m., Nov. 19.
Donaldsonville, at Vacherie, p.m., Nov. 19.

W. W. HOLMES, P. E.

Ruston Dist.—Fourth Round.

Haughton, at Haughton, Monday, Oct. 1, 2.
Athens, at Tulip, Oct. 7, 8.
Elmore, at Longstraw, Oct. 10.
Homer, Oct. 14, 15.
Bienville, Oct. 16.
Simsboro, at P. Grove, Oct. 21, 22.
Sibley, at Sibley, Oct. 28, 29.
Minden, Oct. 29, 30.
Dubach, at Dubach, Nov. 1.
Bernice, at Bernice, Nov. 2.
Winfield, Nov. 4, 5.
Jonesboro, Monday, Nov. 5, 6.
Ringgold, 2 p.m., Nov. 7.
Cotton Valley, at C. V., 2 p.m., Nov. 8.
Plain Dealing, at P. D., Nov. 10.
Arcadia, Nov. 11, 12.
Gibsland, Nov. 13.
Haynesville, at H'ville, Nov. 14.
Ruston, Nov. 16.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Clinton, Oct. 1, 2.
Springfield, at James Chapel, Oct. 7, 8.
Hammond, Oct. 8.
Jackson and St. F., at Jackson, Oct 14, 15.
Wilson, at Wilson, Oct. 15, 16.
Denham Springs, at Friendship, Oct. 21, 22.
Franklinton Ct., at Hackly, Oct. 28, 29.
Franklinton and Zona, at F., Oct. 29, 30.
Pine Grove, at P. G., Nov. 4, 5.
Baton Rouge, First Church, Nov. 6.
Baton Rouge, Keener Mem., Nov. 8.
Greensburg, at Greensburg, Nov. 10, 11.
Baker, at Baker, Nov. 18, 19.
Zachary, at Zachary, Nov. 19, 20.

To the Pastors: If the above dates are not suitable write me at once, and if possible to change same, I will do so. I desire to make this round as effective as possible. Let every pastor have reports from the Board of Trustees, and from the Sunday School Advisory Committee. Have your nominations for stewards well made out. Select men for service and not for mere honors.

H. W. BOWMAN, P. E.

Shreveport Dist.—Fourth Round.

South Mansfield, at South Mansfield, Oct. 1, 2.
Coushatta, at Carroll Creek, Oct. 7, 8.
Lake End, at Powhattan, Oct. 15.
Bayou Lachute, at Lachute, Oct. 16.
Leesville, Oct. 18.
Ida, at Belcher, Oct. 22, 23.
Texas Ave., Oct. 22, 25.
Pleasant Hill, at Pleasant Hill, Oct. 28.
Mansfield, a.m., Oct. 29, p.m., Oct. 30.
Naborton, p.m., Oct. 29.
Noel Memorial, p.m., Nov. 1.
Logansport, Nov. 5.
Cedar Grove, at Longstreet, Nov 5, 6.
First Church, Nov. 7.
Grand Cane, at Grand Cane, Nov. 8.
Vivian, Nov. 9.
Noble, at Noble, Nov. 11, 12.
Zwolle, Nov. 12, 13.
Mooringsport, Nov. 15.
Anacoco, Nov. 18, 19.
Many, at Many, Nov. 19, 20.

C. D. ATKINSON, P. E.

Lafayette Dist.—Fourth Round.

Morgan City, Oct. 1, 2.
Patterson and Jeanerette, at Jeanerette, Oct. 7, 8.
Evangeline Mission, at White's Chapel, Oct. 14, 15.
Abbeville, at Abbeville, Oct. 21, 22.
Lafourche Mission, at Raceland, Oct. 28, 29.
Houma Mission, Oct. 29, 30.
Jennings and West Lake, Wed., Nov. 1.
Eunice, at Iota, Nov. 4, 5.
Gueydan, at Gueydan, Nov. 11, 12.
Lake Arthur, Nov. 12, 13.
Crowley, Nov. 18, 19.
Rayne, 3 p.m., Nov. 19.
Indian Bayou, 7 p.m., Nov. 19.

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—Fourth Round.

Brooklyn, at Frantom's Chapel, a.m., Sept. 30, Oct. 1.
Eros revival, p.m., Oct. 1.
Mangham, at Union revival, Oct. 7, 8.
Winnsboro, a.m., Oct. 14, 15.
Gilbert, p.m., Oct. 15.
Mer Rouge, Oct. 21, 22.
Bonita, at Bartholomew, Oct. 23, 24.
Delhi, a.m., Oct. 28, 29.
Sayville, p.m., Oct. 29.
Newelton, Oct. 30.
Waterproof, Nov. 1.
Lake Providence, Nov. 4, 5.
Calhoun, Nov. 8.
Oak Grove, at Pioneer, Nov. 11 and 12.
Midway, Nov. 13.
Farmerville, Nov. 15.
Tallulah, a.m., Nov. 18, 19.
Monroe, p.m., Nov. 19.

ALBERT S. LUTZ, P. E.

Alexandria Dist.—Fourth Round.

Harrisonburg, Sept. 30, Oct. 1.
Pollock, 11 a.m., Oct. 5.
Lecompte, at Meridian, 11 a.m., Oct. 8.
Boyce, at Boyce, 8 p.m., Oct. 11.
Woodworth, at Forest Hill, 11 a.m., Oct. 15.
Rapides, at Oak Grove, 8 p.m., Oct. 19.
Bunkie, at Evergreen, 11 a.m., Oct. 22.
Reeves, at Longville, 8 p.m., Oct. 25.
Elizabeth, at Fullerton, 8 p. m., Oct. 26.
Bon Ami and Carson, at Carson, 8. p. m., Oct. 27.
Merryville, Oct. 28, 29.
De Ridder and Mission, 8 p.m., Oct. 29.
Pineville, 11 a.m., Nov. 5.
Alexandria, 8 p.m., Nov. 6.
Provincal, 8 p.m., Nov. 9.
Indian Mission ,at Indian Creek, 2:30 p.m., Nov. 15.

H. W. MAY, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

New Augusta, Oct. 1, 2.
Estabutchie, at Eminence, Oct. 7, 8.
Collins, Oct. 8, 9.
Purvis, Oct. 15, 16.
Leakesville, Oct. 21, 22.
Lucedale, Oct. 22, 23.
Taylorsville, Oct. 28, 29.
Mt. Olive, Oct. 29, 30.
Magee, at Sharon, Nov. 4, 5.
Seminary, Nov. 5, 6.
Eucutta, at Goodwater, Nov. 11.
Heidelberg, Nov. 12, 13.
Ellisville, Nov. 18, 19.
Richton, Nov. 19, 20.
Blodgett, Nov. 20.
Williamsburg, at Good Hope, Nov. 25.
Oloh, Nov. 26.
Sumrall, Nov. 26, 27.
Court Street, Dec. 3, 4.
Broad Street, Dec. 3, 5.
Silver Creek, Dec. 9, 10.
Prentiss, at Carson, Dec. 10, 11.
Main Street, Dec. 11.

Let written reports be made: 1, by Sunday school Superintendents; 2, by Womans' Missionary Societies; 3, by Sunday school Advisory Committees. 4, by Trustees of church property. Let much thought and prayer be given to the selection of officials for the ensuing year.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Fourth Round.

Edwards, Oct. 1, 2.
Satartia, at Mt. Olivet, Oct. 8, 9.
Flora, Oct. 15, 16.
Eden, at Thornton, Oct. 21, 22.
Lintonia, at Lake City, Oct. 22, 23.
Fannin, Oct. 28, 29.
Brandon and Pelahatchie, at Brandon, Oct. 29, 30.
Sharon, Nov. 4, 5.
Madison, at Ridgeland, Nov. 5, 6.
Benton, at Midway, Nov. 11, 12.
Yazoo City, Nov. 12, 13.
Camden, at Camden, Nov. 18, 19.
Vaughan, at Vaughan, Nov. 25, 26.
Canton, p. m., Nov. 26.
Harrisville, at Rexford, Dec. 2, 3.
Florence, at Florence, Dec. 3, 4.
Bolton, Dec. 10.
Jackson, Galloway Memorial, p. m., Dec. 10.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Palmer Creek Camp Ground, Sept. 30, Oct. 1.
Americus, at Salem Camp Ground, Oct. 7, 8.
Vancleave, at New Prospect Camp Ground, Oct. 14, 15.
Escatawpa, Oct. 18.
Moss Point, 8 p.m., Oct. 18.
Biloxi, 11 a.m., Oct. 22, 23.
Biloxi Mission and Miss. City, at Miss. City, 8 p.m., Oct. 25.
Coalville, at Coalville, Oct. 27.
Lumberton, Oct. 28, 29.
Poplarville, 8 p.m., Oct. 29, 30.
Carriere, at Picayune, 8 p.m., Oct. 30.
Hub, 11 a.m., Nov. 5.
Columbia, 8 p.m., Nov. 5.
Long Beach, 8 p.m., Nov. 8.
Mentorum, at Alexander, Nov. 11, 12.
Wiggins, 7:30 p.m., Nov. 13.
Gulfport, First Church, 8 p.m., Nov. 15.
Wolf River, at Beulah, Nov. 18.
North Gulfport and Lyman, at Lyman, Nov. 19.
Saucier, at Howison, Nov. 25, 26.
Brooklyn and Bond, at Bond, Dec. 2, 3.
Pascagoula and Ocean Springs, at —— Dec. 6.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson, Oct. 1, 2.
Silver City, Oct. 8, 9.
Oak Ridge, at Oak Ridge, Oct. 14, 15.
Vicksburg, Gibson Memorial, Oct. 16.
Mayersville, at Mayersville, Oct. 17.
Rocky Springs, at Rocky Springs, Oct. 22, 23.
Hermanville, at Hermanville, Oct. 23, 24.
Utica, at Learned, Oct. 29, 30.
Woodville Circuit, at White's, Nov. 4, 5.
Woodville Station, Nov. 11, 12.
Centerville, at Centerville, Nov. 13.
Gloster, at Mt. Vernon, Nov. 14.
Harriston, at Lorman, Nov. 18, 19.
Fayette, at Fayette, Nov. 19, 20.
Nebo, at Nebo, Nov. 21.
Washington, at Washington, Nov. 25, 26.
Natchez, Nov. 26, 27.
Vicksburg, Crawford Street, Dec. 1.
Anguilla, at Anguilla, Dec. 2, 3.
Rolling Fork, at R. Fork, Dec. 3, 4.
Roxie, at Knoxville, Dec. 10. 11.

M. B. SHARBROUGH, P. E.

Brookhaven Dist.—Fourth Round.

Scotland, at Caseyville, Sept. 23, 24.
Adams, at Adams, Sept. 30, Oct. 1.
Gallman, at Gallman, Oct. 7, 8.
Topisaw, at Topisaw, Oct. 14, 15.
Tylertown, at Tylertown, Oct. 21, 22.
Meadville, at Meadville, Oct. 25.
Pleasant Grove, at Pleasant Grove, Oct. 28, 29.
Buford, at Foxworth, Nov. 1.
Barlow, at Barlow, Nov. 4, 5.
Crystal Springs, Nov. 8.
Bayou Pierre, at Pleasant Valley, Nov. 11, 12.
Bogue Chitto, at Norfield, Nov. 15.
South McComb, at South McComb, Nov. 18, 19.
McComb, at Centenary, Nov. 19, 20.
Wesson, at Wesson, Nov. 22.
Summit, at East McComb, Nov. 25, 26.
Monticello, at Georgetown, Dec. 2, 3.
Hazlehurst, Dec. 6.
Fernwood, at Fernwood, Dec. 9, 10.
Magnolia, Dec. 10, 11.
Brookhaven, Dec. 11.

I. W. COOPER, P. E.

Meridian Dist.—Fourth Round.

Enterprise and Stonewall, at Enterprise, Oct. 8.
Pachuta and Quitman, at Orange, Oct. 14, 15.
De Soto, at De Soto, Oct. 21, 22.
Matherville, at Winifred, Oct. 28, 29.
Shubuta, Oct. 29, 30.
Porterville, at Union, Nov. 4, 5.
Lauderdale, at Lauderdale, Nov. 5, 6.
Daleville, at Daleville, Nov. 11, 12.
Meridian, at 5th St., Nov. 12, 13.
Moscow, at Clark's, Nov. 17.
De Kalb, at De Kalb, Nov. 18, 19.
Scooba, at Scooba, Nov. 19, 20.
Clark, at Theadville, Nov. 22.
Waynesboro Circuit, at Winchester, Nov. 25, 26.
Bucatunna, at Bucatunna, Nov. 26, 27.
Waynesboro Station, Nov. 27.
Vimville, at Cokers, Dec. 2, 3.
Meridian, at East End, Dec. 3, 4.
Meridian, at 7th Ave., Dec. 6.
Meridian, at South Side, Dec. 7.
Meridian, at Central, Dec. 10. 11.
Meridian, at Poplar Springs, Dec. 10, 11.

J. T. LEGGETT, P. E.

Newton Dist.—Fourth Round.

(In part)

Laurel, First Church, Sept. 24, 26.
Laurel, Second Ave., Sept. 24, 27.
Laurel, Fourteenth Ave., Sept. 25.
Jasper Cir., at Read's Chapel, Sept. 30.
Bay Springs and Montrose, at Lorine, Oct. 1, 2.
Lake, at Lake, Oct. 8, 9.
Forest and Morton, at Forest, Oct. 15, 16.
Philadelphia Cir., at Sandtown, Oct. 21.
Philadelphia, Oct. 22, 23.
Homewood, at Carr's, Oct. 27.
Trenton, at Burns, Oct. 28, 29.
Raleigh, at Raleigh, Oct. 29, 30.
Harperville and Lena, at Harperville, Nov. 4, 5.
Walnut Grove, at Zion, Nov. 6.
Carthage, at Carthage, Nov. 7.
McDonald, at Hope, Nov. 8.
Shiloh, at Clear Creek, Nov. 11, 12.
Clarksburg, at Pulaski, Nov. 13.
Rose Hill, at Paulding, Nov. 18, 19.
Decatur and Union, at Union, Nov. 26, 27.
Chunky and Meehan, at Chunky, Dec. 2, 3.
Newton and Hickory, at Newton, Dec. 10, 11.

W. L. LINFIELD, P. E.

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Smallest BIBLE in existence; about size of postage stamp; marvel of printing art; 200 legible pages; New Testament; Illustrated.
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REV. A. A. Wilson, San Diego, Cal.

CHURCH NEWS ITEMS.

Methodist News Bureau.

Bishop R. G. Waterhouse and family will at an early day reach Emory, Va., their old home. They will return to make that town their permanent residence.

* * *

Any contributions for the relief of the suffering Armenians and Syrians or for war sufferers in other lands can be sent to our Board of Missions, Mr. J. D. Hamilton, Treasurer, Nashville, Tenn.

* * *

The Missouri Conference, with 3,091 Church members, reports 1,068 copies of the general organ and Conference organ taken—one Church paper to seventeen members. This appears to be a small percentage, and yet it is about the average for the entire Church.

* * *

During September, "Good Literature Month," each pastor in our Church is expected to call the attention of his people to the Advocates—the Conference paper and the general organ. Only about ten days remain for this special appeal and canvass, but in those days many names can be added to the subscriptien lists of the Church papers.

* * *

Joe Ramsey, well known throughout Tennessee and in other sections of the Church's territory as a lay evangelist, died recently at his home in Viola, Tenn. In his early boyhood he lost his eyesight, but in spite of this handicap he secured an education and was a diligent student to the end of his life. He was a successul evangelist, and under his ministry thousands were brought into the kingdom.

* * *

Bishop Candler reports several substantial donatiens to Emory University. Mrs. T. T. Hillman, of Birmingham, Ala., has given $5000, and other recent gifts in Birmingham aggregate some $2000. From Sylvester, Ga., have come two gifts of $1000 each—from Mr. C. H. Strongward and from Dr. T. J. Jefford and wife. The Methodists of the Bowden Circuit, in Carroll County, Georgia—the native county of Mr. Asa Candler, Sr.—have given $1000. Since the close of the campaign in Atlanta in March, in which campaign more than $700,000 was contributed to Emory University, there have been added other contributions from outside of Atlanta to the amount of $150,000.

* * *

Concerning the movement by the Texas Methodists to provide an endowment fund for superannuates, Senator Morris Sheppard, of Texas, writes as follows: "I approve most heartily the movement to secure an endowment fund for the purpose of paying our retired ministers at least four hundred dollars annually. This is a movement which should have the enthusiastic support of the entire Church. It is vital to our continued growth and success. The ministers who are battling under the banners of the Prince of Peace ought to be able to look forward to an old age made comfortable and secure by the grateful contributions of those in whose spiritual behalf they labor. Officers of the army and navy and judges of Federal courts are retired on handsome stipends, and the great business concerns of the country are finding it to their material interest to set aside a certain amount for those who are compelled on account of age to retire from their active service. Certainly the Church ought to take some action along this line."

STRONGS, MISS.

Dear Dr. Meek: We have just finished a good meeting at Strongs. There were 8 additions to the Church and most excellent results otherwise. Rev. L. P. Wasson, of West Point, assisted and did some really fine preaching in his earnest efforts to reach the unsaved. This early taught pastor and "man sent from God" appeared in college for a time and also is a student of the apostolic lesson that "our sufficiency is of Him," as were all the great pulpit masters. Strongs should easily be a noted community and plant large for present good and for future rewards.

No wrong impression was intended, I am sure, in the Shannon (Miss.) notes in the New Orleans Advocate of September 14, but some of the statements appear to be misleading. The pastor found things in a "deplorable condition," the writer said, and proceeded to "organize the Sunday schools and missionary societies," etc. But the Sunday schools were there during the two preceeding years, and in that time had advanced from 190 people in attendance to 335, and the Missionary Society at Shannon already existed and some others had been organized. The new "recast" parsonage, which came into existence during those same two years, was largely helped by that splendid Missionary Society at Shannon and some good meetings were held and the church membership of the charge went from 428 to 432 in numbers. The Shannon pastor and his most worthy people are to be congratulated on the splendid revivals and the good accomplished otherwise; but the Sunday schools were there at the first and the Missionary Society work and nice parsonage certainly did not look "deplorable," and the same must have been true of the kind reception and the good salary provided for the new pastor. The statements were correct, no doubt, as intended, and perhaps the pastor meant to say that he enlisted the Sunday schools, etc., and that a revival was needed.

A. H. WILLIAMS, P. C.

ONE BOX CURES THREE.

Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists, or by mail from Shuptrine Co., Savannah, Ga.

QUARTERLY CONFERENCES.

NORTH MISS CONF.

Winona Dist.—Fourth Round.

Itta Bena, Sept. 30, Oct. 1.
Moorhead, Oct. 1, 2.
Isola, at Inverness, Oct. 7, 8.
Belzoni, Oct. 8, 9.
Swiftown, at Morgan, Oct. 14, 15.
Lambert, at Lambert, Oct. 21, 22.
Drew, at Sandy Bayou, Oct. 28, 29.
Ruleville, Oct. 29, 30.
Tutwiler, at Tutwiler, Nov. 4, 5.
Dublin, Nov. 5, 6.
Valley Mis., at Tippo, Nov. 11, 12.
Minter City, Nov. 18, 19.
Webb, at Webb, Nov. 19, 20.
Schlater, Nov. 25, 26.

L. M. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Cochrane, Oct. 1, 2.
Columbus Circuit, at Piney Grove, Oct. 7, 8.
Mashulaville, at Middleton, Oct. 14, 15.
Cedar Bluff, Oct. 21, 22.
Sturgis, Oct. 28, 29.
(Macon Sta., Q. C., Nov. 1.)
Macon Circuit, at ExPrairie, Nov. 2.
Mayhew Circuit, at Curtis, Nov. 4, 5.
(West Point, Q. C., Nov. 6.)
Shuqualak, Nov. 8.
Longview, at Bevill's, Nov. 11, 12.
(Starkville, Q. C., Nov. 13.)
Crawford, at Schafers, Nov. 15.
(Columbus, Central, Q. C., Nov. 16.)
Artesia, Nov. 18, 19.
(Columbus, First Ch., Q. C., Nov. 20.)
(Brooksville, Q. C., Nov. 22.)

W. W. WOOLLARD, P. E.

Holly Springs Dist.—Fourth Round.

Waterford, at Asbury, Sept. 23, 24.
Potts Camp, at Cornersville, Sept. 30, Oct. 1.
Taylor, at Pine Flat, Oct. 7, 8.
Coffeeville, at Coffeeville, Oct. 14, 15.
Water Valley, North Main, Oct. 15, 16.
Holcomb, at Holcomb, Oct. 21, 22.
Grenada, Oct. 29, 30.
Toccopola, at Toccopola, Nov. 2, 4.
Randolph, at Washington, Nov. 5, 6.
Paris, at Shady Grove, Nov. 7, 8.
Lamar, at Early Grove, Nov. 11, 12.
Holly Springs, Nov. 15.
Mt. Pleasant, Nov. 18, 19.

I shall expect that the pastors see to it that a report is made by the trustees. See Discipline, Par. 90.

JAMES H. FELTS, P. E.

Greenville Dist.—Fourth Round.

Clarksdale, Sept. 30, Oct. 1.
Coahoma and Lyon, at Lyon, Oct. 1, 2.
Shelby and Alligator, at Shelby, Oct. 7, 8.
Shaw and Merigold, at Shaw, Oct. 8, 9.
Friar's Point and Sherard, at Friar's Point, Oct. 15, 16.
Glen Allan, Oct. 22, 23.
Jonestown and Belen, at Jonestown, Oct. 29, 30.
Tunica and Robinsonville, at Evansville, Nov. 4, 5.
Lula and Dubbs, at Lula, Nov. 5, 6.
Rosedale and Hillhouse, at Hillhouse, Nov. 11, 12.
Gunnison and Deeson, at Gunnison, Nov. 12, 13.
Benoit and Beulah, at Benoit, Nov. 21, 22.
Boyle and Shipman's Chapel, at Boyle, Nov. 25, 26.
Cleveland, Nov. 26, 27.

H. S. SPRAGINS.

Aberdeen Dist.—Fourth Round.

Aberdeen, Sept. 17.
Okolona, Sept. 24.
Algoma, at Palestine, Sept. 30, Oct. 1.
Pontotoc, Oct. 1, 2.
Shannon, at Troy, Oct. 7, 8.
Tupelo, Oct. 15.
Verona, at Plantersville, Oct. 21, 22.
Smithville, at Paine Memorial, Oct. 28, 29.
Nettleton, at New Chapel, Nov. 2.
Tremont, at Asbury, Nov. 3.
Fulton, at Harden's Chapel, Nov. 4, 5.
Buena Vista, at Ebenezer, Nov. 10.
Montpeller, at Prospect, Nov. 11, 12.
Houston, Nov. 13.
Amory and Nettleton, at Amory, 10 a.m., Nov. 15.
Houston Ct., at Rhode's Chapel, Nov. 17.
Houlka, at Wesley's Chapel, Nov. 18, 19.
Prairie, at Prairie, 10 a.m., Nov. 22.
Okolona Ct., at Thompson's, Nov. 23.
Greenwood Springs, at New Hope, Nov. 25, 26.

JNO. W. BELL, P. E.

Patient waiting is often the highest way of doing God's will.—Collier.

CLASSIFIED ADVERTISEMENTS.

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Write Photo Plays; $25-$500 each paid. Experience unnecessary; details Free to beginners. Producers League, 401 St. Louis, Mo.

Earn $25 weekly, spare time, writing for newspapers, magazines. Experience unnecessary. details Free. Press Syndicate, 903, St. Louis, Mo.

Women Make Money introducing Priscilla Fabrics, Hosiery Underwear, Dresses, in spare time. Beautiful samples furnished. Fitzcharles Co. Dept. 139 Trenton, N. J.

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Write Photo Plays, Short Stories, Poems; $10 to $100 each. Constant demand. No correspondence course. Details free. Atlas Pub. Co., 430, Cincinnati, O.

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NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

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Mississippt.....Mrs W. H. LaPrade, Gulfport, Mtss.
North Mississippi.....Mrs. S. F. Rtley, Cortnth, Miss.

All communicattons for thts department should be sent to the Editor at the address given above.

MEMBERSHIP CAMPAIGN FOR MISSISSIPPI CONFERENCE.

October has heen set aside as the month for our Whirlwind Campaign for new members and organizations. From time to time you have had placed in your hands literature upon the subject, outiining the plans and offering suggestions for the carrying out of the same. For several months the district secretaries have kept you advised upon this great movement, and now the time is here, and we ask all of you to "join heart and hand" to make this month the greatest in our work for the advancement of the missionary cause in our Conference.

Our aim, as you know, is to have an adult, young people's and children's organization in every congregation, with every woman and child a member. Have we set our goal too high? We think not, for we know the women of Mississippi and know if the officers have been faithful in keeping this plan before them they will not he "found wanting." Our women have been much in prayer for the success of this campaign, and God is surely going to pour ont such a blessing upon their labors as their hearts will scarcely be ahle to contain; and praises and shouts of joy will be heard throughout our bounds.

To more fully stir and enlighten those who are not in any organization, or who, being in, are indifferent, our Conference officers have secured the services of the Field Secretary of the Council, Mrs. S. S. Harris, who for many years labored in China as a missionary. Mrs. Harris comes to us with deepest consecration, a heart full of love for the work, and a wide vision of the world's needs. Do not fail to hear her, for those who have heard her speak of her wonderful power in presenting her message; it goes straight home to the heart, and unless a woman is set in her coldness and indifference she can never be the same perfunctory worker as before. Give Mrs. Harris a chance to bring a blessing to your life and give to you a vision of the needs of men dying in their sins. We ask our women to put forth every effort to attend the meetings in the towns nearest them, and when posible to attend more than one. Go in large delegations and go praying, and the success of the campaign will be assured.

Below we give the itinerary of Mrs. Harris:

Sunday, Oct. 1—Mendenhall.

Monday, Oct. 2, 8 p.m., and Tuesday till 4 p.m.—Yazoo City.

Wednesday, Oct. 4, all day and 8 p.m.—Edwards.

Thursday, Oct. 5, all day and 8 p.m.—Gibson Memorial, Vicksburg.

Friday, Oct. 6, all day and 8 p.m.—Harriston.

Saturday and Sunday, Oct. 7 and 8—Gloster.

Monday, Oct. 9, 8 p.m., and Tuesday a.m.—Liberty.

Tuesday, Oct. 10, p.m., and Wednesday a.m.—Tylertown.

Wednesday, Oct. 11, p.m., and Thursday a.m.—Magnolia.

Friday, Oct. 13—Brookhaven.

Sunday, Oct. 15—Caseyville.

Monday, Oct. 16, p.m., and Tuesday a.m.—Prentiss.

Tuesday, Oct. 17, afternoon and p.m.—Hattieshurg.

Wednesday, Oct. 18, p.m.—Poplarville.

Thursday, Oct. 19, p.m.—Moss Point.

Friday, Oct. 20, p.m.—Wiggins.

Sunday, Oct. 22, p.m.—Laurel.

Tuesday, Oct. 24, p.m.—Richton.

Wednesday, Oct. 25.—Newton

Thursday, Oct. 26, p.m.—Philadelphia.

Friday, Oct. 27, to Sunday, Oct. 29—Meridian.

Monday, Oct. 30—De Kalb.

Wednesday, Nov. 1—Enterprise.

Thursday, Nov. 2—Shubuta.

A MESSAGE FROM MRS. W. W. MOORE, CONF. SUPT. OF SOCIAL SERVICE.

We are nearing the end of the third quarter and another opportunity is offered every auxiliary to make a report of their work.

Let each superintendent of social service hear again the words of the Master, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me," and feel encouraged to make a report of her work, whether the things accomplished during the quarter he great or small.

Your Conference Superintendent is looking forward to the time when reports will be coming in. Don't disappoint her.

MERIDIAN DISTRICT MEETING.

The annual district meeting of the Woman's Missionary Society of the Meridian District was held in the Methodist Church at Shuhuta, Miss., August 11 and 12. Mrs. McQueen, the district secretary, presided over the meeting and made several interesting and earnest talks on the work. She made a splendid report on the work of the district. She urged, however, that the ladies consecrate themselves to more earnest and faithful endeavor in the future. There were many helpful and inspiring papers read, and, as a result, an added impetus was given to the missionary cause in this district.

The attendance was splendid. There were sixteen delegates in attendance besides the ladies from the home society. The societies of Central, Fifth Street, South Side, and East End Churches of Meridian were represented; besides, Wayneshoro and De Soto had delegates present. All sent in good reports.

An attractive feature of the session was the demonstration of the children's work by our Second Vice President, Mrs. Decell, on Friday afternoon. Mrs. Decell brought her little folks up from Waynesboro for this program and they made a splendid showing of the good work Mrs. Decell is doing. They were assisted by the children's society of Shubuta.

Mrs. Middleton, our first vice president, was then given the floor and made a splendid talk.

The conference closed Friday night with an inspiring sermon by Rev. H. B. Watkins, pastor of Central Church, Meridian.

Mrs. B. P. BROOKS, Secty.

OCTOBER THE MONTH FOR YOUR MISSION STUDY CAMPAIGN.

While busy with other affairs, do not forget or delay to organize your mission study class. No auxiliary can afford to he without one, for an informed auxiliary is surely a transformed one. This is the day of forward movement and the advance along all lines; so you would not he satisfied to sit idly hy and do as you've done for the past ten or fifteen years. Each day hrings added light to us, and if we do not live up to it ours will he the condemnation.

Why do we so earnestly urge mission study classes? Some one puts it very tersely in the following:

"Mission study
Broadens the mind's outlook,
Prompts original thought,
Stimulates reading,
Develops missionary ideals,
Strengthens life purposes,
Leads to intensive, systematic prayer,
Prompts systematic missionary giving,
Trains leaders."

For Weakness and Loss of Appetite
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

MARRIED.

At the home of Mr. J. D. Palmer, at Colquit, La., on Aug. 2, 1916, hy Rev. A. S. J. Neill, Mr. ALBERTA GREER, of Colquit, La., and Miss RUBY SPEAR, of Plain Dealing, La.

At the home of the bride's aunt, Mrs. Ella Odom, at Colquit, La., by Rev. A. S. J. Neill, on Aug. 30, 1916, Mr. C. D. GREER, Jr., and Miss PEARL CHRISTIAN, hoth of Colquit, La.

PREACHING CHRIST IN A HEATHEN TEMPLE.

"A most wonderful thing recently happened here in East Changchow," writes Rev. John C. Hawk, a Southern Methodist missionary to China. "The temple of the Chinese God of War was turned over to us for ten days as a place. We pitched our tent in the large court in front and used the temple proper for a puipit. The people came and gave spiendid attention to the Gospei message.

"I have been predicting that the Confucian temples of China would eventually he turned into parks, puhlic utility buildings, and the like. Yesterday work was begun on the temple next door to our Mission property to transform it into a puhlic lihrary, tea garden, and playground. What a boon it will be to the poor of the community!"—Southern Missionary News Bureau.

"Prayer is attaching oneself to omnipotence."

"Don't quarrei over circumstances, nor fret over impossibilities. It's far better to climb mountains than curse them."

TETTERINE CURES PILES.
Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich.: "For 16 years I had been a sufferer from ttching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief tn all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

HUSBAND OBJECTS TO OPERATION

Wife Cured by Lydia E. Pinkham's Vegetable Compound

Des Moines, Iowa.—"Four years ago I was very sick and my life was nearly spent. The doctors stated that I would never get well without an operation and that without it I would not live one year. My husband objected to any operation and got me some of Lydia E. Pinkham's Vegetable Compound. I took it and commenced to get better and am now well, am stout and able to do my own housework. I can recommend the Vegetable Compound to any woman who is sick and run down as a wonderful strength and health restorer. My husband says I would have been in my grave ere this if it had not been for your Vegetable Compound."—Mrs. BLANCHE JEFFERSON, 703 Lyon St., Des Moines, Iowa.

Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

Write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice—it will be confidential

Don't Let a Cold Get a Good Start

The way to check a cold is to fight it from the first. Even the worst maiadies often are easiiy conquered if attacked early enough. Colds may leads to asthma, bronchial troubles and pulmonary affections. In the treatment of these one of the first needs is to build up body resistance.

Eckman's Alterative often has assisted in such upbuilding. As a treatment for the troubles named, it has been used for more than twenty years. And in many instances it has effected lasting relief.

As with any other medicine, it should he regarded only as a first aid to right care and hygienic living—and a safe one. For it contains no narcotics, opiates or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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From the Field

Auburn, Miss.

Dear Brother Meek: I began my revival meetings the third week in July at Ebenezer. Brother J. W. Thompson, of Meadville, Miss., did the preaching. He is a strong preacher and a Christian gentleman. There were no additions to the Church. Our second meeting was held the fourth week in August. Brother B. F. Lewis, of Hazlehurst, Miss., did the preaching. Brother Lewis is a preacher of unusual ability. Six were added to the Church. Our third meeting was held the last of August. Brother C. C. Griffin, of Biloxi, Miss., assisted me in this meeting at Johnston Station. Brother Griffin is a Strong preacher and a jovial companion anywhere you may chance to meet him. There were no additions to the Church. May the good Lord bless these brethren who labored so faithfully in my meetings. The Lord bless you, Mr. Editor.—Robert H. Barr, P. C.

Caledonia, Miss.

The revival meeting at the Methodist Church in Caledonia during the past week, held by Rev. T. E. Gregory, assisted by Rev. E. Nash Broyles, who did the preaching, resulted in much good. The church was revived and built up. The meeting was a success beyond a doubt as Mr. Broyles captivated the people from the very beginning of the meeting. The weather was ideal and the church was packed to overflowing at every night service, with a good attendance in the daytime. He is a strong preacher and a successful revivalist. His sermons were forcible, clear-cut and deeply spiritual. Judging from his talks to the children, he is far from being an ordinary preacher. The results of this meeting were 10 accessions to the Church, ranging from five to seventy-five years of age. Brother Broyles has a host of relatives here and needs no words of commendation, but we are glad to say that all were more than pleased with his work. He won the hearts of the people and impressed them with his deep consecration, his splendid preaching, and his freedom from eccentricites. He is manly, dignified and tender. He preaches the truth with plainness, directness and force. Friday was set apart as flower day, and it was one of the most effective services that has been witnessed in Caledonia in many a year. Rev. T. E Gregory reports having received over ninety into the church this summer on his work, and he has three more meetings yet to hold. Rev. H. Y. McCaleb also assisted in this revival meeting, doing some earnest preaching. Brother Gregory will begin a revival meeting at Andrews' chapel on Sunday, the 24th, and continue it during the week.—Columbus Dispatch.

Okolona Circuit, N. Miss. Conf.

Dear Dr. Meek: We have finished our meetings for this year—five in all. Tranquil was the first, and in many respects it was a fine meeting. Eight were added to the Church on profession of faith. Notwithstanding the threatening and rainy weather, we had good congregations and great interest was manifested from the start. Brother S. B. Myers assisted me here and did some strong preaching. God bless him! I began at New Hope on the 2d of August and had to do the preaching myself. The Lord blessed us. This was one of the coldest of dead churches, but the people were greatly revived. We had 10 accessions on profession of faith and one by letter in this meeting. I slipped over on the Buena Vista Circuit and assisted Brother W. R. Williams at Boone's Chapel, and there we had the "old-time religion" manifested, and there were about 20 conversions. I then came back to my work at Thompson Memorial, and there we took in 4 on profession of faith. Then at Union we had a good interest and received 4 there, 3 on profession of faith. Our last meeting was held at Grady's Chapel. Here we had deep conviction and, I believe, the church was raised to a higher standard of living. I have never heard plainer, stronger, or more vital truths put to the people than were given us by Brother J. E. Thomas in this meeting. God bless him! Only one was received in this meeting, but eternity alone can disclose results. The Lord has blessed me beyond my expectations. I have received into the Church on this circuit 28 on profession of faith and 2 by letter, and the work has done better than for a good many years, though there still remains much room for improvement, and it would advance very much faster if I could succeed in putting the Advocate in every home. Summing up, this has been a good year with us. This is a good people and they could be such a wonderful light in the world if they would only let the Lord use them. God bless the Advocate!—C. R. A. Brantley, P. C.

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

RESOLUTIONS OF APPRECIATION.

Whereas Prof. R. C. Pugh for six sessions wrought so faithfully and effectively in the Mississippi Conference Training School at Montrose, Miss., and

Whereas he was a member and ardent supporter of the Waldo Moore Literary Society, and was influential in bringing many boys into our Society, and

Whereas he has gone to another field of labor; therefore, be it resolved:

1. That we the members of the Waldo Moore Training Society do hereby express our appreciation of the high grade of service rendered our School and Society by him.

2. That we commend him to the people to whom he has gone to labor among; and that we shall always tender him a gracious welcome into our midst when circumstances may bring him among us.

3. That a copy of these resolutions be sent to Prof. Pugh, a copy spread on the Minutes of our Society, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: L. Clegg, B. H. Williams, E. M. Sumrall, Secretary, Committee.

Are you ever afraid to tell the Lord about your small things, as if they were not worth His attending to? Your great things are not any more worth His attending to. Cast all your care on Him.—Andrew A. Bonar.

"Anything which makes sin less sinful connives at sin."

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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MINISTERIAL EDUCATION.

I was very much pleased to note in last week's issue of Advocate that Doctor I. W. Cooper had secured help from some of his friends in the Brookhaven District for the education of several young men from the district in Millsaps College. Those friends deserve the thanks of all the Mississippi Conference, preachers and laymen, and they will have the grateful appreciation of the young men who are their beneficiaries.

At the session of the Brookhaven District Conference in May, 1915, a Committee was appointed to secure funds for this very worthy purpose, and Doctor Cooper was made the chairman of that committee. He, with others of the committee, succeeded in getting funds for several young men last year. If this work, so much needed, can continue from year to year in a splendid organization of the men, and a wise distribution of the funds, there is a prospect of having a better prepared ministry for our Church.

A letter from Doctor Cooper about another matter has this sentence, which should be considered very carefully and prayerfully: "I am convinced that the salvation of our Church is in an educated ministry." This is not the first time that a conviction of this kind has been expressed, and it is time that the strong men of the Church are discovering that this is a place where they can invest their money to great advantage.

One of the younger men of the Conference, in remitting me his contribution of $5 for the helping of Brother McNeece and others who have been helped by the subscriptions of last winter, wrote me as follows: "Had the Church said to me (before entering the Conference) 'you are not prepared, and we cannot receive you,' I should have prepared myself." This is the sad situation that we meet frequently, and it should no longer be true that we do not provide for the education of those who feel the need of it.

In addition to what is being done, if the brethren who made subscriptions last winter, and who have not paid, would send me the amount subscribed, or a part of it, others might be helped in the same direction.

Let those who are still due on subscriptions please remit, or write me a letter saying why they cannot remit at this time.

ROBT. SELBY.

726 N. Jefferson St., Jackson, Miss.

"We can at least be graveyards for gossip."

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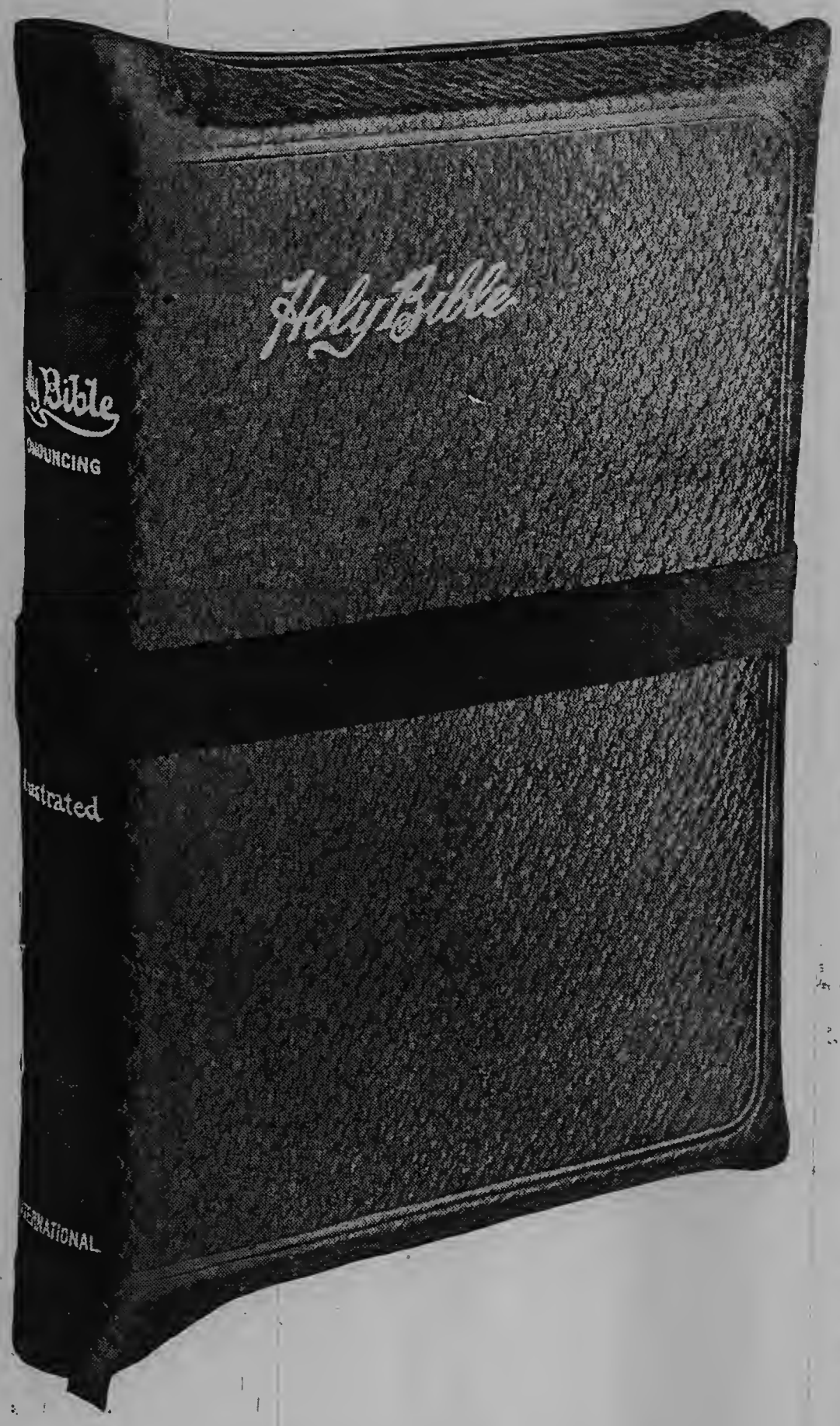

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 5, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

O friend, we never choose the better part
Until we set the Cross up in the heart.
—Markham.

* * *

Christ is being as truly betrayed by some persons to-day as he was when he dwelt in Palestine in the flesh. And these modern Judases, like the one of old, are frequently men of high privileges, of whom the Church has a right to expect better things.

* * *

"He hath dealt bountifully with me." So wrote David concerning the Lord's course toward him. And thus He deals with all His servants. Never was one faithful to Him to whom He did not more than fulfill every promise. His best gifts are bestowed in overflowing measure.

* * *

Great Britain's greatness is especially shown in two things: her resolute will, and her capacity to mediate among other nations and enlist them in executing her purposes. Having gone to war with Germany and overreached her enemy in diplomacy, she shows no disposition to listen to the peace advocates until she has achieved the great ends that she has in view. Never was her primacy among the powers of the Old World more outstanding than it is to-day. Intelligence and determination are wonderful elements of strength either in an individual or in a people as a whole.

* * *

The laws of God cannot be repealed by men. This is true of the enactments of Deity in every realm. The force of gravity holds, no matter what finite beings may say or do. And so does the moral law, with the accompanying penalties for its violation. And so does the doom to death, which none may hope to escape. The wise man lives in recognition of these laws, knowing alike their universal sweep and immutability. They originated in infinite wisdom and love, and, rightly observed, they cannot but contribute to the future good and progress of mankind. He who established them rightly related them to the welfare of the human race and of the universe.

* * *

Be a constant worker for the Master. To the soul that is aflame with earnestness and which is on the lookout for opportunities, there is no day that does not bring open doors to useful service. The wayside sowing of our Lord bore a harvest that was marvelously rich. Think of the cases of the Samaritan woman at the well, of blind Bartimaeus, of Zacchaeus, and numerous others, which apparently were unanticipated, but which he quickly seized, accomplishing results that made the angels rejoice and which will prove as lasting as eternity. Such possibilities were not by any means restricted to the past. On the contrary, they never abounded more than they do at this time. Amid earth's toiling, struggling, and sorrowing millions are many hungry, needy hearts, the capacities of which, if won for Jesus and filled with the Spirit, no man could measure.

OUR WIDENING RESPONSIBILITY.

The United States has for years been the world's richest nation, and is steadily becoming increasingly so. Our wealth is now estimated at more than two hundred billion dollars, which is more than double that of Great Britain, the country that holds the second place. And the claim is made that there has never existed on the earth a nation that approximated ours in the value of its resources. Rome, in the days of her proudest glory; Greece, when at the height of her dazzling splendor; Babylon, with her magnificent hanging gardens, and the far-reaching empires of Charlemagne and Napoleon, have all been completely outstripped in affluence by this young Republic of the West.

The rapidity with which our country is piling up treasures was impressively set forth by Mr. John Skelton Williams, Comptroller of the National Currency, in an address before the American Bankers' Association, in session at Kansas City, on September 26, who, among other things, said: "This country of ours, which in 1902 had already reached a pinnacle among the nations, has since that year doubled the volume of its business in virtually all the great cities of the land. If we should divide the new wealth created annually among all the men, women, and children engaged at work, they would have not far from a thousand dollars per year each. Our deposits in all the banks in the United States at present are so huge that if there should be withdrawn from these banks an amount of deposits equal to the total resources at this time of the Bank of England, the Bank of France, the Bank of Spain, the Bank of The Netherlands, the Bank of Norway, the Bank of Sweden, the National Bank of Switzerland, and the Imperial Bank of Japan, all combined, the deposits of our banks would still be as great as they were three years ago. If a balance should be struck to-day, the probability is that we would find ourselves, for the first time in our history, a distinctly creditor nation. We hold a mortgage on the world's physical assets; and the world holds a mortgage on our souls—on our good-will and broad nobility of purpose.

"Patriotic Americans have a right to gloat over such a showing with a swelling pride. Thoughtful Americans will find cause for fear that wealth may betray us into a rapacity and inequality of distribution that will mean destruction. We are in a world infinitely vaster than Rome knew. We can hold in it power and place far beyond the wildest vision of the proudest Roman. 'In all time of our tribulation, in all time of our prosperity, in the hour of death, and in the day of judgment, good Lord deliver us,' runs the Litany. Men as wise as Caesar Augustus wrote that for us to use in our prayers. They understood, as he did, that the dangers of prosperity are as deadly as those of adversity, death, and judgment.

"We have outgrown responsibility to our own country and generation. We have become responsible to the whole world, because we have become the supreme world power, especially in that vital department reaching to the root and core of all things which we here directly represent—the financial. It is for you, gentlemen, controlling the powerful banking interests of this supreme country, to determine whether these dollars of ours shall prey upon our country and the world with teeth and claws, or shall have souls put in them to upbuild, to help to heal the horrible scars of war, to lift the stricken to strength and hope."

Emanating from a high official of the Federal Government, and spoken to the Nation's leading financiers, these are indeed striking and significant words. And they are as wise as they are eloquent. The peril of handling large wealth is very great. This is shown in the fact that no Nation or Church has yet escaped the corrupting influence of the conditions that great riches inevitably create. And we cannot be blind to the fact that the amounts that our people are giving to the work of the Churches and to other worthy causes are pitiably small compared to the sums that are being squandered in needless self indulgence. A pure Christianity, that grips the conscience and produces a life that is Christlike in the use of all its resources, is the only hope of our nation and of the world.

THE TRAGEDY OF AN UNCHRISTIAN LIFE.

Apart from Jesus, how poor and unsatisfactory is the most successful life! In a few brief years it must end and all that has been acquired in the way of worldly possessions must be left behind. And none but the person who has lived as a Christian has any definite promise for the future. Nothing is sadder than a Christless old age with one's physical strength fast going, with the tomb inevitably near at hand, and no assurance as to what awaits one beyond it. See that you do not approach the end of life's pilgrimage in this condition!

THE MAINSPRING OF PHILANTHROPY.

In addressing the National Conference of Catholic Charities, which recently convened in Washington, D. C., Bishop Thomas J. Shahan, rector of the Catholic University in that city, is quoted as having said: "The modern philanthropist would improve man's material condition, forgetting that he has a soul. It is the aim of the Church to put the spirit of religion in work for the poor." This is an impressive statement of an important truth. Far too much of the benevolent activity of this age concerns itself only with the physical situation of the unfortunate and needy, and such ministrations soon lose the highest sanctions and the generous spirit of self-forgetful service. It is when we view man as an immortal being, vastly greater than anything else on earth and destined to live forever, that we are prepared to do most for him. It was by exalting him and teaching his worth that the Master set streams of philanthropy to flowing throughout the world. It is a most significant fact that all charitable and eleemosynary institutions are either directly or indirectly the products of Christianity; and if Christianity should cease to exist, they too would ultimately perish with it.

NO QUESTION IS EVER SETTLED UNTIL IT IS SETTLED RIGHT.

By Ella Wheeler Wilcox.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with loud acclaim
May call him great and just,
Let those who applaud take warning,
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage;
Though the enemy seems to have won,
Though his ranks are strong, if he be in the wrong
The battle is not yet done;
For, sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

O man bowed down with labor!
O woman young, yet old!
O heart oppressed in the toiler's breast
And crushed by the power of gold!
Keep on with your weary battle
Against triumphant might;
No question is ever settled
Until it is settled right.

A REMARKABLE PRAYER.

(The following prayer was offered by Bishop E. E. Hoss at the dedication of our new Church Extension Building in Louisville, Ky., on Sunday afternoon, May 7, 1916. It is a supplication of such depth and sweep that we deem it worthy of publication in the Advocate. We have taken it from the Church Extension Hand Book.—Editor of Advocate.)

"O gracious God, our Heavenly Father, we lift up our hearts in adoration to Thee. Thou art very great; Thou art throned in the heavens; seraphims raise their voices day and night to say, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory; glory be to thee, O God most high. We, Thy humble creatures of the dust, and of a day, would mingle our feeble voices in the general acclaim. Wilt Thou bend Thy ear to hear our prayer and open Thy heart to receive it? Wilt Thou stretch forth Thy hand in beneficent answer?

"We acknowledge and bewail our manifold sins and wickedness which we from time to time have most grievously committed against Thee, provoking Thy just wrath and indignation against us. We have no good thing in us of ourselves; our lives at best even but poor and broken things. Even our highest endeavors have come to naught, and our holiest aspirations have failed of realization. We come before Thee in the spirit of repentance. God be merciful to us sinners; pardon all the offenses of our past lives; the sins of our childhood; the sins of our hot and hasty youth; the sins of our calculating and selfish middle life; the sins of our old age; yea, and if it be so that we have later gone astray from Thee, the sins of yesterday, and even of to-day. Forgive all our sins—not some of them, but all of them—for when Thou forgivest, Thou forgivest not grudgingly and in scanty measure, as if it were a strange and unwilling work, but Thou forgivest freely, like the great God thou art. Blot out all our iniquities and remember them against us no more forever.

"There be many among us who say, 'Show us thy God.' We live in an age of doubt; when the minds of men are turning back upon themselves to answer inquiries as to whether life is worth living at all. But we have a better recourse than that. We lift up our countenances unto Thee and then we rejoice more than they in the time of their corn and wine increase. We thank Thee for Thy manifold mercies to us; for the incarnation of Thy Son, the second person in the blessed Trinity, who took our human nature upon Himself, and in our humanity, which He wore as a working dress, bearing our sins in His own body upon the tree, and making atonement for them, who not merely made the sacrificial offering of His life, but went down into the dark recesses of the grave and wrestled with death, and overcame it, and emerged on the morning of the third day in the light and glory of that new life, leading captivity captive and giving the good news to men.

"We thank Thee, O God, for the Holy Spirit, whom, having received all power in heaven and earth, He hath sent forth to be His personal representative among men and the administrator of His redemption.

"We thank Thee for the organized Church; for the ministry; for the Holy Sacrament, and for all the means of grace and for the hope of glory. O Lord, we thank Thee for that part of the Church to which we providentially belong; the Church that has nourished and cared for us during our whole course upon the earth and that spreads its authority over us at this time. God be praised for the millions of men through all ages that belonged to the Methodist Church. We thank God for all its agencies and instrumentalities. And especially at this time would we be thankful for the organization of the Church Extension Society. God be praised for David Morton—for his courage, his wisdom, his integrity, his solidity, his persistency, for his noble life, for his triumphant death. And for Peter Whisner, who succeeded him, and carried on the good work. And for his younger servant, Dr. McMurry, who now bears the burden of this work upon his shoulders and upon his heart. God be praised that he has been able, in Thy providence, to rear and erect the new building in which the society is now to be housed. O, may this building long stand, a public testimony of our gratitude to Almighty God and to the liberal generosity of the Church to which we belong. And do Thou, O Lord, abundantly bless all the work of this Board of Church Extension in the future as in the past; may there never be a touch or stain of dishonesty upon any of its transactions. Save it always from any trace of selfishness or self-seeking. Let it always be controlled and dominated by the sole and single purpose of glorifying Thy great name. Protect and preserve the life of Thy servant, Dr. McMurry, and of all those who are associated with him in this great enterprise. Give them strength of body and mind and spirit for the tasks that have been laid upon them. Open the treasuries of the Church that more and more the resources of this world may be placed at their disposal for the purpose of accomplishing the ends for which this Board was created. Let great grace rest upon them from day to day and from year to year. May the spirit of God be here, flooding with his sanctifying and quickening presence all those who are here, for the honor and glory of Thy great name.

"Bless the whole Church to which we belong. We pray that more and more it may become a better Church, without spot or blemish, or any such thing, a victorious Church, waging a relentless war against the powers of darkness, and going forward with waving of banners and shouts to the final close of the war. Save us from any decline of faith. In every part of the Church may Thy Holy Spirit come with power, entering into the great congregations of the city and visiting with His manifold blessings little groups that are gathered together in the mountains and on the plains; yea, have a blessing for the humblest home that belongs to our fold.

"Nor do we pray for ourselves alone, but for the whole Church. We thank God that we belong to the one, united, universal Church of Jesus Christ; the Church that takes in all the saints, those that are to glory gone, those that are marching to the end of their career this day, and bless those that are to come after us. We thank Thee that the promise is not merely to us, but to all Thy children, and to all that are afar off, as many as the Lord shall call; the promise that the gates of hell shall not prevail against this Church—not be overcome or cast down by the process of death. Generations may come and go; we shall follow our fathers to the grave, and our children shall follow us. O grant that increasing multitudes may follow them, and that down to the last record of time Thy Church may be abiding in full strength and increasing vigor and energy and enlarging glory and success.

"Hear us for our country, and for all the churches in it, and for all the churches the wide world over. God bless the missionaries in foreign lands, every one of them; where two or three are gathered together fulfill there Thy promise to appear among them.

"We beseech Thee, O Lord, bring speedy end to the terrible war now raging over yonder. O God of peace, hear our prayer, and bring to a speedy end the storm and tumult of war that floods the earth. Give us peace in our own land. We thank Thee that in Thy providence we have been spared and saved. We thank Thee for the Christian man at the head of our Government, a man who dreads the possibility of war and has done what he can to save us from it. Give him strength and wisdom and the support of the people, to the end that he may guide us wisely and to the glory of Thy great name.

"Listen to our prayers and accept them. 'Would they were worthy of Thee, but, Lord, because we have nothing else to give that is worth anything at all, we give Thee the tribute of our hearts. From the depths of our spirits we lift up our voices and return thanks and glory and honor and praise and majesty to Thy great name forever and ever. Amen."

REMEMBERED OR FORGOTTEN—WHICH?

By Rev. W. J. Snyder,
Of the Upper South Carolina Conference.

"Shall I be remembered after I am gone?" is a question that comes to every man. That it comes often and clamors for an answer is evidenced by the many ways in which men have ever endeavored to perpetuate the memory that once they lived and labored and loved.

The age-old query of Job, "If a man die shall he live again?" finds its counterpart in the question, "If a man die shall he be forgotten?"

The fear of sinking forever into oblivion has its foundation in the fact that the departure of even the great leaves hardly a ripple on the ocean of time. The grave is banked with flowers, soon to fade and crumble into dust; the mourners and friends turn away and return to the old paths of life; the world moves on and—forgets. True, in the fond heart of parent or child there will linger for years a memory of the face and form, but ere long that heart, too, will be stilled and—who remembers then?

This longing for an earthly immortality finds expression in many ways. Each of us would be remembered for the virtues we possessed and for the good we may have done. The polished shaft or simple slab in every cemetery attests this fact. Over faults and frailties the mantle of charity gently falls while virtues are carved in the rock.

A world conqueror desires to be remembered not for the blood he shed but the good he did, and so with means gathered at the point of the sword he builds a city and gives it his name. A Carnegie carves his name in stone over the doors of the many libraries his wealth makes possible. A Lawson pays a florist $50,000 to name a carnation for his wife, and whenever a Mrs. Thos. W. Lawson pink decorates a bride or a bier its marvelous beauty recalls her for whom it was named. Lord Raglan would long ago have been a memory as evanescent as the cloud that floated in last year's sky were it not for the garment which bears his name. Who could have told in a year's time the name of the hero, for hero he was, who gave his life that the Atlantic might be wedded to the Pacific, if our President had not changed the name of Culebra to Gaillard Cut? And thus it goes,

man longing for his name to live and striving to find some way in which to perpetuate it.

Another desire of the human heart is that the good which a man does shall live after he is gone. Of course it is known in a general way that influence never dies, but the mind yearns for something tangible with which to continue that influence. In order to gratify this commendable desire men have endowed charitable and other institutions so that their money will continue to work after they have passed to the great beyond. That the gratifying of both these desires was within the range of possibility for every one who wished to make them a reality seemed almost too good to be true till the thought found expression in one of the great enterprises of our own Church. Your name or the names of your loved ones need never be forgotten, and untold thousands will rise up and call you blessed for the good you do, even to the end of time. This desirable combination is to be found in the Memorial Loan Fund of the Methodist Episcopal Church, South.

Would you fittingly memorialize your departed loved one and also mark the resting place of that body so dear? A simple slab will designate the spot as well as a magnificent mausoleum, while the difference in cost, invested in a Memorial Loan Fund bearing the name of the one dear to you will from year to year be speeding on its mission of building churches and blessing humanity. Moreover, in the archives of the Church and in every annual issue of the book which tells of the work will appear the name of the one whose memory made the loan possible.

Each year the memorial, increased by the interest, becomes more efficient and productive of greater good, till in a hundred or a thousand years no one could estimate the amount of work accomplished. The territory in which the loan shall be placed may be designated by the donor, who has the privilege of saying whether it is to be administered throughout the entire connection or within the bounds of a certain Annual Conference, or even in the district where the one memorialized lived and labored.

Thus at home or in distant lands, the ministry of a life will continue to bless mankind till the time when the redeemed turn away from temples built with hands to worship in the City of our God, the Holy Jerusalem, which has "no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

Would you like to invest in a memorial of this kind? Then write to the Board of Church Extension, Louisville, Ky., and all necessary information will be gladly furnished.

THE UNION QUESTION.

Rev. James H. Felts,
Presiding Elder, Holly Springs District.

Mere bigness has no special attraction for me. I have no greater admiration for an elephant than I have for a good horse. I am by no means sure that the larger Church is the more efficient. Gideon was more efficient with the smaller company. The Church of many millions makes a greater show, but it is yet to be demonstrated that it serves the Lord or humanity more truly. The Roman Catholic Church is a good example. Even the Church of England became bloated with numbers and importance to arroganee and exclusiveness. It took a Wesley to demonstrate anew the power of God to save all who believed; to bring the gospel to the masses. Even the Master cheered John by telling him that the "gospel was preached to the poor." So long as we have worked on this gospel line we have had prosperity. In proportion to our increase in wealth and numbers we have drifted away from the simplicity that appeals to the rank and file. There should never have been any occasion for the organization of the Salvation Army. If the larger Churches of Protestantism had done their duty there would not have been. Power is dangerous. The Lord's army has never been found in any one organization—probably never will be, despite the claims of certain well known divisions. We stand a good chance to lose more in one direction than we will gain in the other. I believe the Cumberland Presbyterian Church was a better force for good in the South than the U. S. A. people are ever likely to be. When we get blinded by the sight of the "loaves and fishes," our day of effectiveness as a saving ageney is past. I am not convinced that union is even "desirable" at this time.

I am ready to make every honorable concession necessary to bring about real federation. I am ready to have a clear understanding with other Protestant bodies as to territory to be occupied. But granting that the time is ripe for union, there are some things that must be settled, AND SETTLED FOREVER, before we can hope for real union. All discussion is tentative at present. The whole Church must be heard from, else we will have both union and disintegration. Twenty-five good men and more than one General Conference are not sufficient. It is easier to transfer property than men. Church relationship is voluntary. We may change when we will. Union is revolution. It is a new organization that is appealing to us. The Church of our fathers is no more. Church loyalty can no longer be successfully pleaded. The one important question remaining to be answered is, to my way of thinking, can we carry the whole Church with us? Can we hold our Southern constituency? I am not disturbed because of the border situation. It is the great heart of the Church that I am thinking about. I so seriously doubt our ability to carry the whole Church with us that I am unalterably opposed to union at this time. To face a season of disintegration, bickering, strife, war over property, and a sadly weakened Church struggling against great odds to maintain itself is not inviting. And this to satisfy the leaders! The whole Church must be consulted and heard. If that is done many years will come and go before we unite. Let us federate, fraternize, eliminate altar against altar, settle the negro question, practice both the spirit and letter of real brotherhood on our border lines, take Northern Bishops from our territory and send them where they have a real field, cooperate in all our mission territory, eliminate some of the political features that mark the Northern Church, create a proper sentiment among our own people—then union will come so normally that friction will scarcely be known.

"But our leaders are doing so and so." Yes, yes: I have heard and seen a little. How far can leaders go without followers? Where lands the head when feet and hands fail to follow? How interesting is the 12th Chapter of 1 Corinthians: "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary; and those members of the body, which we think to be less honorable, upon those we bestow more abundant honor." Covet earnestly the biggest Church in America; yet show I unto you a more excellent plan. With thousands of our sons and daughters finding Church homes elsewhere, we would be discounted and shamed in the land of our birth. Our boast of reaching the masses would become a reminiscent dream. All the wealth of the North, and all the prestige of a great organization would not carry a single Southern man or woman who is not in sympathy with the movement. Unity of sentiment must precede union. It will be poor comfort to talk about what we should have done when we see our sons and daughters uniting with other Churches, or struggling to maintain a depleted organization of their own.

If you think that other denominations will not take advantage of the situation, you "have another think coming." I have already met it in a small way. More, some of our own have discussed in my presence "What Church I will join when union comes." Even a vote of the General Conference and all the Annual Conferences will not meet this emergeney. IT MUST COME TO THE CHURCH CONFERENCES. We cannot consult our own personal preference and honor God or the Church. We can take church property by law. But we Methodists have learned to distrust the courts in these later days when it comes to passing on church property. Our people must go with us if we are to have union. "Better be safe than sorry." Better create sentiment first—not just HEAD sentiment, but eye, ear, feet, hands—then we may come together in a way that may preserve our high ideals, honor our God, and save our people.

Holly Springs, Miss.

A PROSPEROUS CHURCH.

There is a sure way of prosperity. It has never failed and never can. The following rules, observed by all the members of any church, will ensure good days. If the church is decaying, the decay will soon be arrested. If it is standing still, it will soon begin to grow. If it is already flourishing, it will grow more rapidly:

(1) Attend all services regularly. If possible, be on time; you need at least five minutes after coming in to get a seat and to compose body and mind for the service.

(2) Never miss a service needlessly. If you have visitors, invite them to go with you; they will respect you more as a Christian if you are faithful to your duty.

(3) If it rains or snows, make a special effort to go. Our churches stand much in need of storm-proof religion.

(4) Take part in the service. You go to worship, not to be entertained.

(5) Be devout in your attitude; all whispering should be studiously avoided. Find the hymn, and sing if you can; and share the book with your neighbor.

(6) Speak to strangers, and invite them to come again. A hearty handshake will add much weight to the invitation.

(7) Be friendly to all. Remember, hand-shaking has not gone out of fashion. A hearty Christian greeting means much by way of cheer, comfort, and encouragement.

(8) Accept gladly any work assigned you. If some one is struggling under a load, take hold and help. At least, do not increase the burden.

(9) Never encourage strife, but be a peace-maker. Peace-makers, you know, are called "the children of God."

(10) Avoid gossip as you would an enemy: it is one of Satan's best agents for starting church troubles.

(11) Give cheerfully, according to your ability. The Lord has dealt bountifully with you, hence you should be liberal with His cause.

(12) Think of the services through the week, speak of them to others, and pray that they may be attended with divine blessing.

(13) Pray for the sick and the poor. Help the Lord to answer your prayers.

(14) Pray for the clergyman. His usefulness will be greatly increased by the daily prayers of all the people.

(15) Pray for some unsaved soul in particular.

(16) Pray, pray, pray! Keep on praying. No Christian should be behind in his prayer accounts.

(17) It is a great deal braver to try to do something to better the condition of things than to stand and criticize. If you mean to help along, don't get in front and block the way. Get behind and push. You will then see how little you feel like finding fault with the burden-bearers after you have shouldered your part of the load.—Canadian Churchman.

One must often consider not what the wise think, but what the foolish will say.—Arthur Helps.

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Secular News

The number of militiamen on the Mexican border is estimated at 92,000.

The Nation's wheat crop is figured at 645,000 bushels, against more than a billion bushels last year. The corn crop is also smaller this year than it was in 1915.

The United Daughters of the Confederacy of New Orleans celebrated with appropriate exercises the birthday of Admiral Raphael Semmes, the illustrious Confederate naval officer, on September 27.

Standard Minnesota flour sold in Chicago on September 26 for $9.10 a barrel, an increase of over $3 since last year. This is the highest price that flour has brought since the years immediately following the Civil War.

A London press dispatch on September 18 reported the number of officers in the British Army lost since the outbreak of the European war to be 41,014, of whom 12,045 were killed, 26,076 were wounded, and 2893 are missing.

According to report, since the outbreak of the European war, the number of women employed in the Krupp gun and ammunition shops at Essen, Germany, has increased from 1241 to more than 14,000.

Owing to the high cost of paper, the Yazoo City (Mississippi) Sentinel has announced that its subscription price will be advanced from $1.50 to $2 per annum, and that its advertising rates also will be increased.

"The Paris," a French steamship 639 feet long and 84 feet wide, is being constructed at St. Nazaire, to ply between Havre and New York City. It is stated that this will be the largest steamship ever built in France.

The Outlook calls attention to the fact that the Agricultural Department of our Government is experimenting with chayote, a vegetable that is new in the United States, but which has long been a favorite in Mexico. It is said to resemble the squash in taste, but to have a more delicate flavor.

The Naval Bill passed by Congress during its recent session provides for spending $315,000,000 for the maintenance and enlargement of our Navy during the coming year. The new ships to be built within the next three years will cost about $600,000,000. The Review of Reviews says that this is much the largest naval appropriation ever made by any country in a time of peace.

Louisiana has established a Commission to aid in promoting the education of the blind and in providing remunerative employment for them. It was announced that on October 1 a workshop for such unfortunates would be opened at 1336 Camp Street, which, when completed, will be one of the best equipped plants of the kind in the United States. The second floor will be used as a dormitory.

President Woodrow Wilson recently received 64 per cent of the votes in a poll taken by The New York Independent among its readers as to their preference for the office of President. Of a total of 229 letters received in answer to the inquiries sent out, 146 were for Mr. Wilson, and 61 for Mr. Hughes, with the remainder scattered among the less prominent candidates. The Independent is supporting the Republican ticket.

Ilya Metchnikoff, the famous Russian bacteriologist, who since 1895 had been at the head of the Pasteur Institute in Paris, and who died of heart disease on July 15, is being widely mourned. When 29 years of age he discovered that the congestion of a wound is caused "by the struggle of the white blood cells against the invading microbes." He was born in the Province of Kharkov on May 15, 1845, and his mother was a Jewess.

Anching Kung, of China, who is said to be a grandson of the eminent Chinese statesman and diplomat, Li Hung Chang, and a graduate of Cambridge University, England, is at Scott, Bolivar County, Miss., studying the production of cotton. It is stated that he will come from there to Louisiana to investigate the culture of rice and sugar cane. Mr. Kung has been in America for several months, giving attention to agriculture in various sections of the country. He is reported to entertain high hopes of a great future for China along industrial lines.

The people of the Philippine Islands will have a much larger measure of self-government in the future. The number of voters has been increased from 200,000 to 800,000; and, along with the lower house of the Legislature, which they have been electing, they will now choose the members of the Senate (the Philippine Commission, now discontinued, having previously taken the place of the latter body). The President, however, will continue to appoint a Governor-General and a Vice Governor for the Islands. The enactment contained a declaration of the purpose of the United States to withdraw from the Philippines as soon as it is evident that the people composing their citizenship are capacitated to manage safely their own affairs.

TREASURER'S REPORT.

The following is the report of the Treasurer of the Board of Missions, of the North Mississippi Conference up to September 1, 1916:

	For.	Home & Conf.
Aberdeen District—		
Algomar	.....	$ 26.00
Amory and Nettleton	$140.00	135.00
Pontotoc	.....	50.00
Smithville	.....	6.00
Tupelo	.....	200.00
Houlka	.....	18.00
	$140.00	$435.00
Columbus District—		
Brooksville	.....	$104.00
Cedar Bluff	.....	13.50
Cochrane	$60.00	58.00
Columbus, First Church	.....	200.00
Columbus Ct.	.....	32.00
Crawford	91.00	.....
Mashulaville	.....	17.50
Mayhew	3.75	.....
Starkville	.....	163.00
Sturgis	.....	29.75
West Point	108.90	163.00
	$263.65	$780.25
Corinth District—		
Belmont	.....	$ 10.00
Booneville	.....	100.00
Booneville Ct.	.....	20.00
Chalybeate	.....	17.00
Dumas	.....	10.00
Guntown	.....	50.00
Hickory Flat	.....	17.23
Iuka	$41.00	41.00
Iuka Ct.	.....	10.00
Mantachie	.....	19.90
Marietta	.....	7.86
Myrtle	.....	20.50
New Albany	.....	100.00
New Albany Ct.	60.00	70.00
Rienzi	.....	16.50
Ripley Ct.	.....	15.00
Sherman	.....	30.00
Mooreville	.....	21.25
Wheeler	.....	6.00
	$101.00	$582.24
Durant District—		
Bellefontaine	$ 2.50	$ 2.50
Durant	35.00	35.00
Hesterville	.....	7.65
High Point	.....	3.50
Kilmichael	50.00	30.00
Kosciusko	.....	83.00
Kosciusko Ct.	.....	28.70
Lexington Ct.	.....	5.00
Mathiston	18.92	23.00
McCool	.....	11.00
Pickens	.....	86.00
Sallis	.....	50.00
Slate Springs	.....	10.00
Tchula	.....	74.00
Vaiden	82.00	82.00
Poplar Creek	.....	7.00
	$188.42	$538.35
Greenville District—		
Boyle	.....	$ 7.50
Glen Allan	.....	54.00
Greenville	.....	67.00
Gunnison	$23.00	50.00
Leland	.....	71.00
Shaw and Merigold	75.00	115.00
Shelby	68.50	100.00
Tunica	93.00	90.00
	$259.50	$554.50
Holly Springs District—		
Abbeville	$ 5.00	$ 26.00
Coffeeville	36.00	37.00
Eureka	.....	19.00
Grenada	30.37	176.00
Holcomb	.....	38.00
Lamar	.....	25.00
Mt. Pleasant	.....	20.00
Paris	.....	7.00
Pine Valley	.....	10.90
Red Banks	.....	49.00
Taylor	5.00	5.00
Toccopola	.....	37.00
Water Valley, First Church	.....	179.00
Water Valley, Main Street	.....	25.00
	$ 76.37	$653.00
Sardis District—		
Coldwater	.....	$ 60.00
Como	$ 38.00	140.00
Courtland	.....	21.00
Crenshaw	27.00	30.00
Eudora	.....	15.00
Eureka	.....	12.00
Hernando	98.00	92.00
Olive Branch	20.00	20.00
Sardis	125.00	125.00
Sardis Ct.	5.00	18.25
Senatobia	.....	50.00
Tyro	.....	43.00
	$313.00	$621.25
Winona District—		
Duhlin	.....	$ 14.00
Carrollton	45.00	35.00
Drew	.....	100.00
Duck Hill	30.06	30.00
Greenwood	163.00	216.00
Moorhead	.....	45.00
Schlater	.....	17.00
Webb	.....	65.00
	$238.00	$522.00

M. T. BYNUM,
Treasurer Board of Missions, N. Miss. Conf.

DR. E. H. RANDLE DEAD.

The following dispatch was sent to the Times-Picayune from Hernando, Miss., on September 28:

"Prof. E. H. Randle, A.M., LL.D., one of the most widely known educators and scientific writers in the South, died at his home here yesterday, Sept. 27, 1916. He spent nearly fifty years as a teacher, having taught at McKenzie, Tenn.; Paducah, Ky.; Ripley, Tenn.; Byhalia, Miss., and Hernando, Miss. He was an author in the scientific world. The books published by him were: 'Plurality of Human Race,' 'The Characteristics of the Southern Negro,' 'Antagonisms of Forces in Nature.'"

It is with sincere sorrow that we chronicle the decease of Dr. Randle, who was a man of picturesque and unusually forceful personality. He had an inquiring mind which never ceased to reach out after knowledge, and he was a Southern gentleman of the old school, courteous, chivalric, and possessed of high ideals. He was an ardent Southern Methodist and a devout believer in the Christian religion. What men they grew in the days of the ante-bellum South! They are swiftly passing from among us, and we fear that we shall never behold their like again.

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CHALLENGE OF THE FERNWOOD CHARGE.

Mississippi Conference.

The Fernwood charge pledges $1000 to the Galloway Endowment Fund for old preachers, and asks that the other pastoral charges of the Conference provide $6000. This pledge was made when it was learned that $7000 added to the $18,000 now bearing interest would enable the Endowment Board to assist the Joint Board of Finance in retiring ten old preachers on $500 annually. In response the Endowment Board urges that on the second Sunday in October this generous proposal be announced in all our pastoral charges and a collection be taken for this fund. The Board also urges that during the second week in October the collectors appointed by the presiding elders canvass the district to secure, if possible, the entire amount.

The collectors by districts are as follows: Jackson District, Mr. T. B. Lampton and Rev. W. M. Sullivan; Hattiesburg, Mr. J. A. McLeod and Rev. W. M. Williams; Meridian, Rev. H. B. Watkins and Rev. O. S. Lewis; Seashore, Rev. W. B. Jones and T. M. Evans; Newton, Rev. C. M. Crossley and G. G. Beaman; Port Gibson, Rev. C. M. Chapman, Rev. C. F. Emery; Brookhaven, Rev. J. M. Morso and Rev. N. B. Harmon. Prayerful, persistent work in the interest of this fund will enable the Mississippi Conference in a few years to retire all of her old preachers on $500 annually. Be sure to take the collection and help the collectors in their canvass. Send the cash to Rev. T. J. O'Neil, Port Gibson, Miss., and report the amount immediately to one of the collectors in your district.

By order of Endowment Board,
N. B. HARMON.

A GREAT WORKER.

(In a recent issue, the Lexington, Ky., Leader referred to Dr. E. G. B. Mann and his work during the past year as is shown below. Dr. Mann is one of the truest and ablest ministers in Southern Methodism. Such a record shows that the day of the ardent toiler has not wholly ceased to exist among the sons of Wesley, who was himself perhaps the most prodigious laborer of modern times. —Editor of Advocate.)

Dr. E. G. B. Mann, of this city, presiding elder of the Lexington District of the Methodist Episcopal Church, South, has closed his work for the year and is ready for the Annual Conference, which will be held at Nicholasville, beginning September 20, with Bishop James Atkins presiding.

The report of Dr. Mann just completed and which will be submitted at the coming Conference, shows him to have been one of the most active ministers connected with the Church in the United States. His achievements during the past year, from September, 1915, to September, 1916, are truly phenomenal, as will be seen from the following summary:

Held sixty quarterly meetings as presiding elder of the Lexington District.

Conducted revival meetings at Hazard, Irvine, Red House, Somerset, Waco, Ky., and Washington Spring, South Dakota, thirteen weeks in all.

Made special visits during the year to Nashville, Tenn.; Kalamazoo, Mich.; Columbus, O.; Clarksburg, W. Va.; Lake Junaluska, N. C.; and delivered special sermons or addresses at each place.

Preached 275 sermons. Had 217 conversions at the various revival meetings. Traveled a total of thirteen thousand miles.

Served as business manager and editor-in-chief of the Central Methodist.

Served as president of the Board of Education of the Kentucky Conference.

Served as member of the campaign committee in raising endowment funds for Kentucky Wesleyan College at Winchester.

Served as member of the National Commission on the Church and Country Life.

TO LOUISIANA METHODISTS.

I again urge you to observe our Annual Work Day, for the benefit of the Orphanage. Our needs are imperative, and we are solely dependent on the results of "Work Day" for the funds needful to meet our ever-increasing obligations and to carry us through the winter. The children we now have on hand, and that we have already agreed to take at once, brings our number to 120—ten more children than we have ever had before.

We have no assessment, and none of the Conference money will go toward the support of the Orphanage. Your opportunity to give is "Work Day," Saturday, October 14, and Sunday, at Church and Sunday school, October 15. Please specify that your gift is for the Orphanage, so that it will not be confused with other collections that may be taken on that day. Or send your donation direct to the Orphanage at Ruston.

God has gloriously blessed our land. We have been preserved in peace. Prosperity is abroad in the land. Yet there was never a time when the cry of the dependent and homeless child was as distressing or more frequent than now. Help us to meet this cry and relieve this distress by giving of one day's labor to the Orphanage. If all our people would respond to this appeal, and have the children of the Sunday schools bring in their donations, the relief and help that would be given to this great work would be an impetus that would lead on to greater and better things for the many children of our land who are crying for a home and a chance in life.

We urge every Methodist, and every man with a heart, to help this great cause on "Work Day," followed by "Harvest Day," Sunday, October 15. May the blessings of God, the "Father of the fatherless," be with you all. Faithfully,

ROBT. W. VAUGHAN,
Superintendent Louisiana Methodist Orphanage.
Ruston, La., Sept. 30, 1916.

TREASURER'S RECEIPTS.

The following is the report of the Treasurer of the Mississippi Conference Board of Missions for the third quarter ending September 30, 1916:

	F.Mis.	H.&C.M.
Brookhaven District—		
Bayou Pierre	$ 10.00	$ 10.00
Monticello	14.19	.....
Summit and E. McComb	26.33	30.00
Hazlehurst	11.02	.....
Wesson	8.00	8.00
Pleasant Grove	10.00	.....
Barlow	5.00	5.00
Centenary, McComb	21.26	.....
Tylertown	10.00	20.00
Bogue Chitto and Norfield	3.34	.....
Crystal Springs	.....	40.50
Total	$222.14	$173.50
Hattiesburg District—		
New Augusta	$ 5.00	$ 10.00
Leaksville	10.00	.....
Magee	8.00	7.22
Sumrall	33.45	19.55
Prentiss	10.00	5.00
Seminary	13.36	.....
Broad Street	25.00	25.00
Court Street	25.00	25.00
Main Street	12.31	.....
Purvis	25.00	25.00
Richton	17.75	.....
Eucutta	5.00	5.00
Williamsburg	2.50	2.50
Collins	.....	25.00
Lucedale	.....	6.25
Total	$192.37	$155.52
Jackson District—		
Canton	$ 30.00	$ 13.00
Capitol Street	22.69	.....
Flora	45.00	25.00
Fannin	10.00	10.00
Sharon	3.00	3.00
Total	$110.69	$ 51.00
Meridian District—		
Bucatunna	$ 10.00	$ 10.00
Moscow	5.00	.....
Enterprise and S.	13.00	.....
Scooba	2.35	.....
Central	25.67	65.00
Seventh Avenue	5.00	5.00
Shubuta	21.65	18.00
Clark Mission	2.00	5.00
Total	$ 84.67	$103.00
Newton District—		
Philadelphia	$ 4.10	$ 10.00
Homewood	5.00	5.00
Philadelphia Ct.	6.00	.....
Fourteenth Avenue	.....	5.00
Rose Hill	.....	5.00
Total	$ 15.10	$ 25.00
Port Gibson District—		
Oak Ridge	$ 10.00	$ 10.00
Crawford Street	10.00	.....
Port Gibson	4.00	.....
Washington	2.00	.....
Mayersville	10.00	25.00
Woodville	20.00	.....
Anguilla	10.00	12.50
Centerville	10.00	15.00
Total	$ [illegible]	$ 62.50
Seashore District—		
Biloxi Mission	$ 6.72	.....
Logtown	20.00	$ 15.00
Americus	5.00	5.00
Vancleave	10.00	10.00
Columbia	25.00	25.00
Wiggins	1.00	6.50
Hub	5.00	5.00
Handsboro and Miss.	.....	10.00
Total	$ 75.72	$ 86.50

This does not include specials from the several charges.

Yours fraternally,
CHAS W CRISLER.
Treas. Mississippi Conf Bd of Missions
Hattiesburg, Miss., Sept. 30, 1916.

MRS. RANSON J. JONES.

Dear Dr. Meek: I have been a little dilatory in announcing through the columns of the Advocate the death on September 18, 1916, of Mrs. Sarah Mounger Jones, the widow of the late Rev. R. J. Jones, of the Mississippi Conference. While feeble, her health had been fairly good and she was only confined to her bed for one day, when the Messenger of God called her home. Since the death of Brother Jones in 1901, she had made her home with children here and patiently, calmly, devoutly awaited her coronation. For forty-three years she was the devoted wife of a sturdy itinerant preacher. She was a sister of Dr. E. H. Mounger, who was present at the funeral. Two daughters preceded her to the better world. Three sons abide.

Her funeral took place at East End Church, Meridian, on the afternoon of September 19. The undersigned was assisted in the funeral by Revs. J. T. Leggett, Jno. A. Moore, A. M. Broadfoot, H. A. Gatlin, C. E. Downer, and J. A. Bowen. A suitable memoir will doubtless be furnished the Advocate.

H. B. WATKINS.
Meridian, Miss.

I desire no other evidence of the truth of Christianity than the Lord's Prayer.—Madam de Stael.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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PICNICS AND FESTIVALS OUR SPECIALTY

Church News

Bishop W. A. Quayle, of the Northern Methodist Church, will soon have issued a new volume, entitled "Recovered Yesterdays in Literature."

Bishop Murrah has just held the Louisville Conference, which convened at Franklin, Ky., on September 27. His presidency gave great satisfaction.

Dr. C. C. Woods, Editor of the St. Louis Christian Advocate, was elected Secretary of the Southwest Missouri Conference for the forty-first time at its late session.

According to the Pacific Methodist Advocate, the Columbia Conference, at its recent session at Corvallis, Oregon, voted against increasing the lay representation in the Annual Conferences by the ex-officio method.

Dr. and Mrs. J. E. Godbey, of Kirkwood, Mo., have recently donated to the Church Extension Board of the M. E. Church, South, the sum of $20,000. They will receive an annuity on this gift during their lifetime.

A charter for a chapter of the Phi Beta Kappa Society at the Randolph-Macon Woman's College, at Lynchhurg, Va., has been granted. This is an honorary college fraternity, membership in which is based on scholarship.

The Wesleyan Christian Advocate states that President Jenkins, hecause of a lack of room for them, has heen forced to refuse admission to ahout 75 young ladies who desired to enter the Wesleyan College for Young Women, at Macon, Ga.

Bishop Wilson Lawrence thinks that the $5,000,000 fund for retlred ministers which the Protestant Episcopal Church has been raising will be in hand by next March. Of the $500,000 that the diocese of Massachusetts was expected to raise, $360,000 has already been secured.

It is stated that the publication of the Methodist Advocate, which has heen the organ of the Western Virginia Conference, will be discontinued. Rev. W. I. Canter, who has been the editor of this periodical, has done his work well, and we shall regret to see him retire from the tripod.

The Faculty of the Candler School of Theology recently adopted resolutions highly commendatory of the work of Professor Julius Magath, who filled the Chalr of Hebrew and Old Testament Literature during the past year in the absence of Dr. Shelton, who was engaged in doing some postgraduate study.

Rev. Gardiner L. Tucker, the Episcopalian rector at Houma, La., has accepted the positlon of Field Secretary of Education for his Church in a dlstrict composed of North and South Carolina, Georgia, Florida, Mississippi, Alabama, Louisiana, Tennessee, and Kentucky. Mr. Tucker will enter upon his new work on November 1.

Dr. Andrew Gillies, one of the most successful and best known pastors of the Methodist Episcopal Church, will take a year's rest on account of the state of his health. Dr. Gillies was a guest of Bishop Thirkield in New Orleans a couple of years ago and is pleasantly remembered in the Crescent City.

Mrs. Lucy Kidd Key, the wife of Bishop J. S. Key and President of the North Texas Female College, at Sherman, Texas, died on September 13, after a brief illness. Mrs. Key was formerly connected with Whitworth College, at Brookhaven. Miss., where she wrought with great efficiency as an educator. She was a woman of unusual capacity and force. Bishop Key will have the sympathy of a host of friends throughout the Church in his bereavement.

We take the following from the Baltimore Southern Methodist of September 21: "Judge William L. Chambers, of the United States Board of Mediation and Concillation, writes that Bishop Wilson's sermons at the recent session of the Washington District Conference at Goshen on 'The More Ahundant Life' and 'Believest Thou This?' were as fine as he ever heard from human lips. Bishop Wilson is also reported to have lately delivered a great discourse at Trinity Church, Baltimore. He is certainly a most remarkable man.

A CHALLENGE OF A MILLION.

Rev. W. W. Pinson, D. D.

Talk of a million for foreign mlssions stirs the red hlood. We have not long been using seven figures in our missionary reckoning. Many of us remember how we were startled when Chaplain McCabe raised the slogan, "A million for missions," in the M. E. Church twenty-five years ago. We remember, too, the enthusiasm it created. They got it. Now they are close to $2,000,000, exclusive of the Woman's Board.

We have quietly crept up close to a million, including what the women raise—so close we ought to reach it this year. It looks more and more as if we shall. The Conferences that have met are showing progress, and those yet to meet report encouragement. It is a great year financially. Farmers are getting record-breaking prices for a heavy yield. Prosperity smiles on our Southland. If we dld well when the financial storm cloud lowered, what may we not do when the skies are serene and sunny, and plenty smiles on every hand? If there was ever a time when we should go out on a full tide, it is now. Shall we not unite to do it?

The Church is meeting the challenge. A preacher writes: "Unless some calamity happens, thls Conference is going way beyond anything it has ever done."

Another writes: "I am with you for the million. Am going to turn in my Sunday school money as a special."

A presiding elder says: "My district paid seventy per cent of the assessments last year. We have nlnety per cent already and expect to make it one hundred."

Another elder: "My district will pay out on everything. We shall then want you to help us put on a worthy special."

We are ahead of last year on all the regular sources of income. We should keep ahead and get further ahead.

Think of what it will mean to raise a round million in one year for forelgn missions! It will begin to look as if we are in earnest. Not so desperately in earnest, but getting out of the play stage. It will be only fifty cents apiece on an average for our blg, husky 2,000,000 people, but what a lot of these 2,000,000 half-dollars will do! Therefore, let's gather them in from the churches, Epworth Leagues, Sunday schools, Missionary Societies—then send them in before they run any risk of nestling into a cozy, neglected corner.

After all, big things like this are never done till some loyal souls with full-grown ideals give more than their share. They are the make-sure contingent. When you call out the reserves they fall into line. They are those of whom the Apostle could write: "For to their power I bear record, yea, and beyond their power they were willing of themselves." It has always been so. It was so last year—it will be so this year. A thousand people will read these lines into whose hearts there will come a great, glad desire and prayer that we may cross the million line. That will mean a call to search and see if there are not means in their keeping that would help make sure. If the good impulse is obeyed, that one little thousand—you and 999 others—will turn a beautiful hope into a glad realization. So before you lay down this paper make up your mind how much you wish us to get our million. Then make a check and send it in for the "Milloin Dollar Fund." Last year the Emergency Contributions saved the day. The same loyalty this year will crown the day.

I am almost afraid to mention what it will take to reach thls figure. It is almost too good to be true; it will do so many things that will have to wait unless we get the million.

Pray that you and we aud all the Church may be led to do His will and do it now.

IN THE SEASHORE DISTRICT.

I have just received a letter from Dr. Rawlings, and, with it, a copy of the resolutions passed at the recent Conference of laymen at Junaluska. To my great delight and pleasure, the resolution passed here at our District Conference urging the pastors to use their laymen more, especially in the near-by places, was adopted there. I sent Dr. Rawlings a letter about what we had done here. I am anxious to visit all the churches in the district each year, but the pastors are slow about making an appointment for me. I hope this little hint will suggest to a pastor who has promised a date but failed to make it, that he must not wait too long.

I have visited many places, and everywhere the people were most kind and cordial. They listened attentively to the message that I brought, and even the children heard of things beyond the seas without restlessness. Dr. Meek, I was so glad to see the children attending church everywhere—except one place. It is a splendid habit for parents to form in their children, and over this district it looked so beautiful to me to see the father, mother and children in their pews, listening to the reading of the Word.

I do not think any one could be more popular than our elder—Dr. Jones. He is loved everywhere for his splendid ability and sweet spirit. Bishop Atkins could not have made a happier selection. Privately, I may add that Dr. Jones is just a "wee bit" proud of his nicely renovated parsonage, and we hope he will occupy it for the next three years.

Doctor, accept my thanks for the nice personal note in the Advocate of recent date. Unfortunately it was my brother—Dr. George C. Ballard—a member of the "Reserve Officers' Corps," who was needed and ordered to active duty. He is at Fort Sam Houston, Texas, now, and delighted with his work. I served many years, and was commended for my work, but so far they have not indicated that I would be used in the near future.

This is the prize district in the Conference, and we hope to keep up the high standard we have always made. I hope to visit many more places before Conference, and do all that I can to get laymen interested in God's work. Dr. Meek, had you ever thought of the fact that the very first recorded words of the blessed Master indicated activity? "I must be about my Father's business." He never tired, and took no vacations, but was always at work, and not once did he teach any negative religion. His whole teaching was work—"Do," was the keynote of his life. And I may add that I never saw a lazy Christian! Lots of lazy church members, but Christianity means activity, and a busy Christian is the only happy one.

With best wishes,

Biloxi, Miss. J. C. BALLARD, Lay Leader.

"The wearlest river somewhere finds the sea."

He who hath in him the eternal life, though a beggar, naked and maimed and blind, before him heaven's gates open of themselves. He is no stranger there, for the life that is in him finds there its true sphere and companionship.—Ephraim Peabody.

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MORE PEAS ON THE STICK.

Marion Foss.

While dining one day in the country
With some very good friends of mine,
They served, with other good things to eat,
Fresh corn from their garden so fine.
It afforded us great amusement
When their dear little son named "Nick,"
Having finished one ear, said: "Daddy,
Please put some more peas on this stick."

We laugbed at the cute little fellow,
For the wonderful faith he had
That all of his wants could be supplied
By voicing them thus to his dad.
Then I thougbt of God's earthly children,
Whose clouds of despair would be thick
If they couldn't depend on their Father
To put all their "peas on a stick!"

—Pittsburgb Christian Advocate.

A BEAUTIFUL SECRET.

Visiting a great factory one day, I went through a room where young girls were fastening hooks and eyes upon cardboard. Their fingers fairly flew!

Among them I noticed an old woman busy at the same work. Her fingers were crooked and worn by bard work. I knew she could not keep pace with the nimble young fingers about her: and I wondered why she was there. I think you, too, would like to know.

Months before she came begging for work. She sadly needed it, for she had a sick husband to support. Seeing the girls at their work, she said she could do what they were doing. The superintendent knew that she would be awkward and slow, and he tried to discourage her. But she begged for a chance; so he gave her a place at the long bench with the girls. It was slow work, and, as she was paid by the piece, she could earn but little. Yet she persevered. And after a while her pile of finished work began to grow strangely fast. There was a beautiful secret about it.

Some of the girls, pitying her, were slipping some of their cards onto her pile; and it was wonderful how they enjoyed seeing it grow. Of course, her pay increased. Soon she was receiving almost as much as the others, and she was able to keep her little home in comfort. When Christmas came the girls gave her a purse with $20 in it. "Is all this mine?" she said. "I never had so much money in my life!"

The story made me think of that verse, "Bear ye one another's burdens."—Frank T. Bayley.

LIGHT IN DARK PLACES.

They sat so near me in the car that I could not help hearing what was said—that pale, sweet-faced little woman and her fair-haired little boy of perhaps seven or eight summers. She was dressed in plain black, and as I am fond of making out histories in my mind of those with whom I am brought in contact in traveling, I imagined her to be a widow, and this winsome boy her only child. I was interested to watch the two, and I seemed to feel in my own heart the strong cord of love which bound them together. He had been looking out at the window, making remarks on what he saw in passing, when his attention was attracted to one of the train hands, who came in with his step-ladder and, mounting upon it, began to light the lamps.

"Why see, mamma," said the child, "what is he lighting lamps for? The sun is shining, and it is bright day. Why does he light lamps now?"

"Perhaps there is a dark place ahead, and he wants to be prepared for it," was the reply.

"Is there a dark place ahead? Have you seen it?" said the child.

"I don't know, dear; I have never traveled on this road before, but I presume that man has many a time. Some of these men almost live in the cars, and they know all about the road, the dark places and all."

"Perhaps he's made a mistake, mamma; I don't see any dark place at all."

"Wait, my boy, and we shall see."

The boy was quiet for a few moments, intently watching "for the dark to come," as he expressed it. Soon the train began to move into a tunnel. At first the darkness was hardly perceptible, but it increased until everything outside the train was quite shut out from view.

"Yes, it has come; he did know," said the boy. "Isn't it nice to travel with somebody who has gone the same way before, and who knows all about the dark places, so he can make a light before we get to them?"

"Yes, dear, mamma has found it so all her life," said the mother, with a sweet smile irradiating her face; "and see, darling, now we are coming out into the light and can see the houses and trees again."

The child clapped his hands softly and said, "Yes, but I didn't know you had traveled so very much, mamma; you have so often been sick since I can remember."

"My dear," said the mother, "I was thinking of my life journey. You know we are not to live here forever; we are simply on a journey through this world, in which there are many dark places—on a journey to our heavenly home. And I was thinking how Jesus, 'the light of the world,' whom we sing about, had always lighted up all the dark places for me, even when dear papa was taken so suddenly away from us."

"Has he always done it for you, mamma?"

"Yes, always darling, and I was praying that He might light up the dark places for my boy, as He has for me. He will, if you let Him."

"I will let Him, mamma; I will, indeed," said the boy. And he put his hand confidingly in hers. "I should have been afraid to go through that long tunnel in the dark, but I wasn't a bit afraid when the lamps were lighted. I hope Jesus will light up the dark places for me."

"God grant it," said the mother; and my own heart echoed her earnest prayer.

"Jesus will light up the dark places if we will let Him." How many times I thought of those words in the coming weeks; for I was on my way to care for a loved one who was going down into the valley of the shadow of death; and how beautifully did Jesus light up all the way till she left us to "shine in the light of God!"

The first dark place Jesus wants to light up for us is our own dark hearts. We must repent of our sins; we must seek forgiveness; we must bid Jesus come in and make the place all clean for himself, so he can dwell there. And then we must "walk in the light," following Jesus, doing just as we think Jesus would have us. We must welcome the light, too. We must listen and obey. As we listen and obey we have fellowship with Jesus. We live with him, and often—for all must be told—we suffer with him. But, oh! how sweetly and blessedly he lights up all the dark places; yes, lights them up before we get there, and then our souls are glad in the Lord, and we learn to sing:

Oh! wondrous bliss, oh! joy sublime,
I've Jesus with me all the time.

It is impossible to have fellowship with Jesus and yet walk in darkness (1 John 1:6), and we only walk in fellowship as we walk in the light, with his precious blood cleansing us from all sin (1 John 1:7), and we only walk in the light as we are in a position of sonship before God, "by the washing of regeneration and the renewing of the Holy Ghost."—Times of Refresbing.

THE LITTLE BOY AND THE BIG UMBRELLA.

By Susan M. Griffitb.

The little boy stepped out of the school building just as it began to rain, and the big umbrella went up over bim like a small tent. You could hardly see the little boy under it, for he was so very little and the umbrella was so very big; but if you took pains to stoop down and take a peep at him, you would see a very nice boy with apple-red cheeks and such dear blue eyes, and a mouth that knew how to smile instead of to pout.

"Halloo, Edgar," said somebody; "where'd you get so much umbrella?"

"It belongs to my Grandpa Gray," said the little boy proudly. "He lent it to me cause my mother can't afford to buy me one. Ain't it nice? It never leaks a speck, no matter how hard it rains, and it covers me all over."

"I should say it did," said another little somebody. "You look like a toad under a cabbage leaf."

"You be another toad and get under my cabbage leaf with me, then," said the little boy generously. "You haven't any umbrella at all and neither has Davy Wilson. It's plenty big enough for all of us, my Grandpa Gray's umbrella is, and those two little girls who haven't got any, they can walk in under it, too, right along in front of us, so' It'll cover every one of us, you see'"

And so it did, and pretty soon the big umbrella moved down the sidewalk sheltering five little people from the storm, and the teachers stood watching it and saying to each other. "That dear little Edgar Gray is the kindest, most thoughtful little boy I ever saw."

The little boy and the big umbrella had to go a good deal out of their way in order to leave the little people at their homes.

But, by-and-by, the little boy and the big umbrella were left alone, and then they started home, bobbing and whistling. But they had not gone far when the little boy saw a young lady, with her arms full of packages, waiting for a street car. It was raining pretty hard and the young lady had no umbrella, and she was greatly astonished to see one approaching her and a sweet, little voice under it saying, "If you please, ma'am, if you'll hold it, I'll hold the packages for you. I can't reach your hat, and it'll be all spoiled."

"You certainly are the very nicest little boy I ever saw in all my life," said the young lady, "and this is the best umbrella." And she gave the little boy a kiss and the umbrella a bright silver dime for their kindly service; but, of course, the little boy had to take care of the dime.

Now, what do you think of the little boy and the big umbrella?"—The Child's Hour.

"I can't find any old clothes to put on the scarecrow," said the farmer. "You might use some of the fancy duds our boy Josh brought home from college," suggested his wife. "I'm only tryin' to scare the crows; not to make 'em laugh themselves to death."—Harvard Lampoon

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Editorial

A GREAT OCCASION.

From a personal note from Bishop W. A. Candler, we take the liberty of extracting the following:

"The formal opening of the Lamar School of Law of Emory University was a pronounced success. All the courts in the city of Atlanta, including every tribunal from the Supreme Bench to the Trial Justices, adjourned, and went in bodies to the campus. Multitudes were gathered there, embracing people from all over Georgia and from many other Southern States. The address of the Hon. Cone Johnson, the Solicitor of the State Department at Washington, was very fine; and, best of all, he declared himself unequivocably in favor of denominational education, and insisted that it is the hope of the country in the educational field. His utterances impressed every one who heard him, and I was particularly pleased because it gives our Law School a religious impulse at the outset."

The opening of this department of our new eastern University marks another forward step in the establishment of that fast-growing institution which is so close to the hearts of Southern Mehodists, and we heartily congratulate the distinguished Chancellor and his co-laborers upon this splendid achievement. This event is one of special interest to Mississippians, since the Emory Law School hears the honored name of L. Q. C. Lamar, one of the most illustrious statesmen and publicists that their commonwealth has given to the Nation. They cannot hut feel highly gratified that this department with which his fame is inseparably linked has hegun its career under circumstances so auspicious, and they will cherish an imperishable pride in it through the coming years.

As most of our readers perhaps know, the Lamar School of Law is splendidly housed in one of the wings of a magnificent new building which has just been erected on the new Emory Campus in Atlanta, and Mississippi has assumed the privilege of raising $50,000 to cover the cost of this part of this handsome new structure. The work of securing this money has been committed to Rev. Robert Selby, who is giving his whole time to the undertaking, and whose address is 726 N. Jefferson Street, Jackson, Miss. It ought to he raised at an early date, and to this end all our pastors and people should speediiy lend him a helping hand. Open your pulpits to him, brethren, and assist him in bringing this meritorious cause to the attention of the public. The Mississippi laymen in particular should take an active part in consummating this nohle endeavor. That it will succeed there is no doubt; but why dilly-dally with it? Such a course is unnecessary, and so patriotic and appealing a call should he promptly and generously met. Why not sit down and write Commissioner Selhy on the suhject at once? It would greatly please him to have you do so.

Some may ask, Why should a Church concern itself with the maintenance of a law school? We answer, because every form of proper education needs to be conducted under religious auspices. If we are to have lawyers at all, society will he immensely advantaged by having them to be Christian lawyers, dominated hy sound principles and possessed of high ideals. Such a class of citizens can exert an immeasurahle influence for good.

A VIGOROUS AND SUGGESTIVE ARTICLE.

In our opinion, nothing more suggestive has heen written on the union question for our Church press than the article by Rev. J. H. Felts, which we are puhlishing this week. Brother Felts is a wide-awake and capahle presiding elder and is in direct touch with a considerahle number of our people. He knows how they feel and what they are saying, and he therefore speaks from a first-hand knowledge. We ourself were in North Mississippi a part of week hefore last and the information which reached us from every direction was in perfect accord with Brother Felts' representation. Even ministers with a strong leaning toward the unification movement frankly told us that the sentiment of the people was overwhelmingly against any form of union which would not completely protect the integrity and autonomy of the Church, South, and the same information has come to us reliably from several other sections of the Church.

Under these circumstances nothing could be more hurtful than for a few visionary leaders who are hut little in touch with the masses of Southern Methodism to try to enter into an agreement to unite with the Northern Church upon such terms as would precipitate a wrangle among our people that could not but have a divisive and disintegrating influence upon our heloved Zion, which we have heen striving to huild up for decades. No plan of union which would not command the well-nigh undivided support of our membership ought to be considered seriously hy our Commissioners, who have been appointed not to act for themselves, hut for the Southern Church. One of the ahlest of our connectional officers said to us not long since that if our Commissioners should agree to unite with the Northern Methodists upon a plan approximating that laid down at Saratoga Springs, the struggle which would ensue throughout the Connection would mean nothing less than ruin. For our part, we helieve such an attempt would meet with an overwhelming defeat, but we concur in the view that it would likely result in great harm.

It is to he earnestly hoped that nothing rash will be attempted at this crucial time. The views of the great hody of our peopie must certainly he reckoned with, though they may not have the right to vote in the General and Annual Conferences; and woe he unto our Church in the end if an effort is made to override their convictions!

Well may we heed the lesson taught by the mournful chapter pertaining to union in the history of the Cumberland Presbyterian Church. As is well known, it was riven almost exactly in twain, nearly one-half its members refusing to stand by the compact the leaders had made with the Northern Preshyterians. The Christian Guardian (Toronto) stated some time ago that it was not expected that the union movement in Canada would carry with it all the memhers of the Churches embraced in it, hut that it was felt that they could carry as many of them now as they likely could do in the next twenty or twenty-five years. And there is in that country no sectional issue and no puzzling Negro problem to complicate and aggravate the situation, as there is in the case of the Methodisms of the United States.

A very strong unionist Southern Methodist preacher said to us some time since that he would not stand for any form of the union movement unless 90 percent of our members would fall in with it. Even the loss of ten per cent would mean the throwing overboard of more than 200,000 Southern Methodists. And who that is informed believes that with the manifest temper of the Northern Church it will be easy to frame a plan of union that will command the following of 90 per cent of our people? Surely, we need to be careful as to our course in a matter that is so delicate and which is fraught with such grave consequences. The brethren along the border or elsewhere who seem disposed to deal recklessly with this grave issue and plunge forward with but little regard for consequences are, we fear, sowing to the wind, and may soon find themselves reaping the whirlwind. And especially ought our leaders to be sure that they comprehend all that may be involved in this stupendous project before they seek to dispose of it. This is no undertaking for dreamers and vagarists to experiment with.

OUR ORPHANAGE WORK DAY.

Saturday, October 15, will be Work Day for hoth our Louisiana and Mississippi Orphanages, and we trust that it will be generally observed by our people. Certainly it ought to be, for we have no institution among us that is doing a nobler work for humanity and for the Master than these. We have lately carried in the Advocate statements from Brothers Vaughan and Randolph, which we hope have heen given a careful reading. The latter has written us that for some time the receipts of the Mississippi Orphans' Home have not been equal to the expenses and that there are repairs that urgently need to be made. Surely the great Methodism of the Magnolia State will respond generously to this appealing call.

Let all our pastors and Sunday school superintendents in Louisiana and Mississippi call special attention to Work Day next Sunday and make arrangements for its observance, if they have not already done so. We have little doubt that our people will give liberally to our Orphanages if their claims are properly laid upon their hearts, and it devolves upon our leaders in every congregation to see that this is faithfully done.

PERSONAL AND OTHER NOTES.

Rev. S. R. Steele, of Helena, Montana, orders his paper to come to him at Baltimore, Md., where he will study for a Ph.D. degree in Johns Hopkins University.

Under date of September 25, Rev. J. H. Jolly writes as follows: "I arrived at Seminary, Miss., last Thursday to take Brother Harrison's place. The people received me very kindly."

From Benton, Miss., Rev. J. F. Campbell sounds the following optimistic note: "Everything is moving along nicely with us, and we are working to send up to Conference a good report."

Rev. A. J. Beasley, of Longview, Miss., states that his health is improving with the coming of cooler weather. His friends will be pleased to have this cheering message from Brother Beasley.

We take off our hat to Rev. J. L. Lay, of Indian Bayou, La., who has given us 2 renewal and 9 new subscriptions. We pray that the Advocate may be a great blessing to the homes into which he has been instrumental in sending it.

Rev. M. M. Black, our scholarly pastor at Canton, Miss., has brought us under obligations to him for an additional club of 8 subscriptions—6 of them new on our trial offer. No interest of the Church suffers in Brother Black's charge.

Bishop W. P. Thirkield, who after an absence of several months in the North has returned to New Orleans, the place of his episcopal residence, was sceduled to preach twice in the city last Sunday. He is a fluent and forceful pulpit orator.

Rev. R. V. Fulton, of Zachary, La., has our thanks for three subscriptions to the Advocate. He states that he hopes to make a good report to the Annual Conference at Baton Rouge. The Editor is grateful to Brother Fulton for commendatory words.

Rev. Robert Randle, of Harrisonburg, La., reports that his work is moving along smoothly. We have in hand from the pen of Brother Randle a strong article on the proposed unification of the Methodisms of the United States, which will appear in our next issue.

Mr. J. M. Brooks, of McComh City, Miss., and Miss Stenniss Griffin, of Jackson, Miss., were united in marriage in Jackson on September 25, Rev. H. P. Lewis, Sr., the grandfather of the bride, officiating. We extend congratulations and best wishes to the happy couple.

A press dispatch from Crystal Springs, Miss., to the New Orleans Item on September 29 reads as follows: "At its annual reception the Susie Liddell Bible Class of the Methodist Church pledged a fourth of the money that is being raised by the congregation for a new house of worship."

Rev. W. W. Perry, of Boyce, La., has forwarded to us 6 additional subscriptions, bringing his total of new subscribers for the year to 87. He is now nearing this goal of 100. The Advocate has no better friend than Brother Perry, who is one of the livest pastors in Southern Methodism.

The Presbyterians and Methodists of Starkville, Miss., will unite in a revival meeting, which is to commence on October 15. The local pastors will be assisted by an extension worker from the Moody Bible Institute, who is highly recommended as an efficient leader in evangelistic services.

In a business note to our office, written on September 27, Brother C. W. Campbell says: "We are in the midst of the greatest spiritual uplift that the city of Meridian has ever known. Praise God!" Brother Campbell orders his Advocate sent to Greenville, Miss., where he expects to be for a while.

Mr. D. R. Barbee, the gifted Managing Editor of the Mobile Register, passed through New Orleans the latter part of last week and looked in on us in our sanctum. He was accompanied to the city by Mrs. Barbee and his little daughter, Mary, and was en route home after a brief vacation that had ben spent in Memphis, Tenn., and at Greenville, Miss.

The Carroll News, a weekly, published at Vaiden, Miss., where Rev. H. M. Young is the faithful pastor of our church, in its issue of September 29, says: "Much interest was taken in the revival meeting at the Methodist Church this week. The messages of the pastor, Mr. Young, were strong appeals which will result in more earnest Christian work in the future."

As is stated elsewhere in this issue of the Advocate, Dr. H. B. Bartlett, the well known New Orleans dentist, has moved his office from Canal and Camp Streets to Canal and Bourbon Streets, over Worner's Drug Store. Dr. Bartlett ranks with the best men to be found in his profession and is a Methodist and most superior Christian gentleman. He deserves and has a large practice.

Rev. C. A. Parks, of the Kosciusko (Miss.) Circuit, sends us two subscriptions, for which he has our thanks. In his business letter, he adds the following note: "Despite the discouragement brought on by the hard times, I am working with the hope of being able to make a good report at Conference. It is my earnest conviction that you are standing for what is right on the union question."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. H. P. Lewis, Jr., Madison Station, Miss., 3; Rev. W. H. Mounger, Charleston, Miss., 3; Rev. H. C. Castles, Vimville, Miss., 4 (trial); Rev. J. H. Grice, Glancy, Miss., 2; Rev. M. A. Burns, Nettleton Ct., N. Miss., 7; Rev. W. A. Terry, Hattiesburg, Miss., 2.

From Dallas, Texas, Rev. R. A. Bozeman sends us the following note: "I have just closed my round of revival meetings with Brother Rousseaux at Greenwood, La., where the Lord gave us a great victory, and I am now enrolling in Southern Methodist University, hoping to finish next spring." Brother Bozeman is a young minister of much promise, and he is right in seeking to equip himself fully for his life-work.

Dr. G. L. Douglas, of Meridian, Miss., instructs us to send his Advocate to Cambridge, Mass., where he will be for some time studying in the Harvard Graduate Medical School. Dr. Douglas, who has been officially connected with the East Mississippi Insane Hospital, is a physician of superior attainments and a loyal Southern Methodist. He feels that he must have his Church paper to follow him to New England.

Dr. G. W. Young, of Louisville, Ky., and Mrs. Emily Walker-Herr, the superintendent of the Mary Werlein Mission of this city, were pleasant callers at the Advocate office last Saturday. Dr. Young who is connected with the National Anti-Saloon League, and who for some days has been campaigning against the liquor traffic in Louisiana, delivered a temperance address at a men's meeting at the Mary Werlein Mission on Saturday night.

We received last Monday morning the following dispatch from Brother W. E. Upchurch, of Ruston, La.: "Rally Day, Promotion Day, and Work Day observed at Trinity Church here, in a combined service, on Sunday, October 1. Attendance, by actual count, 752. Collection for Orphanage, $226." This is indeed a fine showing. We congratulate Dr. J. M. Henry, Brother Upchurch, and all others who had a hand in making this occasion so pronounced a success.

Dr. E. G. B. Mann, the Editor-in-Chief of the Central Methodist (Lexington, Ky.), has sold his interest in that journal to Rev. W. A. Swift, the Associate Editor. Dr. Mann's retirement from the tripod will be a great loss to the Church; especially so at this time when sound and virile editors are none too plentiful. We say this without meaning to disparage Brother Swift, of whom we have a high appreciation and who has a most creditable record as a journalist.

Bishop E. E. Hoss is at present giving attention to his work in the Baltimore Conference, which is under his episcopal supervision. He states that he will scarcely be able to reach Louisiana again before November, but that he hopes to devote the two weeks immediately preceding the Annual Conference to the work in this State. The Bishop's health is reported to be holding up well. This will be good news to his host of friends throughout the Church.

See the notice concerning the New Prospect Camp Meeting, on the Vancleave (Miss.) Circuit, which appears on Page 15 of this issue of the Advocate. It will commence on October 12, and continue for five days. Referring to the work of his charge, Rev. W. L. Blackwell, under whose direction this camp meeting will be held, says: "I think our work is progressing very nicely. We keep on improving things by repairing buildings, organizing Sunday schools, etc."

Rev. T. H. Morris, of Monroe, La., writes: "I preached last Sunday, Sept. 24, on "Good Literature," and as a result have secured to date two subscriptions to the New Orleans Advocate. I also sold two sets of the 'Founder's Series,' and took one subscription to the Nashville Advocate and one to the Methodist Review." There are few things more needed than wholesome reading matter in the homes of our people, and the pastor who is wise will not fail to do what he can to place in them the publications of our Church.

Rev. Robert Selby, Commissioner for Emory University, spent Sunday, September 24, at Starkville, Miss., in the interest of the campaign for funds for the Lamar Law School Building. He was greeted by a good congregation. Rev. T. H. Lipscomb, the pastor, says that his message was a strong and appealing one. Notwithstanding the very unfavorable conditions now prevailing in North Mississippi, the audience gave Brother Selby $234.50, $112.50 of this being in cash. Brother Selby has secured for this cause up to the present something over $12,000.

NOTICE!

To Our Subscribers—

On December 15, 1916, all delinquent subscriptions will be discontinued. There will be no exceptions. We have about 1200 to 1500 subscribers who are in arrears, and whose subscriptions are being carried at great expense to the Publisher.

The price of paper used in printing the Advocate has risen 101 per cent since January 1, and the Publisher is compelled to place the business of the paper on a cash basis.

Subscribers are requested to look at the little pink or yellow address label on their papers and see when their subscriptions expire. If your subscription has expired, please send us the money for arrearages and renewal at once. Subscriptions are due in advance.

Our preachers are earnestly requested to help their Conference organ by urging their parishioners to pay arrearages and renew their subscriptions.

Fraternally,
CHAS. O. CHALMERS,
Publisher.

The annual meeting of the Board of Trustees of the Seashore Camp Ground was held in Biloxi, Miss., last week. The press dispatches state that the question of having a Chautauqua on the grounds next year was considered at this meeting. We see no objection to the Chautauqua idea if it is not allowed to interfere with the schedule of religious meetings that are annually conducted at this historic place; and we think that the camp meeting also should be kept up. The secular papers stated that a committee was named to inquire into the proposal to arrange for a Chautauqua.

Rev. H. G. Roberts, of Coldwater, Miss., writes: "On last Friday, Sept. 22, we buried Brother A. H. Christy, one of the oldest and most consecrated members of our church at Coldwater, as well as one of the most honorable citizens of this section. Brother Christy was a Confederate soldier, having enlisted in Barksdale's Brigade of the 17th Mississippi Regiment, and served the full four years, six months of which time were spent in prison. He was seventy-four years old and leaves a wife, two sons, and three daughters." We regret to learn of the death of this good man and extend sympathy to the bereaved.

From the Sardis (Miss.) Reporter of September 22, we take the following: "The many friends of Rev. J. H. Holder and family are glad to know that Mrs. Holder has recovered her health and returned from a stay at Asheville, N. C. The district parsonage having been rented for the present year, the Holder family will occupy the Short cottage, on Pearl Street, until January." We are indeed pleased to have this good news concerning Sister Holder, who has been battling for health in the mountains of the Old North State for several months. We trust that her physical vigor will soon be completely restored, if it has not already been.

Rev. R. T. Nolen, of the Williamsburg charge, Mississippi Conference, writes: "I am through with my protracted meetings—four in number. I was assisted by Brothers W. A. Terry, P. H. Howse, J. M. Lewis, and H. E. Carter. These brethren all did good preaching and my people were delighted with their services. Up to the present, I have this year received 37 people into the Church, have baptized 28 infants, and have secured 28 subscriptions to our Conference organ. I have also assisted in five revival meetings. I am now looking after the collections ordered by the Conference." We are please to see that the labors of our long-time friend have been so fruitful.

Last Sunday was a fine day with our First Church congregations at Baton Rouge, La. It was an "EVERY MEMBER PRESENT SERVICE," and Rev. C. A. Battle, the energetic pastor, had mailed a card to every family connected with this large flock, urging all to be certain to attend. The results were most gratifying, the congregation overflowed the church and extra chairs had to be brought in, and the offering for the poor, which was not at all stressed, amounted to $17.30. The attendance upon the Sunday school was also excellent, more than 300 being present. The pastor's theme at the 11 o'clock hour was "Doers of the Word," and his message was a direct and forceful one.

Rev. C. W. Crisler, pastor of our Main Street Church of Hattiesburg, Miss., in a personal note to the Editor, says: "We are rounding out a very successful year's work and expect to go to Conference with the best report in the history of this congregation. The attendance upon public worship is good and there is an encouraging interest in every department of the work." Brother Crisler is in his fourth year in his present pastorate, where he has wrought nobly for the Master and for Methodism.

Rev. J. B. King, of Bay Springs, Miss., writes: "I am just home from Meridian, Miss., where I assisted the pastor of Seventh Avenue Church, Rev. H. S. Westbrook, in a great meeting. This was the most successful revival I have ever held. There were about 140 professions of faith, and 70 united with the Church. We had some of the brightest conversions I have ever witnessed. We were in the fight eleven days, and God gave us the victory. To Him we give the glory!" Such a meeting is quite enough to make happy the hearts of the ministers who held it. A demonstration of the Divine presence and approval so marked as this is worth vastly more than money or high place in the Church.

Mrs. Miller, the accomplished wife of Rev. C. C. Miller, our pastor at Lake Providence, La., sends us the following clipping from the Banner Democrat of that progressive city. "Rev. C. W. Crisler, of Hattiesburg, Miss., who conducted the recent revival at the Methodist Church here, left for his home last Monday. Mr. Crisler is one of the ablest ministers in the Mississippi Conference. He is earnest in his work, uses the most refined language in his sermons, and always impresses his hearers with the profound depth of the thought and truth that lie back of his utterances. He is a popular divine with the Methodist people of Lake Providence. As a result of the series of services held, there were several accessions to the Church."

Dr. J. W. Beeson, President of Meridian College, reports that that institution had the best opening it has had in a number of years on September 20. A new chair, that of Pedagogy, has been added to the courses of study, which will be filled by Prof. C. V. McKee, A. B. The student body includes a number of young men preparing for the work of the ministry. Having been called to the deathbed of his mother-in-law in Pennsylvania, the pastor, Rev. J. A. Smith, could not be present at the opening, but appropriate brief addresses were made on that occasion by Rev. Dan Kelly of Hattiesburg, Dr. Albert Sidney Johnston of Birmingham, Dr. Scanlon, pastor of one of the Meridian Churches, and by Rev. J. T. Leggett, presiding elder of the Meridian District.

Hope is a fountain. Faith draws the water and drinks. Love distributes the water to others.—Jowett.

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A booklet just from the press that makes Methodists loyal and blocks the way of the proselyter. Highly commended by both pastors and laymen. Should be in every Methodist home. 10 cts. per copy; $1.00 per doz.; $7.50 per hundred. Address, P. O. Lowrey, Donaldsonville, La.

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Won't you help us maintain this service for your convenience by patronizing it to the fullest extent possible?
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GUARANTEE OF ADVERTISING.
All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

MARY NELL DANIEL, the golden-haired, brown-eyed baby girl of Mr. and Mrs. Jesse A. Daniel, of Crowville, La., was born on Nov. 4, 1914, and on the morning of Jnly 28, 1916, after a brief illness, her little body succumbed to that dreadful disease, cholera-infantum, and she passed into the joys of the life eternal. All the summer long she had smiled and played, bringing into that happy home just the needed sunshine to make it a place of Elysian sweetness. The little lips had just begun to lisp "Mamma's baby," "Papa's lady"—yet, God in his wisdom saw fit to pluck this little flower, and in submission we realize He doeth all things well." God has prepared a bright and beautiful home beyond the grave, and the spirit of our dear little Mary Nell will only wait a brief period, when in sweetness and in love she will meet us to depart no more. On Saturday morning, with Brother Thomason officiating, the little body was laid to rest in the beautiful green cemetery at Crowville, La., to await the resurrection.

"And the hope, how sweet, again to meet,
As we look to a distant strand,
Where heart meets heart, and no more they part,
Who meet in that better land."

A. F. D.

F. M. GLASS was born in Holmes County, Miss., on April 3, 1834, and died at his home in Attala County, near Sallis, Miss., on July 28, 1916. When he was ten years of age he moved with his parents to Texas, and about four years thereafter his father died leaving him the responsibility of taking care of a widowed mother, three sisters, and two younger brothers. In 1853 he moved back to Mississippi, bought a farm in Attala County, and lived on it until he was called to his reward in heaven. In 1855 he was happily married to Miss Minerva Wade. Of this union 12 children were born, nine of whom preceded their father to the grave. Brother Glass leaves three children—two girls and one son—an aged wife of 76 years, and a host of friends to mourn their loss. He represented his county in the State Legislature for two terms. He entered the Southern Army in 1861 and served as a loyal soldier until the close of the Civil War. He was a lifelong member of the M. E. Church, South, and served as district and recording steward for a number of years. He was a delegate to the Annual Conference several times. Earth has been made poorer by his departure and heaven has been made richer; for he was a good man, full of the Holy Ghost and of faith. He was liberal and charitable and was always ready to do what he could to help humanity. His pastor,

W. F. ROGERS.

MRS. TEMPIE ROBERTSON HODGES, of Booneville, Miss., died at the home of her daughter, Mrs. Whitley, on Sunday, Sept. 10, 1916. She was born in Prentiss County, Miss., on Feb. 24, 1845, of substantial, godly parentage. In 1862 she was happily married to Mr. John C. Hodges, a useful man, splendid citizen and devoted husband, who preceded her to the better land in 1878, leaving to her devoted care and pious training seven children. These all lived to be grown, and to reflect honor upon the now sainted mother, whose crown of pride and rejoicing they were. Early in life, she joined the Methodist Church, giving herself unreservedly to the Master, and kept the sacred fires burning brightly on the altar of her heart, even down to the end, when the light celestial burst upon her glorified vision as she neared the 'Valley of the Shadow.' We doubt not its shadows were all dispelled by Him who had led her into green pastures of usefulness and beside the still waters of the hidden things of God, for He was with her verifying the Psalmist's words: "Thy rod and thy staff, they comfort me."

Mrs. Hodges was a typical daughter of the Old South, modest and refined as a flower; yet possessing those rugged virtues which seem to flourish best in an atmosphere of storm and stress, such as prevailed in the Southland during and immediately after the Civil War. Her life was a strong tower of Christian graces, and a heavenly benediction to all who knew her. But she has fallen on sleep. Peace to her ashes—rest to her immortal soul in the blessed Paradise of God!

One who loved her,
MARY GORE WYATT.

Mrs. EUDORA CASSELL CAMERON passed to her heavenly home from the city of Canton, Miss., at eleven p. m., September 14th, 1916, and was laid to rest in the city cemetery on Friday, the 15th. The funeral services were conducted by her pastor, Rev. M. M. Black. Early in life Mrs. Cameron joined the Methodist Church, and as far as opportunity offered took part in all its activities. During the past few years domestic obligations made heavy drafts upon her time and energies, but the Church's claims were not ignored. Two incidents in her life will show her readiness to serve better than mere statements. Several years ago there was great need for missionary leadership among the young people of her church, and at her pastor's request she spent a summer at Asheville, North Carolina in attendance upon the Young People's Missionary Conference qualifying for this position, and for several years conducted the most successful Young People's Missionary Society Canton has ever had. Both Jews and Gentiles were in it, and many lives are purer, and many homes brighter and happier for those years of service. Later, feeling keenly the imperative need for some restraining influence among the boys of her city, she organized a "Knights of the Legion of Honor" among them, prepared a Constitution and Ritual, and while most of us were taking our Sunday afternoon rest she was with her boys, instilling manly principles and Christian virtues. Mrs. Cameron was not a woman to be turned about by every wind that blew. Her course was directed by her sense of duty, but she was always ready and willing to follow intelligent leadership. She was a devoted wife, a self-sacrificing sister, a faithful friend, an influential member of society, and a Christian woman.

B. F. LEWIS.

The company of the "shining ones" grows by the loss of friends below. July 10, 1916, AUGUSTUS DAVID SADLER passed from this life, the large number of his friends, and the closer circle of his loved ones, and into the larger life beyond. At Booneville, Miss., I knew him first—a Sunday school teacher remarkable for his grasp of the Word. To the end I maintained an increasing appreciation of the splendid intellect, the iron purpose, the warm and tender heart, and the high, clean soul that, in his deeply pious nature, harmonized into the man of God he was. He was born in Alabama of Augustus and Lucretia Owen Sadler, on August 12, 1842. His parents soon removed to Madison County, Mississippi, where he grew to manhood. In 1860 he was among the first to respond to the call of the South, and marched to Virgina with the Madison Guards, 21st Mississippi. At Fredericksburg he was terribly wounded, losing both feet. Then began a Homeric struggle. Thus maimed, with earthly possessions swept away, and a widowed mother and two small sisters, he faced the stormy times of Reconstruction, and by energy and faith and dauntless courage won for his loved ones and himself a place in the sun. In 1868 he was married to Mrs. Lucie Tarrant Owen, who, with two daughters and two sons, one of the latter a pastor in the Kentucky Conference, survives him. Between 1874 and 1891 he resided in Galveston and in Austin, Texas; but he was always at heart a Mississippian, and died a citizen of that State. The end came quietly, after long illness, in the home of his oldest child, Mrs. W. D. Crockett, of Chapel Hill, Texas. His friends rejoice in the memory of his virtues and in the certain hope of meeting him above. His children rise up in the gates to call him blessed. WALTER G. HARBIN.

Houston Heights, Texas.

The question with me is, not whether you have a right to render your people miserable; but whether it is not your interest to make them happy. It is not what a lawyer tells me I may do; but what humanity, reason and justice tell me I ought to do.—Burke.

DON'T USE SOAP
on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, course and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body, and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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Does not contain opium, morphine, nor any of their derivatives.
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Soothes the fretting baby and thereby gives relief to the tired mother.

PROMOTION DAY AT HAZLEHURST, MISS.

Last spring the Sunday school at Hazelhurst was reorganized and graded on the department plan as far as the first year Junior Department. The increase in interest and attendance soon demanded additional quarters, and a large room was built for the Elementary Division, where they could be alone for their work. This division now has a full complement of officers and teachers, and is thoroughly supplied with the graded literature. The room has a blackboard, an organ, tables and chairs suitable for the little folk, pictures, charts, and the various designs calculated to make the room attractive to the pupils.

Sunday, September 24, was "Promotion Day" for all Graded Sunday schools. This day was observed at Hazlehurst. About fifty pupils in the graded departments received promotion cards from lower classes to higher, and diplomas from a lower department to a higher. Four members of the Cradle Roll, having reached the age of four, came regularly into the Beginners Department. One interesting item of the program was the giving of a tiny basket of flowers to the youngest baby on the cradle roll, and a larger basket to the pupil of the main school who had been longest in regular, uninterrupted attendance. This latter went to our very faithful librarian, Miss Dora Burdett.

The church was tastefully decorated with flags, flowers, pictures, charts, designs, and hand-work of the pupils, all of which was left for inspection. The closing moments of the Sunday school hour were devoted to this service, and the Secretary reported an attendance of 175. With the present organization and equipment, a bright future is before this school.

B. F. LEWIS, Pastor.

OAK GROVE, LA.

Dear Dr. Meek: Suffer a few words from away up here in West Carroll Parish, almost out of the State. We began the year with a fine appointment, and made our first round and found out that Midway belonged to my good friend and brother, V. D. Skipper. So I gave way and he took charge. After having "pastored" the flock for a period of three months he gave it back to me; so I put one of my local preachers in charge—as I have four, having made one, Brother Geo. W. Warren, and having taken one from the M. P.s'. All are doing well. One of them, Rev. P. B. Reneau, was 90 last Monday, Sept. 11, 1916. We have finished our protracted meeting season. Our first revival was here, with Rev. J. H. Bell, of Columbus, Miss., doing the preaching. Our second meeting was at Pioneer, with Dr. I. L. Peebles, of Wesson, Miss., as my helper. He is one of the finest gospel preachers I have ever listen to, being clear and as Scriptural as a man could be, and giving book, chapter, and verse in all his references. He is a lovable man and as fine help as can be found anywhere. At Floyd I had Brother Roy, of Gilbert. He is a fine preacher and good help in a meeting. At Forest I had Brother Bamburg, of Eros, La. Brother Bamburg preaches well and is full of the earnestness that should be found in a messenger sent from God. I have received into our Church to date 130 members. We have built one new church at Forest, and it is a beauty. Brother Lutz, our most excellent presiding elder, will dedicate it on Nov. 13. Our Pioneer church will be finished in a few days and Brother V. D. Skipper will dedicate it for us on Oct. 8. We are going to commence a brick church here before Conference. It will contain two Sunday school rooms, a pastor's study, and a main auditorium of 200 seating capacity. We are now on the homestretch, and we are trying to make a good record. I have secured 36 subscriptions to the Advocate, and there are more to follow.—W. T. Woodward, P. C.

SEASHORE DISTRICT NOTES.

Notwithstanding the fact that there have been some reverses, this has so far been a good year in the Seashore District. We are now at the beginning of the last quarter, and from all appearances shall be able to finish at all points with reports for which we may well be thankful.

October 5 has been set apart by the ladies as "District Parsonage Shower Day," when it is hoped each charge will send some article that can be used in the furnishing of our new district parsonage.

The District Sunday School Institute was held at Wiggins late in August, and was the first meeting of its kind ever convened in the Mississippi Conference. The attendance was encouraging, and the addresses of Sister Nelli and Brothers Dietrich and Neill were very helpful. It did us good to learn that our district is leading in Children's Day work.

Brother Jones, our well loved presiding elder, has been busy all the year, but will be especially so during the remaining weeks before Conference. Last Sunday he preached at Kiln, Miss., a sawmill town just recently come into being. He reports a very encouraging outlook there for another year. This week he begins a camp-meeting campaign which will take him into new fields of labor. He is well able to meet all the demands that are placed upon him.

There have been some real revivals among us this year. From Baxterville, one of the points on the Huh Circuit, Brother Claude Jones, the pastor, reports 40 conversions in a series of services which closed last week. Seventeen were received into the Church by baptism. A collection on the Conference assessments was taken and more than $100 was raised. Rev. Gus Harmon, of Poplarville, did the preaching in this meeting. With so wide awake a pastor and so consecrated a helper, we are not surprised to hear of good results.

Rev. John Carter is doing faithful work on the Americus charge.

On the North Gulfport and Lyman charge, Brother Darsey is making full proof of his ministry. He has two meetings scheduled for next month, and is expecting large results from both.

Dr. LaPrade, our pastor at Gulfport, has just returned from a two weeks' vacation, spent with his son, Rev. W. H. LaPrade, Jr., pastor of the Inman Park Church in Atlanta, Ga. He reports a pleasant trip.

Brother Griffin has taken over the work of Brother Alsworth, who was lately stationed at Richton.

Several churches were blown down during the July storm, nearly all of which have either been replaced or are now in process of being rebuilt. On the Mentorum charge, Brother Paul Grice had two of his best churches demolished, but with tireless energy and large faith he has, we hear, succeeded in rebuilding them to the extent that they are now better than they were before the storm.

E. C. GUNN.

Long Beach, Miss.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid disease, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due, in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was cured."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any chronic disease, accept the guarantee offered below by signing your name. Clip and mail to the Shivar Spring.

Box 17-S, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Express office .....

(Please write distinctly)

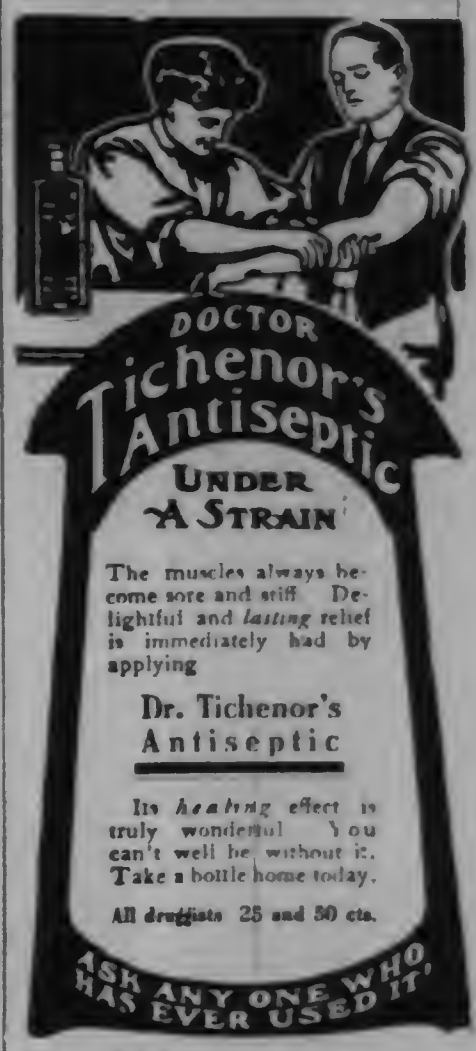
AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to 118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Compound.


DOCTOR
Tichenor's
Antiseptic
UNDER A STRAIN
The muscles always become sore and stiff. Delightful and lasting relief is immediately had by applying
Dr. Tichenor's Antiseptic
Its healing effect is truly wonderful. You can't well be without it. Take a bottle home today.
All druggists 25 and 50 cts.
ASK ANY ONE WHO HAS EVER USED IT

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

GLAD TIDINGS FROM THE YOUNG PEOPLE OF THE MISSISSIPPI CONFERENCE.

Dear Mrs. Harrell: Did you think us dead or idle? About two months ago we went to Forest and organized an intelligent band of young people. They shall be especially remembered for their systematic study of the Bible. Their leader, Mrs. Joe Beeman, uses a system that all of us would do well to follow. We must study God's Word or else be ignorant, even though we hold several college diplomas. "His truth shall be my shield," let us never forget.

D'Lo will report for the first time this quarter. Mr. Cunningham, the young leader, is awake to the fact that the forces of God must be courageous and zealous in this city of phenomenal growth.

While attending the Meridian District meeting we went on down to Waynesboro to see our young people there.

"A face to face meeting
Has a pen and ink greeting
Beat a mile."

We wanted to see the girls who had not only paid up in full all dues, but had paid $100 of the $115 pledged. These young people always report on time, with every question answered, too. They sent a delegate across the State to the annual meeting at Vicksburg and a number to their district meeting, and are planning to send several to Gulfport and on to the Council meeting in New Orleans in the springtime. The fact that one of their number has given $100 this year shows that the missionary spirit is abroad in the hearts of our young people.

We were so glad to organize at Vosburg, our old home—the greatest place in the world, of course—the land of life-giving waters. God himself was the pharmacist that mixed this matchless medicine, as it flows from the everlasting hills to bless the nations—from Stafford Springs. May the young people there so fulfill the law of Christ that they, too, shall be a blessing!

I wish we had lots of space to tell of Eucutta, for there they "do" things. Their young people will report this quarter, too, for the first time. Among their number is a very enthusiastic young girl anxious to be about the Master's business. Several years ago the adult society sent this girl to Vashti, and could you see her and hear her talk you would get such an inspiration that you would all be on the alert to find a girl whom you, too, could send to Vashti. Then, too, the little blind girl is ever glad to do "what her hands find to do" for Him, since she was sent by these people to Jackson to school where the light came into her mind and soul. Only eternity will reveal the good that Mrs. McNeil, the young people's leader, is doing with her home and influence. Would there were more like her!

Next we went to the Hattiesburg District meeting. The Spirit of God was invited, expected, and received there. Mrs. McMullan is an ideal leader. It was inspiring to see so many of our young people taking such an active interest. Several dear girls were there who expect to give their lives for special work in the Master's vineyard. There are others who should make this decision. The Master has need of you. He has called you and is counting on you.

One item of interest from the Ellisville adult society was that, although they have only fourteen members, they have forty subscribers to The Voice. Can any of you beat that record? My friend and hostess, Mrs. Tom Hand, is the agent there. She realized the importance of her office, as some of us have failed to do. Without information, we can not be awake to the calls of our Master; so she placed The Voice in every Methodist home, as well as in some other homes. As she went about to take subscriptions she also "did good," since she visited the sick and strangers, carried words of cheer, dainties or flowers as a true follower of the lowly Nazarene knows so well how to do.

The Kingston young people will also be in our reporting ranks next quarter. How gladly we welcome all these young people!

The "Whirlwind Campaign" for the Mississippi Conference will open here at Mendenhall the first week in October. As Mrs. Harris goes from district to district we want the young people to make it a point to attend every meeting that they can possibly reach. Now, while dear Mrs. Johnson is sad and lonely since her father has gone to the mansions prepared for him in our Father's courts above, may we cheer her by rallying more zealously to the cause, as we all strive together to carry out the "Great Commission."

Mrs. H. O. MIDDLETON,
First Vice President.

LOVE AND SYMPATHY FOR MISS KEARNEY.

The Brookhaven District Secretary, Miss Bessie Kearney, has recently lost her aged grandmother. Not only do the women of her district, but those throughout the Conference, unite in expressing their sympathy for her during these days of sadness. Some are taken in early life, some in middle age, and to some few are permitted long years—the candle of life burns to the very end. So it was with this departed saint, and the remembrance of her life will ever be a benediction to those whom she left behind. May the Father's comforting arms be closely placed around our sister in her sorrow, and may her sweetest solace be found in him!

WHERE ARE THE BABIES?

Not in the Baby Roll Division; for at the end of the first quarter the report showed only 84 babies enrolled. The second quarter no note was made of them, so we infer there was no increase in their ranks. Is it possible that that number fairly represents our great Conference? Such figures indicate that it is high time for some one to get very busy and gather the little ones into the fold.

Perhaps some are not familiar with our baby division and do not know the conditions upon which it can be organized. In the Helps for Missionary Societies we read: "Every child in the church under six years of age is entitled to membership in the Baby Division. Names are to be enrolled upon the payment of 25 cents, and all names should be carefully kept in a Baby Division Roll Book showing dates of birth and enrollment. Each member should be given a certificate of membership and a mite box. The enrollment fee is paid but once during the six years, and if a child should move from one place to another the membership certificate will serve as a transfer.

Let us see how many Baby divisions we can organize during the next three months, and please do not let the year close with that same pitiful number to our credit. We have stressed the children's work and also the work of the young people, but somehow we have forgotten the babies—in God's sight our most precious treasures. Do not longer neglect them, but begin now to gather them in and train them from earliest infancy along missionary lines, and in years to come their lives will yield harvests an hundred fold.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

DISTRICT SUNDAY SCHOOL OFFICERS.

To the Mississippi Conference Pastors and Sunday School Superintendents.

Dear Brethren: Below I give you the names of all of our District Sunday school officers. I am sure that no Conference in our entire Church has a better corps of workers. These men and women are energetic, intelligent, and consecrated. They are all busy people, but none of them so busy that they are not willing to do all they can to further the Kingdom of God through building up the Sunday schools of our Conference.

Our Sunday School Board wish that they had the funds to pay the expense of these officers so that they might visit your schools in person, but this they have not at present. Of necessity then most of the work done by these officers must be by correspondence. Hence this letter to you.

It is discouraging enough to one who is being paid to do the work, and is paid the same amount whether you answer his letters or not, to have you to fail to respond promptly to correspondence. But these officers are not paid. They are serving you through love for God and an earnest desire to be of help to you. So please when you hear from any of them give their letters a prompt and prayerful reply. It is to your interest and not theirs that this be done.

If you will at anytime provide the traveling expense to and from your place, any one of them will gladly give you a personal visit, and be of great help to you in this important work.

So let us pray for, co-operate with, and assist in every possible way these faithful and unselfish workers.

Mississippi Conference District Sunday School Officers.

Brookhaven District—Chairman, J. M. Wood, Brookhaven, Miss.; Sect'y-Treas., V. D. Youngblood, Wesson, Miss. Departmental Superintendents: Elementary, Mrs. L. H. Bowen, Brookhaven, Miss.; Home, Mrs. W. T. Denman, McComb City, Miss.; Teacher-Training, N. F. Hennington, Crystal Springs, Miss.; Wesley Bible Class, W. D. Davis, Brookhaven, Miss.

Hattiesburg District—Chairman, W. F. Cook, Hattiesburg, Miss.; Sect'y-Treas., J. R. Banes, Lucedale, Miss. Departmental Superintendents: Elementary, Miss Sarah Lou Rawls, Mt. Olive, Miss.; Home, H. S. Stevens, Hattiesburg, Miss.; Teacher-Training, D. R. Campbell, Sumrall; Wesley Bible Class, W. U. Corley, Collins, Miss.

Jackson District—Chairman, Virgil R. Howie, Jackson, Miss.; Sect'y-Treas., J. A. Lindsey, Brandon, Miss. Departmental Superintendents: Elementary, Mrs. Sue Stuart Brame, Jackson, Miss.; Home, Mrs. J. L. Singletary, Jackson, Miss.; Teacher-Training, Wm. Hemmingway, Jackson, Miss.; Wesley Bible Class, Prof. O. H. Wingfield, Jackson, Miss.

Meridian District—Chairman, Dr. T. K. Barefield, Meridian, Miss.; Sect'y-Treas., W. T. Walton, Meridian, Miss. Departmental Superintendents: Elementary, Miss Sue Hamm, Meridian, Miss.; Home, Mrs. Joesph Libby, Meridian, Miss.; Teacher-Training, J. W. Beeson, Meridian, Miss.; Wesley Bible Class, W. E. Lathram, Waynesboro, Miss.

Newton District—Chairman, G. W. Mars, Philadelphia, Miss.; Sect'y-Treas., Prof. A. S. McClendon, Newton, Miss. Departmental Superintendents: Elementary, Mrs. J. F. McCauley, Philadelphia, Miss.; Home, Mrs. Rolfe Hunt, Montrose, Miss.; Teacher-Training, W. C. Mabry, Decatur, Miss.; Wesley Bible Class, J. L. Summer, Newton, Miss.

Port Gibson District—Chairman, J. G. Parham, Roiling Fork, Miss.; Sect'y-Treas., H. H. Crisley, Port Gibson. Miss. Departmental Superintendents: Elementary, Mrs. Z. M. Davis, Vicksburg, Miss.; Home, Mrs. J. S. Hicks, Port Gibson, Miss.; Teacher-Training, Rev. J. B. Caln, Washington, Miss.; Wesley Bible Class, W. E. Barron, Vicksburg, Miss.

Seashore District—Chairman, W. H. Walnwright, Gulfport, Miss.; Sect'y-Treas., E. E. O'Neal, Saucier, Miss. Departmental Superintendents: Elementary, Mrs. R. W. Gaston, Gulfport, Miss.; Home, George L. Carley, Gulfport, Miss.; Teacher-Training, Geo. L. Pou, Wiggins, Miss.; Wesley Bible Class, J. A. Vanderwall, Moss Point, Miss.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it to-day.

Ladies! Take Dr. Welch's Cotton Root Compound Pills. Sure relief for suppression. Sent in plain wrapper for $2.00. Welch Medicine Company. Jacksonville, Florida.

Good Old Home-Made Family Cough Remedy

Much Better than the Ready-Made Kind—Easily and Cheaply Prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2½ ounces of Pinex (50 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents and gives you a full pint of really better cough syrup than you could buy ready-made for $2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing. A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, combined with guaiacol and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

CLASSIFIED ADVERTISEMENTS.

SALESWOMEN WANTED.

AT ONCE.—Ten ladies to travel, demonstrate and sell well-established line to our dealers. Previous experience not necessary. Good pay. Railroad fare paid. Goodrich Drug Company, Department 37, Omaha, Nebraska.

REAL ESTATE.

SMALL MISSOURI FARM, $10 cash and $5 monthly; no interest or taxes; highly productive land; close to three big markets; write for photographs and full information. Munger C-135, N. Y. Life Building, Kansas City, Missouri.

VIRGINIA FARMS—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. E. C. Hoggard & Co., Norfolk, Va.

QUARTERLY CONFERENCES.

NORTH MISS. CONF.

Winona Dist.—Fourth Round.

Isola, at Inverness, Oct. 7, 8.
Belzoni, Oct. 8, 9.
Swiftown, at Morgan, Oct. 14, 15.
Lambert, at Lambert, Oct. 21, 22.
Drew, at Sandy Bayou, Oct. 28, 29.
Ruleville, Oct. 29, 30.
Tutwiler, at Tutwiler, Nov. 4, 5.
Dublin, Nov. 5, 6.
Valley Mis., at Tippo, Nov. 11, 12.
Minter City, Nov. 18, 19.
Webb, at Webb, Nov. 19, 20.
Schlater, Nov. 25, 26.

L. M. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Columbus Circuit, at Piney Grove, Oct. 7, 8.
Mashulaville, at Middleton, Oct. 14, 15.
Cedar Bluff, Oct. 21, 22.
Sturgis, Oct. 28, 29.
(Macon Sta., Q. C., Nov. 1.)
Macon Circuit, at ExPrairie, Nov. 2.
Mayhew Circuit, at Curtis, Nov. 4, 5.
(West Point, Q. C., Nov. 6.)
Shuqualak, Nov. 8.
Longview, at Bevill's, Nov. 11, 12.
(Starkville, Q. C., Nov. 13.)
Crawford, at Scbafers, Nov. 15.
(Columbus, Central, Q. C., Nov. 16.)
Artesia, Nov. 18, 19.
(Columbus, First Ch., Q. C., Nov. 20.)
(Brooksville, Q. C., Nov. 22.)

W. W. WOOLLARD, P. E.

Holly Springs Dist.—Fourth Round.

Taylor, at Pine Flat, Oct. 7, 8.
Coffeeville, at Coffeeville, Oct. 14, 15.
Water Volley, North Main, Oct. 15, 16.
Holcomb, at Holcomb, Oct. 21, 22.
Grenada, Oct. 29, 30.
Toccopola, at Toccopola, Nov. 2, 4.
Randolph, at Washington, Nov. 5, 6.
Paris, at Sbady Grove, Nov. 7, 8.
Lamar, at Early Grove, Nov. 11, 12.
Holly Springs, Nov. 15.
Mt. Pleasant, Nov. 18, 19.

I shall expect that the pastors see to it that a report is made by the trustees. See Discipline, Par. 90.

JAMES H. FEETS, P. E.

Greenville Dist.—Fourth Round.

Shelby and Alligator, at Shelby, Oct. 7, 8.
Shaw and Merigold, at Shaw, Oct. 8, 9.
Friar's Point and Sherard, at Friar's Point, Oct. 15, 16.
Glen Allan, Oct. 22, 23.
Jonestown and Belen, at Jonestown, Oct. 29, 30.
Tunica and Robinsonville, at Evansville, Nov. 4, 5.
Lula and Dubbs, at Lula, Nov. 5, 6.
Rosedale and Hillhouse, at Hillhouse, Nov. 11, 12.
Gunnison and Deeson, at Gunnison, Nov. 12, 13.
Benoit and Beulah, at Benoit, Nov. 21, 22.
Boyle and Shipman's Chapel, at Boyle, Nov. 25, 26.
Cleveland, Nov. 26, 27.

H. S. SPRAGINS.

Aberdeen Dist.—Fourth Round.

Shannon, at Troy, Oct. 7, 8.
Tupelo, Oct. 15.
Verona, at Plantersville, Oct. 21, 22.
Smithville, at Paine Memorial, Oct. 28, 29.
Nettleton, at New Chapel, Nov. 2.
Tremont, at Asbury, Nov. 3.
Fulton, at Harden's Chapel, Nov. 4, 5.
Buena Vista, at Ebenezer, Nov. 10.
Montpelier, at Prospect, Nov. 11, 12.
Houston, Nov. 13.
Amory and Nettleton, at Amory, 10 a.m., Nov. 15.
Houston Ct., at Rhode's Chapel, Nov. 17.
Houlka, at Wesley's Chapel, Nov. 18, 19.
Prairie, at Prairie, 10 a.m., Nov. 22.
Okolona Ct., at Thompson's, Nov. 23.
Greenwood Springs, at New Hope, Nov. 25, 26.

JNO. W. BELL, P. E.

Corinth Dist.—Fourth Round.

Corinth Cburcb, at Morcean's Chapel, Oct. 7, 8.
Mooreville, at Mooreville, Sept. 14, 15.
Dumas, at New Hope, Oct. 21, 22.
Ripley and Blue Mountain, at Ripley, Oct. 22, 23.
Mantachie, at Shiloh, Sept. 28, 29.
Marietta, at Glenmora Chapel, Oct. 31.
Booneville Churcb, at Blythe Chapel, Nov. 4, 5.
Guntown and Baldwyn, at Guntown, Nov. 6.
Kossutb, Nov. 7.
Rienzi, Nov. 8.
Hickory Flat, at Hickory Flat, Nov. 10.
Myrtle, at Pleasant Grove, Nov. 11, 12.
New Albany Station, Nov. 13.
New Albany Church, at Union Hill, Nov. 14.
Ripley Church, at Brownfield, Nov. 15.
Cbalybeate, at State Line, Nov. 16.
Wheeler, at Asbury, Nov. 18, 19.
Tishomingo, at West Side, Nov. 24.
Belmont, Nov. 25, 26.

T. H. DORSEY, P. E.

Sardis Dist.—Fourth Round.

Crenshaw, at Sarah, Oct. 7, 8.
Olive Branch, at Mineral Wells, Oct. 14, 15.
Eureka, Oct. 21, 22.
Batesville, Oct. 22, 23.
Longtown, at Cypress, Oct. 28, 29.
Tyro, at Mt. Vernon, Nov. 4, 5.
Sardis, Nov. 5, 6.
Pleasant Hill, Nov. 11, 12.
Wall Hill, Nov. 12, 13.
Charleston, Nov. 15.
Sardis Ct., at Davis Chap., Nov. 18, 19.
Courtland, at Pope, Nov. 25, 26.

J. H. HOLDER, P. E.

Durant District—Fourth Round.

Noxapater Ct., at Noxapater, Oct. 2, 3.
Poplar Creek Ct., at Bethel, Oct. 7, 8.
Kilmichael Ct., at Kilmichael, Oct. 8, 9.
Kosciusko Ct., at Ethel, Oct. 13, 14.
Chester Ct., at Chester, Oct. 15, 16.
Hesterville Ct., at Shady Grove, Oct. 20, 21.
Pickens Ct., at Goodman, Oct. 22, 23.
Black Hawk Ct., at Black Hawk, Oct. 28, 29.
Acona Station, Oct. 29, 30.
Lexington Ct., at Liberty, Oct. 31.
Bellefontaine Ct., at Bellefontaine, Nov. 4, 5.
Slate Springs Ct., at Bethlehem, Nov. 7.
Matbiston Ct., at Providence, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 12, 13.

W. W. MITCHELL, P. E.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Epworth, p.m., Oct. 8.
St. Tammany, at Waldheim, Oct. 15.
Felicitiy, a.m., Oct. 22.
McDonoghville, p.m., Oct. 22.
Bogalusa, a.m., Oct. 29.
Slidel, p.m., Oct. 29.
Second Church, a.m., Nov. 5.
Carrollton Ave., p.m., Nov. 5.
Destrehan, p.m., Nov. 9.
Rayne Memorial, a.m., Nov. 12.
Algiers, p.m., Nov. 12.
First Churcb, p.m., Nov. 13.
Parker Memorial, p.m., Nov. 15.
Plaquemine, a.m., Nov. 19.
Donaldsonville, at Vacherie, p.m., Nov. 19.

W. W. HOLMES, P. E.

Ruston Dist.—Fourth Round.

Athens, at Tulip, Oct. 7, 8.
Elmore, at Longstraw, Oct. 10.
Homer, Oct. 14, 15.
Bienville, Oct. 16.
Simsboro, at P. Grove, Oct. 21, 22.
Sibley, at Sibley, Oct. 28, 29.
Minden, Oct. 29, 30.
Dubacb, at Dubach, Nov. 1.
Bernice, at Bernice, Nov. 2.
Winfield, Nov. 4, 5.
Jonesboro, Monday, Nov. 5, 6.
Ringgold, 2 p.m., Nov. 7.
Cotton Valley, at C. V., 2 p.m., Nov. 8.
Plain Dealing, at P. D., Nov. 10.
Arcadia, Nov. 11, 12.
Gibsland, Nov. 13.
Haynesville, at H'ville, Nov. 14.
Ruston, Nov. 16.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Springfield, at James Chapel, Oct. 7, 8.
Hammond, Oct. 8.
Jackson and St. F., at Jackson, Oct. 14, 15.
Wilson, at Wilson, Oct. 15, 16.
Denham Springs, at Friendship, Oct. 21, 22.
Franklinton Ct., at Hackly, Oct. 28, 29.
Franklinton and Zona, at F., Oct. 29, 30.
Pine Grove, at P. G., Nov. 4, 5.
Baton Rouge, First Church, Nov. 6.
Baton Rouge, Keener Mem., Nov. 8.
Greensburg, at Greensburg, Nov. 10, 11.
Baker, at Baker, Nov. 18, 19.
Zachary, at Zachary, Nov. 19, 20.

H. W. BOWMAN, P. E.

Shreveport Dist.—Fourth Round.

Coushatta, at Carroll Creek, Oct. 7, 8.
Lake End, at Powhattan, Oct. 15.
Bayou Lachute, at Lachute, Oct. 16.
Leesville, Oct. 18.
Ida, at Belcher, Oct. 22, 23.
Texas Ave., Oct. 22, 25.
Pleasant Hill, at Pleasant Hill, Oct. 28.
Mansfield, a.m., Oct. 29, p.m., Oct. 30.
Naborton, p.m., Oct. 29.
Noel Memorial, p.m., Nov. 1.
Logansport, Nov. 5.
Cedar Grove, at Longstreet, Nov 5, 6.
First Church, Nov. 7.
Grand Cane, at Grand Cane, Nov. 8.
Vivian, Nov. 9.
Noble, at Noble, Nov. 11, 12.
Zwolle, Nov. 12, 13.
Mooringsport, Nov. 15.
Anacoco, Nov. 18, 19.
Many, at Many, Nov. 19, 20.

C. D. ATKINSON, P. E.

Lafayette Dist.—Fourth Round.

Patterson and Jeanerette, at Jeanerette, Oct. 7, 8.
Evangeline Mission, at White's Chapel, Oct. 14, 15.
Abbeville, at Abbeville, Oct. 21, 22.
Lafourche Mission, at Raceland, Oct. 28, 29.
Houma Mission, Oct. 29, 30.
Jennings and West Lake, Wed., Nov. 1.
Eunice, at Iota, Nov. 4, 5.
Gueydan, at Gueydan, Nov. 11, 12.
Lake Arthur, Nov. 12, 13.
Crowley, Nov. 18, 19.
Rayne, 3 p.m., Nov. 19.
Indian Bayou, 7 p.m., Nov. 19.

JAMES I. HOFFPAUIR, P. E.

May God forgive the child of dust
Who seeks to know where faith should trust. —Whittier.

"The Church is not a human organization with a divine mission; she is a divine organism with a human and a divine mission. The Church is not a company of men on earth seeking the kingdom of heaven. She is the kingdom of heaven seeking men in the kingdom of the earth."

In the Early Stages of Tuberculosis

your chances for defeating this dreaded affection depend largely on your ability to restore normal body functions.

To do this, one requirement is proper attention to diet and pure food. Also rest and fresh air, day and night.

Where the system is run down and likelihood of serious consequences thus increased, Eckman's Alterative may prove beneficial, as it has in many cases.

This is a lime treatment—but unlike any other. For here the lime content is so combined with other ingredients as to be easily assimilated by the average person.

A trial can do no harm, since Eckman's Alterative contains no poisonous or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases. A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

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Bible
GENUINE LEATHER BINDING
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THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.25 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

THE GULF DIVISION SECRETARIES AT LAKE JUNALUSKA.

The picture herewith shows the five Conference Field Secretaries and the Divisional Secretary who were at Lake Junaiuska this summer from the Gulf Division.

Reading from left to right, they are: Rev. J. L. Neill, of the Mississippi Conference; Rev. C. Wolford, of the North Alabama Conference; Rev. R. H. B. Gladney, of the North Mississippi Conference; Rev. C. N. Baker, of the Little Rock Conference; Rev. C. V. Breithaupt, of the Louisiana Conference. The one kneeling, whose face shows the effect of too much sunsbine (not moonshine) is Divisional Secretary Dietrich.

The readers of the Advocate should be interested in one or the other of three of these men, and of them I want the privilege of saying a few things.

Rev. J. L. Neili, who is Field Secretary for the Mississippi Conference Sunday School and Mission Boards, is the good-looking young man at the left end of the line, who was nineteen years old before he rode on a railroad train; he may also be the same one who said he was ninteen years old before he knew a chicken bad any parts but a neck. Neiil likes to walk as well as talk, but I fear he can't make his record at the former job equal his last year's record at the latter. However, from my observation and from what I hear, Brother Neili is doing some of the finest work for the futnre good of the Kingdom that is being done in our Southland. I cannot too earnestiy or too insistently appeal to both preachers and laymen of the Mississippi Conference to co-operate enthusiastically with their Conference Board in maintaining Brother Neili and his work. It is foundation work, and if you all help him, as I beiieve you are doing and will do, our beloved Church will grow in numbers, influence and spirituality as it has not before. His record the past year shows an almost unbeiievabie amount of work—but it has been done, and weli done, too.

The second man Advocate readers will be interested in is the nice little man in the center of those standing—the one with the palm beach suit on. This is Rev. R. H. B. Gladney, the hustling Field Secretary for the North Mississippi Conference. He is nearing the end of his second year in this office, and from the way he "works" the Divisional Secretary whenever the said Divisionai Secretary strays over into his territory, you may safely conclude that Gladney is keeping things going in North Mississippi. No more enthusiastic, devoted worker is to be found in the ranks of our Church than our sturdy Irish friend from Sardis.

Third on our list is the bashful-looking chap on the extreme right of the line. That is Rev. C. V. Breithoupt, Field Secretary for the Louisiana Conference. In point of length of service, Breithaupt is the "baby" of the "bunch;" but let me tell you the feliow who picks him for an "infant" has another guess coming to him. Breithaupt likes to climb mountains, but he's not real sure what a mountain is yet. Ask him about it.

Brother Breithaupt was for several years in charge of the Houma Mission, and through his untiring energy, fine organizing genius, and tactful executive ability, built that work up in a truly wonderful way. And from the splendid manner in which he has taken hold of our Sunday school interests in Louisiana, I predict that he will in less than the six or seven years he spent on the Houma work lift the Methodist Sunday schools of Louisiana to a much higher piane of usefulness than he found them on. He is already planning for a Louisiana Wesley Bible Ciass Federation next year—watch it "come to pass."

I would like to say more about these three fine fellows who are giving their lives' best energies to the work of the Church in the territory ministered to by the Advocate, but I must not use too much space. They are true specimens of God's noblemen, and my prayer is that all three of them will be kept at this work and that they may see some of the fruits of their faithful labors. A. L. DIETRICH.

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Doctor says Nuxated Iron is greatest of all strength builders—Often increases the strength and endurance of delicate, nervous folks 200 per cent. in two weeks time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 careworn and nearly all in. Now at 50 a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved, who now die every year from pneumonia, grippe, consumption, kidney, liver and heart trouble, etc. The real and true cause which started their diseases was nothing more nor lers than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxuated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous rundown people who were ailing all the while double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fifteen days time simply by taking iron in the proper form. And this after they had in some cases been doctored for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.—**E. Sauer, M.D.**

NOTE—Nuxated Iron, recommended above by Dr. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

From the Field

Many, La.

Dear Dr. Meek: Just a few lines to let you know that I am still in the land of the living, and, as our fathers used to say, that I am still "on praying ground and pleading terms" with the Lord, for which I am very thankful. Our revival meeting at New Hope has passed into history. Rev. F. R. Power did the preaching and did it well. He is fine help. We had 4 accessions to the Church.

I have not held my meeting here this year, but I hope to do so between now and the time at which the Annual Conference will convene. Our beloved and efficient presiding elder held my third quarterly conference on September 9-11—that is, he preached Saturday night and Sunday at 11 a.m. at New Hope, and at 3:30 p.m. at Old Fort Jessup, and again at New Hope at 7:30 p. m. He also held the business session on Monday at 10 a. m. Brother Atkinson's sermons were all of a high type and were well received. Our work is making some progress. We have made some improvements on the parsonage. I am hoping to be able to close the year in good shape. The Lord bless the Advocate and all that are connected with it!—S. D. Howard, P. C.

Woodville, Miss.

Dear Dr. Meek: My revival meetings are all over. Hence, I send you an acount of them in order to report the result of them through the Advocate. My first meeting was held at Hay's Chapel, and, as we have only a few people there, I did my own preaching. My next meeting was at Mars Hill, commencing the third Sunday in July. We closed on Thursday. There were no accessions at either of these places, but the church at Mars Hill was greatly revived, as is shown by the renewed interest in the Sunday school work at that place. Also another mark of improvement in this particular neighborhood, which is due to the meeting, is the fact that our young people have about abandoned the dance. Our next meeting commenced on the first Sunday in August, with Brothers M. B. Sharbrough and W. E. McGahagin to do the preaching. This meeting was held at Percy Creek and lasted ten days. The visible results were 5 accessions by profession of faith, and the Sunday school, which had been allowed to die down, was reorganized. My fourth meeting commenced on the second Sunday in August at Friendship. Again our presiding elder, Brother M. B. Sharbrough, was with us for two days and gave us two excellent sermons. Brother McGahagin came to us on Monday and stayed until Thursday night. The congregations were good and the interest the very best. The results of this meeting were five accessions. Our next meeting was held during the fourth week in August at White's Schoolhouse. The congregations were good and the interest fine. We closed on Tuesday evening with 12 accessions on profession of faith. This makes 24 accessions by profession of faith on the Woodville Circuit during this year. We are growing in grace, but there is much that needs to be accomplished before we are what we ought to be. All who know Brother Sharbrough recognize him as one of our very best preachers. Brother McGahagin is a student and a local preacher, and as a revivalist among the young people I think he is fine.—C. H. Herring, P. C.

Scotland Charge, Miss. Conf.

Dear Brother Meek: Just a word about the Scotland charge. We have been moving along this year as smooth as you please—not making much noise, but we have been working. We have had some good meetings and have been organizing and building up in other ways. Our first meeting was at Bethesda Church. After several vain efforts to secure help I had to meet the enemy single-handed, so far as preaching was concerned, and, besides, Jupiter Pluvius took a hand and we were completely routed on two days. But in spite of everything, we succeeded in a measure in having a revival. It is a small church, which had only about 30 members in the beginning of the year, but we have received 14 on profession of faith—we have bought a nice Epworth organ, have done some repairing on the church, and the congregation has already paid its assessment for the pastor in full and will pay in full the Conference collections.

The next meeting was at New Hope with no help. Here we had a good meeting. We received 19 members and had a marked increase of interest in the work of the Church. We are expecting the finances at this place to be paid in full.

We next came to the Caseyville Camp Meeting, with our dear Brother Dan Kelly; and oh, what a time we had! Brother Dan was at his best, and my, how he is growing! It is just wonderful. He is evidently at work with that quaint motto of his: "Good, better, best—never let it rest till your good is better and your better best."

From present indications, I don't think there is any doubt of our getting on the Conference honor roll by having "All finances all in full." It has been a year of blessed privilege, of gracious associations, and of unremitting labor—God has shown himself gracious, and to him be the glory!

Yes, and I was about to forget to mention our dear brother and colaborer, Dr. C. W. Grafton, whose life has been such a benediction to this country around here. He is ready in every good word and work, and I esteem it a great privilege to have been associated with him.

We are all with you on the "unity," or Jonah and the whale proposition.

Yours in Him,
HUGH K. McKEE.

Centerville, Miss.

Dear Dr. Meek: I will send you a few lines about our two meetings on the Centerville work. Three weeks ago we started revival services at Macedonia. Brother Sharbrough, our presiding elder, was with us two days during the meeting and preached some very strong sermons. The pastor carried the work on the balance of the time. Considerable interest was manifested and a number came forward and gave their hearts to God. There were added to the Church 17 by profession of faith.

Our meeting at Centerville has just closed, having run three days longer than we expected as a result of the interest manifested and the large attendance. Brother Sharbrough was with us eight days of the ten that the meeting lasted. He did some high-class preaching, both from an intellectual and from a spiritual standpoint. His manner and the spiritual nature of his preaching made a deep impression and lasting good will result. The night before the elder came we had an old-fashioned love feast; it seemed to be just the thing needed to start the meeting off right. At some of the services the spiritual fervor was at the high-tide stage, and many of the Church members came forward as an evidence of their determination to live a more consecrated life. Emotion played its part during the services, but never reached the stage of fanaticism or excitement. It was the moving kind, the stirring type, the determining quality. Brother Clarence Massey came down from Port Gibson to help in the singing and was of valuable assistance in many respects. He sings and leads well. We had a fine choir made up of home talent. The attendance at the night services was fine—at times the crowds would overflow the house. Brother Williams, of Gloster, came down one night and preached for us. We had 14 additions to our Church on profession of faith and 3 joined the Presbyterian Church, making a total of 17 during the meeting. One of the best evidences of the good the meeting accomplished was the large number who came forward on the last night and pledged to have family and daily prayers and Bible readings. I voice the sentiments of my people, as well as my own, when I say, we had a "great meeting."—R. F. Harrell, P. C.

NEW PROSPECT CAMP MEETING.

The New Prospect Camp Meeting of the Vancleave Circuit will begin October 12, at eleven o'clock, and continue for about five days. You are invited.

Any of the preacher-brethren expecting to attend should let me know at once if they expect me to provide a conveyance for them from the railroad out to the camp ground, which I can do at a fairly cheap rate.

All visiting preachers will be entertained free of any cost while at our camp meeting. So, just come along.

The camp ground here is noted for its scenery, the kind hospitality of the people, and good fellowship. COME.

We are expecting to have a good time and a "refreshing from the presence of the Lord."

By the time our camp meeting begins, we will have completed one of the best tabernacles that doubtless has ever been on that camp ground.

Brethren, we desire a special interest in your prayers, that our camp meeting may be a great success, that souls may be saved from sin, and God glorified. Sincerely yours,

W. L. BLACKWELL, Pastor.

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FROM CANTON, MISS.

The Jackson District Sunday School Institute, which was held here on the 6th and 7th of September, was a great success. The total registration was ninety-one, and the Institute, conducted by Brothers Dietrich and Neill, assisted by Dr. A. F. Watkins, Rev. P. D. Hardin, P. E., and others, was of vast benefit in an educational and inspirational way. It was an occasion also of goodly fellowship.

Evangelist J. A. Bowen, of the North Mississippi Conference, will be with us for ten or twelve days early next month, and we are praying for and expecting a gracious revival. I am serving a kind-hearted and appreciative people, who are thoroughly loyal to every interest of the Church.

M. M. BLACK, Pastor.

THE NATIONAL DENTAL PARLORS OCCUPY NEW OFFICES.

The National Dental Parlor which Dr. H. B. Bartlett has operated for 16 years at the corner of Camp and Canal Streets has been moved to Canal and Bourbon Streets, over Worner's Drug Store. Dr. Bartlett's new dental office will occupy the entire second floor of the building. It will be modern in every respect, being equipped with all conveniences for the comfort of the patients, with elevator service at the entrance, No. 109 Bourbon Street. Dr. Bartlett invites his friends and patrons to call and inspect the new quarters. He will gladly make examinations and give dental advice free of cost, and strongly recommends, as a preventive measure, that such examinations be made about twice a year.

SOME SUGGESTIONS.

Get up right in the morning. Go to bed right at night. Start with joy in your heart, hope in the future, kindness in your purpose.

If it is a dark day, never mind, you will lighten it up. If it is a bright day you will add to the brightness. Give a word of cheer, a kindly greeting, and a warm handshake to your friends.

If all of us would only think how much of human happiness is made in ourselves, there would be less of human misery.

If all of us would bear in mind that happiness is from within and not from without, there would be a wellspring of joy in every human heart and the sun would shine forever.

Try it!—Southern Churchman.

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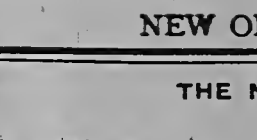

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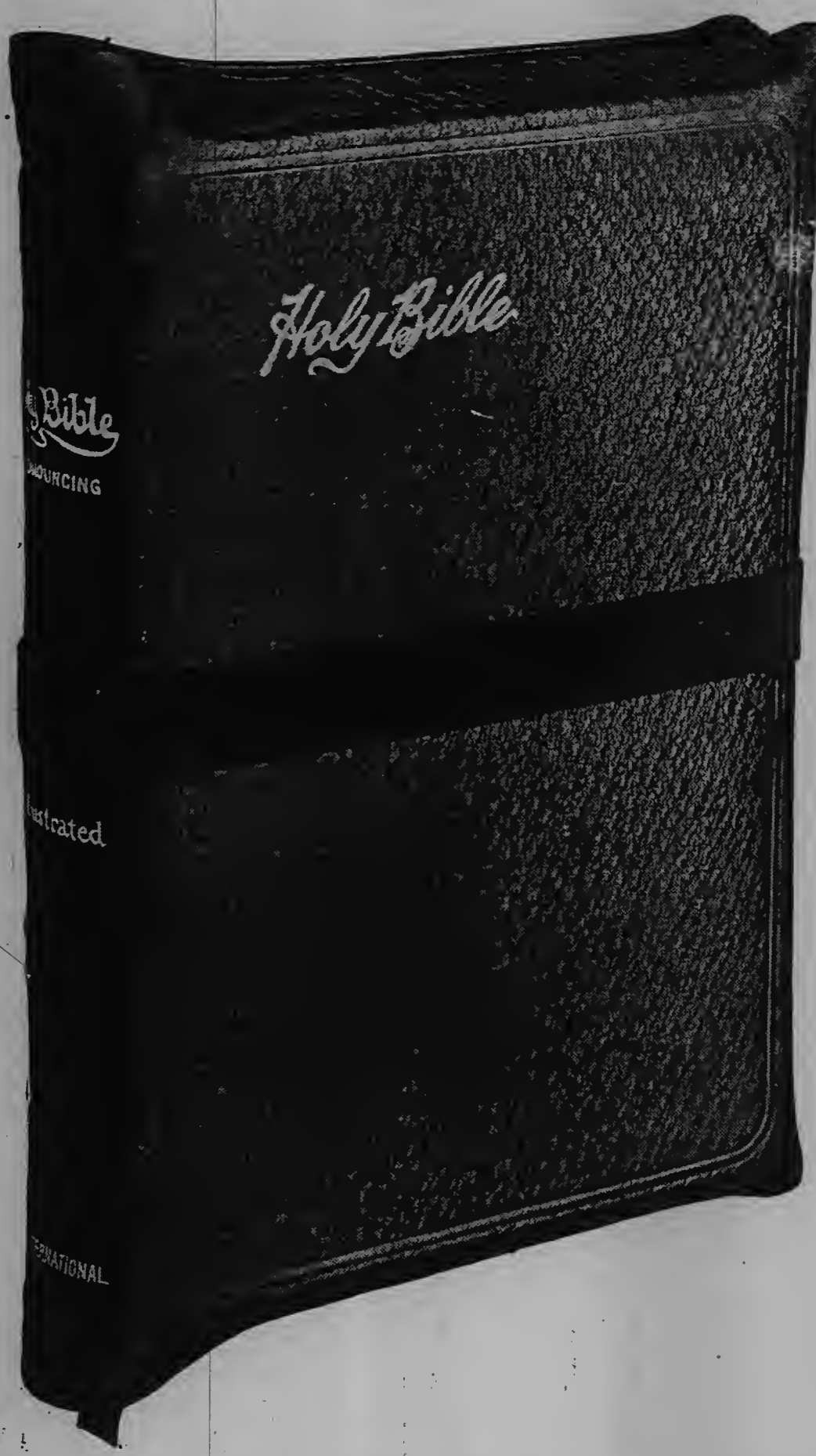

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3164.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 12, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

TWO OUTGOING STREAMS.

America is called a Christiau nation, and the various Churches that exist within its bounds are endeavoring to do missionary work among the heathen peoples of the earth. Such activity is in harmony with the commandment of our Lord and is much to be commended. It is stated that the amount raised for missions in the United States and Canada last year was $19,951,362.73—a considerable sum as compared with what was raised for this purpose in former decades, though it is small in comparison with what the people of these two countries spend for needless self-indulgence. And before we feiicitate ourselves too heartlly upon having given this amount to spread the Gospel we should remember that wealth in this western world is a thing of very recent creation and that we are much more able to contribute now than we were even a very few years ago. If the question of the proportion of what we have to what we give were considered, it is likely we would be less disposed to boast of our generosity as far outstripping that of the Church in the days agone. The truth is, we are yet but playing at the great task of Christianizing the world.

Nor is it only a good influence that our Nation is exerting upon the pagan peoples of the globe. Evil as well as uplifting forces are reaching out from our shores. A dependable authority says: "The distillers and brewers of the United States are sending every year not less than 20,000,000 gallons of rum, whiskey, and beer, into lands where our missionaries are at work. Boston sends its rum, Baltimore its rye and bourbon whiskey, and Peoria its carloads of liquor." So it will be seen that if a money value is put upon these exports of intoxicants, our country is, after all, contributing more to debauch and injure the inhabitants of unchristian lands than it is to enlighten and save them. In commenting upon this fact The Christian Herald observes that, though the missionaries unite in declaring rum to be the greatest foe of missions, practically no funds are being raised in America for missionary temperance work in heathen lands. If we profess to be a Christian people, we ought speedily to wipe out this iniquitous traffic beneath our flag, and thereby stop the visitation of this awful curse upon the needy and suffering millions in other portions of the earth that know not our Lord. Perhaps the blackest chapter in the history of Great Britain was her establishment and maintenance of the opium trade in the Orient, and we seem to be incurring equal guilt by extending the sale of ruinous intoxicants among nations that are morally benighted and which are in no condition to withstand temptation of this kind.

Such are the two streams that are now going forth from our land. The first we should strengthen and swell until the story of redeeming love is known everywhere. The other, as we have said, we should suppress with the least delay that we can, even hiding, as far as possible, the very memory of it out of sight as a thing of which we should be humiliatingly ashamed.

AN OLD PROBLEM NEWLY STATED.

A recent Washington communication from Daisy Fitzhugh Ayres to the New Orleans Times-Picayune raises an old and perplexing question in rather a quaint and striking way. She says:

"There's a funny, pop-eyed, antique doll baby in the National Museum in Washington that went into mourning for General Washington at his death. That's how old she is, and that's how patriotic. For a hundred years or so the stiff little wooden lady, who was the joy of the heart of a little New England girl, has been arrayed in a faded, plain, green silk frock, having doffed her weeds for the father of her country upon the expiration of the prescribed period for court mourning. Men and women pass away and the foolish old faded things they played with when they were kids go on lasting through the centuries. That's the grim, sardonic thing about life. Dust for a hundred years have been the hands that first daudied the ridiculous doll that looks at you through her painted eyes as 'peart' almost as when she first came from the factory. The inanimate reigns triumphant over the animate."

This statement by the brilliant correspondent of our distinguished contemporary brings us face to face with the fact that the immortality of the soul—a future existence—is the only rational and satisfactory explanation of the mysteries of human life an death. That matter should outlast spirit, which dominates aud controls it; that emanations of the human intellect should continue to exist long after the mind that sent them forth has ceased to be; that "Paradise Lost" should outlive Milton; the dramas of Shakespeare, the matchless Bard of Avon; and the Journal of Wesley, the masterful and saintly personality whose labors it records, are all propositions against which the human reason instinctly protests. Well-nigh universal is the faith voiced in the lines of the great Tennyson, England's philosopher-poet:

"Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him—thou art just."

THE RAYNE MEMORIAL OPENING.

The Rayne Memorial Church of this city, which was greatly damaged by the severe equinoctial storm a year ago and which had been repaired and overhauled at a cost of $20,000, was formally reopened last Sunday. The congregation was a large one and the exercises of the occasion were appropriate and interesting. The popular pastor, Dr. Felix R. Hill, Jr., was the master of ceremonies, and on the pulpit platform with him were Rev. W. W. Holmes, the presiding elder of the New Orleans District, and Bishop E. D. Mouzon, of Dallas, Texas, who was the preacher for the day. In making the announcements Dr. Hill read a telegram of congratulation to the congregation from Dr. and Mrs. J. M. Henry, of Ruston, La., which was much appreciated. Bishop Mouzon preached from Jude 1:3, and the audience gave him close attention. He also filled the Rayne pulpit at the vesper service at 5 o'clock p. m.

Those who are familiar with this historic edifice will be interested to know that its external appearance has not been altered. it looks to-day from the outside very much as it did when it was called the St. Charles Street Church, and its arches rang with the matchless eloquence of the renowned Dr. William E. Munsey, who was its pastor for two years. The interior, however, has been rearranged to a very great advantage, and it now presents quite an attractive appearance. The windows, pews, and wood work in general are beautiful. Dr. Hill and his flock have wrought well, and we congratulate them upon the reoccupancy of their house of worship and readiness to take up with improved facilities the work of the autumn.

SOUTHERN METHODIST UNIVERSITY.

The June Bulletin of Southern Methodist University is on our table. It contains the record of the last session and the announcements for the session of 1916-17. The total enrollment at this institution last year—its initial session—was 706, which is certainly a very remarkable showing. The School of Theology had 90 students in attendance.

SUGGESTIVE.

We take the following from the Raleigh Christian Advocate: "It is said that after Whitefield had preached more than three hundred times a sermon on the text, 'Ye must be born again,' he was asked why he preached so often on that text. His reply was, **'Because ye must be born again.'"** It is quite possible that our Churches in this day would be helped if this great theme were oftener discussed from their pulpits.

SHOULD NOT BE NEGLECTED.

No part of public worship should be neglected. Important as it is, the sermon is not everything. There are other features to which ministers should give careful antecedent attention. Among these is the selection of the Scripture lessons and hymns. They should fit the theme of the hour and should be read over several times in advance in order that the preacher may be able to read them impressively to the congregation. If this is rightly done, they may be made to help the service immensely. It should never be forgotten that there may be persons in our audiences who seldom read the Bible or hear it read except from the pulpit.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

IMMORTAL.

Mrs. David Weston Gates.

Die! no, God's children never die;
But after this brief life is spent
They live 'mid possibilities
Made perfect, and with power to grasp
The infinite. They live amid
The genial, glowing fires of love,
Which wane not, but which brighter grow
Throughout the eternal ages—
That love which bears the signet, pure
And white, of heaven's perfection.
There, with mind expanded, they do
Grasp the meaning of eternity.
Nor is this all: when the green sod
Hath hid from mortal eye the form
Of clay, they still live, by impress
They have made on lives of others—
Lives made purer by reflected
Whiteness of their character.
Yes, they live in thoughts which they have
Breathed and prayers which they have offered;
They live in pulses quickened by
The daring of their deeds, or may be
(I blush to say it) that they live
In hearts made timid by their own
Mean cowardice.
Then, if to live meaneth so much,
How should we strive to reach all that
Most high and holy is, nor count
Too great the cost of any act
Which bears us upward into that
Clear, upper ether of soul-calm
Which always seals the approval
Of our conscience and our God.

—Northwestern Christian Advocate.

THE SIMPLE GOSPEL.

A satirical writer once said: "When children meet in the dining-room hungry, they want dinner, not a lecture on albuminoids." It is equally true that when people meet in churches hungry for truth and thirsting for God they want the Gospel, not a discourse on science or the higher criticism. There is no nourishment in these subjects for hungering, famishing souls. Their place is in the lecture hall where scholars meet, not in the pulpit to which the common people look for the words of life from lips inspired by the Holy Spirit and from hearts that glow with the love of Christ and that feel the Gospel message proclaimed.—The Lutheran.

THE HIGHEST AMBITION.

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—Henry Van Dyke.

ASK GREAT THINGS.

The story goes that Sir Walter Raleigh one day asked a favor from Queen Elizabeth, whereupon the latter said to him: "Raleigh, when will you leave off begging?" To which the ambitious courtier replied: "When your Majesty leaves off giving." This was a shrewd answer from a worldly point of view, and it is not without its spiritual application. God, who is the King of kings, is actuated by a royal generosity. He loves to be asked in a humble, trustful way for the best of things, and he should be approached by every believer in the spirit of ample expectancy. "Thou art coming to a King, large petitions with thee bring." It will be time to leave off asking when God leaves off giving.—Daily Bible.

My heart with sin and fear defiled—
Come Thou and cast the tempter out,
And make me as a little child.

—Randolph.

THE USES OF AFFLICTION.

By Bishop E. E. Hoss.

Very sad words are those which the burial service has made familiar to our ears: "Man that is born of woman is of a few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not." In the buoyancy of our inexperienced youth, when the earth is a garden of delight to our eyes, and the heavens bend above us with appealing beauty, the significance of such language is beyond our comprehension. Reveling in health and strength, intoxicated with the joy of present existence, and looking forward with boundless hope to still better and happier conditions, we can not understand why any poet should sing the psalm of life in a minor key.

But advancing years insensibly alter the complexion of our views. As we grow older we learn to look upon all things through soberer eyes. With some men the process of disenchantment is more rapid than with others, but the case is rare in which one reaches the age of 50 without having suffered a heart-breaking sorrow of this sort or of that: the loss of fortune, the collapse of reputation, the alienation of trusted friends, the ingratitude of much-loved children, the keen anguish of a social disgrace, or the still bitterer woe of a great bereavement. It is scarcely too much to say that all life is tragedy, or at least has a tragical element in it. The most commonplace man that walks the streets, looking to all outward appearances as if he had never had a thought beyond what he should eat, or what he should drink, or wherewithal he should be cothed, may hold in his memory experiences almost as bitter as those out of which Shakespeare wrought "Hamlet," "King Lear" and "Macbeth." Suffering is the law of the world. There are no exemptions from it. Or at any rate, as a thoughtful friend once said to me: "Every man that is fit to carry a load has one to carry."

The man who believes that there is a moral order in the universe and that our human life is the scene of a probationary struggle, can not doubt that all these sufferings have a beneficient purpose hidden in them. Nor to such an one is it less a matter of certainty that this purpose is the development and perfecting of human character. The educative power of affliction is both distinctly taught in the Holy Scriptures and fully recognized by all thoughtful minds. "We are heirs of God and joint heirs with Jesus Christ: if so be that we suffer with him, that we may also be glorified together." In perfect harmony with this great utterance of St. Paul, is the prayer with which St. Peter closes his first Epistle: "But the God of all grace, who hath called us into eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."

Now God may have some other way of perfecting His saints than the way of suffering, but if so, He has not disclosed it to us. The philosophy of the whole matter is contained in the exhortation of the Epistle to the Hebrews: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." He is not a foolish or indulgent parent, allowing the sins and follies of His children to go unrebuked or unpunished. Though never in wrath, yet often in mercy, He lays the scorpion lash upon their backs, and brings them to their senses by the force of His severest strokes.

If it be said that this last statement has no application to those afflictions that come upon us through the instigation of Satan or the machinations of evil men, the answer is that even things could not reach us but by the permission of God. Satan was unable to smite Job till the Lord had spoken the word of consent. What God allows, as well as what He directly inflicts, is not without some beneficient design. We may even venture to believe that it lies within the scope of providential wisdom to make our own blunders and follies, bitter as they are in their immediate consequences, to bear some fruits in the correction of our spiritual blindness and the chastening of our self-assertive wills.

On the other hand, it must not be forgotten that God's purpose in visiting us with sore trials, or in allowing them to come upon us, will be largely defeated unless we receive these trials in the right spirit. If we take them stubbornly and defiantly, bowing our necks to them simply because we cannot help ourselves, and at the same time registering an impious mental protest against them, nothing is more sure than that they will coarsen and harden the fiber of our moral nature, and dry up the fountain of all gracious and gentle tempers within us. "Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory," but they do this only "while we look not at the things which are seen, but at the things which are unseen," that is to say, while we interpret all the events of our lives as means and appliances which God is using to make us "meet to be partakers of the inheritance of the saints in light." They do us no good as long as we take the short and narrow view that is bounded by the horizon of time, and leaves out of consideration the sweep of the eternities that lie beyond.

To be more specific, there are at least three graces which afflictions, if rightly endured, never fail to produce:

1. GREATER CONFIDENCE IN GOD. When a good friend has stood by us in one trouble we know that he is not likely to desert us in another, and when God has helped us time and again to "run through a troop or leap over a wall," we learn to lean with perfect serenity of soul upon His promise that He will "never leave us nor forsake us." "Experienced worketh hope." What Christian is there that has not expressed his own assurance in the language of the Psalmist: "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me. Yet the Lord will command His loving kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life."

2. INCREASED HUMILITY OF SOUL. The foolish confidence that goeth before a fall is often mortified by the painful consequences that follow after it. The most notable example of this fact that the Scriptures contain is found in the case of the Apostle Peter. On the night before the crucifixion he vaunted himself above the rest of the disciples: "Though all men shall be offended because of thee, yet will I never be offended." In spite of this boastfulness, he the same night made a shameful denial of his Lord. But a few weeks later he was so much humbled by painful recollection of his cowardly weakness and unfaithfulness, so much bowed down by the keen remorse that he felt, that when called upon by the risen Lord on the shore of the lake to answer the direct question, "Lovest thou me more than these?" he did not dare to give a full affirmative answer nor to bring himself into comparison with his brethren, but ventured only so far as to say: "Thou knowest all things; thou knowest that I love Thee."

3. A DEEPER AND MORE INTELLIGENT SYMPATHY FOR OUR FELLOW-MEN. Only those who have passed through the fire know how it burns. But the man who has any germ of nobleness in his nature cannot fail to feel a thrill of compassion for his brethren whom he sees borne down by the same distresses from which he himself has only lately emerged. I once heard a great-souled woman who in her measure had drunk the cup of Christ, and been baptized with His baptism, say with the emphasis of a deep emotion: "Hereafter I shall be more charitable to all God's creatures." There are many others that have learned the same lesson of gentleness in the same school of sorrow. How often does the hard face soften and the harsh voice grow gentle and the cold heart grow warm under the disciplinary tuition of our Father which is in heaven.—The Commercial Appeal.

A JEWISH NEW YEAR'S SYNAGOGUE SERVICE.

Having received, along with other Christian leaders of the town, a most cordial invitation to do so, the writer attended the recent Jewish New Year's service in the synagogue at Donaldsonville, La., on Sept. 29, and it occurs to me that the Advocate's readers might appreciate a note as to the doings of these modern sons and daughters of Abraham. This being the first synagogue service of any consequence that I ever attended, it was interesting to me in both its novelty and in its program.

The Jewish congregation here numbers about a hundred members, and from an intellectual and social standpoint there is not an interior one among them. They do practically all of the local dry-goods business, own a great deal of the real estate in and around Donaldsonville, and their influence is felt in more ways than one, the mayor being one of their leaders. And, among other points of interest in them to me is their friendship for Protestantism in general, and for Methodism in particular.

On this occasion they had just expended something like $1000 in renovating and beautifying their house of worship, and their pride in what they had done was freely expressed to their friends, and has meaning in that it indicates the faith that they still have in their national religion. Before the worshiper, in this, as in all synagogues, was hung just over the pulpit the two tables of the law containing the "ten words" that have been the foundation of all moral and political legislation that was for the betterment of mankind since the days of Moses; and "the seven golden candlesticks" were represented in seven artistic electric lights arranged in the red, white, and blue colors of the United States. Just back of the pulpit was imitation brass or gold doors that opened into the room where the ark of the covenant was kept. A large pulpit Bible was used in the regular Scripture reading, which was in English, and which on this occasion was the Ninetieth Psalm.

In the conduct of the service it was noticed that the congregation was becomingly reverent in behavior—about as a Methodist congregation of worshipers, except that the "orthodox" men kept their hats on—but at the same time the social fellowship had a large part in the evident pleasure of the occasion to these children of a common and unbroken stock back to the "father of the faithful." Their racial consciousness and solidarity seemed to be to them a source of much pride, and an onlooker could see with what self-gratulation they held each other's kinship, and how each could count on the loyal support of the fraternity of the whole. Having no rabbi, the president of the synagogue, as a lay leader, led the services. (Being a traveling man and well read in all matters pertaining to Judaism, the writer on several occasions has made use of the tender of his latest and choicest books.) The service of worship on this occasion consisted in various responsive readings from a prayer-book, in which the congregation took an important part, in various liturgical prayers, and in an extemporaneous prayer by the leader, all of which were reverent and orderly, reminding one perhaps of the services of a Roman Catholic congregation more than any other. Quite a good deal of the leader's part of the responsive readings was in Hebrew; but before the congregation responded he read the same in English, and so the younger as well as the older members understood all that was said. The organ was in a loft to the back of the congregation, and the music was all by the choir, composed of trained and gifted female voices. It was noticed that during one part of the service one of the elders, who ocupied the platform, stood with open prayer-book facing the holy of holies, where was kept the ark of the covenant—or at least what represents these things to the modern Jewish congregation.

Dominant notes in the written, as well as in the impromptu, words of the service were prayers for peace among all nations, and implied or expressed declarations of national loyalty. Prayer for deliverance "from sickness, war, and famine" were prominent, and praise was a dominant note; but little was said about sin or its consequences. The sermon also was by a layman, who is a talented lawyer and mayor of the town. His text was "Here is the altar and the wood, but where is the lamb?" And he spiritualized the historical incident of Abraham offering up Isaac in a polished and finished essay on how people should commit their future, with its uncertainty, to God who does all things well.

Among other thoughts uppermost in my mind as I looked upon this strong-bodied, superior-minded, peculiar and distinct people, was that as to the power they would be if converted to Jesus Christ, whom their forefathers "slew and hanged on a tree," and I breathed a prayer that the day might not be far distant when many of them would become the message-bearers to the lost world of the gospel of Him who "came unto his own and his own received him not." And at the same time I had a new sense of how much better it is that they should hold to their one God without his Christ, than that they should reject him and turn to infidelity. Therefore, I congratulated them upon their beautiful house of worship and upon their reverent, ritualistic service, where God is still recognized and his precepts feared.

In conclusion, how many ministers of the gospel, or denominations or individual Christians, can render a blameless account in having done his best in endeavoring to bring to him these who are Christ's own brethren? If the Apostles and early Christians should have made them special objects of evangelistic zeal, what excuse can we give for not even making a prayerful effort to get them into our Sunday schools, or to attend our preaching services?

P. O. LOWREY.

Donaldsonville, La.

The New Methodist Church at Brookhaven, Miss., Now Being Erected.

This is a picture of the new Methodist Church at Brookhaven, now being constructed. The ground was broken for the beginning of this splendid enterprise on September 12, with appropriate ceremonies. Rev. J. M. Morse, the popular pastor, was in charge of the exercises, the principal features of which were the giving of a history of Methodism in Brookhaven by Mr. W. B. Davis, and an eloquent address by Dr. I. W. Cooper. This handsome edifice will be modern in every respect, having a large number of Sunday school classrooms, a ladies' parlor, a pastor's study, and all other up-to-date facilities for the best order of Christian work. The structure, when fully completed, will cost between $40,000 and $45,000, and it is expected to be ready for use by January 1, 1917. The following compose the excellent Building Committee, under whose capable supervision this new temple of worship is being built: S. E. Morton, President; Dr. C. R. Ripley, Vice President, B. S. Cato, Secretary, Dr. I. W. Cooper, Presiding Elder of the Brookhaven District, C. S. Butterfield, Treasurer, C. D. Smith, Dr. W. H. Frizel, Dr. J. T. Butler, S. E. Penn, E. B. Guess, W. D. Davis, Dr. Henry Flowers, C. E. Day, J. M. Wood, Garnet Hoffman, and A. B. Furlow. Great credit is due Rev. J. M. Morse for the inauguration of this movement and the fine progress which it has made. As a wise and tactful leader he scarcely has a superior in his Conference, as has been evidenced by promotion of like enterprises elsewhere. The erection of the beautiful Capitol Street Church at Jackson, Miss., was consummated while he was pastor of that congregation. In view of the fact that Whitworth College is located at Brookhaven, the Methodists of South Mississippi in general will feel a special interest in the new church project in that city. It is a matter of much importance for a Christian denomination to be well equipped and fitted to do the best possible work at the seats of institutions of learning, where opportunities to render a far-reaching service for the Master exist.

SOME WORDS FROM BROTHER SELBY.

Dear Doctor Meek: The report of Rev. T. H. Lipscomb, of Starkville, Miss., of my work with his congregation, and your reference to it in an editorial regarding the opening of the Lamar School of Law last week, stimulates me to say some things that I would like the Methodist people of Mississippi to know. I thank you for the very generous and hearty exhortation you give all our people respecting this most important work of our Church at this time.

In the first place, I wish to say that Brother Lipscomb gave me two full days, with the strongest endorsement he could of my work. His introduction of me to his congregation was not fulsome, but was filled with the conviction that he believes this great undertaking of the Church should have the practical support of all our people. I had a large number of subscriptions at Starkville, and the cause is upon the hearts of his membership.

Secondly, I would greatly appreciate the brethren responding to your very timely exhortation, in giving me a letter of invitation to visit their charges, opening the way for me to feet at home among their people. They may be sure that this will not hurt any other cause, and more than this, I shall not embarrass pastor or people in any way.

In the third place, I am sure that we should not be long in making the contribution of $50,000 to the Lamar School of Law building. This is a worthy and laudable enterprise, and I am doing my best to have every member of the Church in Mississippi make a contribution to it. We should complete the work in less time than twelve months, and it would be done if every man would throw himself into its accomplisment.

I thank you for your very kindly words.

Jackson, Miss. ROBT. SELBY.

DISTINCT LINES DEMANDED.

By Rev Robert Randle.

The strength of the corporate body depends upon the strength and identity of the individual and divisional units composing the body. When the blending of the incorporation destroys the larger or lesser unit measure until the individual is lost sight of, then the power of the individual is lost, and the whole corporation is weakened and often destroyed. Mr. Whitaker and Mr. Williams form a partnership; the intention is that the section to which each belongs shall give support to its friend and thus sustain and build up the business. So long as both parties are seen in the business things prosper—the constituency clings to the firm. But if Mr. Whitaker simply wishes Mr. Williams' influence and capital to build up his own business and pushes him out of view and eliminates his name, he then loses his hold upon the Williams' section and followers. The distinct lines of corporation must be preserved.

Methodism has been entrusted with a very great work. She started out as one united Church. She ran thus for seventy-six years. Her work was well accomplished and established her throughout this continent. No Church had the same strength and influence that she did. But her very prosperity was her peril. All sections sought her influence and demanded conformity to their conditions and institutions. As a united body this could not be. The individual asserted itself and the power of the corporation was lost. A separation was demanded by the circumstances and granted by the corporation. The power of the one body divided into two, and, thus restored, the sections were satisfied, and thus was the individuality recognized and did not destroy the demands of the original body. For 72 years she has been running on this plan and wonderful has been her success; and her prospects are still as promising as in years past, if she will adhere to her principles and integrity as she should.

But there is a strong effort to bring the severed members together again. The important question is, Can it be done? Yes, if both parties are in the condition to be united. One unfortunate feature of the case is that some of the leaders of the parties are foolishly in a hurry on the subject. They seem to be afraid that there never will be another chance to get the two together and are producing conditions that will be hard to overcome. I agree with you, Doctor, that our good Senior Bishop was very precipitate in his action or rush at the Saratoga Conference and that our Connectional Editor and others have been unwise in the compromising spirit that they have expressed in this discussion. I sustain Bishops Hoss and Candler, with you and others, in the view that the plan suggested by the Joint Commission and approved with a slight amendment by the Southern General Conference is very different in its import from the recommendations suggested by the Saratoga Conference, and I fear that the position taken by Bishop Hendrix, Dr. Ivey, and others of that line will greatly militate against the adjustment of the two plans.

I have always favored co-operation, but not organic union. I fear that the time will never come for the union in one unidentified body of the different bodies of Methodism in the United States. I have had this view since I have thought anything upon the subject, and the last two years, and especially the last six months, have most thoroughly settled me in this conviction.

It is said that we are, in doctrine and polity, the same. I answer that as far as the statement in the Disciple is concerned, that may be near the truth, with reference to doctrine. And yet their Bishops teach their preachers that there is a vast difference between the two Churches in doctrine. I had one of the Northern preachers, of several years' experience, to sit down to give me a lecture on the heterodoxy of the Southern Methodist Church—not to discuss it—but he took the floor, and did not intend for me to have anything to say. He asserted that "we (Northern Methodists) have a fight to occupy this country; that Bishop Mallalieu in his lecture to the young preachers had said that "the Church, South, was not Wesleyan in her teaching, and that the Northern Church should hold this field to correct such things, and this is the mind of many of their preachers. They have introduced many things into their oral creed and some into their written that are not consonant with our views.

As to polity, we are far apart and have been since the separation. That was the point of contention then that brought the separation, and not slavery. Slavery might have been managed then, had it not have been for their contention that a Bishop was an officer of the General Conference and could be dealt with as any other officer of the Conference—left out or let in. The Southern wing contended that, while he was elected by the Conference, that body did it as the Church or representative of the Church, and he was an officer of the Church and could only be dealt with by it. Thus they minided the office of Bishop and enlarged the function of the General Conference, which forced the separation. And accepting their views, the Church can be deprived of the administration of all Bishops from the South or with Southern affinities in a few years, if the North should determine so. I mean under the Saratoga suggestions.

But it is said that they would not do such a thing. May be not; but they once tried that very thing. But it is urged that the cause is removed. There is the mistake of too many. The cause is not gone—the provocation is removed, and all that is necessary is that another opportunity, with the provocation, should occur, and that may not be far off after you are bound by unification. Look at 1844, 1866, and every opportunity that has been presented. Make your compact clear and binding. With the plan suggested by the Joint Commission, as amended by the Oklahoma General Conference, there would be less opportunity for such a thing. Why do our Northern brethren demur in the least? They have nothing to lose. And why are they suggesting a difference in the Divisional Conferences? Just to have something to say in the conversation? Maybe so. "O," says one, "you are too suspicious. We must trust them." Yes: If a child walks through ashes two, three, four times and gets burnt every time, don't you think that he would be careful to examine the next pile that he came to before he stepped into it? We were burned in 1844, in 1847, by the refusal to abide by the terms of separation; in 1866, in 1885, if I mistake not the time of the Cape May Conference, and at many other times have they disregarded our rights.

But it is urged that we have transgressed theirs also. So much the more necessary that the lines be distinct. If we are transgressors also, then the restrictions will rest upon us. Let us not be in haste or loose about this matter.

But it is urged that Christ intended that his Church should be one body. One organic, visible body (denomination)? Who can prove such a thing? That Christ intended such a union to the destruction of personality and individuality? No one need contend for such a thing, for there is nothing more personal and individual than the profession of Christ. His interest was and is that the spirit of grace should so permeate the spiritual body, the invisible Church, that every member should be joined to him and to each other, that thus they would constitute one body, though recognizing their different families, communities, States, Nations, and tongues, churches and creeds, etc., producing oneness of interest, oneness of purpose, oneness of work, and oneness of heart—thus producing unity throughout the spiritual—the invisible body (Church) of Christ. But the Spirit has diversity of subjects to deal with as well as diversity of gifts to bestow, and these subjects have to be met in their diversity of ways, so that all things "are done to edification." This demands the smaller and larger units, classes, societies, churches, conferences, denominations, and grouping of denominations. And if God had demanded or intended a visible organic union of the whole of his confessors and professors, he would certainly have ordered it when there were only a few and they were close together. Could he not have made this essential to union with himself? That was his best opportunity to do this? But this he did not do. Nor has he ever ordered such a thing since. But, on the contrary, he has defended and sustained the multiplicity of denominations. It is unnecessary to specify cases as an argument. The thing is so universal that no one will raise a question. At different times have men tried to impress the masses that God demanded one visible Church and that they were the appointed instruments to accomplish that work. There is a kind of infatuation—fanaticism—about it, that has caused it to be repeated over and over; but they have ever failed, and will fail, while States, Nations, and tongues remain, and men are to be saved. God allows the apparent division to exist for the protection of the invisible unity, union, throughout the whole body. I admit that it has been abused, but so has the lust for one undivided visible Church.

"But the Church would be more successful as one united body than as two, three, or four, or more bodies." Well, that is an assumption, and, with all the lights behind us and the experience of the ages, it is hardly feasible, though two General Conferences and a "Joint Commission" have said so and I do not know how many more have joined them. The fact is, they have said a great many things that have never been realized. The judgment of Bede demanded another Church, the judgment of Luther demanded another Church, and the Lord blessed him in it. The work of Mr. Wesley, even against his own judgment, demanded another church, and God wonderfully blessed the outcome. The conditions that confronted Soule, Hamline, Elliot, the Pierces, and others in 1844 demanded another Church, which has been wonderfully blessed, and we cannot tell what the tangle of 1916, etc., will demand—not less Churches to say the least of it, for every effort in these United States to unite two or more Churches has left one or more behind.

The Mother Conference of 1844 found that continued union was very infeasible—that they not only could not be more useful, but that they could not live together. And the first General Conference of the Northern Church sanctioned it with a "vim" by telling Dr. Pierce that as a representative of the Southern Conference he could not come in; that they would admit him as a gentleman and a Christian, but not as a representative of the Southern Conference, and for many years they followed the same course.

The Southern Church has had enough experience to put her on her guard and cause us to demand such a compact as will be a perpetual protection. When the Mother Conference of 1844 had by a good majority passed the act of separation, the Northern Church refused to carry out the terms stipulated by the Conference; some of the members who voted for the act joined the opposition and forced the Southern Church to sue and get their property by law, thus troubling us

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for years. When the Civil War ended they occupied some of our churches and other property and had to be forced by law to yield it. They utterly disregarded the lines territorially and otherwise; yet we are told we should implicitly trust them; that these things do not belong to the present generation. No, but they approve of their fathers' doings. They are facts that have their bearing upon the question now before us, and demand attention in this discussion, especially with the recommendations of the Saratoga Conference before us, obliterating personality, and destroying divisional lines. With identity gone, influence and responsibility would be destroyed.

The Church had a work to do in the South in 1844 that demanded personality and individuality, and she took the stand that enabled her to do it; and, under God, she has done it well. Shall she now give her "birthright" away for a mess of pottage—a mere phantom never to be realized? May the Master in his wisdom deliver us from it!

"Why dig up doings of the past?" Unfortunately they do not have to be digged after. They are right on the surface and have been kept there by our Northern brethren at every turn of the wheel. In most of the prominent cities, they now show the same spirit to dominate, and in the country where they are allowed.

There are many other things that I would like to speak of, but I will rest the case with a rejoinder to two or three other points.

The effort is made to make it appear that we oppose unification. I answer not as suggested by the Joint Commission and the Oklahoma Conference, but according to the Saratoga suggestions. But the Church, North, had as much right to make suggestions as we had. And we have just as much right to object to them as she to make them.

It is said "that there is no perceptible difference in the workings of the two General Conferences, North and South." The past workings of the Conferences is not the question. Have they the same restrictive rules? A horse may drive for miles in the road without a bridle, hut suppose he decides to go some other way—we then want reins and bits. So, deliberative bodies and administrative bodies may reach the point that they need very strong restrictive rules.

We "have totally misapprehended the plan and expressions relating to it." This is the get-off of Dr. Ivey and others. So much the more is it necessary that we place ourselves in an attitude to understand what is being done and to protect ourselves. The Joint Commission and Oklahoma suggestions are comprehensive and protective; so we earnestly desire this. It is remarkable that all the concessions to be made are demanded of us, and that by our own men, and some of them our commissioners.

"Neither body has attempted to formulate a plan, but wisely left all of the details to be worked out by the Joint Commission." No, but both sides attempted to show the ground upon which they would accept union, or unification, and the difference is so great that if the Commissioners stand to their principles, it will be hard to adjust the matter.

There is a great deal said about the rank and file desiring union. Such is not the case where my work lies. Few persons outside the ministry are taking much interest in the matter, but when an expression is given it is that nothing short of the Joint Commission's suggestions as amended by the Oklahoma Conference ought to be accepted. and if the representatives of the Church should act differently some sanguine persons would be greatly surprised. The great body of our people may feel that they have no chance to speak in this matter, and they will hold the Conferences responsible for the results, and should the South come, by organic union or otherwise, under the domination of the North, they will step down and out. The Southern Church cannot do less than to adhere to the Joint Commission's suggestions, as amended by the Oklahoma Conference, if she expects to hold her membership.

Harrisonburg, La.

Secular News

On June 1, 1915, there were said to be 2,000,000 automobiles in the United States, and the motoring bill of the country for that year was estimated at $1,180,000,000.

The expenditure for highway and bridge building in the United States, according to the Government statistics, increased from $80,000,000 a year in 1914, to $282,000,000 in 1915.

Automobiles during the first nine months of the year 1916 killed in the city and State of New York 543 persons, against 476 during the corresponding period of the preceding year.

Benjamin Kidd, the well known author of works on social evolution, which were translated into many languages, died at South Croydon, Engiand, on October 2. He was born in 1858.

The population of Russia has increased 53,000,000 since 1897, a gain of 42 per cent. It increased 3,800,000, about 2 per cent, during the year 1915. The total population of the Empire, according to the latest available figures, is a little above 182,000,000.

A plebiscite to determine whether the Danish West Indies Islands shall be sold to the United States will be held in Denmark in November. The plebiscite will also include the question of the sale of the Faroe Islands, but not of Iceland and Greenland.

The Mississippi A. and M. College, near Starkville, has matriculated approximately 1200 students this fall. This surpasses any former enrollment by about 150. President W. H. Smith, the official head of this great institution, is a prominent Methodist layman.

In a summary of the national political situation in its issue of October 1, the New York Herald stated that the pending contest for the Presidency between Wilson and Hughes promises to be the closest election held in twenty-eight years, and affirmed the outcome to be very doubtful.

Governor R. I. Manning, of South Carolina, and a party of agricultural experts from that State have lately visited Louisiana for the purpose of informing themselves concerning the depredations of the boll weevil, and how best to combat that formidable pest while growing cotton. This great enemy of the cotton industry is now said to be within 45 miles of the Palmetto State.

According to the New Orleans Item, a medical magazine published in Chicago, which was formerly edited hy Dr. John B. Murphy, the renowned surgeon, who died some months ago, is desirous of securing the services of Dr. Rudolph Matas of New Orleans as editor at a large salary. This journal is said to have recently referred to Dr. Matas as "America's greatest surgeon."

It is stated that a movement is under way in Germany to utilize a plant known as typha, a sort of cat tail which grows plentifully in the marshes of that country, as a substitute for cotton, jute, and wool. It is estimated that this year's crop of this plant will amount to about 1,500,000 tons gross. As gathered, it is said to yield about 10 per cent in the way of a finished product.

Mr. Thomas A. Edison recently declared that the National Government ought to establish and maintain a Research Plant to encourage the development of industries that are based upon chemical discoveries, such as dye-stuffs, etc. At the same meeting, Dr. Raymond F. Bacon, who is an authority on petroleum products, expressed the conviction that not more than 50 per cent of the efficiency of gasoline is now utilizable in automobiles.

A Petrograd dispatch declares that hereafter the Jews will enjoy greater educational advantages in Russia, high schools and technical schools having been established especially for them at some places. Of the 807 matriculates at the University of Petrograd, 94, more than 11 per cent, are Jewish students, while at the Woman's Institute in the same city more than 12 per cent of the attendants are from Jewish homes. These figures are significant, as the Jews constitute only 3 per cent of the population.

United States Senator James P. Clarke, of Arkansas, died at his home at Little Rock on October 1. He was elected to the United States Senate in 1903 and was President pro tem of that body. He was born at Yazoo City, Miss., August 18, 1854. Among those attending his obsequies were Senator Vardaman and Congressman Collier of Mississippi and Senator Ransdell of Louisiana. Senator Clarke was a Methodist and the funeral service was conducted by Dr. Forney Hutchinson, pastor of the First M. E. Church, South, of Little Rock.

The cost of living continues to mount higher in the United States, especially in the cities. The Agricultural Department of the Federal Government a few days ago reported potatoes to be 116 per cent higher than they were at this time last year; cheese, 28 per cent; hogs, 25 per cent; beef cattle, 7 per cent; veal calves, 10 per cent; sheep, 8 per cent; lambs, 20 per cent; onions, 50 per cent; beans, 70 per cent; and cabbages, 40 per cent. There has also been a decided advance in the price of butter and eggs, while flour is selling higher than at any time since the Civil War.

A GREAT DAY AT RUSTON.

Dear Dr. Meek: Sunday, October 1, was Rally Day in the Ruston Methodist Church. The Sunday school was at its best, with 750 present. All departments were represented, including the Cradle Roll and the Home Department. The program was attractive and instructive. An offering was taken for the Orphanage which amounted to $226. A former offering for this institution makes the total for the Church and Sunday school something over $675 for this Conference year. Our people are interested in the Orphanage, and have evidenced their interest in this substantial manner. The institution is doing a great work. There is urgent need of increased capacity. Some one of means ought to add a new building to accommodate those who have to be turned away because there is no place to house them.

Ruston, La. J. M. HENRY.

AN IMPORTANT MATTER.

To the Auxiliary Superintendents of Social Service in the Woman's Missionary Society of Louisiana.

Dear Friends: Please send your reports to me at the address given below not later than Oct. 5, as I shall be in New York until after the fifteenth. It is very necessary to have a full report of the work at this time and I earnestly ask that you will not fail to be prompt in responding to this request. Sincerely and cordially yours,

Mrs. E. R. KENNEDY.

228 Rich Ave., Mount Vernon, N. Y.

(This notice has been delayed; so it would perhaps be best to send those reports to Mrs. Kennedy at Lafayette, La.)

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will he withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

Church News

Bishop E. E. Hoss addressed the Southwestern Presiding Elders' Association in its meeting at Dallas, Texas, on September 21, on the subject of Methodist unification.

The Kentucky Conference, which has just been held, by more than a two-thirds vote declared against having ex-officio members in the Annual Conferences.

A 500-acre farm, valued at $35,000 or $40,000, has recently been deeded to our General Board of Education, though it is not immediately available for the purpose for which it was given.

The School of Medicine of Emory University has matriculated about 250 students. The Lamar School of Law began its initial session with an enrollment of 30, which is considered a fine showing.

Six days after it opened, the Memphis Conference Female Institute at Jackson, Tenn., of which Rev. H. G. Hawkins is President, reported 101 boarding students, with a fairly good local patronage.

A campaign in behalf of Wofford College is expected to be launched in the near future. The city of Spartanburg, S. C., in which it is located, will be called upon to do something handsome for the institution.

Dr. Parkes Cadman, who has returned from the Mexican border to his home in New York on a furlough, is delivering a series of lectures to the West Side Y. M. C. A. of that city on phases of life in the Army.

Including the class of 1916, the Scarritt Bible and Training School, at Kansas City, Mo., has sent out 406 trained workers, viz: 162 foreign missionaries; 176 deaconesses and home missionaries, and 58 graduate nurses.

Miss Mary Pescud, one of our missionaries to Brazil, who is at home on a furlough, was recently operated on for appendicitis at a hospital in Raleigh, N. C. The Raleigh Christian Advocate of September 28 reported that she was doing well.

Dr. S. A. Steel, of Columbia, S. C., attended the recent sessions of the Kentucky and Louisville Conferences, at which he had been engaged for platform work. Dr. Steel continues to be one of the most popular public speakers in Southern Methodism.

Dr. Yeatman Biggs, the Lord Bishop of Worcester, England, is in the United States to represent the Church of England at the approaching General Convention of the Protestant Episcopal Church. He preached in the Cathedral of St. John the Divine of New York on Sunday, Oct. 1.

The Florida Christian Advocate has announced that the cost of the paper upon which it is printed has doubled within the past twelve months, and that an increase of its subscription price from $1.50 to $2 now seems inevitable. The scarcity and high cost of print paper is troubling more and more all publications, both secular and religious.

The Publishing Board of the Texas Christian Advocate will commemorate the half-century of service of the present Publisher, Mr. Louis Blaylock, by inaugurating on December 3 a "Publisher's Jubilee Campaign" to extend the circulation of the Texas Christian Advocate. There are 400,000 Methodists in the territory of that journal and it is hoped to increase the number of its subscribers to 40,000, the present circulation being around 25,000.

After a severe spell of illness lasting eight weeks, Rev. H. M. Blair, the editor of the North Carolina Christian Advocate, is again at his desk. We are pleased to know that our confrere has recovered and is able to resume his work. Brother Blair states that the plan of having the journal with which he is connected issued as an 8-page paper three times a month and one time as a 16-page paper has not given satisfaction, and that hereafter every issue will be full size, notwithstanding the serious difficulties in the way.

SHALL WE LONGER NEGLECT THEM?

A Plea for the Louisiana Orphanage.

"The summer is past, the harvest is ended," and alas! so many are yet unsaved. We worship in our beautiful churches, brick and stone, and we feel a certain pride in having a fine building, for our homes are costly; hence we feel somewhat uncomfortable worshiping God in a plain, little old house. Therefore, we must build, and then we will build so that future generations may enjoy the work of our hands. But what about that other crowd—sons and daughters, not our own, motherless, fatherless, no home, no friends, hungry and cold, who are asking for a building, who timidly knock at the door of our Methodist Orphanage, only to be turned away because there is no more room? "Lord when saw we thee an hungered, or athirst or a stranger, or naked or sick, or in prison, and did not minister to thee? Then shall he answer them saying, verily I say unto you, in as much as ye did it not to one of tha least of these, ye did it not to me." "And these shall go away into everlasting punishment."

But, stop! The Book does not say anything about building orphanages. No, not in exact words; but how are we to feed and shelter these little outcasts unless we build and maintain these institutions, and, failing herein, how shall we escape the sentence of the damned in that day when "before Him shall be gathered all nations, and He shall separate them"? Listen! we don't have to fail to provide for the whole crowd, in order to come under the sentence, for He says, "Ye did it **not to ONE of the least of these.**"

O, that these words of our Lord could be hung up where our eyes would rest upon them as we rise from our comfortable beds in our cozy homes every morning; that we could stamp them on the shields of our automobiles, that we might read them each day! We need convincing and convicting along these lines. That part of the Bible, is as plain as the light of day, and there is no other way to read its meaning but just as it is. Then why do we wait to build the needed dormitory? The money is in the hands of Methodist people, while prayer is made daily for God to give this building, and an endowment fund (which I am told should be about $250,000) to run the Orphanage. This could easily be raised among our Christian people. Surely some man or woman with a large faith will make a generous offering, for God surely blesses all such deeds. He repays all that is done for Him: He owns "the cattle on a thousand hills." Come now, let us open up our poor old hearts, and cut the strings to our purses (they are too tight to ever be untied) and hold a family caucus to see how much we can spare for this building. How much can I give, and you, and YOU—not next year, but NOW, for oh, so many little forlorn mites of humanity are constantly turned away—to we know not what! When shall the patter of their tired feet cease to be heard on cold streets and country highways? How long shall we wait to pluck these buds from the thorns of cold and hunger and plant them where they can blossom for the Master's garden? Let us give now, for our own hands may be too still to write the check ere long. May God bless those who shall help to provide more room at our orphanages.

BY ONE WHO LOVES THESE NEEDY ONES.

A LETTER FROM MERIDIAN, MISS.

Dear Doctor Meek: You will rejoice to hear, I am sure, of the revival that has come to Meridian. Last summer the Protestant pastors agreed that during September they would inaugurate a city-wide simultaneous evangelistic campaign. This was an experimental step for most of us, as we had always thought it took us all together to have one good meeting. Twelve churches of the Baptist, Methodist, Presbyterian, and Christian denominations entered heartily into this work. South Side, Central, East End, and Seventh Avenue were the Methodist Churches taking part. South Side began two weeks earlier and closed as the others began, with a most gracious revival led by Rev. Dan E. Kelly and Mr. and Mrs. P. M. Boyd. In some respects this revival has been wonderful and fairly set Meridian on fire. Brother Kelly and the Boyds then came to Central Church, where we opened our campaign in the beautiful City Hall, which can seat 1000 people, and which many times was crowded. At East End was Rev. J. A. Bowen, and at Seventh Avenue Rev. J. B. King. In the other churches were strong, vigorous preachers and singers. Our hearts are rejoiced greatly that Methodism was in the thick of the fight, and gave a splendid account of herself. Every church reports a gracious meeting. The surprising feature to us was the attendance, which, in every church, seemed to be as large as could be accommodated.

The other pastors will doubtless write you, but I will say there were 225 added to the Methodist churches by profession of faith, the total in the whole city being about 600.

At Central there were 64 accessions by profession of faith, which we think great when we consider the great ingathering last year. The conversions included people from the tiniest to some of the most prominent men in the city. Brother Kelly and the Boyds did us great work. Leaving out the matter of church buildings (which we hope to see greatly improved soon), Methodism in Meridian is great and has a great future. May the Lord continue his blessings upon us!

Rev. R. F. Witt and his family are a happy feature of our Meridian circle. Sister E. A. Smythe and her family are welcome members of Central. Sister Smythe is feeble, but happy in her Lord.

Sister S. Wadsworth (mother of Mrs. I. W. Cooper) has recently moved to Meridian. Meridian has no better citizen and no more useful preacher than Revt C. W. Campbell (now a local elder), who is well known throughout our Conference. In our recent revivals he was a great blessing.

Our efficient presiding elder, Rev. J. T. Leggett, has recently found time from his arduous labors to assist in a meeting at Georgetown, Miss. Brother Leggett is always in demand.

Going back to our revival, let me say that we were very proud of our Methodist campaigners—Brothers Kelly, Bowen, and King, and Mr. and Mrs. Boyd; and, as they left us, we felt like Methodism and the Kingdom of God are being greatly promoted by these workers. Our prayers shall follow them all.

H. B. WATKINS.

October 4, 1916.

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AN EVENING REVERIE.

Marvin K. Miller.

I stood and watched the sunset's glow
Fade out beyond the western hills;
The twilight shadows darker grow,
And all the world seems hushed and still.

Another day is past and gone—
No more we'll see its cheering light;
Not long it seemed from early dawn
'Till fell the dark'ning shades of night.

Each day is but a stepping stone,
A mile-post on the road to God;
On Heaven's books our lives are shown
In all the paths that we have trod.

There is a time—I know not when—
Perhaps before another dawn,
When I the journey must begin
That leads into the Great Beyond.

God grant that I, when comes that day,
May leave a record clean and pure,
To cheer my comrades on the way,
And make my home in heaven sure.

Soso, Miss.

A BRAVE LITTLE SOLDIER.

Francis McKinnon Morton.

A great surgeon from across the sea was visiting in a small Southern city, and because he knew so much about some kinds of disease all of the hospitals and doctors within reach wanted his help.

One morning he was visiting, with a doctor, the different wards of a children's hospital. The morning was close and warm and the sky outside was heavy and gray, as if a storm might break at any minute.

The sick children were nervous and restless and fretful, while the crippled ones complained of everything and soon grew tired of books and pictures.

The hospital was not out in the green fields or down by the seashore, but right in the heart of the city, where low roofs and other houses and a strip of blue sky made up the outlook from the windows.

Even the house-doctors and the nurses looked fagged out and tired and the great surgeon seemed depressed by it all.

"You've no business with a hospital down here in the city," he said sharply, "and especially a hospital for children!"

"Well, you mustn't blame me for that!" said the doctor irritably, and they might have gone on and said more that was quite as useless, only just then a wonderful mocking-bird poured out his rich whistling song all through the dark building.

The surgeon stopped short and listened, and soft lights came into his steely blue eyes and little tender smiles began settling down on his rugged face. "A nightingale, here in this country?" he said wonderingly. "No, it must be your Southern mocking-bird that I've read so much about. How wonderful it is! It makes one believe in angels!"

"It's a little human bird," answered the doctor with a tender softness in his voice. "That's our Little Soldier."

"A soldier in a children's hospital?" asked the surgeon. "I don't understand that."

"Well, you know there are two kinds of soldiers," said the doctor. "One kind wear bright uniforms with gold lace and shining swords and go marching off to war; and the other kind wear no uniforms at all, but just stay at home and face their duty every day as it comes along. Our Little Soldier is one of this kind."

Then the doctor led the way to where a small boy with a thin white face sat by an open window. One leg was all bound up in an iron brace and little twinges of pain now and then flew over his sensitive face, but a brave light shone out of his true blue eyes, and the most beautiful bird music came out of his little whistling throat.

The great surgeon tiptoed softly over to where the Little Soldier sat, and touching him gently on the arm said, "How do you do it, my lad?"

"Oh, said the boy, smiling as best he could, "it's the pain that makes me do it so much. You know when you are hurting very, very much you just can't be quiet, and if you don't whistle you have to groan, and whistling seems much braver, and then it's much nicer for other people who have to listen to you. On days when the leg doesn't hurt so much I can read to the other fellows in here or I can paint pictures, but when the pain is too bad I can't do anything but whistle or groan, and whistling seems better!"

Then the great surgeon from over seas threw his head back to keep some tears from spilling out of his steely blue eyes, and taking a small iron cross from the inside of his coat he stooped over and pinned it on the shabby little coat of the brave Little Soldier.

"There, my boy," he said tenderly, "there's the Cross of the Legion of Honor from my country. My king gave it to me for a trifling service, and I thought I was proud of it; but to-day I have met one who shames my courage and deserves it more than I."

The Little Soldier said, "Thank you!" very sweetly, and then as the two men left the building they noticed the other children had quit fretting, and the house-doctors and nurses were smiling or chatting good-naturedly together, while the golden music filled the place with happiness.

"It's always that way," said the doctor, with a little choke in his voice. "We are doing what we can for the little chap and hoping and praying for him to get well, but all we can do isn't half what he does for us."—Sunday School Times.

HOW LONGFELLOW WROTE HIS BEST KNOWN POEM.

"I will tell you first how I came to write the 'Psalm of Life.' I was a young man then. I well recall the time. It was a bright day and the trees were blooming, and I felt an impulse to write out my aim and progress in the world. I wrote the poem and put it in my pocket. I wrote it for myself. I did not intend it for publication. Some months afterward I was asked for a poem by a papular magazine. I recalled my 'Psalm of Life.' I copied it and sent it to the periodical. It saw the light, took wings, and flew over the world. There you may see it, written on a Japanese screen!"

He pointed to a high, richly ornamented screen that stood before a great fireplace. He added an anecdote that I always regarded as a true picture of his soul.

"When I was in England I was honored by receiving an invitation from the queen. As I was leaving the palace yard my carriage was hindered by the crowd of vehicles. There came to the door of the coach a noble-looking workingman.

"'Are you Prof. Longfellow?' he said.

"I bowed.

"'May I ask, sir, if you wrote the "Psalm of Life?"'

"I answered that I did.

"'Would you be willing, sir, to take a workingman by the hand?'

"I extended my hand to him, he clasped it, and never in my life have I received a compliment that gave me so much satisfaction."—Hezekiah Butterworth.

BEWILDERED BOYS.

By Rev. J. Marvin Nichols.

These are days of substitutes—the boy is all befuddled by substitutes for the good old "mother days." Now, it is the hired nurse, it is the governess, it is the private tutor—anything but "maw." The reputed father is down town bucking at the stock exchange, head and ears under financial tides. The mother has gone to meet with the "Mother's Club" to discuss the vexing problem of other folks' children. In the meantime, the boy is doing his level best to find a bosom friend. Just anywhere—just anywhere—just to find, perchance, a bosom whose heart is big enough to hold his childish sorrows. And all the while the boy grows more and more conscious that the old home is no more than a mere boarding place—a place where he may eat and sleep. What a boon—just a passing acquaintance with his father and mother! The crash comes. At once the daddy and mammy of a well-dressed street waif enter a protest against the evil influences of somebody's boy. The boy laughs in his sleeve—he has a right to. He knows—yes, he understands. What fools—what mortal fools! The last one of us are fools. This old world needs no institution half so much as the homes of the long ago. We speak far back of our times, but we've seen the output of the homes of forty years ago. Real greatness was rocked in the cradle of those hearthstones.

ELEPHANTS ASSISTED AT MARY'S EXECUTION.

Mary, the big circus elephant which killed her trainer at Kingsport, Tenn., Tuesday, Sept. 12, 1916, was hanged at Erwin, Tenn., on September 15. A railroad derrick car was used in the execution. The animal was forced to the tracks by other elephants, heavy chains were tied over her neck, and she was hoisted in the air. She was valued at $20,000.

A SAD BEREAVEMENT.

Little Blanche Coker, the three year old daughter of our Brother E. J. Coker, died in the parsonage at Topisaw, Miss., at about eleven o'clock on Friday night, Sept. 29. She was laid away in the cemetery at Topisaw Church on Saturday afternoon. Brother Guinn, of McComb, Miss., and I held the funeral service. Blanche was much loved by all who knew her. She was unusually bright for her age and attracted attention wherever she went by her friendliness and beauty. Her death was caused by diphtheria. Though Brother and Sister Coker are sad, they are submissive to the will of the Father and they have the comfort of the heartfelt sympathy of the people of the Topisaw charge, who love them so well, and a host of other brethren and friends.

W. N. THOMAS.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in the office of the Advocate on Thursday, October 26, at 11 o'clock in the morning. A full attendance is expected.

Ruston, La. J. M. HENRY, Chairman.

THE NEED AND VALUE OF PRAYER.

It is worth while to note that during his earthly career Christ kept in constant touch with the Father through the channel of prayer, and to this fact we think the successful accomplishment of his stupendous task was in a considerable measure due. Spiritual warfare is like earthly warfare in that, if not strengthened, it can have too much strain put upon it, and in that, no matter how great a leader is, his communication with the seat of his base of supplies must be kept open. Nothing could have changed the character of our Lord, but if the forces of darkness with whom he contended could have cut off his communication with heaven, he might have been overwhelmed, so that the plan of salvation would never have been successfully carried out. This fact ought to give us some idea of the value of prayer. A great duty lies before us which concerns ourselves directly and our fellowmen indirectly. It is this, as Paul expressed it: we are to "work out our own salvation with fear and trembling." The outcome concerns us directly, in that our souls are at stake, and others indirectly, in that our influence upon them will as a result be for good or for evil. In this instance the decision of the hour is not for a few years, nor for a lifetime, but for eternity.

The task which lies before us is a very great one and must not be trifled with. So far as we are concerned as individuals, upon its success or failure the final decision concerning the value of what Christ has accomplished must rest. God has done all that he could for us through the sacrifice of his Son and through the sending of the Holy Spirit into the world to continue the work in the hearts and lives of men after the departure of Jesus, and it now remains for each one of us to do his part. If Christ, the divine Son of God, needed to pray, and we know that he did and never neglected to do so, why then should we fail to lift up our voices and thoughts to heaven and to God for the wisdom that we need in order to "work out our own salvation" and for the divine assistance that must be ours if we resist the temptations that confront us on every hand in a sinful world? It is to be feared that most of us do not put the right emphasis on true, earnest, conscientious prayer. It is a great aid in enabling a soul that is struggling blindly and desperately in the dark to obtain light, and after conversion it is found to be a great power, for is it not written that "the prayer of a righteous man availeth much?"

Let us talk with God as did the patriarchs of old; then shall we know Him whom to know is life eternal, and it shall be said of each of us, as it was said of Abraham, "He was called the Friend of God." And as we reflect upon our earthly pilgrimage, we shall be able to say with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Having so true and loving a Friend with us always, what do the hard things of life or the terrors of death and the grave amount to? In the day of life evil shall not smite us, and in the "night of death" we shall fall into a peaceful sleep from which we shall awake on the resurrection morn. ROBERT EDWIN MEEK.

DR. IVEY'S ASTOUNDING UTTERANCE.

Dear Mr. Editor: In an editorial in the Nashville Christian Advocate of September 22, entitled "No Cause for Alarm," there appeared the following utterance:

"It would be naturally possible to start a propaganda for creating an impression among Southern Methodists that the Northern Methodists are preparing to swallow the Southern Church, that social equality will be established, that negroes will become our lawmakers, etc., all in the name of unification. Such talk, while it might have an unfortunate influence on our Northern Commissioners, fortunately could not influence that minority of our Church who read the Church papers and keep up with what is going on. They would not believe such stuff. They know better. **But unfortunately the Southern Methodists who never see a Church paper, much less read one, who know practically nothing of unification, and would not be greatly interested if they knew, are in an overwhelming majority.** It is estimated that only one Methodist family in ten is visited by a Church paper. To scatter such wild talk as that which has been mentioned among **that overwhelming majority who never see a Church paper and not often a preacher and consequently know no better would indeed be a calamity.** It would unleash a force which would be highly destructive. But is such an event morally possible? Those who know our Methodist preachers and Methodist laymen, no matter what their views on unification may be, know that such a propaganda as has been referred to is impossible in Southern Methodism. **It is an awful thing to awaken a mob spirit either outside or INSIDE OF THE ECCLESIASTICAL FOLD.** We have none down here who would, if they could, do such a thing." (Italics mine.)

There have, in my opinion, been some things written on both sides of the unification question that it would have been better had they never been penned; but this utterance of Dr. Ivey is to my mind the most astounding deliverance that has come under my observation. I regard it as such for several reasons:

1. The Doctor says that there is nobody down this way who would do such a thing, and that such an occurrence is impossible in Southern Methodism. Why, then, does he waste his valuable time and space combating a thing **which he is sure can never happen?** I hope that he will take us into his confidence enough to give us the reason he has seen fit to write against a purely **imaginary impossible possibility**—which does not now exist and which he declares never can. Believing the Doctor to be a thoroughly good and sincere man, and that he would not state anything that he does not believe to be true, I confess that my curiosity is considerably aroused as to **what object he had in view** in making the deliverance which I have quoted, which to me seems at some points to be quite contradictory.

2. He affirms that our people who read Church papers "would not believe such stuff;" that "they know better." How does he expect this propaganda to be carried on among those who see no Church paper? Does he expect them to be reached through the secular press or by means of circulars? So far as my observation has extended, practically all of the campaigning of that kind that has taken place has been carried on by the ardent unionists, as, for instance, the copyrighted interview with Bishop Cranston which appeared in the Memphis Commercial Appeal some weeks ago, and the pamphlet giving a handshaking picture of Bishop Hendrix and Bishop Cranston and calling attention to the million and three-quarter dollars that some unknown party is alleged to have a purpose to give to the superannuate endowment fund of the two communions when they are made one, which was scattered over the country. I wonder if Brother Ivey thinks that this kind of "a propaganda" is desirable and commendable.

3. In representing nine-tenths of the two million Methodists of the South as being so weak and illiterate, as he clearly does by implication, as to be susceptible of having almost any sort of a tale palmed off on them in a manner to work them up into a fury, the Doctor reflects upon the membership of our Church to an extent which, as I see it, is highly reprehensible. Think of his declaring that an "overwhelming majority" of Southern Methodists care nothing about unification, **and that they would not do so even if they understood the matter!** And think of his insinuating, as he does, that it would be easy to **"awaken a mob spirit"** among a majority of our people. **And this from the Editor of the General Organ of our Church which is supposed to be maintained to defend the interests and honor of our denomination!** Surely, we have fallen upon strange times when such a development as this can take place.

As a plain, old-fashioned Methodist, I wish to express my resentment at this unjust and misleading characterization of nine-tenths of our communicants. **When in the history of Southern Methodism have the rank and file of our people ever exhibited "a mob spirit?"** They are not told that they are ignorant and incapable of acting intelligently when their money is solicited for the various enterprises of the Church. "Upon what meat hath this our Caesar fed that he hath grown so great" that he can thus disparage the great body of the Church, whose servant he was elected and is paid to be?

Apparently the view is beginning to prevail to some degree that only those **who are scholarly, cultured, and high up** are fit to have a voice in determining the affairs of Southern Methodism, and that the great masses of our people are incompetent to exercise the functions of self-government. Do you not think, Mr. Editor, that it is about time to correct this ill-conceived notion? I certainly do, for, taking them member for member, the Methodists of the South will compare very favorably in point of intelligence and character with any equal number of Church people that can be found in the United States or anywhere else on the globe. And they are fully capable of discriminating between representations that are true and untrue and of settling the "unification question" or any other issue that may arise. They do not need to have editors, connectional officers, boards, commissions, or any other class of persons to stand guard over them **and censor what they may hear or read as if they were a body of children, or a herd of mercurial incompetents in whom there is liable to be "unleashed a force that would be highly destructive."** They are, for the most part, followers of Christ, and, though many of them, like their Lord, may be poor and humble, they are not "a mob;" nor are they susceptible of being converted into one.

B. J. DODSON.

A NOTABLE OCCASION.

One of the great (if not the greatest) occasions of my life was the opening of the Lamar School of Law of Emory University on the morning of September 27, 1916.

Bishop Candler, as Chancellor of the University, was at his best in presiding at this first and formal opening of the Department of Law. He faced a striking audience, and the scene was thrilling to all the people. The great congregation was asked to sing one of the great hymns of the Church, led by the Emory quartette. Bishop Candler conferred upon me the very great privilege of offering the prayer. His remarks were full of wisdom and prophecy as to the founding of this great institution of learning for our Church. His introduction of the speaker, one of the leading citizens of the South, a native of Georgia, a citizen of the great State of Texas, and serving his Government in the State Department at Washington, was altogether appropriate and beautiful. Among the many splendid things that he said was this: "I am happy to-day"; and he expressed the feeling of thousands of Methodists and others all over the South. It was an occasion for happiness

as a result of the achievements of the Church in the almost miraculous growth of the University founded by the Church in the summer of 1914. The fact that the building was not begun until the first of 1916 makes it a notable achievement.

I thought, if I had the leaders of Mississippi Methodism with me to-day to look upon these massive buildings—absolutely fire-proof—and altogether adequate so far, I would only have to present the opportunity to them and they would be glad to make their contribution to the Lamar School of Law building without any strain or stress. The Church never had such an opportunity to strengthen her forces as now, and it will be a great day for Mississippi when our people have contributed every cent that they should to have the building as her memorial to the great citizen whose memory we should delight to honor in this way.

Great is Emory, and still greater will it be with the passing of the years. Let us make haste to do our part, and not be satisfied until we have done all that we should do.

Atlanta, Ga. ROBT. SELBY.

PERSONAL AND OTHER NOTES.

Rev. J. A. Hall is conducting a revival meeting at Greenwood, Miss. The singing is being led by the Wisdom Sisters of Macon, Mo.

Miss Gibson, formerly of St. Louis, but who has been designated to succeed Miss Martha Nutt as Superintendent of St. Mark's Hall of this city, reached New Orleans and took up her work last week.

We are indebted to the following friends, to whom acknowledment has not been made elsewhere, for two or more subscriptions sent in since our last issue: Rev. R. E. Rutledge, Vaughan, Miss., 2; Rev. J. T. Abney, Bucatunna, Miss., 3.

Remember that next Saturday is Orphanage "Work Day" in both Louisiana and Mississippi, and the next day, Sunday, is Harvest Day, to gather in the proceeds. Let every church and Sunday school be heard from at Ruston or Jackson.

Rev. S. H. Caffey orders his paper to come to him hereafter at the University of Mississippi. He reports everything as progressing favorably on the Red Banks charge (N. Miss. Conf.), and states that he hopes to secure all the collections in full.

In a business letter to our office, Rev. H. N. Harrison, of Rayville, La., says: "I have grave doubts as to the wisdom of organic union. How can two walk together except they be agreed?" Brother Harrison is having a successful pastorate in his present field.

We have in hand an interesting communication from Rev. J. M. Alford, of Columbia, La., which reached us too late for this issue of the Advocate, but which will appear next week. He is making things hum up his way and will carry an excellent report to Conference.

Concerning the Mississippi Methodist Orphanage, Rev. J. B. Randolph, the Superintendent, writes as follows: "The home is full to its capacity and we have a number of applicants that we cannot possibly receive." Such a condition of affairs ought to stir the Methodists of Mississippi to action.

Rev. W. H. Coleman, of Alexandria, La., has sent us an interesting account of his work in the important field under his supervision, which we are printing on another page. Brother Coleman is pure gold, and his efficiency as a pastor is widely recognized. Any charge is fortunate to have his services.

Rev. P. O. Lowrey, of Donaldsonville, La., sends us a copy of the program for his Sunday school "Rally Day," which was admirably arranged. The occasion, we dare say, was one of much interest. Brother Lowrey is a hard worker and spares no pains to carry forward the interests of the Kingdom where he is in charge.

A Forward Movement Sunday School Campaign, led by Rev. C. V. Breithaupt, the Field Secretary of the Louisiana Conference, is now under way in New Orleans and will last more than a week. Brother Breithaupt will have the active co-operation of the city pastors and other trained workers in executing this campaign.

Rev. Chas. W. Crisler, of Hattiesburg, Treasurer of the Board of Missions of the Mississippi Conference, sends us the following note: "Please state that in my report as treasurer, which appeared in last week's Advocate, the following items were overlooked: Magnolia, Miss., Foreign Missions, $100; Home Missions, $60."

Rev. W. H. Saunders, of Fernwood, Miss., will assist Rev. L. A. Darsey in a series of revival services at Lyman, Miss., during the third week in this month. Brother Saunders informs us that Dr. Louis Albert Banks, of Ohio, the well known minister and evangelist, will deliver an address at Fernwood on the evening of October 15.

Rev. J. C. Price, of Ida, La., is having a good measure of success in his present charge. He says: "We have had good revivals. Our Sunday school work especially has been wonderfully built up; four teacher-training classes having been organized. We have built two churches in the main and repainted one. Everything is in fine shape."

Bishop W. P. Thirkield, of New Orleans, was a pleasant caller at the Advocate office last Thursday. He and the Editor had a frank but pleasant conversation on the subject of Methodist unification. The Bishop expects to leave soon to meet engagements in the North. We were pleased to observe that he seemed to be in excellent health.

Miss Mary V. Duval, of Shelby, Miss., who is well known as a teacher and authoress, in renewing her subscription, says: "I am certainly with you on the Church union question. When we are absorbed into the Methodist Episcopal Church we shall lose not only 'our local habitation and a name,' but also our identity as a denomination altogether."

Rev. J. L. Sutton, of this city, who is Superintendent of the Home for destitute Orphan Boys and Secretary of the Louisiana Prison Reform Association, left Thursday of last week for Buffalo, N. Y., to attend the National Prison Congress which opened there last Saturday. Rev. H. S. Johns, Chaplain of the Louisiana State Penitentiary, accompanied Brother Sutton on this trip.

Rev. J. L. Cady reports a fine meeting, recently held, at Hipkins Chapel, in which he had the assistance of Rev. J. E. Craig, who preached with telling earnestness. The church was revived and there were eleven additions to its membership.

NOTICE!

To Our Subscribers—

On December 15, 1916, all delinquent subscriptions will be discontinued. There will be no exceptions. We have about 1200 to 1500 subscribers who are in arrears, and whose subscriptions are being carried at great expense to the Publisher.

The price of paper used in printing the Advocate has risen 101 per cent since January 1, and the Publisher is compelled to place the business of the paper on a cash basis.

Subscribers are requested to look at the little pink or yellow address label on their papers and see when their subscriptions expire. If your subscription has expired, please send us the money for arrearages and renewal at once. Subscriptions are due in advance.

Our preachers are earnestly requested to help their Conference organ by urging their parishioners to pay arrearages and renew their subscriptions.

Fraternally,
CHAS. O. CHALMERS,
Publisher.

Brother Cady was in New Orleans on October 6 and favored the Advocate office with a call. He stated that his wife, whom he had brought to the city for medical treatment some time before, was nearly well and that he had come to take her home.

We noticed in a recent issue of the Memphis Commercial Appeal a picture of Mr. William Finger, of Ripley, Miss., who last year while attending the University of Mississippi was awarded a Cecil Rhodes Scholarship, and who left last week for Oxford, England. This gifted young man is a son of Mr. M. L. Finger, a prominent member of our Church at Ripley, and a brother of Mr. H. E. Finger, who is the capable superintendent of our Sunday school at that place. The distinction which he has won is one of which his friends are justly proud.

By request we publish the following statement: "All those acquainted with the needs of Mary Wertein Mission know how hard it is to meet the various calls that are made upon it for service. A friend has agreed to give half of the proceeds from the sale of four dozen chrysanthemums to the cause. These are very fine flowers, measuring from 5 to 8 inches in diameter. They may be had for All Souls' Day, and now is the time to place orders. Phone Rev. W. E. Thomas, of New Orleans, Main 2995, or address a note to him at Room 203, Queen and Crescent Building."

Writing from Marion, Va., on October 7, Rev. M. L. Burton says: "I came to these hills of Southwest Virgina, hoping to gain strength. So far, I have been disappointed in the results. I hope to return to Mississippi in the next few weeks, and expect to be at Crystal Springs, Miss., during the winter." We deeply regret that Brother Burton has made less progress toward recovery than he had hoped, and we earnestly pray that his improvement may soon begin to be more rapid. Brother Burton's letter brought us a communication, which we will let our readers see in the near future.

Miss Minnie Kennedy, the Superintendent of Elementary Sunday school work in our Church, is scheduled to conduct a series of institutes in North Mississippi early in November. She is stated to be equal to the best as a specialist in her department, and doubtless a rare treat is in store for those who may have the privilige of hearing her. All elementary teachers who possibly can should be certain to attend the nearest institute conducted by this gifted worker. For any information that may be desired concerning this series of meetings write Rev. R. H. B. Gladney, Sardis, Miss.

The Supreme Court of Mississippi has dissolved the injunction which temporarily had arrested the movemnt to have a referendum on the recently enacted prohibition legislation in that State; so the enactment in question will have to be voted on by the people in November. The law now to be passed upon at the polls limits the shipment of liquor into the State to any one person to a quart of whiskey or 24 pints of beer every fifteen days and forbids the advertising of liquors in the State. It now behooves the prohibitionists of Mississippi to bestir themselves and see that this law is upheld by the suffrages of the people.

The Advocate carried last week a notice of the death of Prof. E. H. Randle, of Hernando, Miss., a highly esteemed citizen of the Magnolia State, who was widely known in educational circles. Since then we have received the following touching note from Mrs. Ella Roberts Randle, written from Hernando on October 9: "E. H. Randle, A. M., LL.D., died at his home at Hernando, Miss., Wednesday afternoon, September 27, 1916. We are greatly bereaved. Our house is left unto us desolate." We deeply sympathize with these stricken ones and pray that the Heavenly Father may have them in his tender keeping in this trying hour.

Of his work, Rev. R. P. Neblett, pastor of the Ripley and Blue Mountain charge (N. Miss. Conf.), says: "Things are booming at Blue Mountain this year. There are 43 at the Mississippi Heights Academy for Boys and Young Men, Prof. J. E. Brown's school, this year who are either Methodists or from Methodist homes, and 32 young ladies attending Blue Mountain College are enrolled in a class maintained for them in our Sunday school. We will have Rally Day next Sunday, October 8; then will follow Work Day for the Orphanage, and toward the last of the month we will have Adult Bible Class Day. We have five organized Bible classes."

We take the following from the Sardis (Miss.) Reporter of October 6: "Rev. S. C. Stone, who was at one time a citizen of Panola County, but who for many years had lived at Belen, Quitman County, died at his home there on Tuesday of last week, after an illness of several weeks' duration. Mr. Stone was twice married, and he is survived by his second wife, and two sons, Dr. J. Boone Stone, of Memphis, and Mr. Pat Stone, of Lyon. The sympathies of many friends go out to these in their sorrow. Mr. Stone was in his 71st year at the time of his death." We regret to learn of the decease of Brother Stone, who was generally known throughout North Mississippi, and we pray that God may comfort and sustain the bereaved.

Rev. G. P. McKeown, of Edwards, Miss., writes: "Our church is mourning because of the untimely deaths of Brother T. A. Chichester, Mrs. T. A. Chichester, and Miss Gertrude Chichester, and the serious injury of Miss Georgia Chichester, Miss Ethlyn Luster, and Miss Clemie Colmery. These tragedies came as the result of a collision between the auto of Brother Chichester and the A. & V. train at a crossing near Edwards on September 21. We buried Brother Chichester and his daughter, Miss Gertrude, on September 22, and a few days later, September 28, we laid to rest the consecrated wife and faithful mother. The remaining loved ones, though crushed, are leaning upon the strong arm of God and are faithfully trusting him in this sad hour. They have the sympathy and prayers of the entire community."

NOTICE.

Anyone desiring a personal worker, soloist, and chorus leader for evangelistic services, please write Geo. Avery, Jr., 416 Elmer St., Biloxi, Miss. For refrence write Rev. J. L. Sells, Wiggins, Miss., or Rev. W. D. Kleinschmidt, Athens, La.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

CAROLINE BRUMFIELD (nee Chapman) was born in Jones County, Miss., on November 29, 1827, and died at the home of her daughter, Mrs. R. Donald, near Johns, Miss., on June 16, 1916. She was married to C. W. Brumfield in 1845; and to them were born 12 children, 7 of whom preceded her to the other shore. She united with the Methodist Church in early life and remained a true and loyal member until the day of her death. She was a good Christian, wife, and mother. She loved her Church, and, although feebleness prevented her regular attendance at the services, she never lost her interest in the Church. She expressed her readiness to depart and requested that the song, "Weep Not for Me When I Am Gone," be sung at her burial. The writer visited her just a few days before her death, and, though she was sick, she seemed to enjoy a service held in the home and got happy while we were singing some of the old hymns. She leaves behind her a number of friends and relatives to mourn her death.

W. W. MURRAY.

NANNIE MAY LYON (nee Fonville) was the oldest daughter of Mr. and Mrs. A. J. Fonville, of Holcomb, Miss. She was born on March 3, 1881, near Lexington, Holmes County, Miss. She joined the M. E. Church, South, in early childhood; and she loved her Church. Her comparatively short life of thirty-four years was full of serene and joyful devotion to her loved ones and friends, and her zeal in works of charity gave daily demonstrations of her Christianity. Though she possessed all the Christian graces, none was more impressive than the beautiful fortitude with which she bore her long nerve-exhausting illness. Despite the most careful nursing, she succumbed to the inevitable on December 28. On the night of December 25, she asked her husband to read the Twenty-third Psalm. She said: "I am willing and ready to die. I am so happy. You have been so good to me. Do not grieve for me." The funeral services were held on Jan. 1, 1916, at Liberty Chapel, near Lexington, being conducted by Rev. J. W. O'Bryant. A great number of friends and relatives were present to pay the last tribute of respect to the departed one. May our Heavenly Father consecrate us all to his service! One who loved her,

N. B.

Miss MAUD WILLIAMS, one of our most estimable members, passed to her reward on the night of August 4, surrounded by her brothers and sister and a few friends. She had been a great sufferer, having gone to Colorado about a year ago in search of health. All that the skill of physicians could do was done for her, but early in August she returned to Como to the home of her sister, Mrs. Clyde Phillips, where she sweetly fell asleep. Miss Maud was left in charge of the home and the younger brothers and sister at the tender age of twelve or thirteen years. She met the responsibilities thus placed upon her and became a mother to the orphan children, rearing them in the nurture and admonition of the Lord. She was a quiet, unassuming Christian woman who loved God and the Church with all of her heart and considered it a great privilege to attend the services of God's house. She was an intelligent listener and a devout worshiper. The whole community loved Miss Maud because of her beautiful Christian life and heroic struggle during the last years of her life. It has been a gracious privilege to be her pastor. She has left this world, but she has taken up residence in the City of God to live through the endless ages. The influence of her life will linger behind to bless all who live in this community for all time to come.

W. D. WENDEL.

Little ALLIE MILDRED CHATHAM was the daughter and only child of Mr. and Mrs. Peyton Chatham, of Rose Hill, Miss. She was born on October 26, 1914, and lived 2 years, 6 months, and 6 days to beautify their home. She was sick for only a few days with cholera infantum and died on May 1, 1916. When with my little girl of about the same age, I often think of the home over the way without the baby. For this home has lost its best source of comfort, so far as this world's things are concerned. Mother now has no one to care for as her own dear little girl. While she was making a beautiful dress for her little girl, the child, in the spirit of pride and gladness found only in those of that young age, said to the mother, "Who is going to be a pretty little girl on Sunday at Children's Day?" Of course, she knew that her mother would say, "Why, you, darling." But little did the mother think that she would be pretty sure enough as one of the beautiful angels around the throne of God, and on that Children's Day be with the One who said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God." Thanks be unto God for the consciousness of the fact that our loss is Heaven's gain. May the father and the mother be faithful so that they can meet her at the gate one more time—at the pearly gate which is the entrance to that home that Christ said he went to prepare for those who are faithful, for there they will find Allie Mildred to greet them.

H. R. McKEE.

We are heirs to many things in this life that are most unpleasant. Yea, some things could not be borne at all but for the sustaining grace of God—a realization of the sympathy of "the love of the Son of man" who himself trod the path of sorrow and of the comforting presence of the Holy Spirit. Death, how terrible it is! This dread monster and last great enemy is yet in the land and claimed for his victim on September 7, 1916, JOHN WAINRIGHT YOUNG, aged 16 years, 11 months, and 23 days. Wainright was sick only 17 hours before he passed into the great beyond. He leaves a heart-broken widowed mother, two sisters, and one brother. His father's departure to the better world occurred some three years ago. John was the stay and comfort of his dear mother and younger sister, the other sister having married. Of the three composing the household, his mother and sister came first in everything with him. Wainright was loved by all who knew him. As his pastor I knew him when he was a bright, manly little boy of 7 or 8 years of age, being brought up in a real "Christian home." He grew to young manhood with high ideals and with the wholesome purposes in his heart and mind which really count for something in this life and which will abide in the life which is to come. Wainright joined the Methodist Episcopal Church, South, at New Salem, on the Boyle charge, two years ago under the ministry of Rev. J. J. Brooks. He was the son of Thomas J. Wainright and Susie E. Young. May the mother, sisters, and brothers find sustaining grace in their sorrowful hours!

D. M. GEAN.

MRS. CALLIE CALHOUN (nee Davis) was born on March 8, 1866, in Rankin County, Mississippi. She was the daughter of Rev. Jas. J. Davis, lately deceased, long a member of the Northwest Texas Conference. She moved to Texas with her parents in 1871, where in 1875 her father joined the Northwest Texas Conference. He remained a faithful member of this Conference until he passed away at Stephenville in 1908. She was converted in childhood and joined the Methodist Episcopal Church, South, and remained an earnest and consecrated Christian till her death. She was married on November 20, 1887, to Mr. W. L. Calhoun, in Erath County, Texas. In 1897 they moved from Eastland, Texas, and came to Rayville, La., where they resided until her departure for the land of everlasting life.

While visiting relatives in Meridian, Miss., Sister Calhoun was seized with a severe malady which necessitated her removal to the Meridian Sanitarium. This was in August, 1916. Her husband and relatives joined her there, and, though the most skillful and careful treatment was given her, she did not rally against the disease and died on Sept. 22, 1916. Her remains were brought to Rayville, La., where in the presence of a large concourse of relatives and friends they were deposited under a great wealth of beautiful flowers. Here she rests in the sure hope of a joyous resurrection. Sister Calhoun is survived by her husband, three sons, John, William, and Joseph; two minor daughters, Frances and Caroline; by her brothers, Jas. E. and Rev. W. F. Davis of the Northwest Texas Conference, and by three half sisters.

Sister Calhoun bore her sufferings with steady patience and fortitude. Her lamp was trimmed and burning, and shone clear and bright. She was a Methodist always, and, being a daughter of the parsonage, she was the preacher's unfailing friend. A devoted wife, a true mother and faithful friend, she is gone from us, but her leaf shall not wither. Her name and influence will abide, and the righteous shall be had in everlasting remembrance. A large number of relatives and friends will sadly miss her, but can never forget her, and some sweet day when the mists have rolled away they will meet again at Jesus' feet in the better land.

H. N. HARRISON.

Rayville, La.

The will of God will be done; but, oh! the unspeakable loss for us if we have missed our opportunity of doing it.—Westcott.

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He that falls into sin is a man; that grieves at it is a saint; that boasteth of it is a devil.—St. Augustine.

FROM REV. E. D. SIMPSON.

Dear Brother Meek: I feel it my duty to give some account of my work this year, which has been done hy the co-operation of these nohle Christian people and outside ministerial help. The only way the Conference had of promoting me in the material sense was to send me to the highest point in North Mississippi geographically. I soon found myself going long distances to seven churches over these hills and Winton County's pine poles. However, most of Winston County is grading for good roads, and she can now dispose of her old material to Neshoba, Choctaw and Webster Counties. We found the people rather cold and indifferent, hut hegan working in hope of success; so, praying with faith and preaching by the direction of the Spirit, we moved along progressivcly. Brother J. J. Garner came to High Point and his sweet and plain gospel preaching yielded results. Then I went to Owens Chapel with God, and we had the first revival and additions (14 in numher) since the Church was established five years ago. Brother Alhert Bennett, a student volunteer, went to Rural Hill with me. He is thoroughly consecrated and aflame for the salvation of the lost world; so it is needless to say that good results were accomplished. Rev. J. D. Simpson went out to White Hall with me and held the most profitable series of revival services I have ever attended. Brother Tommie Halfacre came to our relief at New Hope, his home church, and that cold and hackslidden membership was reclaimed and there were 13 additions. Brother Simpson was with me again at Center Ridge. A good revival was held and as a result there were some additions to the Church. Brother J. C. Long, the well beloved man and preacher in this section, took charge of Macedonia, after Brother Sam Vowels joined the Cumberland Presbyterian Church, and held a great revival there, adding 6 persons to the Church. Our total number of additions this year is 86—nearly all on profession of faith.

Brother W. W. Mitchell has just held our fourth quarterly conference. Our finances were really hetter than we expected at this early date. Brother Mitchell is a wise leader, for he knows human nature. He stands high as a presiding elder and preacher throughout this section.—E. D. Simpson, P. C.

"THE SOUTH TO-DAY."

Smith & Lamar, Agents, Nashville, Dallas, Richmond. Cloth, 60 cents; paper, 40 cents. Prepaid.

A most interesting hook has lately heen issued, "The South To-Day," from the pen of Dr. John M. Moore, Secretary Department of Home Missions in our own Church. It is distinctly a home mission study, as indicated hy the title, and will he of interest not only to the people of the South but to the whole nation. It will be used during the coming season as a textbook in all sections of the country. Prof. R. E. Gaines, of Richmond College, Richmond, Va., has written a quite comprehensive review of the book from which we quote as follows:

"The author not only gives a vast amount of information about that section of our country as he tells the story of the South's rehabilitation since the close of the Civil War and of its rapid progress in recent years, hut he sets forth also the stupendous tasks which confront the South and the grave and urgent problems which are calling so insistently for solution and which constitute such a challenge to Southern leadership.

While the primary object of the book is to portray the present South and with a distinct forward look to estimate her potentialities and her obligations, still the author gives his readers at least a glimpse of the Old South and reveals something of its picturesqueness and charm. Indeed, this is necessary to the main purpose of the book, since in order to understand what it is we need to know how it came to be. No one can fully appreciate the South to-day without knowing something of the spirit of the South of yesterday.

The book appears at a most appropriate time, in view of the fact that for the next year there will he in the various Protestant communions and throughout the whole of our country a concerted movement for home mission studies as a part of the theme, "The Two Americas."

"The South To-Day" will prove to be a very teachable book. One distinct merit which it possesses in this direction is the facilities which it has for provokng discussion. It will from the very outset hring to light sharp differences of opinion in almost any group of persons, either North or South, because the subject which the hook presents is one about which we all have some knowledge and a great deal of ignorance."

Mission Study groups in our own Church should make a careful study of Dr. Moore's splendid book this year.

E. H. RAWLINGS.

Nashville, Tenn.

"SOUTH AMERICAN NEIGHBORS."

Smith & Lamar, Agents, Nashville, Dallas, Richmond. Cloth, 60 cts.; paper, 40 cents. Prepaid.

Bishop Stuntz has rendered the student world a much needed service in the preparation of this modest but attractivo volume. It appears at an opportune time, when the attention of the world is drawn to this neglected continent with a growing appreciation of its great future. A real factor in the backwardness of missionary enterprise in Latin-America has been the failure of men to grasp this future and prepare to take advantage of it.

Rev. Frank K. Sanders, Director of the Board of Missionary Preparation, says of the book: "Few leaders of to-day have had better opportunities than Bishop Stuntz for viewing at first hand the great Southern continent and for testing in the alembic of experience his missionary theories. Four years of administration on the field have given him an optimism and an eagerness which are contagious. The reader of the book develops a growing enthusiasm for Latin-American missions and a serener confidence in their progress.

Within the scope of two hundred pages the author reviews the resources of the Southern continent, its fascinating history, the factors which explain its slowness of development, some of the great pioneering heroes who made possible the Christian activity of to-day, and the outstanding problems which confront the statesman and the missionary alike. He brings out very clearly the baneful, even paralyzing, effect of the system of vast landed estates and of the position assigned to womanhood in society and presents many instructive differences between North American society and life and those of Latin America.

The volume covers only South America, but serves as a capital introduction to the further study of the continent or to an enlightened discussion of its important problems, political, educational, and religious. It will help to clarify the thoughts of many concerning the ten republics south of Panama and arouse a fresh interest in their needs and possibilities.

The questions raised by the volume deserve careful study, yet they are virtually unknown to the great majority of our people, young or old. Dr. Stuntz is to be commended for placing them within the reach of those who are eager to see with clearness the great forward steps which remain to be taken by the generation now preparing to win the world for Christ."

"South American Neighbors" will be the leading Foreign Mission Study Course for our churches for this year.

E. H. RAWLINGS.

Nashville, Tenn.

Christ is not valued at all unless He he valued above all.—S. Augustine.

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Follows the use of **Dr. Tichenor's Antiseptic** on the face after shaving.

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No more *Chafing, Stinging, Chapping* or *Soreness* if you will do this. *"It's soothing coolness is delightful."*

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Sunday School

Rev. R. H. B. Gladney, Sardis, Miss.

The District Sunday School Institutes to he conducted hy Miss Minnie E. Kennedy, our Superintendent of Elementary Work, are intended chiefly for the teachers of children under thirteen years of age; but the instruction that she will give will be of incalculable benefit to parents, pastors, superintendents, and others that are likely to teach in the future.

Have we had any meetings this year that promise to reach out into the future with an influence for good, and that will grow bigger in blessings as the years go on other than these institutes, which propose to deal with and shape the unwarped, unspoiled, young life of the Church? I make bold to say that these institutes are the most vital of anything we have undertaken as yet.

For one day let our God have use of the automobiles and bring in the teachers from every school near the place where these institutes are to be held. We are aiming to have at least a hundred at each institute. So far as I can learn, Tupelo means to lead the other places in getting out the largest number of teachers. One of our enterprising preachers writes, "Ten of our teachers expect to be with you at Tupelo." Good, let them come.

Take note of the time and places of meetings: Corinth District at Booneville, Friday, Nov. 3, 10 a. m. to 4 p. m. Rev. J. M. Wyatt, pastor, and Mrs. Jake Taylor, Superintendent Elementary Division.

Aberdeen District, at Tupelo, Saturday, Nov. 4, also Sunday. Mrs. M. M. Miller, Shannon, Superintendent Elementary Division. Rev. O. W. Bradley, pastor.

Holly Springs District, at Holly Springs, Monday, Nov. 6, Tuesday 7th, from 10 a. m. to 4 p. m. each day. Dr. H. G. Henderson, pastor, and Rev. W. A. Lott, assistant pastor; Mrs. L. G. Fant, Superintendent Elementary Division.

Sardis District, at Sardis, Wednesday, Nov. 8, Thursday, Nov. 9, from 10 a. m. to 4 p. m. Rev. J. C. Park, pastor; Mrs P. C. Wall, Superintendent Elementary Division.

Durant District, at Durant, Friday, Nov. 10, and Saturday, Nov. 11, from 10 a. m. to 4 p. m. Rev. T. M. Bradley, pastor, and Mrs. A. Y. Woodward, of Louisville, Superintendent Elementary Division.

Columbus District, at West Point, Sunday and Monday, Nov. 12, 13, from 10 a. m. to 4 p. m., on Monday. Rev. L. P. Wasson, pastor, and Mrs. B. M. Howorth, Superintendent Elementary Division.

Helpful hooks, pictures, songbooks, samples of graded lessons, and other material needed by the elementary teacher will he on exhibition. One more time let me say, do not fail to hear Miss Kennedy at one of these institutes.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

THE LOUISIANA ANTI-SALOON LEAGUE.

The Louisiana Anti-Saloon League held a meeting in Alexandria, La., on Wednesday and Thursday, October 4 and 5, with a good interest and attendance. The following were some of the addresses delivered: "Local Option without the Option," by Rev. A. W. Turner; "Liquor and Life Insurance," by Henry Walker of New Orleans; "Prohibition an Educational Measure," by President C. Cottingham, of Louisiana College; "The Public Interest," by W. H. Managan, of Westlake; "The Logic of Prohibition," by Bishop W. P. Thirkield.

An educational program was outlined, of which some of the features are as follows:

1. That the League inaugurate an earnest campaign for funds to create and circulate literature designed to set forth conditions as they exist in Louisiana to-day. This will involve an examination of public records, a comparison of the situation in "wet" and dry territory, the relation of the liquor traffic to the foreigner, the negro, crime, insanity, etc.

2. That the League use every means at its command to secure systematic temperance instruction in the schools of the State.

3. That an effort be made to obtain two advances in Legislation: (a) the enactment of a law requiring Police Juries to suhmit to the voters of a parish the question of prohibition when one-third of the legal voters petition for the same; (b) an act making Congressional Districts the units for a vote on the suppression of the traffic within their bounds.

The officers chosen for the ensuing year are: Rev. E. O. Ware, of Alexandria, President; Vice Presidents: First Congressional District, M. B. De Pass, New Orleans; Second District, W. O. Hart, New Orleans; Third District, Crow Girard, Lafayette; Fourth District, W. W. Wright, Minden; Fifth District, W. P. Gains, Rayville; Sixth District, J. R. Ables, Ponchatoula; Seventh District, A. M. Mayo, Lake Charles; Eighth District, B. F. Thompson, Alexandria. There were sixty persons selected to compose the Board of Trustees from different sections of the State.

NOTES FROM ALEXANDRIA, LA.

The present pastor of First Church, Alexandria, began his pastorate here on the second Sunday in March, succeeding Dr. Chandler, who had to be relieved of the work on account of failing health. Since that time we have received into the Church 58 adult members. We have held no revival and have not yet observed Decision Day in the Sunday school.

During the summer, notwithstanding the absence of many of our leading members and the intense heat, we had large congregations at all the preaching services and the Sunday school work held up remarkably well. Last Sunday, Oct. 1, was Rally Day, which was observed with interest and enthusiasm and renewed inspiration for greater things. We now have 29 classes and are facing the necessity of erecting a new Sunday school hulding. On Sunday evening our Epworth League was reorganized, with a large attendance and good interest. Our Woman's Missionary Society is one of the best to he found anywhere and is diligent in good works, with larger plans for coming days.

Our Official Board met last evening and made out their budget for the coming year, making considerable advance over anything of the past and laying plans for greater achievements in every department of the work.

Our Conference Sunday School Field Secretary, who is proving himself to be a skilled workman in this important field, and his most capahle assistant, Miss Richardson, reside in our city and are an additional inspiration to us in the work. We only catch occasional glimpses of the Secretary, whose zealous activity, wisely directed, cannot fail to produce good fruits throughout the entire Conference, hut he always does us good whenever he drops in on us.

We face many difficulties here in reaping the white harvest-field about us, but with the loyal co-operation of a faithful Church, and trusting in Him who has never falled us, we are, with gratitude for the progress already made, expecting still greater success.

WM. H. COLEMAN, Pastor.

October 3.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy hody. When constipated don't poison yourself by falling to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

CALLED HOME.

Dear Brother Meek: I write to have you announce in the Advocate the death of Mrs. Melissa Foster, widow of the late Dr. D. W. Foster, who died at the home of her son, Dr. Paul Foster, near Opelousas on Friday night, September 29, and who was huried on the next day in the Protestant cemetery in Opelousas. Mrs. Foster was in the eightieth year of her age, and had been a Christian perhaps all of her life. For sixty years or more she had been a memher of the Church. Her home was always the home of the preachers. She was a life member of the Women's Missionary Society, and in every way lived the Christian life. Rev. J. D. Harper visited her in her last sudden illness, and officiated at her funeral. She was ripe for heaven, and has joined her loved ones. A suitahle ohituary will be prepared later. Yours in Christ,

H. S. JOHNS.

Baton Rouge, Oct. 2.

REV. G. H. THOMPSON COMMENDED.

The following resolutions were adopted in the fourth quarterly conference of the McLain charge, Hattiesburg District, Mississippi Conference:

Whereas Rev. Geo. H. Thompson, presiding elder of this district, will be removed from the district by the limitation imposed by the law of the Church at the close of the Conference year; therefore he it resolved:

1. That he has made a faithful and efficient presiding officer.

2. That he is a brotherly, affahle Christian gentleman.

3. That we heartily commend him to any charge or district to which the Bishop may appoint him, and that our prayers will attend him.

Signed: P. H. Howse, for the Conference.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

MARRIED.

At the residence of the bride's parents, at Bartlett, Miss., on Wednesday evening, Octoher 4, 1916, at 7 p. m., hy Rev. M. L. White, Mr. WILLIAM WADDIE WEEMS and Miss MARY WALTER HIGH.

CHILLS

and fever, though not immediately dangerons, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale hy best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

MARRIED.

At the home of the bride's parents, Mr. and Mrs. J. A. Palmer, Colquit, La., on Sunday, Oct. 1, 1916, Mr. ARTHUR W. GREER and Miss LEE OLA BARROW, Rev. A. S. J. Neill, officiating.

OLD-TIME REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it to-day.

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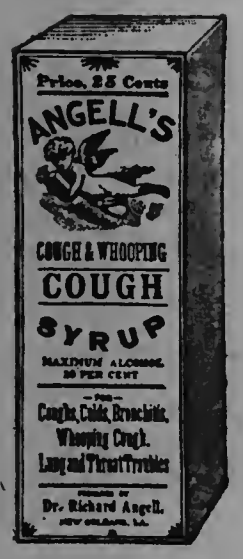

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Ladies! Take Dr. Welch's Cotton Root Compound Pills. Sure relief for suppression. Sent in plain wrapper for $2.00. Welch Medicine Company. Jacksonville, Florida.

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"The Plan of Salvation," Christian Church. Buy and read it. Price of book $1. Address J. B. Shelnitt, author, Monroe, Ga. Reference, Bank of Monroe.

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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

None but God is worthy of the whole offering of man.—Phillips Brooks.

AN ACTIVE DISTRICT WORKER.

The following paragraphs are from a letter that I have just received from Brother J. A. Vanderwall, of Moss Point, Miss., Wesley Bible Class Superintendent for the Seashore District, Mississippi Conference, and is published with his consent:

"Dear Brother Dietrich:

"The reason I did not answer your letter earlier is that I wanted to be able to report some successful work done which I had in view; and so I am writing you about the work done yesterday.

"I had arranged with my pastor to see each member of my class during the week in the interest of the organized Wesley Bible Class, and then come to my class Sunday and organize it. This program was carried out successfully, and, too, while I had gone to Pascagoula in the morning to effect the organization of a Wesley Bible Class there.

"Pascagoula has one organized class of young ladies, and after I talked to that Sunday school the Superintendent, Brother S: P. Walker, who is also superintendent of schools, told me that he will make a strong effort to have another class organized. I spoke also in the interest of the Teacher-Training Department, and as a result the school will get the books and start a teacher-training class before Conference.

"In Moss Point, too, after I returned from the Wiggins Institute and made my report to the school, I made a special appeal to the young men and ladies of the school to consecrate themselves to the work of teaching NOW, so that they could take the places of the old teachers when they pass off the stage of life, and there we were also successful in getting fifteen young people to come forward and pledge themselves to study the course and train themselves for teaching. This class will be led by Prof. R. A. Peets, who also is the superintendent of schools in Moss Point. The books have been sent for and I hope to see them begin their work early in October.

"Yesterday afternoon I went to South Pascagoula, on the beach front, where there is a union Sunday school. Of course, I did not do anything there, it being promotion day; but this was the largest Sunday school I have seen in a long time, and the promotion exercises were carried out in an interesting manner. Rome has had complete control of that section for years; but there are now many Catholic children in that school. It surely was good to be there.

"I wish to state that whenever I work in the interest of the Wesley Bible Class I always make an effort to start a teacher-training class at the same time, thereby assisting Brother G. L. Pou, the superintendent of that department. Brother Pou does as much for my department in his section of the work. This, I believe, will not result in any conflicts, and at the same time it helps both departments."

I do not publish these paragraphs especially to call attention to Brother Vanderwall (though he deserves all the praise and credit you can give him), but because I wish our Mississippi Conference people and especially the district officers to take note of what is being done in this district, and also because of the splendid plan of co-operation Brother Vanderwall and Brother Pou have arranged for their work. Perhaps other district superintendents might do the same way.

And then, too, we all like to be encouraged by knowing that the work is going forward and that things are being done. A. L. DIETRICH.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

A CORRECTION.

Dear Dr. Meek: Some weeks ago Brother R. H. B. Gladney, the Sunday School Field Secretary of the North Mississippi Conference, stated through your columns that Water Valley was the banner charge of the Holly Springs District in Children's Day collections, having paid $30. This was a mistake made by the undersigned in transcribing the list from the treasurer's books for Brother Gladney. This honor belongs to Byhalia since that enterprising charge has paid $34.40. All honor to both Byhalia and Water Valley! We hope others will imitate their example.

V. C. CURTIS,
Treasurer S. S. Board, N. Miss. Conf.

Protection Against Infection.

If you bruise, cut, or burn yourself or get a splinter in your flesh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only 25c and will last indefinitely. You cannot afford to be without it. Get a box from your druggist to-day. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. For a FREE sample write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round.

Winnsboro, a.m., Oct. 14, 15.
Gilbert, p.m., Oct. 15.
Mer Rouge, Oct. 21, 22.
Bonita, at Bartholomew, Oct. 23, 24.
Delhi, a.m., Oct. 28, 29.
Rayville, p.m., Oct. 29.
Newelton, Oct. 30.
Waterproof, Nov. 1.
Lake Providence, Nov. 4, 5.
Calhoun, Nov. 8.
Oak Grove, at Pioneer, Nov. 11 and 12.
Midway, Nov. 13.
Farmerville, Nov. 15.
Tallulah, a.m., Nov. 18, 19.
Monroe, p.m., Nov. 19.

ALBERT S. LUTZ, P. E.

Alexandria Dist.—Fourth Round.

Woodworth, at Forest Hill, 11 a.m., Oct. 15.
Rapides, at Oak Grove, 8 p.m., Oct. 19.
Bunkie, at Evergreen, 11 a.m., Oct. 22.
Reeves, at Longville, 8 p.m., Oct. 25.
Elizabeth, at Fullerton, 8 p. m., Oct. 26.
Bon Ami and Carson, at Carson, 8. p. m., Oct. 27.
Merryville, Oct. 28, 29.
De Ridder and Mission, 8 p.m., Oct. 29.
Pineville, 11 a.m., Nov. 5.
Alexandria, 8 p.m., Nov. 6.
Provincal, 8 p.m., Nov. 9.
Indian Mission, at Indian Creek, 2:30 p.m., Nov. 15.

H. W. MAY, P. E.

Well-Expanded Lungs Not Enough.

Pure blood is indispensable to the health and strength of the lungs. The delicate structure of these organs makes it necessary. When the blood is impure the lungs lose their tone, and even if they are permitted to expand freely, they have not the power fully to perform their important work. The fact is, there is nothing more necessary in our physical economy than pure blood—the kind of blood that Hood's Sarsaparilla makes. This medicine is the good old reliable family remedy for diseases of the blood, scrofula, rheumatism, catarrh, and low or run-down conditions of the system. At this time, when coughs and colds are so prevalent, Hood's Sarsaparilla is an invaluable tonic. Get it to-day, and begin to take it at once. Accept no substitute.

NORTH MISS. CONF.

Aberdeen Dist.—Fourth Round.

Calhoun City, at Pine Ridge, 10 a.m., Oct. 26.
Vardaman, at Eilzey, 10 a.m., Oct. 27.
Smithville, at Paine Memorial, Oct. 28, 29.
Nettleton, at New Chapel, Nov. 2.
Tremont, at Asbury, Nov. 3.
Fulton, at Harden's Chapel, Nov. 4, 5.
Buena Vista, at Ebenezer, Nov. 10.
Montpelier, at Prospect, Nov. 11, 12.
Houston, Nov. 13.
Amory and Nettleton, at Amory, 10 a.m., Nov. 15.
Houston Ct., at Rhode's Chapel, Nov. 17.
Houlka, at Wesley's Chapel, Nov. 18, 19.
Prairie, at Prairie, 10 a.m., Nov. 22.
Okolona Ct., at Thompson's, Nov. 23.
Greenwood Springs, at New Hope, Nov. 25, 26.

JNO. W. BELL, P. E.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

"An aged woman once said that if the Lord Jesus Christ really did save her, He should never hear the last of it."

Not Christ in heaven, but Christ in you, is the hope of glory.—Arnot.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 429C Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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All communications for this department should be sent to the Editor at the address given above.

PERSONALS FROM NORTH MISSISSIPPI CONFERENCE SOCIETY.

It is with pleasure that we announce the appointment of Mrs. F. B. Patton, of Oxford, as District Secretary of the Holly Springs District. We feel that no better choice could have been made, and in behalf of our Conference officers, we extend to her a hearty welcome to our midst.

We regret to note the fact that one of our most efficient Secretaries has become so popular that she has landed a larger, but we will not say better, job. We refer to Miss Willingham of the Durant District, who has recently been appointed Traveling Secretary of the Illiteracy Commission for our State. We feel sure that wherever Miss Willingham goes her path will still be strewn with the many good deeds that have characterized it in the past.

Letters, which have been a joy, have been received by the many friends of Deaconess Mary Daniels from her new far-away home in California. She gives a most interesting account of her days spent in the Mary Elizabeth Inn in San Francisco. She has found that while girls may differ very much in externals, the girl's heart is very much the same the world over.—N. Mississippi Conference Bulletin.

OPENING OF BREVARD INSTITUTE.

"School opened yesterday, September 7, with the largest opening day enrollment of any time during the past nine years. Every seat in the assembly room was occupied. We did not take time to make an accurate count of those who are students, but the estimate was 132. Ninety-six is the highest record for the first day of any previous year. We have room in the girls' dormitory for only three more girls and have accepted their applications. We expect them within a few days. Probably by the first of October we will have the forty boys whom we can accommodate. One boy who fully expected to come has died this week from blood poison."

A GENEROUS GIFT FOR BREVARD.

Brevard Institute has recently been the recipient of a gift of $1000 from a friend who withholds her name. It is not the first time a gift has been received from this friend, for she has helped much in late years with the building and vocational work of the school. This beautiful act of hers endears her to the heart of every woman in Southern Methodism. May we not fail to rightly appreciate her and her gift, and may God's richest blessings fill her life!

In the letter accompanying the gift she says: "I never forget to pray for this school, and, in fact, all schools; for I feel that the future of the country depends upon the rearing of the youth, and the steps taken to accomplish this task are in the schools—mostly the industrial schools, which make it possible for the boys and girls who thirst for education to have a chance. Such a school I think Brevard Institute is. I am enclosing a check for $1000, and hope I may always be able to help Brevard."

WEEK OF PRAYER.

November 5-11, 1916.

Observe the Week of Prayer in your auxiliary and so help to swell the number of auxillaries in your Conference, observing this special season. It is possible for every auxiliary in the three Conferences to observe this time set apart by the women of the Council. Perhaps it isn't possible for the smaller auxiliaries in the country charges to observe the Week of Prayer as fully as others do, but do not let that deter you from making some special use of the time. Each auxiliary should adapt the program to its own peculiar surroundings.

Why are we asked to observe this season every year?

1. Because there is inspiration and uplift to the membership. You cannot come together daily and spend an hour in prayer and study for the work and not catch a great vision of the needs of that work. Then there is the blessing which comes when two or three are gathered together in His name.

2. Because the growth of the kingdom is dependent upon the prayers of the children of God. It is a well known fact that every forward movement is the result of earnest prayer; so by observing the Week of Prayer in the truest, highest sense, we prepare the way for our Council to move forward to greater success than ever before and to mightily overcome obstacles of indifference and unbelief.

3. Because the offering of love which will accompany our earnest prayers will make this advance possible. Many open doors are waiting for some one to enter them, and places already entered, are in need of enlargement. The work grows faster than we supply means for its growth.

After prayer and study of the field, the Council has selected the two points most needing attention just now—Holding Institute, at Laredo, Texas, and the school to be established in Rio, Brazil. The study of the needs and apportunities of these two points will be gained from the daily program as we observe the Week of Prayer.

HOW TO SUCCESSFULLY PLAN FOR THE WEEK OF PRAYER PROGRAM.

1. Gain the enthusiastic interest of your society. Then form into a circle, or circles, of prayer. At a certain hour every day pray for the success of the Week of Prayer, that it may fulfil its mission. Pray that interest may be rekindled in the hearts of some of our women, and that the indifferent way be aroused from their state of lethargy. Pray for a large offering—one of real self-denial.

2. Lay your plans right now and do not wait until November 1.

3. Put the program into the hands of a special committee who shall arrange for everything in connection with the carrying out of the same. Whatever this committee plans, stand by them and do your part faithfully, and God will bless the results. The literature will be sent out in advance so that the leaders appointed for each day will have time to study it and carefully plan for the wisest and brightest presentation of its facts.

4. Do not forget to give the work the widest publicity. If it is at all worth while, it is worth telling about. Secure space in your local paper and let your town people know something of your work. Give invitations through the press as well as from the Church pulpits. Personal invitations are not to be despised. In fact, it is the personal work that counts. Use an attractive poster in your church vestibule, placing it there two weeks in advance. **Plan, Pray, Work!**

5. Get the women in your church so interested that they will promise to put aside all social engagements for that one week, and let nothing, except the unavoidable, prevent them from being in their places at the appointed time—not once, or twice, but every day. It will not prove a hardship, but a season of deep spiritual blessing. Let us all unite to make this the very best Week of Prayer we have ever observed.

"Brethren, the most important of all knowledge and all wealth is to know that the kingdom of heaven is ours. All else dwindles into insignificant nothings."

The more accurately we search into the human mind, the stronger traces we everywhere find of the wisdom of Him who made it.—Burke.

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climates, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

It is the resting soul that soars.—Matheson.

WINTERSMITH'S CHILL TONIC

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50c and $1.00 at all Drug Stores.

Women Once Invalids

Now in Good Health Through Use of Lydia E. Pinkham's Vegetable Compound. Say it is Household Necessity. Doctor Called it a Miracle.

All women ought to know the wonderful effects of taking Lydia E. Pinkham's Vegetable Compound even on those who seem hopelessly ill. Here are three actual cases:

Harrisburg, Penn.—"When I was single I suffered a great deal from female weakness because my work compelled me to stand all day. I took Lydia E. Pinkham's Vegetable Compound for that and was made stronger by its use. After I was married I took the Compound again for a female trouble and after three months I passed what the doctor called a growth. He said it was a miracle that it came away as one generally goes under the knife to have them removed. I never want to be without your Compound in the house."—Mrs. Frank Knobl, 1642 Fulton St., Harrisburg, Penn.

Hardly Able to Move.

Albert Lea, Minn.—"For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them."—Mrs. F. E. Yost, 611 Water St., Albert Lea, Minn.

Three Doctors Gave Her Up.

Pittsburg, Penn.—"Your medicine has helped me wonderfully. When I was a girl 18 years old I was always sickly and delicate and suffered from irregularities. Three doctors gave me up and said I would go into consumption. I took Lydia E. Pinkham's Vegetable Compound and with the third bottle began to feel better. I soon became regular and I got strong and shortly after I was married. Now I have two nice stout healthy children and am able to work hard every day."—Mrs. Clementina Duerring, 34 Gardner St., Troy Hill, Pittsburg, Penn.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential

From the Field

Laurel, Miss. (Miss. Conf.)

Dear Brother Meek: The revival meeting at the 14th Avenue Church began on the second Sunday in September and continued until Friday night before the fourth Sunday. Rev. James V. Bennett, of Monticello, Miss., did the preaching. The Church was revived and built up. Brother Bennett captivated the people from the very beginning of the meeting. He is a successful revivalist. His sermons were forcible, clear-cut, and deeply spiritual. We had several children's services during the meeting, which were very interesting and helpful. The results of this meeting were 30 accessions to the Church, ranging from nine to forty years of age. We are glad to say that all were more than pleased with the work accomplished.

We have about completed the repairing of our church at a cost of something like $1000; and I am glad to say that we are out of debt and ready for the dedication service. My work is moving along very well.—A. A. Simms, P. C.

Gunnison, Miss.

Dear Dr. Meek: I made an engagement in July with Rev. J. H. Bell, one of our Conference evangelists, to hold a meeting at Gunnison beginning the fourth Sunday in September. Brother Bell came on the evening of the fourth Sunday, but unfortunately the time conflicted with the Tri-State Fair at Memphis, which made it impossible to continue the meeting longer than Tuesday night. But in the short time he was here Brother Bell completely won the hearts of the people, and I am sure that much good was done. The people want him for a meeting next year. I am fully convinced by this, my first, association with Brother Bell that he is peculiarly fitted for evangelistic work, and that if he continues in this field the Church will reap a large and rich harvest from his labors.

I am in perfect agreement with you on the question of unification, and I have grave fears that without the fullest and freest discussion, it is not only possible, but probable, that a union may be consummated that would prove disastrous to Methodism in the South and turn back the wheels of progress in the kingdom of God for at least a quarter of a century.—R. W. Evans, P. C.

Vaughan Charge (Miss. Conf.)

Dear Brother Meek: Some progress is being made on the Vaughan charge. We have four churches, three of which are very well grouped, but the fourth one is quite a long distance from the parsonage. Quite a number of our men, women, and young people are spiritually-minded and are ready to assist the pastor in any way that they can. Up to date 35 persons have been added to the Church membership. We have 5 Sunday schools, all of which are doing work now, and in these schools there are some earnest helpers. Brother J. L. Neill is expected to hold our Sunday School Institute on Nov. 2 and 3, from which we look for large things.

This is the fourth year for our presiding elder and we regret very much to have to let him go. Brother Hardin is a good, strong man, and it will take a big man to fill his place.

The good ladies said that they were going to give a shower at the parsonage. So it came last week; but it seemed to be a rain rather than a shower. They came on Thursday with many nice things. We all had a good time. There are some of the best people on earth right here in the Vaughan charge. The Lord be praised!—R. E. Rutledge, P. C.

Nettleton Ct., N. Miss. Conf.

Dear Dr. Meek: I am closing out my summer meetings, which, on the whole, have been very satisfactory. I have been assisted by Rev. W. M. Young, of Pontotoc, Miss., and Rev. R. L. Ellis, of Mayhew, Miss. Both of these brethren rendered valuable service, for which we are very grateful indeed. Their preaching was of such a high order as to "stir up the pure minds of the people" and to bring results. We have had almost 50 additions to the Church so far, with the prospect of good results from this week's work, which is the last for the season. I have held five of my own meetings and three away with other brethren, besides the two in which I had help. In all of these series of services the loving Father has very graciously manifested Himself to us, for which we are very grateful indeed. This has been, so far, the best of my four years' labors in this growing field. The Lord has some very faithful men and women not a few in this favored charge that can be depended upon to do His work. As a whole, no better people are to be found anywhere. Having labored among them for four years, they have endeared themselves to us by their many tokens of love and devotion to God and His Church. We predict for them a very bright future, and commend them to their next pastor as a faithful, devout, and God-loving people.

Our Sunday school work has been exceptionally good this year. Through the efforts of our very efficient Sunday School Secretary for the charge, Brother Norbin Sumner, we have maintained schools at each appointment on the charge and besides have schools at three schoolhouse appointments in our bounds, making nine schools in all. We have made some much needed repairs on the parsonage and some on church buildings also. We are doing our best to close out the year in good shape for Conference.

We heartily commend the stand you have taken on the "unification" question, and trust that our Church may win out on the plan adopted at the Oklahoma General Conference. Trusting that the year may end well with each pastor and that the Advocate and all its readers may have the blessings of the loving Father, I am, yours fraternally, M. A. BURNS, P. C.

TETTERINE WHEN OTHERS FAIL

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fall down. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

AT MORGAN CITY, LA.

The fourth quarterly conference of the Morgan City and Berwick charges of the Lafayatte District was held yesterday afternoon, Oct. 2, at 5 p. m., at Pharr's Chapel, under the presidency of the presiding older, Rev. J. I. Hoffpauir. • • •

All reports showed the charges to be in a flourishing condition, with a general advancement on all lines, and it was further reported that $4500 had been contributed for material improvements. This being the last conference for both the presiding elder and the pastor in charge, they having served four years, the following resolution was offered and unanimously adopted by the quarterly conference:

Be it resolved, That the Boards of Stewards and Trustees of the Morgan City-Berwick charge hereby express their appreciation of the services of our presiding elder, Brother Hoffpauir, during the last four years. Also, that we regret that our pastor, C. C. Weir, will be compelled to leave us at the end of this year, having served this charge four years. That we appreciate his services and aid, and wish him success in any field to which he may be sent.—Morgan City Daily Review.

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Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, rundown people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr Sauer is not a patent medicine nor secret remedy but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

MILLSAPS COLLEGE NOTES.

The twenty-first session opened on the morning of September 13 with a large attendance. The presiding elder, Rev. P. D. Hardin, read the Scripture lesson and prayer was offered by Dr. W. A. Borum, pastor of the First Baptist Church. Addresses were made by the President of the College, Dr. A. F. Watkins; the Dean of the Law School, Judge Edward Mayes; Judge A. H. Whitfield, Professor of Law; Mr. Friederick Sullens, Editor of the Jackson Daily News, and Dr. J. M. Sullivan, and others.

The enrollment at the present time is greatly in excess of that of last year and students are coming in every few days.

The Junior and Senior classes are larger than for years. This is a good sign. When an institution can hold to matriculates through the four years it is doing good work.

The students are entering upon the various phases of college life with great enthusiasm and there is promise of the best year of several recent years in the Literary Societies, Y. M. C. A., and the various forms of athletics.

Upon the suggestion of the Superintendent of the city schools, Professor E. L. Bailey, formerly a teacher in Millsaps, about forty of the teachers of the city schools are taking a course in education in the newly established Department of Education.

Rev. W. G. Henry, pastor of Galloway Memorial Church and host of the approaching Annual Conference, is registered as a student in the Law School.

There is given free of charge in the college chapel each week an evening with moving pictures of the educational variety. The Department of Science has recently purchased a fine machine for that purpose. It will be used also in the open lecture course offered by the faculty each year in illustrating their lectures. The first lecture of the year will be delivered by Professor Harrell on the subject of Astronomy early in November.

Oct. 6, 1916. G. L. HARRELL.

SHORT PASTORATES WITHOUT A TIME LIMIT.

The Northwestern Christian Advocate says: "The Congregationalist Year Book reveals the fact that in the Eastern States about one-third of the Congregationalist pastors remain two years or less on an average in a pastorate, while in the States west of the Atlantic seaboard more than one-half the pastors change every two years." This is a thought-provoking disclosure. We commend it to the consideration of Southern Methodists who think that frequent moving upon the part of preachers is an evil, which the repeal of our time limit would cure. The ministry of the Congregational Church, it should be remembered, is perhaps as well educated as any in tho country. A lack of equipment is by no means the cause of all brief pastorates.

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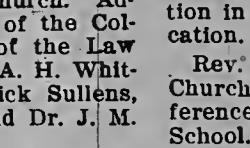

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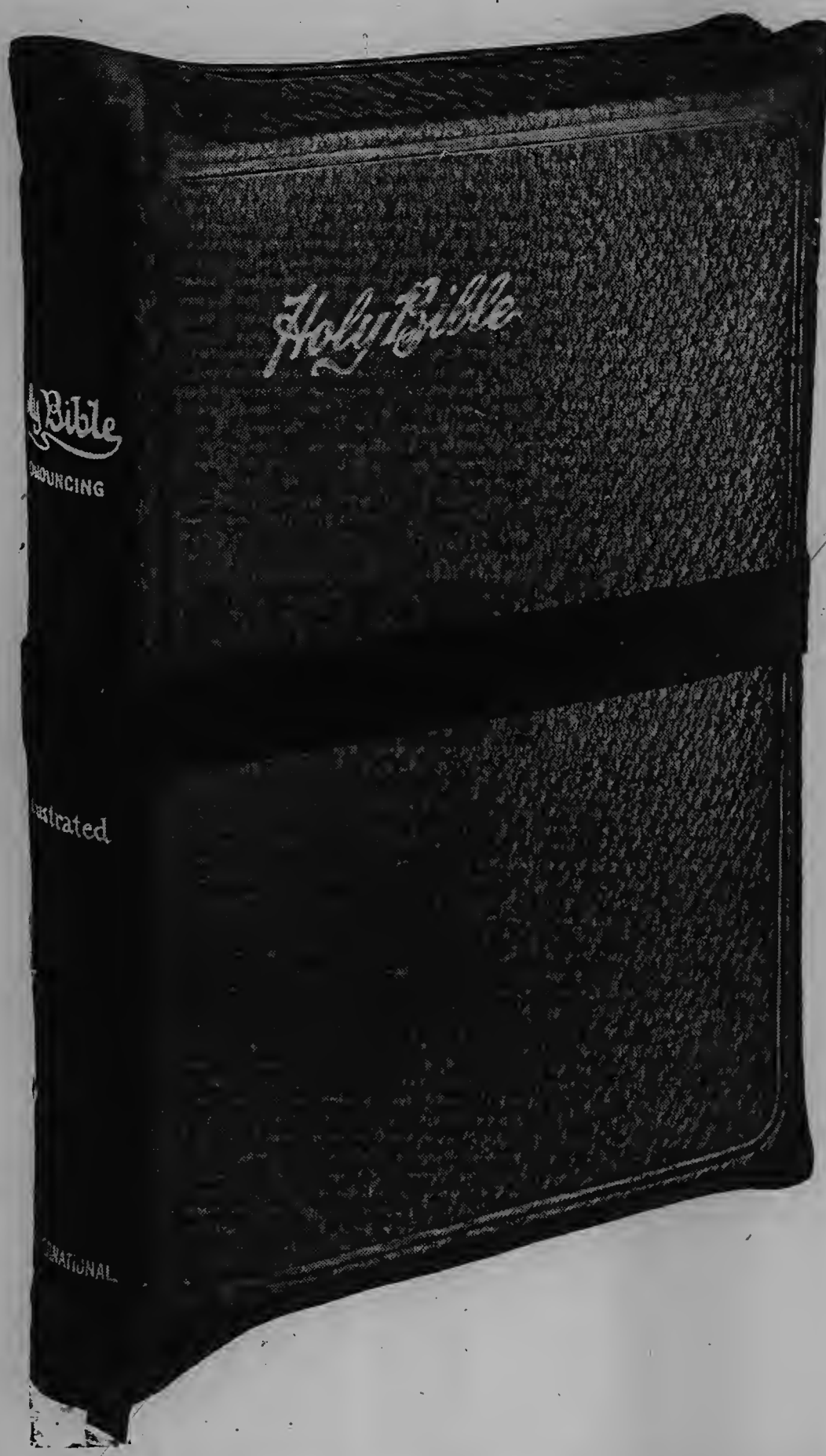

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 63—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3167

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 19, 1916 CHAS. O. CHALMERS, Publisher.

Editorial

LET THE LAW BE UPHELD.

We are carrying on another page an address to pastors in Mississippi from the pen of Dr. T. J. Bailey, the Superintendent of the Anti-Saloon League work in that State, which deals with a matter of great importance. The Mississippi Supreme Court has decided that the petition filed with the Secretary of State for a referendum on the liquor bill passed by the last Legislature comports with the law in the case, and that that enactment will now have to be passed upon by the voters of the commonwealth in the general November election, which is only a little over two weeks off. This presents a situation in Mississippi that is serious and which should stir to immediate action all our pastors and every other friend of the prohibition cause within its bounds.

What is this law which the anti-prohibitionists are endeavoring to annul? It forbids the shipment to any one person in the State of more than a quart of whiskey or 24 pints of beer within fifteen days, and makes illegal the advertising of liquors. The chief purpose of the measure was to stop blind tigers, boot legging, and every other form of the illicit sale of intoxicants, and that it has been effective in doing this is beyond question. Indeed, its effectiveness is generally understood to be the cause of this attack upon it, which is said to have been inspired by the wholesale liquor dealers in other States, who are reported to have defrayed the expenses incurred in working up the petitions for the pending referendum.

Will the people of Mississippi permit a backward step to be taken in the movement to suppress the illegal sale of liquor in their State? We shall be surprised if they do. The present law permits the shipment of an ample amount of stimulants for all reasonable purposes, and there can be no just complaint on this ground. As a beverage whiskey is an awful curse, and only harm can result from opening the way for blind tigers in the State, and wholesale liquor dealers out of the State, to carry on their nefarious business. It behooves every good citizen to bestir himself to see that this is not done.

We are informed that an effort is being made to prejudice the people against the prohibition enactment in question by trying to link it with the game law, which is said to be generally unpopular with the people, and thus excite prejudice against it. There is not the slightest connection between these two measures, and each should be allowed to stand upon its own merits.

We urge our pastors and the laymen in every charge to respond promptly to this call of Dr. Bailey and give him and his co-workers all the assistance in their power. And they should at once bestir themselves to awaken the people in their communities to a full realization of the vast importance of upholding the present prohibition law.

THE CALL TO ACTION.

In a recent issue of the Times-Picayune, Prof. Stockton Axson, of Rice Institute at Houston, Texas, who was a brother of the first Mrs. Woodrow Wilson and who was associated with his distinguished brother-in-law at Princeton University and maintained very close relations with him for thirty-five years, writes very entertainingly and informingly, under the caption, "Mr. Wilson as Seen by One of His Home Circle." Among the many impressive statements contained in this article, the following especially riveted our attention:

"A change came over him at just about the time that great and sweeping changes were taking place in our conceptions of nationality in those important years that lie between 1896 and 1906. Absurd as it may appear, previous to that I used to feel that he and I were mentally somewhat alike. There was ten years' difference in our ages, and another difference of some moment, the difference between genius and the lack of it. But, with all that, there was some remote resemblance in the workings of our minds—even my perceptive sister used to see it. He and I would talk together for hours, our conversations being largely speculative.

"But gradually I felt that a change was taking place. For one thing, he had been through an illness, from which he emerged more vigorous than before. He had always been a purposeful man, but now he was a man of fixed and resolute purpose. He was as affectionate and companionable as ever, but he did not have time now for such prolonged and "drifting" conversations. The task was calling him. And I must believe that besides the merely personal change his own nature was unconsciously reflecting the big and basic changes which were taking place in the nation and in national conceptions, changes that were leading America out of isolation into world-relationship. Perhaps he was, all unconsciously, enduring his vigils, preparatory to the great conflict that lay ahead of him in the dim mists of futurity. He grew more and more impatient of merely theoretical discussions; he must handle facts in all their difficult reality. I often heard him exclaim, **I am so tired of a merely talking profession! I want to do something!**"

The last sentences of this quotation are to us especially suggestive. Speculation and theories are needful and are valuable in their place, but they should ever be regarded as means to an end. They must be put into action if they are to be of real service to the world. If we were asked to point out the most outstanding defect of the Christianity of this age, we are inclined to think that we should say it is **too largely theoretical.** We wonder if the Heavenly Father does not sometimes become weary of the vast amount of talk that goes on about setting up the kingdom of Christ on earth and saving humanity, when proportionately there is so little being actually done toward the accomplishment of this great end. "Doers of the Word" are what are needed everywhere. They are Christianity's best exponents and most eloquent advocates. When a human life speaks through the medium of generous and noble deeds the world never fails to hear and heed.

It is not surprising that Mr. Wilson grew tired of theorizing and felt a more earnest call to grapple with the tasks of life in a more practical way as the years were passing. **This call of duty** to greater activity as time speeds swiftly by is not unusual to men of thoughtful mind. They realize that the days of opportunity will soon be gone and that they must be up and doing if they would achieve anything of large significance. Who has not been startled by the reflection that much of his strength and capacity is being expended upon things of little value and that he needs to break away from matters of small importance and concentrate his energies in work that tends to effect results that are lasting and truly serviceable to society? But too often it is the case that this yearning to lay hold of essential things is but a momentary passion that quickly passes away, eventuating in nothing. It is a lack of definite and worthy aims that makes so many lives barren and empty. They are literally frittered away upon inconsequential trivialities.

It is worth noting that Prof. Axson states that Mr. Wilson's increased seriousness and earnestness came after a spell of illness. How great is the debt that mankind owes to afflictions! They teach us many of our best lessons and furnish the spur to not a few of our loftiest undertakings.

CONCERNING CHOIRS.

A recent issue of The Central Methodist (Lexington, Ky.) contained the following thought-provoking utterance:

"We believe that the character of a person who sings in the church choir should be above worldly reproach. If he or she does not openly profess to be a Christian, they at least should not follow the world. No regular theater-goer, card-player, dancer, etc., should be permitted to sing in the choir. If they are permitted to do so it will sooner or later bring the Church into disrepute. It will bring a reproach, and justly so. We should not allow such a thing. If we do, we will make for the Church a hard row to weed. 'Whatsoever a man soweth that shall he also reap.'"

That the choirs in many of our churches, so far as the attitude of those composing them toward spiritual religion is concerned, are a positive discredit, is a fact which cannot be gainsaid. And too often it is the case that choirs of this character are allowed to take almost complete control of the music and singing in public worship. Such a practice is wholly indefensible, and when this is permitted to be done it indicates a culpable weakness upon the part of the governing body of a congregation. The object of singing in a church is to strengthen and help the people spiritually, and the songs used should be of a kind to do this, and the lives of those who lead in them should be such that they can sing the truths embodied in them "with the spirit and understanding." A church that is in the grip of an irreligious choir is greatly handicapped in the work that it ought to do. That a reform in this respect needs to be TACTFULLY effected in many congregations is painfully obvious. **The true ministry** of sacred song is too potent **and valuable a factor** in the **making and developing of Christians to be lightly surrendered.**

THE HUNGRY HEART.

By Georgia M. Cook.

I saw them lavish roses
O'er a cold and silent face;
They covered, too, the senseless earth
Above her resting-place;
And I wondered would some one I love
Strew roses on my brow;
And my hungry heart, rebellious, said,
"I want no roses when I'm dead,
I want my roses, sweet and red;
I love them; give them now."

I heard them sing, so sweetly,
Unto silent, heedless ears,
And the sweet, low notes kept rhythm
With the mourners' falling tears.
I wondered would some song I loved
Be sung when I lay low;
And my hungry soul, song-loving, said,
"I want no song when I am dead,
I want my songs while blood flows red;
I love them; sing them now."

They whispered loving praises,
But the silent one slept on,
And the kindly words meant naught to her
Whose face they looked upon.
I wondered would some voice I loved
Speak words I would not hear;
And my hungry heart, with longing, said,
"Give not your praises when I'm dead,
I want your kind words now instead,
I need them; say them here."

—Christian Guardian.

POWER OF PRAYER.

The Bible account of the power of prayer is the best we can have. Jacob prays—Esau's revenge is changed to fraternal love. Joseph prays—he is delivered from the prison of Egypt. Moses prays—Amalek is discomfited; Israel triumphs. David prays—Ahitophel goes out and hangs himself. Asa prays—Israel gains a glorious victory. Jehosaphat prays—God turns away His anger and smiles. Elisha prays—a child is restored to life. Isaiah prays—one hundred and eighty-four thousand Assyrians are dead. Hezekiah prays—the sun-dial is turned back. Mordecai prays—Haman is hanged; Israel is free. Nehemiah prays—the king's heart is softened in a moment. Ezra prays—the walls of Jerusalem begin to rise. The Church prays—the Holy Ghost is poured out. Paul and Silas pray—the prison shakes; the doors open, and everyone's hands are loosed.—Unidentified.

"THE SIN OF SATISFACTION."

The "Wall Street Journal" recently related a story and adorned a moral, after the fashion of that financial sheet, which is worth repeating. The story was of a dairyman from the Middle West, who went to North Carolina, and there made such a success of his creamery that he was asked why the local farmers did not use to better advantage the same opportunites. His answer was, that the Southern farmers were "too satisfied"—only he used a word to describe the quality of their satisaction which we do not care to reprint, though the "Journal" says it goes in such a connection, swear-word as it is, because "it expresses the condemnatory attitude toward listless content, which is only laziness." The "Journal" further moralizes: "Nothing short of perfection will ever satisfy some people, which is perhaps as well in a most imperfect world. There is a discontent that is divine, and also another kind. But the bettering of things as a part of our nature belongs to the law of growth. The satisfied sense as a static quality is the sign of arrested development." The "sin of satisfaction" is what the "Journal" calls the attitude it here condemns. But do we not read: "Having food and raiment, let us therewith be content?" Is not the satisfaction of the native Carolinians as reputable as the anxiety of those dwellers in Gotham who are mainly concerned for more food and clothes than are needed? There is a vast deal of discontent and anxiety which is also sin.

Yet there is a deep truth underlying what the "Journal" says. The kind of contentment which accompanies godliness is not related to laziness. Godliness is an eminently active quality or trait of character. It may be satisfied with comparatively little of some things, and is never feverishly active to get as much as others have because they have it. But godliness aspires for a perfection which will keep it on the go forever.—Pittsburgh Christian Advocate.

THE POWER OF THE GENERAL CONFERENCE IN THE PROPOSED UNIFICATION OF METHODISM IN AMERICA.

By Judge E. V. Hughston.

In a recent article under the caption, "Bishop Candler and the Constitution," Rev. J. W. Moore, of Chattanooga, Tenn., took Bishop Candler severely to task for presuming to say, in advance of any call upon the College of Bishops for a judicial opinion, that the "Constitution of our Church requires that such a matter (unification) be submitted to the Annual Conferences." He says that this is a very remarkable utterance in more ways than one. Aside from the fact that the brother differs from the good Bishop on the question of submission to the Annual Conferences, he thinks that, since it is probable that the question may reach the College of Bishops for final judicial determination, this prejudgment is in bad taste, and refers to the conduct of Justice Hughes, who, while on the United States Supreme Bench, refused to say anything on matters political. The good brother is assuming a great deal when he considers that the question before the Church at present **is a matter political**, in the sense that Justice Hughes refused to discuss politics. Such matters were party and personal politics. The matter under discussion with us now reaches down to the organization of the Church and affects every branch of its government and polity. While Bishop Candler is one of the Supreme Court of the Church, he is also one of its executive and administrative heads; he is a general superintendent, a general overseer, and, as such, it is not only his privilege but his duty to advise the Church and its people in all matters affecting its management and government. President Wilson has not refrained from expressing his views on all matters affecting the interest of the country; then why should a Bishop refrain from expressing himself on all matters of Church polity?

Dr. Moore in Error.

The good brother uses the following language: "The College of Bishops may decide this question in line with Bishop Candler's hasty and ill-timed deliverance; but if they do so decide, it will be in the teeth of a decision of the Supreme Court of the United States, by which we came into the possession of millions of dollars worth of property." He again says, "If Bishop Candler's view be true, we owe the Northern Methodists several millions of dollars. The General Conference divided the Church and the General Conferences can unite the Churches."

He bases these statements on the decision of the U. S. Supreme Court in the case of Smith, et al., vs. Swormstedt, et al. (16 Howard U. S.), page 288, 14 Law, Ed. page 942.), to which case he refers. The brother claims that the General Conference of 1844 divided the Church according to this authority and that this fact was the basis of the distribution of the funds of the old Church between the new Churches, and that we are now holding this property by virtue of the power of the Conference of 1844. The United States Court did not so decide in the case above referred to. The matter involved in the litigation of the above case was the fund called the "Book Concern," which the Court held to be a trust fund, raised by voluntary contributions from the traveling preachers, both North and South, and placed under the care and superintendence of the General Conference; that after the erection of two distinct Churches out of the old Church, the traveling preachers in each were entitled to an equitable division of the funds, and this was so whether the separation was legal or not, although the Court held that the division was made with proper authority.

The brother was wrong when he said that the General Conference divided the Church, and the above case does not so state; yet it gives a full history of the separation so far as it affected the property of the Church, and in doing this the Court uses the following language, to-wit:

"In the year 1844 the traveling preachers in General Conference assembled, for causes to which it is not important particularly to refer, agreed upon a plan for a division of the Methodist Episcopal Church in case the Annual Conferences in the slave-holding States should deem it necessary; and to the erection of two separate and distinct ecclesiastic organizations. And according to this plan, it was agreed that all the societies, stations and Conferences adhering to the Church, South, by a majority of its members, should remain under the pastoral care of that Church; and all of these several bodies adhering, by a majority of its members, to the Church, North, should remain under the pastoral care of that Church; and, further, that the ministers, local and traveling, should, as they might prefer, attach themselves, without blame, to the Church, North, or South. It was also agreed that the common property of the Church, including this Book Concern, that belonged specially to the body of traveling preachers, should, in case the separation took place, be divided between the two Churches in proportion to the number of traveling preachers falling within the respective divisions. This was in 1844. In the following year the Southern Annual Conferences met in convention, in pursuance of the plan of separation, and determined upon a division, and resolved that the Annual Conferences should be constituted into a separate ecclesiastical connection, and based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines and entire moral, ecclesiastical and economical rules and regulations of said Discipline, except only so far as verbal alterations might be necessary; and to be known by the name of the Methodist Episcopal Church, South.

"The division of the Church, as originally constituted, thus BECAME complete; and from this time two separate and distinct organizations have taken the place of the one previously existing."

General Conference Alone Did Not Divde Church.

It will be observed from this judicial statement of fact that it was not the General Conference that divided the Church, but that it was the action of the Annual Conferences of the South, acting in pursuance of a plan submitted to them by the General Conference; furthermore, this division did not bind any Conference, society, station or traveling preacher; but these were to accept the Church of their choice. In fact Bishop Soule, a native of Maine, cast his lot with the Southern Church. This action on the part of the General Conference, in allowing the individual preacher and the various Conferences, societies and stations to choose their own allegiance, was eminently proper, since the Church is a voluntary organization and has no power to transfer the allegiance of any member from its own to another and distinct organization. When the member promised to be subject to the Discipline of our Church, attend upon its ordinances, and support its institutions, he only promised these things to the M. E. Church, South, and not to any other Church in America; the same is true of those in the traveling connection and the vows made as deacons and elders. These promises are made to the particular Church, and neither the General Conference nor any other power can transfer that allegiance to any other Church without their consent and authority. The General Conference of 1844 recognized its lack of power in that behalf and left it to the various Conferences, etc., and only submitted to them plans and agreements for their action. **If, our General Conference, in the event of its agreement with the Northern Church, should follow the precedent of the Conference of 1844, it will submit the question of agreement to the Annual Conferences of the Church for its final action on the matter, AND THEN TO THE VARIOUS SOCIE-**

TIES, STATIONS, AND TRAVELING PREACHERS IN THE CONNECTION.

The brother further says, "Surely the power that separated can unite!" He is mistaken in his statement. The power to separate cannot unite. Hatred separates, love unites; antagonism of interests separates, community of interest unites; disagreement separates, agreeing together unites. The power that separates is adverse to the power that unites. Disagreement as to the power of the General Conference separated us in 1844—do we not still disagree?

Some Glaring Misconceptions.

It seems that the ultra-unionists have altogether misconceived the duties and power and source of the General Conference. This Conference derives its power from the constitution; the constitution was established by a convention of all the Annual Conferences in 1845, and it remains to-day, as it was then, except as it has been amended with the consent and concurrence of three-fourths of all the members of the Annual Conferences. The General Conference is vested with full power to make rules and regulations for the Church with certain limitations and restrictions, one of which restrictions is that it cannot adopt any rule or regulation contrary to the constitution without the concurrence of the Annual Conferences, in other words, its power is limited by the constitution to all legislation consistent with the constitution; **it can make laws, but not constitutions.** In the proposed union a new constitution will be necessary, and it is nowhere and in no manner vested with the power to make a new constitution. It **can only, in connection with the Annual Conferences, amend the constitution already made.** It can only make rules and regulations for our Church; **is not vested with the power to destroy our Church and establish the organic law of another Church.** This power is only vested in the Annual Conferences, the preachers and church membership. The rule of the consent of the governed here applies with full force. **When the General Conference surrenders its powers and the trust reposed in it, it must surrender them to the Conferences of the Church giving them these powers, and not to another Church or organization,** as will be done if they shall organize a new Church without the concurrence of our Annual Conferences. The proposition of unification is to destroy the Churches, North and South, and set up in their stead a united Church. The brother may deny that this will be the effect of unification. **If he does, he will do so in the teeth of the decision he refers to as the basis of his opinion.** In the case referred to above, the Northern Church contended that it was the old M. E. Church, and that their traveling preachers were the preachers, in connection with the M. E. Church as organized and established in the United States at the time of the foundation of the fund of the Book Concern. The Supreme Court held differently and the Court said with reference to these traveling preachers, "It can no more be affirmed, either in point of fact or of law, that they are traveling preachers in connection with the Methodist Church as originally constituted, since the division, than of those in connection with the Church, South. Their organization covers but about half of the territory embraced within that of the former Church; and includes within it but a little over two-thirds of the traveling preachers. **Their General Conference is not the General Conference of the old Church, nor does it represent the interests or possess, territorially, the authority of the same;** nor are they the body under whose care this fund was placed by its founders. It may be admitted that, within the restricted limits, the organization and authority are the same as the former Church. But the same is equally true in respect to the organization of the Church, South."

Here were two Churches organized in every respect like the old Church, the only difference being that the territory of the old Church was divided between the two, yet the Court held they were separate and distinct organizations from the old Church. If such were the case in that instance, how much more truly would it be the case in the plans submitted for this unification!

New Constitution Would Be Required.

The proposed union from the most favorable standpoint would necessarily require a different constitution from that of our Church. In the Oklahoma City plan, even if our autonomy were preserved and the Southern Annual Conferences were all placed into one Quadrennial Conference, it would affect the power of our General Conference as now constituted by taking away from it the power of general legislation, and giving it only the power of local legislation. This plan would also deny to the General Conference the power of local legislation; it would also curtail the power of the Annual Conferences, in that their delegates to the General Conference would be only a small minority of that body when now their delegates have complete control. This plan also proposes to constitute the General Conference differently from the present; aside from the proposed two houses, the constitution of the Conference would be such that not more than one-third of its members would be representatives of the Southern Church. Our College of Bishops and our General Conferences have uniformly held that any legislation affecting the powers and membership of the General and Annual Conferences were constitutional matters, and that it was necessary to submit such matters to the Annual Conferences.

If the General Conference, in the event of perfect agreement with the Northern General Conference, should follow the precedents of that body in the past and the laws recognized by all, the College of Bishops would not be called upon to pass on the question, but the **Conference upon its motion would submit** the new constitution and agreement to the Annual Conferences for their concurrence.

It would, therefore, appear, that the deliverance of Bishop Candler was not hasty, and, if any considerable number of the Church entertain the views stated by our good Brother Moore, his deliverance was not ill-timed.

Greenwood, Miss.

AN OPEN LETTER TO PASTORS IN MISSISSIPPI.

Dear Brother: By order of the Headquarters Committee of the Mississippi Anti-Saloon League, I am addressing you this communication. This morning the Supreme Court handed down a decision which requires our anti-liquor and anti-advertising laws to be submitted to a vote of the people in the general election in November. The situation is grave. It calls for the best thought and action on the part of our citizens. The time is short, and quick action is imperative. The Committee feels that the preachers in the State can save the day by proper leadership; but that indifference will surely lose it. The Committee earnestly craves two things at the hands of the ministry: First, to keep things red-hot on this subject from now until the election, both in and out of the pulpit. Second, that every pastor in the State raise some money from his people and send it at once to the undersigned at Jackson, Mississippi, making the contribution as large as possible.

Your Committee feels that, if you will heed their call, we can save the day. So we, as your servants and watchmen on the walls, put the matter squarely up to you.

Please let us hear from you at the earliest possible moment. Delay at this juncture is dangerous; it might be fatal. The League is bound to have money to meet this emergency, or it cannot meet it. We await the action of the pastors of the State.

The time in which we have to work is so short that this office, with no money at its command, cannot have a typewritten letter sent to each preacher and prominent prohibitionist, and we beg you to give this printed letter the same consideration that you would one written with my own hand T. J. BAILEY, Jackson, Miss.,

Sup't of Mississippi Anti-Saloon League.

A MESSAGE TO PREACHERS.

(The following are some extracts from an address to a Methodist Preachers' Association by Gipsy Smith, the famous English evangelist. Editor of Advocate.)

I am a Methodist, and I am a member of a class. When I am at home, I go to a class meeting and pay my class money. It was a sorry day for Methodism in this country when you let away with the class-meeting, and the sooner you get it back the better. I am a member of a class meeting, am an accredited local preacher, and for three years past I have been a member of the British Conference. I am a Methodist. I don't parade that except when I am among Methodists, others don't know what I am, because I preach Christ.

What a magnificent theme we Methodists have—Christ! And what that means for this sinful world! Whatever theme you talk about, you will never beat that, and nothing you talk about will so attract and satisfy the hungry hearts of men as Jesus Christ. And may I suggest to you that the people coming to your churches morning and evening on Sundays deeply in their hearts need Christ. Christ alone is the answer for human need. And the people will leave your churches with more rest and satisfaction in their hearts if you talk Christ than if you discuss any other problem under the sun. We have a wonderful theme, and we can not exhaust it. Preach it. I wonder if we are as loyal to Christ as preachers as we ought to be? You will never preach him as you ought until you are loyal to him. You will never preach him as you might until you love him with all your heart. People know when you are preaching about him and when he is talking with you. Intimate association with Christ is the secret of success in preaching. Unbroken fellowship with him is the power of all preaching. We know when you are simply chattering. It is Christ in us that is to be the power. You need not defend Christ. He doesn't need patronage. Be loyal to him. He will defend himself. He is capable of doing it. A gospel with Christ at the center, pulsating, vibrating, moving, throbbing, loving—you will never find that gospel played out.

I have heard so many of your brethren during the past few months say, "Brother Smith, I am going to preach Christ as I have never preached him before." You may play with the sun and the moon and the stars, and speculate on science, but if you want to heal broken hearts, turn night into day, sin into grace, you must preach Christ. **What the pulpit of to-day lacks is the old, ringing, certain evangel of the Cross.**

My brethren, you can preach it as well as I can, and some better; for there is an evangelist in every one of you. Let him have a resurrection.

You have heard the lovely story of the artist who painted the picture of Jesus on the Cross—the crucifixion—and then called in a lady friend to see it, and, pulling the curtain aside, withdrew into the shade that he might see the effect on her face. He saw the tears running down her cheeks as bubbles on the mountain stream, and, turning to the artist, she said: "You must love him to paint him like that." It took hold of him, and he said: "I hope I do; but as I love him more I shall paint him better."

There; I have no more to say. All I desire to say is:

"Happy if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death:
'Behold, behold the Lamb'"

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Secular News

The largest number of foreigners attending the New Orleans night schools are said to be Russians.

The construction of a million-dollar paper mill has been begun in Bogalusa, La. It is claimed that when in operation it will give employment to 500 persons.

Orders are said to have been issued in Germany limiting the supply of print paper furnished the newspapers of that country to one-half the amount hitherto used.

Upon the beginning of the present session—its 93d—the University of Virginia received an unsolicited gift of $250,000. This is probably the South's most famous institution of learning.

If an interesting letter which recently fell into the hands of British troops in France is to be believed, Germany is short of guns, aeroplanes, and war material of all sorts, but not seriously short of food.

The American Scandinavian Foundation has just issued Volumes V and VI of its Scandinavian Classics: the "Prose Edda," by Snorri Sturluson, and "Modern Icelandic Plays," by Johan Sigurdjonsson.

Talking in Paris, France, a few days ago, Mr. Frank A. Munsey, the well-known American publisher, is quoted as having said: "We will have national prohibition in the United States within ten years."

Mr. Dennis Kane, who served in the 19th Mississippi Regiment in the Civil War and who is now in the Soldiers' Home near Biloxi, is 103 years of age, and is reported still to be surprisingly active.

According to report, the estate of the late James J. Hill, the noted railroad capitalist, has been appraised at more than $52,000,000, and the State of Minnesota will receive therefrom an inheritance tax of $1,500,000.

The California State Federation of Labor, in its recent session, pronounced against the admission of Japanese into labor unions in that commonwealth, and in a resolution decried the employment or patronage of them by the public.

Natchez, Miss., now has two packing plants and is reported to have become a stock market of some importance. It is stated that from 800 to 1000 head of cattle are received there by shipment every week, and that the receipts of hogs are equally as large.

Major General Goethals, of Panama Canal fame, has been named by President Wilson as a member of the Board created by Congress to investigate conditons relative to the eight-hour railroad law. It is expected that he will be the chairman of this body. This appointment has been very generally commended by the public.

A Shreveport (La.) dispatch states that in a sanitary survey of that city scarcely any breeding-places for mosquitoes were discovered. If the State health authorities wish to find mosquitoes, they should come to New Orleans. They can be found here in great swarms even within two or three blocks of beautiful St. Charles Street.

Dr. Frederick E. Farrington, of the United States Bureau of Education, is authority for the statement that out of a total of 13,000,000 foreigners in this country, there are 3,000,000 who cannot speak English. He thinks that if this population is to be assimilated and made American, it must, by all means, be taught our language.

Mr. H. E. Blakeslee, who for a number of years was at the head of the Mississippi Agricultural Department (having recently resigned to become Director General of the Mississippi Centennial Exposition, at Gulfport), in a late address, declared that farm values in Mississippi have increased 100 per cent within the past ten years; that in seven years the corn crop has advanced from 28,000,000 to 69,000,000 bushels, and that within the last six years $12,000,000 has been expended in building permanent roads.

Former United States Senator Albert J. Beveridge, of Indiana, in an address delivered in Chicago on October 5, affirmed that the prosperity of the country under President Wilson's administration is "sectional, spotted, and stained." In this utterance, though a Methodist brother, he has lined himself up with the Chicago Tribune, Mr. Hughes, and many other distinguished Republican campaigners. Those who speak of sectionalism as if it were a thing of the past are but poorly informed. It is still perhaps the most potent issue in American politics.

The Youth's Companion says: "A railway car fully equipped as a laboratory for chemical and bacteriological work is the latest aid in fighting threatened epidemics. The Louisiana State Board of Health has equipped such a laboratory, and it rushes it to any town or city from which word comes that the milk or the water supply is under suspicion. The time thus saved is often a matter of much importance." Under Dr. Dowling, the Louisiana State Board of Health has become one of the most progressive and alert organizations for the conservation of health in the Nation.

A REVIVAL AT CRYSTAL SPRINGS.

Dear Dr. Meek: Saying all the good things about a brother that can be said denies one the privilege and grateful surprise of discovering those delightful qualities of mind and heart that always make the finer impressions upon us when we come face to face with the individual. Shortly after his appointment to the work of an evangelist in the North Mississippi Conference, in commending the Rev. J. H. Bell to the brethren, through the columns of the Advocate, you made mention of his excellent gifts and graces, assuring us of the wisdom of the Conference in making the appointment. That Brother Bell was well qualified for the work to which he had been assigned, we felt quite sure, and yet we did not know his real worth until he had served us.

Brother Bell conducted our recent revival services at Crystal Springs. We began on the first day in October, and continued until the evening of the 9th. I do not remember to have heard a more satisfactory series of sermons at any time. There was nothing sensational or spectacular about his preaching. His sermons were clear, strong, and to the point. Grave and dignified in his manner, his denunciations of sin were fearless and terrific. With the gentleness and tenderness of a heart overflowing with love, he pointed sinners to a compassionate, forgiving Savior.

The meeting increased in interest until the final service. Some were saved, many resolved upon a better life, and, with an increased membership, the church is upon a higher plane, as a result of the meeting. Bell is a deeply consecrated man, fraternal in his bearing, and withal a choice spirit. If you need efficient help in a meeting, set about it at once and secure his service.

What I have said about Rev. J. H. Bell as an evangelist applies also to Rev. John W. Robertson as a singer and director of music.

Crystal Springs, Miss. H. L. NORTON.

AN INTERESTING GIFT TO EMORY UNIVERSITY.

A copy of the Koran on vellum, all hand printed, a beautiful volume, more than a thousand years old and which is in perfect condition, has recently been given to Emory University by Mrs. T. T. Hillman, of Birmingham. A Ledger representative has had the pleasure of examining this book, which is perhaps the oldest in Alabama and one of the handsomest. This choice volume is handwritten and hand-embellished. The leaves are of the finest vellum, or parchment. The art of making this parchment has been lost since the Eighth Century. It is almost transparent, and as a work of art, the parchment itself is truly wonderful. The writing is in Arabic, and as perfect as print, and in style is like the written Bibles to be seen in museums, and in some private libraries. The ink is as clear and distinct as when made, and it compels us to acknowledge that our paper is not so good as this parchment and that our print is no prettier than the old handwriting, and that we have nothing so durable.

Students who have examined this Koran say that it was written in the Eighth Century, and is one of the rare volumes of the world. The Arabic characters lend themselves handsomely to the pages, and the whole book is a work of art. The Koran as everybody knows, is the sacred book of the Mohamedan religion, and this work of some pious scholar of 1000 years ago is exceedingly interesting.

This volume has been rebound, but it is well done, in embellished Morocco with tooled ornaments and all done by hand in a manner rarely seen.

In 1862, Rev. I. C. Armstrong, a missionary of the Cumberland Presbyterian Church, purchased this Koran from a hodji, a converted Turk, and it had to be done secretly, as there was, and is now, a severe penalty against the sale or transmission of such a sacred volume.—Birmingham Ledger.

A DIALOGUE.

By Rev. E. H. Cooley.

(Characters: John Smith, a steward of the Methodist Church and A. Little, an habitually delinquent member of the same Church.)

Steward: "Good morning, Brother Little."

Little: "Good morning."

Steward: "Fine morning, isn't it?"

Little: "Yes."

Steward: "Well, Brother Little, I came to see you on a little business."

Little: (Who guesses what the steward's business is.) "Well, I'm in a hurry. What is it?"

Steward: "Our preacher is in need, and—"

Little: "I'm in need, too."

Steward: "Our preacher is out of meat and lard and I know that you have a surplus of both and as you haven't paid the preacher anything I thought that I would ask you to help us some in this way."

Little: "Well, I have the meat and lard, but I have none to give away; nobody is giving me anything. I'll sell it for the money and you may tell him that he can get it at the market price for cash. Go in and stay awhile if you will; wife is in there; she'll talk to you; I've got to go."

With this, Little drives away leaving the steward standing at the gate with his hands in his pockets, looking down the road at the receding figure of the incorrigible.

What should be done with a member of the Church who exhibits such a spirit as that shown by Mr. A. Little? How can he reconcile such conduct with the vows that he assumed when he connected himself with the visible body of Christ?

NOTICE.

Anyone desiring a personal worker, soloist, and chorus leader for evangelistic services, please write Geo. Avery, Jr., 416 Elmer St., Biloxi, Miss. For reference write Rev. J. L. Sells, Wiggins, Miss., or Rev. W. D. Kleinschmidt, Athens, La.

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A REMINISCENCE.

In the endeavor to recall these past events, I shall not hope to arrange them with as much propriety and intelligence as my superiors; but I shall fear no criticism from those "who love the Lord Jesus in sincerity;" so I shall proceed to give them in a manner in accord with my limited sphere of education.

It becomes necessary that I first speak of my father and mother, who were good old-time Methodists and godly people; and who endeavored with much anxiety to lead their children in paths of righteousness, and to "bring them up in the fear and admonition of the Lord." So I never knew anything otherwise than to love God and trust him for all my needs. Mother's precept and example early taught me to lisp a prayer and distilled into my heart the true purpose of God in the creation of man.

There were eleven children—six sons and five daughters. Two of the oldest sones died while quite young; the rest survived to manhood and womanhood. Two of the older sons served through the War between the States. The Lord was gracious, and, though the fierce conflicts were many, they came through without a wound. All were members of the Church, and all have passed over the river except myself and the older brother, who now resides in St. James Parish, Louisiana.

My father owned a rich and desirable little farm, situated in what is now Clay County, Miss., and we lived on a beautiful high hill overlooking a swamp, the north and west sides sloping abruptly down into a creek bottom. Down on this low, rich level lay most of the farm, from which we principally lived, raising nearly all our supplies—corn, wheat, oats, rye, cotton, and hay, with a goodly herd of cattle, hogs and sheep, fruits and vegetables of all kinds; up on the plateau was a large orchard of many kinds of fruit. On the north side, near the foot of this hill, was a delightful spring of everflowing water, and among the growth that covered the hillside could be found many kinds of fruits—wild plums, tame plums, peaches, crabapples, red haws, black haws, summer and winter grapes, gooseberries, dewberries, mulberries, and walnuts. It was quite a delightful resort for us children. We had no slaves or servants, but the Lord blessed our labors, and we never "lacked for any good thing"—his precious promises were verified to us.

At that time we were far in the country, our nearest towns (except a cross-road store) being river towns, ten and eighteen miles away. It meant something then to go to town. The river was not navigable all the year; during the dry season, some people would run short of sugar, coffee, molasses, and salt, and have to wait for a rise in the river to get supplies; but we were neighborly and would divide with each other. Father would always lay in a supply while the river was up.

There was a Baptist Church at a distance of two miles, which we often attended. It was a large house and constructed so as to accommodate both masters and servants; the servants occupying the rear end of the house, which was cut off from the whites by a railing extending across the room. After the close of the war, this house was sold to the colored people for a house of worship.

To get to a Methodist Church, we had to travel seven or eight miles; but the distance was not considered in the going proposition; we attended Church services regularly; father and mother would take me in the buggy with them, while the older ones would ride horseback. Sometimes mother would get happy and shout a little; I did not understand it then, as I now do; but I always sat with father on the men's side, and as long as he kept quiet I thought it was all right with mother; so I never raised any disturbance. They had love feasts and experience meetings in those days, and they were times of rejoicing with the saints. Up to this time, pride and skepticism had not put Christians (I prefer to say Church members, as pride and skepticism do not affect the true Christian) under restraint. There was no abridgment of Christian privilege and liberty; if the Spirit moved upon some and caused their cup to run over, and they felt like shouting, they were at liberty to do so. It never disturbed the preacher nor the congregation. It's a disgrace in these latter days to manifest any feeling of emotion; they have found a name for it, and call it fanaticism or religious frenzy.

At home mother had her altar of prayer and meditation; it consisted of a small table containing a Bible, which sat at the head of her bed, the bed being removed just far enough from the wall to give room. To this place she would resort at least once every day for prayer, reading, and meditation. This was near a doorway; so in passing through we children would tip by very softly so as not to disturb mother. I had an unrecanting faith in mother's prayers, that God would hear and answer them.

In the year 1866, after we had established a good neighborhood school, and built a house, some of the old people concluded to have preaching once a month at the schoolhouse, and employed a Cumberland Presbyterian preacher, whose name I will here give as Rev. A. C. Harris. He was a good man and served us until the summer months; then he proposed to hold a protracted meeting, which was agreeable with the community. Now, the young people all loved to dance, and were in the habit of having storm parties from house to house, and seemed to have a jolly time; but when the announcement was made that there would be a protracted meeting, we agreed among ourselves to do all our dancing beforehand, and that when the meeting came on we would all get religion and join the Church. We kept our promise, and had a few parties, and then the meeting came on, and the preachers came in. It was a union meeting; there were present two Presbyterian preachers, one Methodist, and one Baptist. In the meantime, we made a large bush arbor adjoining the schoolhouse, sufficient to accommodate all the people that might come. The meeting continued two weeks; nearly every nonprofessor in the community professed religion and joined the Church—some joining one Church and some another; it was conducted in the good old-fashioned style, with earnestness and zeal; penitents and seekers were invited to the front seats for prayer and instruction; the seats were crowded from day to day, all secular labor for the time being suspended, except that which was very necessary; many were daily finding the Lord, and that "He is precious," and there was great rejoicing.

Whenever the call was made for seekers to come forward, I was first among the number. I felt that I must do something, yet I did not experience any real conviction of sin; I could not realize the fact that I was an actual transgressor; I felt that I loved everybody, especially those who were of the household of faith; I felt that I still loved God. The fact was, I had not yet discarded my childhood training, but perhaps was falling in doubt and getting more distant from my Savior. No doubt but "in many things I offended, yet it was not I that did it, but sin that dwelleth in me; for I knew that in me (that is in my flesh) dwelt no good thing; the good which I desired to do, I did not, but that which I would not, that I did." I truly felt a delight in the law of God after the inward man. So, "with the mind I myself served the law of God, but with the flesh the law of sin," (See Rom. 7:18-25). "The judgment was by one to condemnation, but the free gift is of many offenses unto justification." (Rom. 5:16.) I continued for a week to answer the call to come forward for prayer; mother would come and talk with me, and ask if I felt no change; I would answer, no; then she asked me to try to improve what grace I had.

One night, while the preliminary services were being held, and prayer was being offered by the ministers, I, too, was trying to pray. I could think of nothing to say but, "O Lord draw nigh unto me." That seemed to be the burden of my prayer. Just then, in a kind of vision, I saw away in the heights above a beautiful and shining blue scroll rolled back, and stretching across the [illegible]. and one came and sat thereon resembling the Son of man, who spake and said unto me, "What aileth thee; why hast thou doubted? thy Redeemer liveth." O, what a glorious vision was this! It was not a delusive imagination of a troubled mind; but a grand and sublime reality, a real vision. Shall I ever forget it? It is as real and vivid in my mind to-day as it was that blessed night. The presence of my Savior was enough. It filled my soul with everlasting joy and blessed assurance; doubt forever fled, and the peace of God that passeth all understanding has ever since kept my heart and mind through Christ Jesus.

This, then, was the fork of the road, when I had to choose for myself "whom I would serve," and make manifest the savor of his grace, which I gladly did, choosing the good. His law became my delight, and the sweet hour of twilight prayer the joy of my soul, which sank the groveling things of earth into insignificance.

At the end of two weeks, the meeting came to a close, with about 35 converts. All received baptism, and gave testimony of the work of the Holy Spirit. We organized a Cumberland Presbyterian Church at the schoolhouse, and called the name of it "Concord." This name well represented the neighborhood, for it became one of peace and happiness. I was ordained one of the three ruling elders, and made clerk of the session. We also organized a mid-week prayer-meeting, which was attended with enthusiasm, all the members leading in public prayer. one was appointed to conduct the services, who in turn would appoint a successor. One among the number, a young man, John A. Ellis, was early ordained to the ministry, and became a prominent minister of the gospel.

In the course of time, the new church consolidated with that of West Point. I still hold in my possession all the records of the little Concord Church. It is interesting now to review these old records and minutes.

"Bring up a child in the way he should go, and when he comes to years of maturity and accountability he will not depart from it." It is only the godly, pious, praying mother, one who fears God and eschews evil, that is able to bring her children up in the right way. The sacrifice must be well salted. The father's influence is not as weighty as the mother's; the training must come chiefly through the influence of the mother. It is the mother's influence that counts for most.

Moorhead, Miss. F. H. MURPHY

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Church News

Gipsy Smitb wiii he in France from November to March to do evangeiistic work in connection with the Young Men's Christian Association. He will go as the representative of the British Wesleyan Church.

Tbe Nortbern Methodist Church is planning for a nation-wide campaign to raise $15,000,000 as a pension fund for its superaunuated preachers. It is to be hoped that tbey will succeed in this worthy endeavor.

A late number of the Southern Christian Advocate carried a stenographic report of an address recently made to South Carolina laymen by Dr. W. N. Ainsworth, of Georgia. It was a forceful and suggestive utterance.

Pope Benedict is quoted as saying that he has done everything in his power during the last two years to restore peace and diminish the horrors of war, and that be is gratefui to God that something has been accomplished.

Bisbop J. H. McCoy, of Birmingham, was scheduied to deliver the address at the iaying of the corner-stone of the new dormitory of the Woman's College at Montgomery, Ala., on October 11. This institution is said to be making steady progress under the presidency of Dr. M. W. Swartz.

The Hon. W. J. Bryan has accepted an invitation to deliver a series of down-town noon addresses at the quadrennial session of the Federai Council of tbe Churches of Christ, to be held in St. Louis next December. Mr. Bryan wiii be a delegate to this gatbering from tbe Presbyterian Church.

The Florida Christian Advocate of October 5 carried its editorials on the last page. That is the regular arrangement of The Richmond Virginian, a well known secular daiiy. This plan, if adhered to, would at least make our Florida Christian Advocate a unique publication among Church journals.

The Baltimore Southern Methodist says: "October might appropriately be caiied 'Bishops' month' in Washington City, for Bishop Hoss will preach at the formal opening of tbe New Mt. Pleasant Church on October 8; Bishop Denny wiii dedicate Calvary Church on October 15, and Bishop A. W. Wilson will preach at Mt. Vernon Place Church on October 22."

The State of South Carolina has a Reiigious Press Association, which embraces in its membership representatives of aii the Protestant bodies that issue journals in that commonwealth. This organization recentiy held a meeting at Due West, at which the chief question considered was, "How to Increase the Circulation of Church Periodicals." Mr. J. F. Jacohs, wbo handies the advertisements for so many religious weeklies, was one of the principal speakers.

As many as 150 ministers representing various denominations met together in New York City on Monday, October 9, to hear reports of Biliy Sunday's work at other places. Among those who commended the evangelist enthusiastically was Dr. J. H. Jowett, the famous pastor of the Fifth Avenue Preshyterian Church. Dr. Charies P. Tinker, head of the Protestant Episcopal City Mission Society, gave assurance that 10,000 Episcopalians in the great metropolis wiii co-operate in the Sunday meeting, which is to be heid there next April, May, and June.

Bishop E. R. Hendrix has been announced as one of tbe preachers at the celebration of the 150th anniversary of the establishment of the old John Street Cburch in New York City, which is soon to take place. One of the services will be in the interest of Methodist union. and Bishops Hendrix and Cranston will be the principal figures in it. This will be the third meeting of the kind that they have participated in, the other two having been at Saratoga and Buii Run. Though not on the Commission, Bishop Hendrix is generally understood to be the real leader of the ultra-unionists of the Southern Methodist Church, being far and away the ablest man among them.

PREDESTINATION AND WHAT IT IS.

Tbe word "predestination" does not occur at ali in our Bible, but "predestinate" occurs twice (Rom. 8:29, 30) and "predestinated" twice (Eph. 1:5, 11). From these Scriptures one can see that the word in the two forms only occurs hut four times, while the Greek from which "predestinate" and "predestinated" came, Proorizo, occurs six times and oniy in tbe New Testament. (Acts 4: 28, Rom. 8:29, 30, 1 Cor. 2:7, and Eph. 1:5, 11.) Proorizo, translated "predestinate" twice in our Bibie and "predestinated" twice, is translated "determined before" in Acts 4:28 and "ordained before" in 1 Cor. 2:7. So the Greek for predestinate, Proorizo, occurs six times in the New Testament and not at all in tbe Old Testament, for the reason, likely, that it was not in use during that period.

Our word "predestinate" consists of two Latin words; pre, before, and destinare, to fix, to choose, to ordain, to determine—literally meaning predetermined, or determined before, and hence the question pertinently arises, "What did God predetermine or predestinate? We should not forget that the first use of Proorizo is in Acts 4:28, which is: "For to do whatsoever thy hand and tby counsel determined before (predestinated) to be done." In order to understand its meaning in this verse, it is nccessary to quote the 27th verse and it, togetber, which are as follows: "For of a truth against thy holy chiid Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israei, were gathered together, for to do whatever thy hand and thy counsei determined before to be done." The doctrine of these verses is not that of God's determining before, or predestinating that Herod, Pontius Pilate and others should be against Christ and take his life—not at aii, but it is this: that God had determined before, or predestinated, that Christ should be crucified for the world's redemption. Paul wrote of God and said: "For whom he did foreknow, he aiso did predestinate to be conformed to the image of his Son." (Rom. 8: 29.) Perhaps every one wiii concede that if God foreknew one, that he also foreknew aii, and therefore predestinated that ali should be conformed to the image of his Son in order to become his. In the next verse, the 30th, Paul wrote: "Moreover whom he did predestinate, tbem he aiso caiied, and whom he caiied, them he also justified: and whom he justified, them he aiso giorified." In this verse Paul grants that in a sense ali are caiied, but in the case of those who make God's cali effectual by heeding it, God justifies them, that is, makes them right with him, or as Paul puts it, "conforms them to the image of his Son." and then makes them biessed or happy as to this life, and also, shouid they remain true to God, they shall be giorified in the higher sense of the Greek edoxasen, an aorist of doxazo, which carries the twofold meaning, that of this iife, and also, that of eternity.

Paul wrote the Corinthians: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our giory." (Cor. 2:7). "World" in the Bihie is used to mean the Jewish state, and likely that is its meaning in this verse and aiso in Eph. 1:4: "Chosen us in him before the foundation of the world," and in 1 Pet. 1:20, "Who verily was foreordained before the foundation of the world."

"World" is also used for the Christian dispensation, as when John said: "Of the Lamb slain from the foundation of the world." (Rev. 13:8.) Now the Scripturai conciusion about predestination is this: That after men sinned, and, of course, before the foundation of the Jewish dispensation, God determined to give Christ to make an atonement for our race of such a nature that God could justly save those who are incapable of responsibility, and also to save the responsible ones conditionaiiy.

ISAAC LOCKHART PEEBLES.

Wesson, Miss.

One's faith is the measure of one's power.

OUR EDUCATIONAL OBLIGATIONS.

A Word to Louisiana Methodists.

Most of the charges of our Conference aro in the midst of the "Annuai Tug" to secure the Conference coiiections. Oniy a few weeks remain to complete the work upon whicb tho success of sacred interests of the Church depends. It may not be out of place for the Conference Secretary of Education, who is charged with speciai responsibility for one of these interests, to remind pastors and people of the importance of that cause.

Our assessment for Conference Education is tbe necessary foundation upon which the maintenance of our own coiieges at present depends, and a large proportion of the fuii assessment is piedged to meet imperative ciaims, in which the honor and credit of tbe Conference are involved. The payment of the assessment in fuii for the Conference is reaiiy necessary to so maintain and equip these institutions as to meet, even for the present, their pressing needs.

We are face to face with the question, Is Christian Education worth while? If not, then no plea need be made. But if we answer, yes, nothing short of **our assessment in full** is a respectable answer to the chaiienge of the cause and the hour.

Both Centenary and Mansfieid havo had encouraging openings and offer opportunities that must not be negiected through any failing short. On the other hand, any plea of hard times among Louisiana Methodists would sound ridiculous at the present time.

About one-sixth of the totai assessment for our Conference is the General Conference Assessment, an anaiysis of which wiii indicate its importance. Of tho entire $95,000 assessed upon the Church, the proceeds of $20,000 is for theological education and is divided between our two theological schools. These institutions are in urgent need of the fuii amount. The Generai Board also assists twenty-one other institutions—among them our own Mansfield College. These schools depend upon the coiiection of this assessment to meet their obligations. Our sacred duty toward the education of leaders in the Colored Methodist Church is met, in so far as the Board is conserned, by the appropriation of $12,000 to Paino and Lane Coileges out of this generai educational assessment.

That when we enthusiasticaiiy beiieve in any cause, we can raise an assessment in full, is amply evident, when we remember that last year we levied an assessment of $10,000 for tho orpbanage, and raised more than $12,000 **Why? Because we believe in our orphanage.**

Referring to the records, we find that in 1914, 54 per cent of our educationai assessment was raised. In 1915 oniy 41 per cent was paid, probably due to a special extra assessment, for that year oniy, for Centenary Coiiege.

Two other astounding facts stare at us from the pages of iast year's minutes, viz.: **(1) That only 18 charges paid this assessment in full; and (2) that 37 charges paid nothing on it.** It is hard to believe that any pastor or charge ignored this claim, hut there are the figures. This record is not by any means creditable. Let us use every effort in the time that is ieft to us to improve it for this year.

Another suggestion may not be out of order. In perhaps most of our charges, the assessments are lumped together and the amount raised is divided among the claims by the pastor. In cases where this is done, the oniy fair method of division is to pro rate **in proportion to the amounts of the several assessments**; and a pastor has no right to discriminate in favor of one or against another.

Let us duiy emphasize the assessment for Christian Education, and give to this and to every other claim its fair share in the division of iump coiiections. Respectfully,

Minden, La. W. WINANS DRAKE.

"The Christian should be a man whom people will instinctively seek in time of trouble."

The Home Circle

OCTOBER DAYS

By Mrs. H. L. Parris

I love to sit in the beautiful lull
Of these bright October days
The sun shines soft with mist-filled
With gold and purple haze

Soft, feathery clouds of snowy white
Are floating here and there
They deepen the hue of the heavenly blue
And make it wondrous fair

The wind blows gently among the trees
The leaves drift softly down
The vines still cling around the trees
All green and gold and brown

The summer lifts its scarlet bow
Where drowns the faded golden-rod
Stirred by the wind the sere grasses sway
And the fluffy asters nod

The bob-white calls to his loving mate
I hear his whistle soft and low
He creeps along the low brushwood
And wanders happily to and fro

A brooding peace comes o'er my soul
A sense of awe and praise
To God who rules above and sends
These bright October days

Colfax, La.

A POINT OF HONOR

It all happened—well it really must have been a dozen years ago. At any rate it is five years this June since Harry Bourke established himself in his profession at Albany, and as for Nell Gale—it used to be—but, as Kipling would say that is another story.

Never, in all the annals of Green Township had there been such goings on. For fully six weeks the whole neighborhood had been in a flutter of excitement, and there had been an unusual whirring of sewing machines and basting and fluting of lawns and laces.

For a good many years Green Township had boasted of the banner school in that section. Not only were the pupils better behaved, but they were further advanced than those in the schools around them. The last teacher, Mr. Willis Marks had outstripped all his predecessors by organizing classes in some of the higher branches not usually taught in country schools. A little over a month ago he had announced his plans for a grand exhibition, with which they were to close the year's work. Prof. Grant, the president of the academy down at Lawson had consented to be present. Mr. Marks was one of his former scholars; therefore, he had manifested a great interest in the school, and had offered a scholarship in the academy to the pupil who should write the best composition on a subject that he had selected. The prospect of a visit from this great man who in the eyes of Green Township was second only to the Governor himself was exciting enough. The prize lay between two of Mr. Marks' scholars Harry Bourke, who could write the most graceful things, and always with a spark of wit about them, and Helen Gale whose strong point was earnestness and logic.

"If there were only two prizes," people would say regretfully. Not that Harry Bourke had the least need that any one should present him with a scholarship. His father was the master of broad acres, and the cattle on many of the hillsides were his. Still, this did not make the winning of the prize less tempting. The Gales though were poor people, and the little gray farmhouse seemed to be literally running over with small Gales. Helen was a born student and had all her life longed for the opportunity that until now had seemed beyond her reach.

All of the afternoon the boys had been unloosening flowers at the schoolhouse and running hither and thither with ladders and hammers and wreaths and festoons of myrtle.

"There! I call that perfect," Frank Thomas said, putting the finishing touches to a wreath of red roses that hung directly over the stage.

"Wait till you see Helen Gale walking from the platform with the prize," one of the girls interposed.

"Do you really mean to capture it, Nell?" Harry Bourke questioned, looking up from his work.

"Really, sir, I hope," Helen replied, bowing mockingly.

"Prof. Grant must have a poor idea of originality in human nature," Frank Thomas went on a little later, as he was filling Dorothy Wallis' hands together "because of course he has no means of knowing that any of the compositions are original."

"Rubbish," Willis returned. "Anybody could tell Helen Gale's composition was not in her own words. As for Nell Gale and one could tell the last one she wouldn't for all the world read it first, as I have ever that some of it might be written."

Helen was a little distance in front of them, but she heard quite distinctly. Life was right, it seemed. She had always prided herself on her honor, but what was it that sent the blood up to her cheek and made her heart beat so rapidly for a moment? Nothing but the pale little scrap of paper that she wished herself now she had never seen. On her way to school six weeks ago she had picked it up. It had attracted her notice because it looked like the page from some book, and was printed on but one side. The astonishing thing had been that it bore directly on the subject on which she had been writing and seemed to furnish the powerful ending that her composition needed. To summon up the whole subject so beautifully that she could not bear to run now without ruining everything. "Oh, how can I help it?" she groaned. "But then I will shutting her lips very tight, "it is small every thing."

Perhaps there would be time to write something else she reflected, but there wasn't a minute. There were so many extra things to do at home and before she had fairly gotten into her white dress her father was calling to her that it was time to go.

Harry Bourke had read his paper and there had been a good deal of laughing and clapping, still Helen was undecided. "Only I will do right," she kept saying in her heart over and over after she ascended the steps and began to read. When she reached the last page she hesitated a moment, then lifting her eyes said bravely: "I wish I knew the author of this quotation, but I do not. To tell everything as I found it impossible to tell it. There was another burst of applause and almost before she knew it she was being called back to the platform. After that everybody crowded about to congratulate her, and Harry Bourke declared that he was glad of it as his father had promised to send him to the academy, and there would be two of them instead of one.

The next morning as she sat idly swinging in the little parlor she saw Prof. Grant coming up the walk.

"I came to talk a little with you, Helen," he said kindly. "But first tell me about the quotation you used last night."

"You noticed then," she said blushing a good deal; "I've been thinking about it all the morning and it seems quite like a story book."

"Oh, you are going to hear what and taking out a crumpled piece of paper. There was a queer little smile on the professor's face as he took it, who only said:

"I believe this belongs to me."

"Oh!"

"Yes; I am publishing a book on that subject and this is one of the proof sheets I sent to Harper to read and which I seem to have

"Oh, I am so glad!"

"Yes; I am glad too but we will not talk of that now."

Then there was a long delightful talk about the meadows and the rose bushes and when at last he went away Helen stood for a long time looking after him, shading her eyes with her hand.

"I am glad I did stand up for honor," she said softly to herself as she started to go into the house. "But I hope I'll never come so near not doing it again." Mattie W. Davies, in Christian

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MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in the office of the Advocate on Thursday, October 26, at 11 o'clock in the morning. A full attendance is expected.

Ruston, La. J. M. HENRY, Chairman.

THE STATE'S WAY.

The Agricultural and Mechanical College of Mississippi, near Starkville, has matriculated about 1200 students, and Governor Bilho is said to he sounding the members of the State Legislature to know whether when they are again in session they would he willing to make good a loan of $40,000 to increase the dormitory facilities of that institution. The Governor is, we think, to be commended for his active interest in this great school and the promptness with which he is seeking to come to its assistance, in which undertaking we hope that he will be successful. The State certainly has an immense advantage of the Church when it comes to making provision for the increased needs of its educational institutions, in that it has power to exercise its right of taxation, while the Church can only ohtain funds hy means of voluntary contributions. When the latter has to have a new dormitory it must generally put on a canvass and can hope to secure it only hy strenuous and extended effort.

Yet there are those who inslst that, amid its struggles to maintain its educational system, the Church should assume the addltional hurden of providlng the facillties (huildings and teachers) for courses of religious instructions in connecton wth the State Colleges and Universities. Such a procedure under existing conditions, we thlnk, would he very unwise. To he sure, the Church ought to he very much interested in the moral and splritual influences that ohtain in the schools of the State, and through well equipped local churches she should seek to reach and impress religiously the student hody; but, in view of the extent of her resources, we do not think it practicahle for her to attempt to do an extended work of academic religious instruction in connection with these institutions. If this is desirahle, let the State bear the expense of it, as has hithierto been done hy some commonwealths for their schools ln providing chaplains for them. The Christian people of a State pay taxes to keep up its schools, and hence have a right to insist that its youth shall he properly taught and trained with the money raised for this purpose. In our opinion, there has heen too much of a disposition upon the part of Christian citizens to surrender what is due them in this respect, under the influence of the wrong notion that the Christian rellgion must in the United States stand upon the same plane with all other kinds of faiths. Such a conception is in conflict with numerous decisions of the Federal Supreme Court and is at war with the fundamental ideals of our Government, which from its beginning has held Christianity to he in close and vital relation with it and "a part of the common law of the land."

ENGLAND'S ANSWER.

The following utterance by Lloyd George, considered hy many of Great Britain's foremost statesmen, is England's answer to the talk of intervention in the European war in the interest of peace, and it looks as if Germany has entangled herself in a struggle from which there is no way of escape and that she is doomed to a crushing defeat:

"Under the circumstances the British, now that the fortunes of the game have turned a hit, are not disposed to stop because of the squealing done hy the Germans, or for the Germans hy well-meaning, hut misguided, sympathizers and humanitarians. . . . Germany elected to make it a finish fight with England. . . . Now we intend to see that Germany has her way; the fight must he to a finish—to a knockout. . . . The whole world, including neutrals of the highest purpose and humanitarians with the hest motives, must know that there can be no outside interference at this stage. Britain asked no intervention when she was not prepared to fight. She will tolerate none, now that she is prepared, until Prussian military despotism ls hroken heyond repair. . . . Peace now or at any time before the final and complete elimination of thls menace is unthinkable. No man and no nation with the slightest understanding of the temper of this cltizen army of Britain's . . . will attempt to call a halt at this stage."

JUDGE HUGHSTON'S DISCUSSION.

We are publishing in this issue of the Advocate a discussion of the legal aspects of the question of the unification of the two Episcopal Methodisms of the United States by Judge E. V. Huhgston, a prominent lawyer at Greenwood, Miss., who is the present Lay Leader of the North Mississippi Conference and who was a delegate to our last General Conference. As will he seen, he differs very materially from Dr. J. W. Moore, of Chattanooga, Tenn., as to the significance of the decision of the United States Supreme Court in the lltigation that we had with the Church, North, back in the forties to secure our proportionate part of the Publishing House Fund. His argument is certainly a very interesting one, and, in view of the issue which has been raised concerning the power of the General Conferences, North and South, in the handling of the pending union project, it is quite pertinent.

Two things have particularly impressed us in reading Judge Hughston's striklng article: 1. That in the dlvision of the Methodist Church in 1844 there was not the slightest disposltion to overrid̀e or ignore the will of the rank and file of its membership. On the contrary, there was manifested an earnest desire to let the people speak and act for themselves. There seemed to he no suggestlon that they were incompetent to do this, or that they cared nothlng about the vast interests that were at stake. The due regard which was shown for the will of the great body of the Methodist communicants of that day is very much to the credit of our fathers, and if the unification movement now on should assume a definite shape, our General Conference would display sound wisdom and a commendable spirit of democracy if it should refer the question at issue to every congregatlon, and allow it to keep its property ln case it should decide not to go with the new organization.

2. That those who think it will be easy to merge the Methodist Episcopal Church, South, with other denominations are liahle to find themselves very much mistaken unless the terms are such as to command the assent of practically all our people. Our correspondent's paper seems to us to lndicate that there are legal harriers not a few that might be invoked if an effort should be made to jam throngh a scheme of union that a large percentage of Southern Methodists do not want, and that in that event a possible outcome would be the development of lawsuits all over the country. Surely the possibility of thls should glve the extreme unlonists among us pause and make them cautious ahout what they may attempt to do, if they care anything for the Church, South. The proper course to pursue in the settlement of this proposed undertaking ls to deal openly and unreservedly with the entire membership of the Church and to let their will govern. What is done should he just, equitable, and right, giving their full due to all the interests and every person involved. Thus only can ruinous strife he avoided and our Church command the respect of the Chrlstian world.

Give Judge Hughston's communication a careful reading. It is well worth it.

ENCOURAGING.

Mr. Gill, the well known New Orleans librarian, is quoted as having stated a few days ago that the public of this city has lately heen doing much more "serious readlng" than usual. This is encouraging. There is always hope for people who take a sober-minded view of life. To get men and women really to consider the true significance of living is a large part of the work that the Christian minister has to do in effecting their salvation. The gay and thoughtless seldom make any progress of consequence, either individually or collectively. Back of attainments of value of every kind lies honest, earnest thinking.

A POINT TO BE GUARDED.

A pastor should not allow anything to form a gulf hetween him and any class of the people among whom he lives. Many things may do this —dress, education, his manner of living, too exclusive an association with the better-to-do citizens of the community, etc. Though they may often he needed in Christian work, we have wondered if there is not sometimes peril at this point for a minister in the ownership of an automobile. If he would reach and impress the population ahout him, a preacher must keep up points contact with all the persons composing it—he must he positively identified with them, must make them feel that he has much in common with them, must have access to their hearts. Nothing can compensate an ambassador of Christ for the loss of this recognized community of interests.

THE METHODIST REVIEW.

The October number of the Methodist Review Quarterly is before us, with a most interesting table of contents. The opening contribution, "Reminiscences of Dr. Gross Alexander," by Rev. Gross W. Alexander, his son, is a most readable and entertaining paper. Other impressive articles are "The Pastoral Epistles," by the Editor, Dr. Du Bose; "The Failure of Secularism," by Rev. William Harrison, D.D., of Canada; "The Christian, the Final Religion," by J. F. G. Finney, D.D., of California; "Luke, the Physician: A Gospel for the Times," by R. O. Armstrong, of Canada; "Shakespeare's Tercentenary," by Edwin Ridley, of Buffalo, N. Y.; and "The Bicentennial of Thomas Gray," by Rev James Mudge, S. T. D., of Malden, Mass. We note two suggestive discussions by writers from this section of the Church: "Irwin Russell and His Environment," by Prof. A. A. Kern, of Millsaps College, and "The Rights of Laymen in American Methodism," by Rev. P. O. Lowrey, of Donaldsonville, La. The issue contains the usual number of book reviews.

PERSONAL AND OTHER NOTES.

Rev. George Stuart has been transferred from the Holston to the North Alabama Conference and stationed at First Church, Birmingham.

At the late session of the St. Louis Conference, Dr. J. W. Lee, who had been presiding elder of the St. Louis District, was made chaplain of the Barnes Hospital.

Rev. H. T. Young, our popular pastor at Amite City, La., was in New Orleans last Monday and paid the Advocate office an appreciated visit. The Editor, not being in, missed seeing him, much to his regret.

Mrs. E. R. Kennedy, who for some time has been sojourning at Mt. Vernon, N. Y., expects to return to her home at Lafayette, La., this month. Her many friends and associate workers in the missionary society will be delighted to have her among them again.

Dr. J. W. Beeson, President of Meridian College, has announced that Rev. C. M. Dunaway, of Georgia, will conduct a revival at the institution of which he is the official head, November 3-10. Dr. Beeson extends an invitation to all who are within reach to attend.

In a business letter to our office, Rev. T. E. Gregory, of Caledonia, Miss., says: "Rev. W. W. Woollard, our presiding elder, was with us last Saturday and Sunday and gave us three excellent sermons." Brother Woollard has not spared himself in promoting the work of his district this year.

Brother W. L. Tucker, of Tucker, La., was in New Orleans last week and looked in on us in our sanctum on Friday. Brother Tucker always brings good cheer with him, and we appreciate his visits. He is a traveling man who does not fail to keep in touch with the Master in his wanderings to and fro.

We are indebted to the following friends to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. W. L. Stormont, Coffeeville, Miss., 2; Rev. Robert Randle, Harrisonburg, La., 5 (trial); Rev. W. W. Perry, Boyce, La., 6; Rev. T. B. Holloman, Vicksburg, Miss., 2.

Rev. M. M. Black, our pastor at Canton, Miss., and his family were the surprised but grateful recipients of a generous "pounding" at the hands of the elect ladies of the Woman's Missionary Society and other members of his flock one evening last week. Brother Black has lately had Evangelist J. A. Bowen with him in a notably successful meeting.

From the Sunflower (Miss.) Tocsin of September 28, we take the following: "Last Sunday evening, Rev. L. M. Lipscomb, presiding elder of the Winona District, filled the Methodist pulpit at this place and preached one of the greatest sermons ever heard in Indianola. It was a masterful effort and was given close attention by a large audience."

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the North Mississippi Conference Board of Education, writing on October 11, says: "Rev. W. M. Campbell of Shelby, has the honor of being the first to make a remittance to cover his assessment for Education—$71, which paid it in full." Good for Brother Campbell and the live town of Shelby!

In a personal note to the Editor, Dr. J. W. Bps well states that his health has been much better of late, and that he hopes to attend the approaching session of the North Mississippi Conference at Winona. The brethren will be delighted to see Dr. Boswell, holding him, as they do, in the highest esteem. There is no truer, worthier man in Southern Methodism.

The Columbus (Miss.) District, of which Rev. W. W. Woollard is the active and efficient presiding elder, reported for the quarter ending September 1, 234 additions to the Church on profession of faith, and 117 by certificate and otherwise. Three young preacher, from the district—Nat Golding, S. E. Ashmore, and F. L. Ivey—are attending Millsaps College.

A card from Chaplain J. A. Randolph instructs us to change the address of his Advocate from "Chaplain of 6th Infantry, El Paso, Texas, to Chaplain Second Engineers, Columbus, New Mexico." It would seem from this that Brother Randolph's place of work has been shifted. He adds: "The weather is fine in Mexico now. The rainy season is over and the health of the troops is good."

Rev. E. P. Craddock writes us as follows from Iuka, Miss.: "We have just bought one of the best homes here, which is about an hour-and-a-half drive from our plantation in our car. We hope to remain here, and not move any more until the Lord calls us to our eternal home." We are pleased to have this cheering message from Brother Craddock. May the Lord richly bless him and his family!

In a letter, written from Jackson, Miss., on October 13, Sister S. M. Thames says: "Mr. Thames is in very good health now and I trust that he will be strong enough to attend the Conference at Winona. Dr. W. G. Henry is now doing the best preaching that he has done since he has been in Jackson, and he is having large congregations. I hope that the Bishop will let him alone for another year."

Rev. J. C. Price, of Ida, La., has brought us under obligations to him for a club of 9 trial subscriptions. Referring to his work, Brother Price says: "I preached the first sermon in our beautiful new church at Hosston on Sunday, October 8. The prospects are flattering there. We have had a great year on this charge. Our Sunday schools have almost doubled in attendance. We are very proud of our two new churches." This is indeed a fine record.

The program of the New Orleans Methodist Sunday School Union is on our table. The order of exercises, which is now in progress, looks interesting and inviting. The series of meetings began Monday evening and is due to end with a general rally next Sunday afternoon. Among the speakers we note the names of Rev. C. V. Breithaupt, Sunday School Field Secretary of the Louisiana Conference, Dr. George A. Oliver, of Virginia, and Mr. L. P. Leavell, of Meridian.

Brother W. A. Price, of Carpenter, Miss., was a highly appreciated visitor at our office last Saturday. He and his wife had come to New Orleans with their daughter, Mrs. J. P. Cruise, and her little daughter, Mary, who expected to sail from here to Spanish Honduras, where Mr. Cruise (the husband and father), is the manager of a banana farm. Brother Price is a steward in our church at Carpenter and the superintendent of our Sunday school at that place. He spoke in terms of appreciation of his pastor, Rev. C. H. Strait, and impressed us as being a remarkably choice lay man.

Rev. J. A. McKee, of Pueblo, Colo., writes us as follows: "We were returned to this appointment for our second year and all is going on well. We have a delightful station and are happy in the Master's work. I am contemplating a visit to Mississippi this winter, during the session of the North Mississippi Conference at Winona. What about the Millsaps College celebration? I have seen very little mention of it so far. Brother McKee's friends in Mississippi would be delighted to look into his face and grip his hand again. As to the celebration referred to, doubtless it will soon begin to take shape."

Read the message of Rev. W. W. Drake to the pastors of the Louisiana Conference concerning the Educational Assessment, which appears on another page. The point which he makes concerning an equitable apportionment to the various causes when the collections are taken together is timely and cannot be successfully controverted. If we mistake not, Bishop McCoy once ruled that a pastor has no right to discriminate in favor of any particular claim under such circumstances. Members of other Conferences might, in our opinion, read what Brother Drake has to say in this connection with profit.

Rev. J. A. Hall, our capable pastor at Greenwood, Miss., writes us as follows: "Inclosed you will find 31 six months' subscriptions and 3 renewals for a year. Credit for these is not due me, but to a committee, headed by that sweet-spirited, faithful follower of Christ, Dr. W. T. Johnson. We are in the midst of a meeting. We have the Wisdom Sisters and Rev. A. C. Curtis with us. Quite a good interest is being manifested." We scarcely need to say that we are grateful to Brother Hall and the committee referred to for this good work in behalf of the Conference organ. May the blessings of the Heavenly Father rest richly upon them!

We acknowledge the reception of a copy of The Spectator, the official weekly of the student body of the Mississippi Industrial Institute and College, at Columbus, Miss., which is a most interesting and highly creditable publication. Its Editor-in-Chief is Miss Mattie M. Pegues, a member of the Senior Class, who is the accomplished daughter of Mr. and Mrs. A. H. Pegues, of Columbus. It seems scarcely possible to us that this young lady who is now finishing her college course and who is wearing so worthily her distinguished honors is the little one that we knew in Tupelo, Miss., when we were pastor there. We take pride in the fine record which she is making.

An esteemed friend, concerning whose views on the unification question we are not informed, suggested in a letter to us a few days ago that we restrict the discussion of this issue to one or two articles a week, giving proportionate space to the other side. We desire to say that we realize the importance of having a variety in the contents of our paper and that we shall try to keep this fact in mind. We are aware that most of the discussions that we have lately published have been against union on any other than the Organic Unity basis, but this has been because only these have come to our office. We have published every scrap advocating union in a general way that we have received from our patronizing territory. The Editor is resolutely against any form of union that would not preserve substantially the integrity and autonomy of the Church. South. That he has no desire to shut the Methodists of Louisiana and Mississippi out of their Conference organ whatever may be their views, so long as they write in a proper spirit. He has insisted from the beginning that the wishes of the whole of our Louisiana members should be consulted concerning this momentous issue.

NOTICE!

To Our Subscribers—

On December 15, 1916, all delinquent subscriptions will be discontinued. There will be no exceptions. We have about 1200 to 1500 subscribers who are in arrears, and whose subscriptions are being carried at great expense to the Publisher.

The price of paper used in printing the Advocate has risen 101 per cent since January 1, and the Publisher is compelled to place the business of the paper on a cash basis.

Subscribers are requested to look at the little pink or yellow address label on their papers and see when their subscriptions expire. If your subscription has expired, please send us the money for arrearages and renewal at once. Subscriptions are due in advance.

Our preachers are earnestly requested to help their Conference organ by urging their parishioners to pay arrearages and renew their subscriptions.

Fraternally,
CHAS. O. CHALMERS,
Publisher.

THE NORTH MISSISSIPPI CONFERENCE EVANGELISTS

Dear Dr. Mees: Our North Mississippi Conference evangelists, Rev. J. A. Bowen, of Tupelo, Miss., and Rev. J. P. Bell, of Columbus, Miss., have made full proof of their ministry this year. They have been abounding in labors. They have been steadily at work almost the whole of the Conference year up to this time. They have operated separately and both have held many meetings. Perhaps if any criticism should be offered at all it would be that they have held too many meetings. Yet they have been very successful. Some meetings have been great and in my last communication Brother Bell stated that he hoped to report a thousand conversions by Conference. Their reports at Conference will show the wisdom of the Conference action in naming these efficient men for evangelistic work. Such work is the most strenuous and nerve-breaking of any in the ministry. It calls for a greater outlay of nerve energy than any other character of service that a minister may perform. Besides, the evangelist must be away from some three of his time. The men who do this work faithfully will live out their time much faster than they would in the pastorate. I have held meetings enough to feel a genuine sympathy for the faithful Conference evangelist.

I have not heard so much from our local evangelists, but Brother W. L. Lowe has had to give much time and attention this year to his aged and invalid mother and has not done as much work as in some other years. These brethren will all have good reports at the Annual Conference, for which we rejoice. W. M. YOUNG, Secretary.

Pontotoc, Miss., For Committee.

We take the following from the Northwestern Christian Advocate (Chicago): Dr. John R. Mott states that all the Latin countries are more influenced by what takes place in France than in any other country in the world. This at once lifts French Protestantism into immense importance. His testimony is that no Protestant Church in Europe or America in proportion to its membership and resources is doing more for foreign missions than is the Protestant Church of France. This Church is now, because of the war, sadly in need of assistance to maintain its work, and an effort is being made to raise $[illegible] toward its relief in the United States. Any one wishing to contribute to this fund, $60,000 of which has been raised, may send his remittance to the General Secretary of the Federal Council of the Churches of Christ, 105 East Twenty-second Street, New York City.

Until the world takes to heart the lesson of the Sermon on the Mount, it will be a world of endless strife.—Ave Maria.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

HARRIET ELIZABETH BUCK was born on May 5, 1850; was married to John L. McRae on August 24, 1870, and went to heaven on September 14, 1916. In the year 1866, Mrs. McRae became a member of the old Sweetwater Church, this church at that time being a part of the Black Hawk Circuit. On the organization of the Acona Church, a few years afterward, her membership was transferred to it. She lived and died a faithful follower of Him who gave Himself for her. In years agone she "sat at the feet" of such pastors as Kenneth Jones, J. S. Oakley and W. T. J. Sullivan. In her life all the Christian virtues blossomed. An enduring monument to the life she lived—a life hid with Christ in God—is to be found in the Christian characters of the husband, the sons, and daughters whom she has left behind. Her life was a perpetual evangel and a perennial benediction.

Acona, Miss. HER PASTOR.

BLANCHE COKER, daughter of Rev. E. J. Coker and wife, was born in the parsonage at Sbaron, Miss., on June 1, 1913, and died in the parsonage at Topisaw, September 29, 1916. These data bound the beautiful life of one of my parsonage pets; and none that I have loved and petted were lovelier than she. Born amidst the bloomings of May and June, she caught the spirit and beauty of the season and lived and laughed and prattled it to the joy of all who knew her. We were sweethearts, she and I—she loved me, and I loved her as if she were a baby angel. Everybody loved her, because ber beauty and brightness were so very attractive. Jesus loved her, too, and has taken her to his human flower garden beyond the sky where millions of babies are. "Tbe Lord gave, and the Lord hath taken away: blessed be the name of the Lord!" The sorrow in that parsonage home at Topisaw is also my sorrow; and the faith and hope that look far forward is ours. I treasure the beautiful memory of her.

H. WALTER FEATHERSTUN.

CHARLES SCHARBORGH was born August 2, 1857, and died at his residence, near Angie, La., on Sept. 26, 1916. He was first married to Miss Sarah Powell on Feb. 10, 1887. This union was blessed with eight children; two preceded him to the grave, and six are still living—four sons and two daughters. He was married the second time to Miss Sarah Baxton on March 2, 1902, witb whom he lived happily until deatb separated them. Brother Scharborgh joined the Methodist Episcopal Church, South, when a young man and he always led a consistent Christian life. He was ever ready to lend his influence and help to any good cause of his community or Church. He said but little, being of a quiet disposition, but everybody loved and respected him for his Christian character. His home was tbe preacher's home. He was afflicted with cancer. All was done that could be done for his recovery. He bore his affliction with patience. Just before he passed away he extended one hand to Brother John Bateman and the other to his wife and bade them good-by, and went on to glory. God bless the faithful wife and children!

F. N. SWEENEY.

Mrs. EMILY C. BELL was born in Neshoba County, Miss., on Dec. 17, 1850, and died in the triumph of a living faith in God at her home near Kosciusko, Attala County, Miss., on Sept. 25, 1916. On Oct. 20, 1869, she was married to Mr. G. C. Bell, and from this happy union came five children—three of whom, with her husband, still survive her. Sister Bell joined the Methodist Church at an early age and lived a consecrated Christian life until God saw fit to call her home. A noble woman has been called to her reward. Not only her loved ones, but all wbo knew her cannot but feel the loss of the sweet and gentle influence whicb always follows a Christian mother. Her ambition was not to have the praise of man except it came through the fulfilling of her duty. Not only bas she left a noble family of Christians to bless the world, but, like her Lord, she touched the hearts and lives of tbose around her in such a way that when the summons came many felt that their best friend was gone. She came to her end in great peace. One of eartb's choicest, purest spirits, she was untiring in her devotion as a wife, a mother, and a grandmotber. She was loyal in love and faithful in service to her Lord. "Blessed are the dead who die in the Lord.....that tbey may have rest from their labors." Sister Bell has gone to join that angelic host who wait to welcome their loved ones home. Her pastor,

C. A. PARKS.

The subject of this sketch, Dr. W. S. BANKS, was born on April 9, 1838, in Saint Clair County, Alabama, where he grew to manhood. He gave his heart to God when a small boy and joined the Baptist Churcb with his parents; but in later years united with the Methodist Church, in which he lived a consistent Christian life until death came on June 24, 1916. He was happily married to Miss Sarah Mosley, in Tippah County, Mississippi, on May 26, 1869, and of this union were born 7 children, 4 sons and 3 daughters. He is survived by a wife and six children to mourn their loss. His death was not unexpected, as he had a severe stroke of paralysis in the fall of 1914, after wbich he was confined to the house. The children are all doing well in life.

Dr. Banks began the study of medicine when quite a young man, and served the last two years of the Civil War as an assistant surgeon. He took his first course of lectures at Richmond, Va., and finished at Vanderbilt, after his service in the war. He was considered an able physician and he practiced his profession more than fifty years, making it a rule to respond to calls of tbe sick, regardless of money or color. His skill as pbysician, his sweet Christian spirit, his loyalty to his Church, and to his lodge as a Master Mason (which he had been a member of for many years), had won for him the highest respect of the people for many miles the country over. Therefore, we can say tbat a good man has gone from us.

The funeral service was conducted by the pastor from tbe Banks residence in Abbeville on June 25, after which the Abbeville Lodge took charge and laid his body to rest in the Abbeville cemetery with Masonic honors. Peace to him evermore!

His pastor, J. R. JAMES.

MRS. SYRENA HOLYFIELD BOYLES was born in Perry County, Alabama, on Nov. 26, 1830. When a girl of sixteen, she married James Anderson Boyles, of Alabama. From tbis union there were eleven children. Her husband died about 1866. She remained a widow and moved to Mississippi about 1870, and kept her children with her until they were married. She then lived among them as long as she was able to go about, and afterwards sbe resided with her son, Joe, until her deatb, which occurred at Homewood, Miss., on May 11, 1916. She joined the M. E. Church, South, at the age of sixteen, and lived a devout Cbristian life until God saw fit to call her home at the age of 86 years, 5 montbs, and 15 days.

She leaves of her 11 children 7 living. Of her 87 grandchildren, 74 are living; of the 154 great-grandchildren, 135 are living; and of her 252 descendants, 216 are living. Sbe was buried at Homewood, Miss., on May 12, 1916. The funeral service was conducted by her pastor, Rev. M. L. White, assisted by Rev. F. A. Lane. The funeral procession was a touching scene when her grandsons, desiring to show ber the last tribute of love and respect, with their tender hands, carried her body from the church to the grave, where she sleeps and awaits the trumpet call which shall awake first those wbo sleep in Christ.

Grandmother was a great force for good, being always ready to cheer and to speak words of comfort to all. Her true worth to the Church will never be known, for she leaves 5 grandsons preparing for tbe ministry in the M. E. Church, South, who will labor to forward the cause of Christ, which she so faithfully represented, and then died in great peace, with a smile.

"Servant of God, well done;
Rest from thy loved employ:
The battle's fought, the victory won—
Enter thy master's joy.

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YOUNG WOMEN MAY AVOID PAIN

Need Only Trust to Lydia E. Pinkham's Vegetable Compound, says Mrs. Kurtzweg.

Buffalo, N.Y.—"My daughter whose picture is herewith, was much troubled with pains in her back and sides every month and they would sometimes be so bad that it would seem like acute inflammation of some organ. She read your advertisement in the newspapers and tried Lydia E. Pinkham's Vegetable Compound. She praises it highly as she has been relieved of all these pains by its use. All mothers should know of this remedy, and all young girls who suffer should try it."—Mrs. MATILDA KURTZWEG, 529 High St., Buffalo, N. Y.

Young women who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion, should take Lydia E. Pinkham's Vegetable Compound. Thousands have been restored to health by this root and herb remedy.

If you know of any young woman who is sick and needs helpful advice, ask her to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass. Only women will receive her letter, and it will be held in strictest confidence.

Surprisingly Good Cough Syrup Made at Home

Costs Very Little and Easily Made, but is Remarkably Effective.

You'll never really know what a fine cough syrup you can make until you prepare this famous home-made remedy. You not only save $2 as compared with the ready-made kind, but you will also have a more effective and dependable remedy in every way. It overcomes the usual coughs, throat or chest colds in 24 hours—relieves even whooping cough quickly.

Get 2½ ounces of Pinex (50 cents worth) from any good drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Here you have a full pint—a family supply—of the most effective cough syrup that money can buy—at a cost of only 54 cents or less. It never spoils.

The prompt and positive results given by this pleasant tasting cough syrup have caused it to be used in more homes than any other remedy. It quickly loosens a dry, hoarse or tight cough, heals the inflamed membranes that line the throat and bronchial tubes, and relief comes almost immediately. Splendid for throat tickle, hoarseness, bronchitis, croup and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, combined with guaiacol and has been used for generations for throat and chest ailments.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **Dr. Cannaday, 1225 Park Square, Sedalia, Mo.**

"Believing right has everything to do with feeling right."

FROM SEVENTH AVE., MERIDIAN

Dr. Jno. D. Neely: Will you please allow me space in the columns of the Advocate to give a report of our splendid work here at Seventh Avenue Church? I have served the good people of the Waynesboro Circuit for four years as their humble pastor and to say that I esteem the glorious privilege of serving them and partaking of their kind hospitalities does not begin to express my feeling. We had some great and good times together in the service of our Lord and Master in that field of labor, and, notwithstanding the fact that I made blunders, I feel persuaded to say that in a measure the Master used my humble efforts in the leading of some souls to Christ Jesus and into the experience of perfect love. That the smiles of Divine approval from the Heavenly Father may be upon the saints on the Waynesboro Circuit is my prayer, for Jesus' sake.

Upon the arrival of myself and my family here at Seventh Avenue, from the seat of our Annual Conference on Dec. 1, 1915, we were met at the depot by our beloved presiding elder, Rev. J. T. Leggett, and a host of friends from our congregation, and as there was no parsonage to carry the pastor and his family to at that time, we were carried to the Wesley House and comfortably domiciled there with our efficient deaconess, Miss Mollie Wimmack. And in the evening of the same day we were greeted enthusiastically by a large concourse of people, and, to our surprise, after the crowd had dispersed, we found that the pantry had been well filled with all kinds of good things to eat. Our work here with this excellent people from the start has been admirable. We had no parsonage when we came on the work, but through the untiring efforts of our noble-hearted presiding elder, Rev. J. T. Leggett, and the hearty cooperation of the pastor and his people, and other friends, plans were laid and the money was raised to construct a home for the preacher, and this noble enterprise was pushed to completion, and to-day the pastor of the Seventh Avenue congregation is domiciled in a beautiful little parsonage by the side of the church.

The services throughout the entire year have all been fruitful and inspiring, bringing new life and hope to us all. We held our first revival meeting in the spring, beginning March 27, with Rev. J. Loyd Decell, of Waynesboro, Miss., to do the preaching. Brother Loyd is a man with a happy and jubilant experience, and a burdened soul for the salvation of the lost. And he is a preacher of unusual force and ability. We had no ingathering in this meeting, but about 35 persons professed conversion, and the entire membership of the Church was stimulated under this man of God's wholesome preaching. . . . We opened up fire against the enemy of all that is good and pure on the third Sunday in July. Rev. D. E. Vickers, of Mathersville, Miss., came to us and did the preaching for me throughout the meeting, which was of a lucid type. We had no additions from this meeting, though much good was doubtless done. We regret to state that our church at Marion was struck by lightning a few days since and was badly damaged, but we hope to soon be able to repair the church within a short time. We have some splendid people in this congregation. . . . We began our second revival meeting here at the Seventh Avenue Church on the third Sunday in September. The meeting was a success from the first service to the closing hour. Rev. J. B. King, of Bay Springs, Miss., assisted me. Joe certainly does know how to dig up sin in all of its odiousness. His messages from day to day were clear, forceful and orthodox, and were seasoned with spiritual fervor. According to my way of thinking, he is a splendid exegete. Sinners were awakened and brought under deep conviction of sin during this revival, and they came to the altar weeping and begging God to take them back into his fold. And those who proved their love through repentance and a godly sorrow and a fruitful testimony. It was good to be present and to watch the dealings of those new converts, as they told at the seeking power in the gospel. We had some altogether Methodist shouting in this fine meeting. The visible results were great. As we were best able to judge we had about 145 conversions and reclamations, and there were 71 accessions to our Church. We had one of the best revivals that I have been in since God for Christ's sake kissed away my sins and gave me beauty for ashes. We were in the fight against the enemy of souls for eleven days, and God gave us the victory. To Him we give all the glory. Such a revival meeting as this is enough to gladden any faithful pastor's heart. Yes, and glory be to God, I am a happy man to-day.

This has been the most fruitful and satisfactory year with me as a pastor since I joined the Conference on Dec. 6, 1905, at Vazoo City, Miss. And I attribute it largely to the fact that I have used more "theology" than ever before in my work. I have found that it pays to take time to be alone with God and let him talk with and to us. The total number of accessions to the Church to date during the year is 137. As we can best tell the total number of conversions and reclamations during the year is about 208. And the end is not yet. The congregations are growing all the time. And the prayer-meetings are being well attended. Our Sunday school is on the upward grade, we had 194 present on last Sunday, and the interest manifested was superb. We will have a fine report to give in from the little church here at the approaching session of our Annual Conference at Jackson.

You can hear it whispered among the true saints here that the religious pendulum of the old clock is swinging back to the good old days of long ago, and that God is calling many souls from a life of sin and worldliness to the higher and better life. Yes, I am singing from the great deep of my heart to-day:

"I'm abiding in the Lord,
And confiding in His word,
And I'm hiding, safely hiding,
In the bosom of his love."

HILARY WESTBROOK, Pastor.

Meridian, Miss.

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

Is your present experience hard to bear? Remember that never again, perhaps, in all your days will you have another chance of the same. Do not fly the [illegible], but have a care that [illegible] you have the op[illegible]

LUDEN'S Stop These Irritations

A Cough May Lead to Tuberculosis

[illegible]

DUKES & THOMPSON
33 N. Seventh St. Philadelphia

A SICK MULE
Needs Dr. Tichenor's Antiseptic
It relieves and cures COLIC and BOTS promptly and permanently.
At all Druggists
25 and 50 Cents
Dr. Tichenor's Antiseptic

Ladies! [illegible]

CHURCH DEDICATION.

Dear Brother Meek: I am writing to tell you of the dedication of our church edifice at Pioneer, La., on October 8, 1916, at the conclusion of the morning preaching service by Rev. V. D. Skipper, of Delhi, La., and of the beautiful and inspiring sermon he preached at 7:30 p. m. The text for the morning hour was from Genesis 28:10-22. Immediately after the sermon your correspondent, in behalf of the building committee (being a member thereof), gave an historical outline of the church; after which, as chairman, which position he has held since February, 1880, and upon the part of the Board of Trustees, he advanced to the chancel and presented the house of worship to Brother Skipper, handing him at the same time a crimson and a white rosebud, also a sprig of evergreen, emblematic as an "earnest" of faith in the atonement, purity of the Spirit, and of hope in the life everlasting, who proceeded formally to dedicate it according to the Discipline with an appropriate talk, earnest prayer, and hallowed benediction.

The text for the evening hour was Job 14:14, "If a man die, shall he live again?" Brother Skipper seemed at his best and held his congregation entranced for fully one hour with his true interpretation of the Scriptures, his sound theology, and his forceful logic and beautiful rhetoric. He was catchy, inspiring, transporting, and sublime. I had heard him at Rayville during the District Conference in July last and I thought it grand, and I was anxious to hear him again and I did, and it was grander and more soul-stirring than ever. Oh, how I do wish that every man, woman, and child in West Carroll, Louisiana—yea, in these United States; aye, even in the whole world—might have the privilege of hearing so learned, and so zealous a divine. What a treat; what a rare privilege it would afford! May God bless Brother Skipper, Brother Woodward, and all of God's faithful ambassadors of whatever clime or denomination, and you, Brother Meek, and the dear old Advocate of New Orleans, ever zealous of good works and so watchful, faithful, and true.

S. TAYLOR JACKSON.

P. S. On Nov. 11-12, our fourth and last quarterly conference for the year will be held at this place, and at 3 p.m. on Sunday, Nov. 12, Brother A. S. Lutz, presiding elder, will dedicate our new church at Forest, which has just been completed. S. T. J.

Forest Home, La.

CALLED TO HER REWARD.

Dear Brother Meek: Mrs. Lou Flournoy, of Pontotoc, Miss., died this afternoon after a ten days' illness at the home of her son-in-law, J. W. Bell. She was past 78 years. Sister Flournoy was one of the best members of our church. A great woman has gone to her reward. She leaves a daughter, Mrs. J. W. Bell, and numerous other kindred to mourn their loss. Her funeral services will be conducted tomorrow. W. M. YOUNG, P. C.

Pontotoc, Miss., Oct. 9, 1916.

BYHALIA, MISS.

Dear Brother Meek: A few weeks ago our people at Byhalia were made glad by the presence of Rev. R. A. Tucker, who was formerly presiding elder of the Holly Springs District, but who now occupies the pulpit at Grenada. The sermons during the week were very superior, being instructive and heart-searching efforts, which the congregations enjoyed thoroughly and the spiritual uplift of which was manifest. At the great revival two years ago, under the preaching of our beloved pastor, Rev. L. A. McKeown, there was such a general spiritual wave that there were few left outside of the Church. Hence, at this meeting only six were added to the Church, but these thoughtful sermons were a great benefit to the membership. We were glad to have Brother Tucker with us and we hope that he may be able to come again. We observed last Sunday as "Rally Day" in the Sunday school, and it was a success in every way. The church was beautifully decorated, and the program was a splendid one. The singing was everything that could be desired and the way the pupils acquitted themselves was great. Near the close of the exercises Prof. Brunson spoke earnestly and forcibly on Sunday school work, stressing the fact that "men need God." We feel that this community is extremely fortunate in having at the head of its school so high-toned a Christian gentleman as Prof. Brunson, who is not only teaching the "young idea how to shoot," but who is also trying to lead the young on the way to a better world than this—the land of eternal happiness. Brother McKeown followed Prof. Brunson's address with a talk that touched the hearts of all present. —Marcus D. Herring.

McDONALD, MISS.

Dear Dr. Meek: I will send you a line or two to let you know that the McDonald charge is still existing. We have been moving along nicely, even if we are scattered over a territory extending from nine miles west of Philadelphia to almost Meridian. All our revivals are over and we did have a good time. Brother Edgar Hillman came to me on the third Sunday in July and we began our revivals by going to Collinsville. Owing to the rainy weather, the crowds were not as large as they would have been otherwise. However, we had a faithful and attentive audience at each service and Brother Hillman did do some most excellent preaching. We closed out on Thursday afternoon, and we made it back across to Old Campground, near Beech Springs, where Brother Edgar gave us eight days more of his time. Then on the first Sunday in August we began at Scotland Chapel, where Brother Clay Hillman did the preaching. Brother Clay is a fine young man. This was the first time he ever held a revival, but every one said that they thought he was an old hand at the work. Brother M. L. White then came next to McDonald and gave us five days of faithful work. Brother White is just as kind and lovable as he was when he was my pastor years ago at Decatur. Dr. Hunt met us at Suqualena on the third Sunday in August, where we opened up with full force. Dr. Hunt gave us some of as fine things to listen to as I ever had the privilege of hearing. Lastly, Brother J. C. Long gave us five days' faithful work at Hope. Brother Long is an experienced man and knows how to get hold of the people. The visible results were 13 accessions by profession of faith and 3 by letter.—W. D. Barrett, P. C.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children 50c.

SOME INTERESTING DISCOURSES.

Dear Advocate: I feel constrained to say a few words relative to some sermons delivered at Oak Ridge, Miss., on Oct. 2-4, by Rev. Roy H. Kieiser of Satartia. On account of the pastor and engaged helper being sick at the time, the regular summer meeting could not be held when it was expected to be; so Brother Kieiser had a few days he could give me later and we both thought a line of instructive preaching would be better for just a few days, especially since he preached a series of revival sermons here last year.

The following are the subjects he discussed: "The Fullness of the Times," "Human Development to the Perfect Christian Day," "The Christian Scheme of Universal Redemption," "Truth and Freedom," Bridging the Unbridgable Chasm Between God and Man," and "What Is Man?"

I cannot mention each subject as it impressed me, but will just briefly touch upon two or three of his discourses. His discussion of "The Fulness of the Times" was a masterpiece of modern thought and truth. It made clear the relationship that existed between the heathen world, beginning with pre-historic man, and the Hebrews until Christ came.

"Bridging the Unbridgable Chasm Between God and Man" should be preached in every college and university in the land, and especially should every skeptic, infidel and consciously lost sinner hear it.

I am unable to do justice to the discourse on "What is Man?" After asking chemistry, physiology, psychology, and Christanity, and noting that all of them answer in the language of Paul, "now we see through a glass darkly — now we know in part," he gave a partial history of the one perfect man, Christ Jesus, after whom we are to pattern our lives, the one who is altogether lovely, and the one we will be like when we shall see him as he is.

One noticeable feature of these discourses was that Jesus was the central figure. He came in "the fullness of time;" He gave the law regulating the "human development to the Perfect Day;" He is "the Christian scheme of universal redemption;" He bridges "the unbridgable gulf between God and man;" He is "Truth and Freedom," and He is the one perfect man.

After hearing these marvelous sermons I feel like falling at our Lord's feet and saying:

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

In His name,

J. A. WELLS.

NEW ORLEANS LEAGUE UNION.

The Union Epworth League of New Orleans held its regular monthly meeting at St. Mark's Hall, headquarters of the Methodist Italian Work, on Tuesday, Oct. 10. The usual routine business was attended to and encouraging reports were received from all the Leagues represented. The election of officers for the coming year resulted as follows: L. R. Bock, President; J. Barwick, Vice President; Miss Thelma Cayaud, Secretary; M. Singleton, Treasurer; Miss H. Beail, Corresponding Secretary, and Miss C. C. Veith, Era Agent.

Miss S. Kuntz, of the Carrollton Avenue League, gave a spirited and helpful talk on "What the Era Has Done for Our League." A count of the five Leagues represented developed the fact that they carried 45 subscriptions to the Era. Miss E. Clauset, of Carrollton, challenged the Algiers League to a debate on the question, "Resolved, That civilization is a blessing to the poor," which was accepted by the Algiers League's President, Mr. L. T. Dunn, the debate to take place at our next meeting.

The event of the evening was an address by Rev. Robert I. Bell, of Southwestern Virginia, who for three years has been and is doing missionary work among the mountaineers of the Cumberlands and is familiarly known among them as "The Sky Pilot" and "Brother Bob." He gave some picturesque descriptions of the typical mountaineer, their customs and practices, both the old and younger generations, making them seem very real and near by his use of the mountain vernacular.

Mr. Barwick, the newly elected Vice President, gave a very pleasing and earnest talk as to our responsibilities as Leaguers, and Miss Gibson, the new resident at St. Mark's, expressed her pleasure at being in New Orleans and her most satisfactory introduction to League work in this city.

The attendance count awarded the banner to the Mary Werlein Mission League for the third consecutive time. The meeting was closed with a short prayer by Rev. W. W. Holmes, our presiding elder. L. R. BOCK.

The bigger the work the greater the joy in doing it.—Henry M. Stanley.

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Be a Detective.—Earn from $100 to $300 per month; travel over the world. Write C. T. Ludwig, 418 Westover Bldg., Kansas City, Mo.

Write Photo-Plays; $25-$300 each paid. Experience unnecessary; details Free to beginners. Producers League, 401 St. Louis, Mo.

Earn $25 Weekly, spare time, writing for newspapers magazines. Experience unnecessary; details Free. Press Syndicate, 998 St. Louis, Mo.

Women Make Money introducing Priscilla Fabrics, Hosiery, Underwear. Dresses, in spare time. Beautiful samples furnished. Fitzcharles Co., Dept. 138, Trenton, N. J.

SALESWOMEN WANTED.

At Once.—Ten ladies to travel, demonstrate and sell well-established line to our dealers. Previous experience not necessary. Good pay. Railroad fare paid. Goodrich Drug Company, Department 37, Omaha, Nebraska.

REAL ESTATE.

Small Missouri Farm, $10 cash and $5.00 monthly; no interest or taxes; highly productive land; close to three big markets; write for photographs and full information. Munger, C-135, N. Y. Life Building, Kansas City, Missouri.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

FOR SALE.

Extra Large Budded Pecan Trees for church and home yard planting; standard varieties. Special price to church organizations. Harlan Farm Nursery, Lockhart, Ala.

GOWNS, COAT-SUITS, HATS, BOOTS

The things you want, with prices to suit. Address Miss Mary L. Collins, Boston Building, Room 219, Louisville, Ky.

Just One Sure Way to Conquer Rheumatism.

If you have tried to get relief and failed take "RENWAR," the one sure remedy for Rheumatism, and be well. "RENWAR" is a scientific formula that goes directly to the root of the trouble and kills Rheumatism by neutralizing the uric acid in the blood, thereby removing the cause of the trouble. It is a non-effervescent salts, easy and pleasant to take and sure and quick in results. Guaranteed to give relief or your money back. Mr. W. P. Williams, Bank Cashier, of Irving, Ky., writes: "'Renwar' is the best remedy for rheumatism I have ever found." For sale by all druggists, 50c or sent postpaid on receipt of price. WARNER DRUG CO., Nashville, Tenn.

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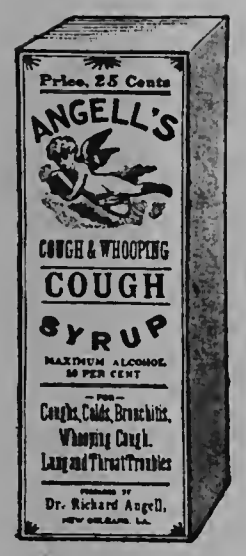

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A safe and palatable laxative for children

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

Soothes the fretting baby and thereby gives relief to the tired mother.

NEW CHURCH EXTENSION PUBLICATIONS.

1. "THE SEVEN PILLARS OF WISDOM."

A church-building sermon delivered to a homeless congregation in the West, by Rev. C. G. Shutt, of the Central Texas Conference—a 12-page folder.

2. "UNCLE BILLY ON CHURCH EXTENSION."

A Church Extension story by Rev. C. N. Broadhurst, of the Missouri Conference—a 12-page folder.

3. "HOW A LITTLE BLIND PIG PREACHED THE GOSPEL TO A LITTLE BLIND GIRL."

A Church Extension story that will greatly interest the birthday offering children, by Rev. H. H. Smith, of the Virginia Conference—an 8-page folder.

4. "JACK'S CHRISTMAS MONEY."

A Church Extension story by Rev. H. A. Carlton—a 12-page folder.

5. "BEAUTIFUL BROOKS OF THE SAN JOAQUIN."

A Church Extension story by Miss Stella J. Campbell, of San Francisco, Calif.—a 12-page folder.

6. "BULAN MEMORIAL."

A Church Extension story by Rev. R. D. McNeer, of the Baltimore Conference—an 8-page folder.

7. "THE RIVER OF CHURCH EXTENSION."

A Church Extension message by Rev. W. J. Heys, of the St. Louis Conference—an 8-page folder.

The above, with many other publications of the Board, may be secured free of charge by applying to the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky.

W. F. McMURRY,
Corresponding Secretary.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Lucedale, Oct. 22, 23.
Taylorsville, Oct. 28, 29.
Mt. Olive, Oct. 29, 30.
Magee, at Sharon, Nov. 4, 5.
Seminary, Nov. 5, 6.
Eucutta, at Goodwater, Nov. 11.
Heidelberg, Nov. 12, 13.
Ellisville, Nov. 18, 19.
Richton, Nov. 19, 20.
Blodgett, Nov. 20.
Williamsburg, at Good Hope, Nov. 25.
Oloh, Nov. 26.
Sumrall, Nov. 26, 27.
Court Street, Dec. 3, 4.
Broad Street, Dec. 3, 5.
Silver Creek, Dec. 9, 10.
Prentiss, at Carson, Dec. 10, 11.
Main Street, Dec. 11.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Fourth Round.

Lintonia, at Lake City, Oct. 22, 23.
Fannin, Oct. 28, 29.
Brandon and Pelahatchie, at Brandon, Oct. 29, 30.
Sharon, Nov. 4, 5.
Madison, at Ridgeland, Nov. 5, 6.
Benton, at Midway, Nov. 11, 12.
Yazoo City, Nov. 12, 13.
Camden, at Camden, Nov. 18, 19.
Vaughan, at Vaughan, Nov. 25, 26.
Canton, p. m., Nov. 26.
Harrisville, at Rexford, Dec. 2, 3.
Florence, at Florence, Dec. 3, 4.
Bolton, Dec. 10.
Jackson, Galloway Memorial, p. m., Dec. 10.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Biloxi, 11 a.m., Oct. 22, 23.
Biloxi Mission and Miss. City, at Miss. City, 8 p.m., Oct. 25.
Coalville, at Coalville, Oct. 27.
Lumberton, Oct. 28, 29.
Poplarville, 8 p.m., Oct. 29, 30.
Carriere, at Picayune, 8 p.m., Oct. 30.
Hub, 11 a.m., Nov. 5.
Columbia, 8 p.m., Nov. 5.
Long Beach, 8 p.m., Nov. 8.
Mentorum, at Alexander, Nov. 11, 12.
Wiggins, 7:30 p.m., Nov. 13.
Gulfport, First Church, 8 p.m., Nov. 15.
Wolf River, at Beulah, Nov. 18.
North Gulfport and Lyman, at Lyman, Nov. 19.
Saucier, at Howison, Nov. 25, 26.
Brooklyn and Bond, at Bond, Dec. 2, 3.
Pascagoula and Ocean Springs, at ——, Dec. 6.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Hermanville, at Hermanville, Oct. 23, 24.
Utica, at Learned, Oct. 29, 30.
Woodville Circuit, at White's, Nov. 4, 5.
Woodville Station, Nov. 11, 12.
Centerville, at Centerville, Nov. 13.
Gloster, at Mt. Vernon, Nov. 14.
Harriston, at Lorman, Nov. 18, 19.
Fayette, at Fayette, Nov. 19, 20.
Nebo, at Nebo, Nov. 21.
Washington, at Washington, Nov. 25, 26.
Natchez, Nov. 26, 27.
Vicksburg, Crawford Street, Dec. 1.
Anguilla, at Anguilla, Dec. 2, 3.
Rolling Fork, at R. Fork, Dec. 3, 4.
Roxie, at Knoxville, Dec. 10, 11.

M. B. SHARBROUGH, P. E.

Brookhaven Dist.—Fourth Round.

Meadville, at Meadville, Oct. 25.
Pleasant Grove, at Pleasant Grove, Oct. 28, 29.
Buford, at Foxworth, Nov. 1.
Barlow, at Barlow, Nov. 4, 5.
Crystal Springs, Nov. 8.
Bayou Pierre, at Pleasant Valley, Nov. 11, 12.
Bogue Chitto, at Norfield, Nov. 15.
South McComb, at South McComb, Nov. 18, 19.
McComb, at Centenary, Nov. 19, 20.
Wesson, at Wesson, Nov. 22.
Summit, at East McComb, Nov. 25, 26.
Monticello, at Georgetown, Dec. 2, 3.
Hazlehurst, Dec. 6.
Fernwood, at Fernwood, Dec. 9, 10.
Magnolia, Dec. 10, 11.
Brookhaven, Dec. 11.

I. W. COOPER, P. E.

Meridian Dist.—Fourth Round.

Matherville, at Winifred, Oct. 28, 29.
Shubuta, Oct. 29, 30.
Porterville, at Union, Nov. 4, 5.
Lauderdale, at Lauderdale, Nov. 5, 6.
Daleville, at Daleville, Nov. 11, 12.
Meridian, at 5th St., Nov. 12, 13.
Moscow, at Clark's, Nov. 17.
De Kalb, at De Kalb, Nov. 18, 19.
Scooba, at Scooba, Nov. 19, 20.
Clark, at Theadville, Nov. 22.
Waynesboro Circuit, at Winchester, Nov. 25, 26.
Bucatunna, at Bucatunna, Nov. 26, 27.
Waynesboro Station, Nov. 27.
Vimville, at Cokers, Dec. 2, 3.
Meridian, at East End, Dec. 3, 4.
Meridian, at 7th Ave., Dec. 6.
Meridian, at South Side, Dec. 7.
Meridian, at Central, Dec. 10, 11.
Meridian, at Poplar Springs, Dec. 10, 11.

J. T. LEGGETT, P. E.

Newton Dist.—Fourth Round.

Philadelphia, Oct. 22, 23.
Homewood, at Carr's, Oct. 27.
Trenton, at Burns, Oct. 28, 29.
Raleigh, at Raleigh, Oct. 29, 30.
Harperville and Lena, at Harperville, Nov. 4, 5.
Walnut Grove, at Zion, Nov. 6.
Carthage, at Carthage, Nov. 7.
McDonald, at Hope, Nov. 8.
Shiloh, at Clear Creek, Nov. 11, 12.
Clarksburg, at Pulaski, Nov. 13.
Rose Hill, at Paulding, Nov. 18, 19.
Decatur and Union, at Union, Nov. 26, 27.
Chunky and Meehan, at Chunky, Dec. 2, 3.
Newton and Hickory, at Newton, Dec. 10, 11.

W. L. LINFIELD, P. E.

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Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

MRS. HARRIS AT GLOSTER.

Mrs. Harris began her itinerary of the Mississippi Conference the first of the month. On account of the length of the Port Gibson District it was deemed advisable to have more than one meeting in the district. Accordingly, four points were selected: Gibson Memorial, Vicksburg, Fayette, Gloster, and Liberty.

Mrs. Harris arrived in Gloster Saturday, Oct. 7, and those who met her felt instinctively that they were going to hear messages worth while, for there is something about this woman which impresses you deeply even on first acquaintance. Our little District Secretary, Miss Porter, whispered to us, "She is wonderful;" a fact we soon had verified for ourselves.

In the afternoon Mrs. Harris conducted, in a very informal manner, an institute on the organization of our work. Every phase of the work upon which the women wanted more or special information she was prepared to discuss, and in such a manner that her words were indelibly impressed upon her hearers. She urged the observance of the Week of Prayer, calling special attention to the literature prepared for use at that time. The object of the "Whirlwind Campaign" received attention, too; and the reasons why the women all over the Southland should be won for this cause were set forth with wonderful directness and power. How any woman could remain indifferent after hearing Mrs. Harris is beyond our comprehension.

Mission Study was stressed and brief reviews given of each book in the mission study course. Mrs. Harris recommended very highly "World Missions and World Peace," by Caroline Alivater Mason. In this book Mrs. Mason answers the time-worn argument that only through war can the heroic and sacrificial in men be developed. She shows in a most effective way how foreign missions can supply the motives for heroism and sacrifice. A set of charts as well as a book of suggestions for conducting the study of this book have been prepared, and no study class should attempt the book without having both helps. "Old Spain in New America" was the home mission book recommended, though Dr. Moore's "The South To-Day" contains such valuable information about the social, industrial, political, educational and religious conditons in the South that no one can really afford to fail to read it.

Sunday was given over to inspirational meetings, and we feel sure they were indeed inspirations to all who attended them. In the afternoon, Mrs. Harris presented the work of the women in the Orient. She is eminently fitted for the task, having spent five and a half years in China, making a special study of our work there. Several months of the time were spent in Korea and Japan. Her words were words of wisdom and came, as it were, direct from the field. As she told of the great needs of the work over there and how the Council has to turn deaf ears to plea upon plea, our hearts were stirred to their very depths and we prayed that God would press home upon every woman present the awful responsibility resting upon her. Mrs. Harris brought out the fact that each Christian woman in the world is responsible for twenty Christless ones. As she stood there and told of the lives of those with whom she had come in contact and tried to make us see something of how our twenty are living, we realized that we were failing to be His "witnesses in all Judea and Samaria and unto the uttermost parts of the earth."

At night Mrs. Harris gave something of the political, religious and educational conditions in China, and presented her subject in a wonderfully illuminating way. She spoke of the great reverence of the Chinese for learning, and gave many instances of how the educational work has proved an entering wedge into the lives of the people, and how quickly the missionaries take advantage of every such opportunity to press home the truths of "the beautiful Jesus doctrine." The great revolutions that have taken place in China during the past ten years are nothing short of miraculous. They show the wonderful transforming power of the Holy Spirit when it dwells in an individual or hovers over a nation.

Mrs. Harris still has a number of places to visit and we would urge your attendance upon any meeting in your locality. It is an opportunity you may never have again and one which you cannot afford to lightly throw aside.

The Growth of Bible and Mission Study in the North Mississippi Conference And Its Value as an Asset In the Auxiliary.

When a few faithful women banded themselves together in a Foreign Mission Society, and later when practically the same women formed the Home Mission Society, it was from an instinctive desire to pass on something of the blessing they themselves had received than from any real or definite knowledge of the great field for service. But in this, as in all things else, unity is strength and this working together of the few created a desire for a more definite knowledge of conditions and thus men and women began a more systematic study of the fields at home and abroad. Newspaper articles, pamphlets, and books were written, giving to us a clearer understanding, and with this broader vision, the result of which is our present missionary society with its thousands of women and children.

In our own Conference Mission Study has proved the entering wedge to many an hitherto uninterested heart.

At the beginning of the second year of the united Missionary Society, from reports received, the Mission Study Class was the exception and not the rule, but with the combination of the Publicity Department with the Mission Study Department it has had a steady growth. Before people will read missionary literature or attend a mission study class they must be awakened to some interest in the subject and this the Publicity Superintendent, if she be wide awake, must accomplish by means of maps, charts, posters, articles from the press and her own enthusiasm.

Reports show the auxiliaries that have carried on systematic mission and Bible study classes to be the auxiliaries that the Conference can regard as its backbone and support, and the auxiliary knows it is upon the members who are interested in Bible and mission study that it can depend for attendance and service, and from cut these auxillaries are coming our volunteers for service as foreign missionaries, deaconesses, pastors' helpers, and Conference officers.

Let me plead that every auxiliary in the North Mississippi Conference have a mission study class and a Bible study class during the fall and winter of 1916-17, thereby giving ourselves an opportunity to measure up to our possibilities.

Mrs. WALTER CAMPBELL.

A NOTEWORTHY INCIDENT.

"Arkadelphia, Sept. 29.—The 'Squirrel Head Club,' composed of business and professional men of this city, are on their annual encampment and hunting trip. They will have a camp on Ouachita River, south of the city, and will be gone a week. In the party are: W. E. Adams, J. M. Adams, W. N. Adams, H. C. Couch, R. W. Huie, Jr., Will Huie, Jim Callaway, Josiah Hardage, L. Goodloe, George Echels, W. Moore, M. G. Ferguson, C. McDaniel, R. C. McDaniel."

Dear Dr. Meek: The above from the Little Rock Gazette of September 30, 1916, is noteworthy on account of the personnel of the crowd and the fact that, in addition to rod and reel and gun and bag, each carried his Sunday School Magazine and Quarterly, and on Sunday, while our great Sunday school in Arkadelphia, presided over by Hon. Will Huie, was in session under the direction of another, he was leading another session on the banks of the beautiful Ouachita in the foothills of the Ozarks. Announcement to this effect was made at the service in Arkadelphia by the pastor, Rev. A. O. Evans.

W. G. EVANS.
New Orleans, La., Oct. 9, 1916.

FOOT COMFORT INSURED; BROOKLYN MAN SOLVES THE PROBLEM

It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible foot comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to fit perfectly.

Mr. C. G. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self-measuring blank to all who write him. Write for your copy to-day and make your feet happy. Address Mr. C. G. Simon, 1589 Broadway, Brookyn, N. Y.

We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must bleed if we would be the ministers of the saving blood.—Jowett.

WHY NOT INVEST IN A YOUNG MAN?

You have some money. You want to do good with it. Shall any boy miss a Christian education for want of a few dollars? Since 1883 we have been helping them. The kind we help are now leading Ministers, College Presidents, Business Men, Missionaries, Statesmen. The need is urgent. Send check or write **E. F. Dempsey, Treas. Emory College Loan Fund, Oxford, Georgia.**

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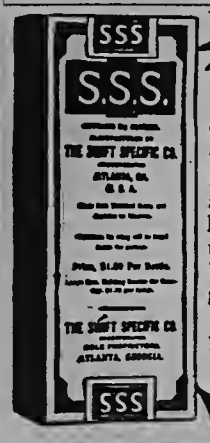

The Demands of Your Blood

When the blood (the power fluid of your body) is properly nourished, your body invariably radiates signs of glowing health—But it is so easy to neglect its importance, and blood disease's of malignant form, like Rheumatism, Catarrh, Malaria, Scrofulous poisons and skin diseases take hold before we are aware—the result of negligence.

Keep your blood (power fluid) running pure by the nourishing qualities of S. S. S. and banish these undesirable tenants from your body.

Get the Genuine S.S.S. from your Druggist.

USED FOR 50 YEARS SUCCESSFULLY

Whew, It's Hot!

Let's go and get some good old

Coca-Cola

When you're hot and thirsty, or just for fun, there's nothing comes up to it for deliciousness and real refreshment.

Demand the genuine by full name—nicknames encourage substitution.

THE COCA-COLA CO.
ATLANTA, GA.

From the Field

Indianola, Miss.

Dear Brother Meek: We closed a meeting at Indianola on October 4 which had continued for eleven days. Rev. J. A. Bowen and Brother Jack Brokaw assisted us, Bowen doing the preaching and Brokaw doing the singing. The people were well pleased with both of them. The congregations were good and the attention given the sermons was excellent. I think that if the meeting could have continued a few days uonger the results would have been much greater. We received into the Church eight members. Indianola is a growing charge. In a short time it will be one of the best appointments in the Conference. I have never served a kinder people. We have spent about $1000 on the parsonage this year; so we now have a home about equal to any in the Conference. I expect nothing else but for the finances to be paid in full. We have a fine Sunday school, including a men's class of 60 members.—J. H. Mitchell, P. C.

Plain Dealing, La.

Dear Dr. Meek: Just a few words from this portion of the field. I would like to say that we have had a very good year. I note with interest that my work will be in advance of what it was at the close of the previous year. I am very sure that the interest is much better; my congregations have been good the entire year, and are not falliug off any at present. I have organized one church, or rather reorganized it, with about 21 members. The Sunday school work is in a fine condition, especially at this point, Plain Dealing. As to my Conference collections, I hope to have things in hand by Conference. There is one thing which does my heart good, and that is, I feel as though I have been instrumental in the Master's hands in leading souls to Christ this year. I also greatly appreciate the fact that some have given to the cause of Christ this year that never did give before. These thoughts are very inspiring to me. The Ruston District will have to give up its present presiding elder this fall, and I, for one, am very sorry; yet I shall loyally welcome another instead. Pray for me and mine.—C. B. Powell, P. C.

Tishomingo, Miss.

Dear Advocate: After an absence of eight years in Arkansas, I am glad to get back to Mississippi, and to get a place to live and work again in the North Mississippi Conference. While Arkansas is a great State and has some of the best people that can be found anywhere, and as fine a body of preachers as the Church produces, yet I had a very strong desire to come back home. So at the last session of our Conference I got Bishop Morrison to transfer me from the North Arkansas Conference to the North Mississippi Conference, and I was sent to the Tishomingo charge. Since coming here about $200 worth of improvements has been made on the parsonage, and about $75 has been spent on one of the churches of the charge. At present the carpenters are at work on a $1000 church at this place.

We have had some good meetings this summer. I have received about 20 members into the Church, I have preached 115 times, have walked 500 miles, and have ridden 475 miles. I have baptized one infant, have visited 275 families, and have grown in weight from 149 pounds to 175 pounds.

Our regular finances are short and I do not know what may be the final result, but I hope that all will be well. —R. S. Lawson, P. C.

Columbia, La.

Dear Dr. Meek: Just a word to let you know what we are doing up here in Caldwell Parish. The Columbia Church debt is a thing of the past. We are now ready for Bishop Hoss to dedicate two churches—Columbia and Grayson—the indebtedness having been paid on both. The first year of our pastorate here we raised the money, erected and dedicated a church, which was out of debt and a few dollars ahead, by the fourth Sunday in April. Bishop Hoss will be here just before Conference to dedicate two others for us.

During the past three years it has been my privilege to see over 600 members received into our Church, having done some evangelistic work. About half of this number came in on the Columbia charge. During these years of floods and other disasters the Lord has been blessing us in more ways than one. Our Grayson people have purchased a fine bell for their church, and the ladies at Columbia have installed a new light plant in the church at a considerable cost.

We have a loyal people here, and they feel justly proud of their recent victory in eliminating the large debt, which our bank had been carrying without interest. The good work goes on, as we are collecting funds to make some repairs and put a new coat of paint on the church. The prospects are bright and our people are hopeful. —J. M. Alford, Pastor.

Lula, Miss.

Dear Dr. Meek: I have just read with great interest the article by Brother Felts on the "Union Question." I think he takes a common sense view of the matter. I fear that our "leaders" are getting ahead of the Holy Spirit in this matter. As I see it, we need much preparation for the unification of the two great Methodist Churches. I believe that God will lead us to it, if it is in His great plan. When men try to force the things of the Kingdom of God—well, it does not take a philosopher to predict results.

It would be a great pleasure to us to have you visit this charge. You would find many of the people you knew still here. Some have moved away and others have gone to the home of the soul.

Some substantial repairs have been made on the parsonage. The church at Dubbs has recently been repaired by the Insurance Company that issued a tornado policy on it. They necessarily had to make some changes in it, which add to the ontward appearance as well as the interior. You would not have to pull off your boots and wade from the parsonage in Lula now (I hear you once did this when you were a presiding elder), as we have a brick walk above high-water mark. We have purchased a handsome organ for the church at Lula. Uncle Ab Rainey gave us a good acetylene light outfit for the church. The town is building some. New residences and business houses are now under construction, improvements have been made on the streets, and we are soon to have an electric light plant installed. We are highly pleased with the people here. They are liberal. A more social set of big boys yon would never meet. They are talking of increasing the pastor's salary. They say it will "take more." We are not bothering about it, for these fellows will look after that part of it. We are succeeding in getting up the collections and have no donbt of getting everything in full.

If you want to keep us in a good humor you had better not pass us up when traveling over the Y. & M. V., but stop and spend a night or two, at least, at the parsonage. We have had some good men to visit us this year: Jaco, Countiss, Ellis, Gaines, McLain, Wasson, Stephens, and others of like dimensions. Of course, the presiding elder comes. He is a capital fellow and a perfect gentleman, but we will have to let him go this fall.—Walter W. Jones.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

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A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $165,000 paid to **widows, orphans, and disabled.** Over $50,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

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Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Saner, a well known Specialist who has studied widely both in this country and Europe, said: If you were to make an actual blood test of all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. The food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin, another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In some cases it is worse than foolish to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron iron acetate etc. often ruined people's teeth upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron for example is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent, or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all druggists.

Ruptured?—Throw Away Your Truss!

For Many Years We Have Been Telling You That No Truss Will Ever Help You---We Have Told You The Harm That Trusses Are Doing. We Have Told You That the Only Truly Comfortable and Scientific Device for Holding Rupture is the Brooks Rupture Appliance---and That It Is

Sent on Trial to Prove It

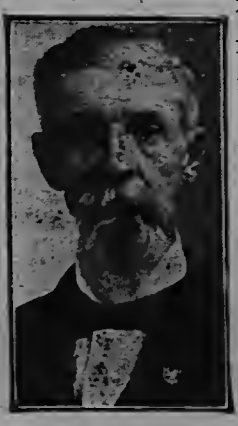
If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge, and, once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time whether you try my Appliance or not.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who is now giving others the benefit of his experience. If ruptured, write him to-day, at Marshall, Mich.

"Cured by the Brooks Discovery"

At the Age of 76



Mr. C. E. Brooks,
Marshall, Mich.

Dear Sir:

I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.

Very sincerely yours,
SAM A. HOOVER.
High Point, N. C.

Cured Without Operation

"Was Sure He Would be a Cripple"

Ada, Minn.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you, and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as anyone could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.

Child Cured in Four Months

21 Jansen St., Dubuque, Iowa.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—The baby's rupture is altogether cured, thanks to your Appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months.

Yours very truly,
ANDREW EGGENBERGER.

Cured in Three Months

Salem, Ohio.
430 Cleveland Av.

Mr. C. E. Brooks,
Marshall, Mich.

Dear Mr. Brooks:

I am sending you a small picture of my son, who is now five years old.

We ordered your Appliance for him when he was only two months old, and yet want to say in about three months all signs of rupture were gone, and he is some boy to-day.

I shall be very glad to say a good word for you whenever the opportunity presents itself.

Yours very truly,
T. A. McLAIN.

Veteran Cured

Commerce, Ga., R. F. D. No. 11.

Mr. C. E. Brooks.

Dear Sir:—I am glad to tell you that I am now sound and well and can plow or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it hadn't been for your Appliance I would never have been cured. I am sixty-eight years old and served three years in Eckle's Artillery, Oglethorp Co. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,
H. D. BANKS.

Doctor Pronounces Him Cured

119 Towle Avenue,
Mishawaka, Ind.

Mr. C. E. Brooks,
Marshall, Mich.

Dear Mr. Brooks:—

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,

Yours very truly,
MRS. H. TOLLMAN.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Ten Reasons Why

You Should Send for Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

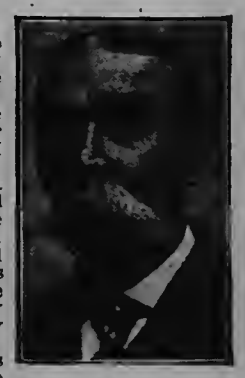
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Pennsylvania Man Thankful

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on: it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.



It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

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Yours very sincerely,
JAMES A. BRITTON.
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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 26, 1916. CHAS. O. CHALMERS, Publisher.

Editorial

"The little pool, in street or field apart,
Glasses the deep heavens and the rushing storm;
And into the silent depths of every heart,
The eternal throws its awful shadow-form."

* * *

Christianity cannot afford to despise any arm of service that will help it to uplift fallen humanity. But the lifting power upon which it must most rely is the Divine Arm.

* * *

There is much more in true Christian missions than the mere publication of the Gospel. The "Great Commission" which our risen Lord gave his disciples did not stop with so easy a task as that. Our charge to evangelize the nations includes the following words: "Teaching them TO OBSERVE all things whatsoever I have commanded you." The mission work that Jesus has ordered to he done is to convert the heathen not into merely nominal, but real Christians.

* * *

The Christian Intelligencer says: "If we read the Word of God aright, we shall learn that deliverance from sin includes both forgiveness and cleansing." This is quite true. God not only pardons the penitent and believing soul, but through the Holy Spirit he purifies, quickens, and strengthens it. This work wrought within the moral nature of man is indispensable to his salvation, and the necessity of it cannot be too strongly stressed. This was precisely what our Lord meant when he said to Nicodemus, "Ye must be born again." This birth of the Spirit is still the only gateway into the Kingdom.

* * *

The Outlook tells of a Baptist "Soul-Saving Station" in New York City which has displayed in a window in large letters the following statement: "JESUS WALKED 72 MILES TO BE BAPTIZED." It is strange that any denomination would thus parade our Lord's baptism as an incentive to people to be baptized, when his baptism is clearly shown in the Nineteenth Chapter of Acts not to have been Christian baptism. But this appeal is catchy and influences many persons. The fact is, a taking fallacy is sometimes more potent in commanding the support of those who have not been trained to think clearly than is the real truth.

* * *

In a sermon last Sunday we heard a gifted minister, in dwelling upon the point that, whether he recognizes it or not, every man is under obligation to serve God and humanity in this present life, throw out the suggestion that if he does not seek, as best he can, to pay this debt which his Creator has imposed upon him, he will owe it throughout all eternity. This is a most startling thought. A human being cannot really escape the responsibilities that spring out of his relations to his Maker and his fellow-creatures. He may evade them for a time, but he will have to reckon with them in the Judgment. The wise thing to do is faithfully to endeavor to discharge this indebtedness now.

WHY NOT TURN TO ACCOUNT THE LOCAL RESOURCES?

A few days ago one hundred and fifty preachers gathered in the Marble Collegiate Church in New York City to hear reports of Billy Sunday's work at other places with a view to awakening interest and confidence in the revival meeting which he is to hold in the Nation's great metropolis next April, May, and June. A number of clergymen made remarks telling of what they had seen take place under the ministry of the renowned evangelist and of what might be expected from his labors among them, when suddenly an unexpected development took place in the proceedings, which was thus described by The New York Tribune:

"But the climax of the meeting came with the conversion of the first trail-hitter. He was a spare old man, rather shabbily though neatly dressed, who rose in a pew, and in a weak, quavering voice, asked to he heard. 'No man needs to come to Christ more than I,' said he, 'and I'm afraid if I wait for Billy Sunday it will be too late. I have been a sinner, and now I seek the light, so I say, pray for me, gentlemen, pray for me!'"

"'Amen,' chorused the congregation of clergymen.

"As the church emptied itself a group of the latter gathered about the old man and knelt with him in prayer."

Is there not a lesson to he learned from this occurrence? We are inclined to think so. We have nothing to say depreciatory of Mr. Sunday, who seems to he a man sent from God and whose achievements as an ambassador of Christ are the most remarkable of this age. That preachers in the great wicked centers of population where evil seems to he unshakably entrenched should desire to bring this new Whitefield to the scene that the trailing banner of their Lord may be lifted out of the dust, is, we think, entirely natural and proper; but there is but one Billy Sunday, and, since he gives two or three months to a meeting, he can reach but a few places. The thought awakened in our mind by the New York incident is that the pastors in our towns and cities may make a great mistake by putting too low an estimate upon what they themselves and the Christian members of their congregations might accomplish for the Master if they would set themselves to the task earnestly and with an expectant faith. The Holy Spirit is at work in human hearts everywhere and there is scarcely any community in which there is not some grain ripe for the harvest. What is needed is for some one faithfully to thrust in the sickle and garner it for our glorious Lord. Though a man may have no great gifts, if he will lay himself out unsparingly in this work, enlisting such assistance as can he had close about him, he may effect results that will make his own heart well-nigh burst with joy and set the angels to singing on high.

And, furthermore, there is peril in delay—the mature and precious grain may he lost by waiting. There was something pathetic, and something which we think should have also been taken in the nature of a rebuke or warning, in the words that the old man uttered in the great church in New York: "I am afraid if I wait for Billy Sunday it will be too late."

The following, which we take from The Methodist Recorder (Pittsburgh) bears impressively upon the point that we are seeking to emphasize:

"Gipsy Smith was conducting an evangelistic campaign in Chicago. Each noon the Great Northern Theater was filled within seven minutes of the time the doors were opened. Each day the Gipsy evangelist was preceded by a Chicago preacher who took half the time. Men who had not been called evangelistic gave wonderful messages. Near the close of the week, after we had listened to the most stirring appeal we had yet heard, Gipsy Smith came forward holding a bundle of letters in his hands. 'These,' he said, 'are protests from some of you who think I ought to occupy all of this brief noon hour. Do you know why I have insisted on your own preachers dividing the time? First, because the Lord did not send me over here to commit suicide. Secondly, and chiefly, I wanted you to know that if you will support your own preacher as loyally and as enthusiastically as you do me, and as you have just supported this man, you will not have to send to England for a Gipsy to preach the gospel.'"

A prevailing feeling of spiritual impotency upon the part of a pastor and his congregation is a state of things much to be feared and dreaded. And, like some cases of physical paralysis, it is in many instances due to a mere hallucination, for which his Satanic Majesty may be responsible. "We are able to go up and possess it," was the spirit that gave the Promised Land to the Israellites. And such is the only spirit which can bring success to Christian workers in this day. The faith that dares to try, with an expectancy of results, is an antecedent prerequisite to noteworthy triumphs in setting up the Kingdom of Christ anywhere and everywhere.

GREATER THINGS MAY BE IN STORE.

What God may have in store for humanity even in this present life none can tell. Look at what marvelous forces have been harnessed and brought into the service of man within the last half-century. This is a very different world from what it was a hundred years ago, and nature may still have stored up in her secret places, waiting to be discovered and utilized, agencies far more wonderful than any that have yet been brought into requisition. This has been called "the age of splendor," and such it surely is compared with the eras of the past; but if the earth shall continue to exist, its glories may pale into insignificance alongside what will be developed in the coming decades. The human race is making dazzling progress along scientific and industrial lines; its danger-point seems to he as to the security of the moral foundations of the social order. If these can he preserved intact, the future seems to be luminous with promise.

We can never heal the needs we do not feel. Tearless hearts can never he the heralds of the Passion. We must pity if we would redeem. We must bleed if we would he ministers of the saving blood.—Jowett.

A COMFORTING REFLECTION.

It is sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the Heart Divine
Still understands these cares of yours and mine.
—British Weekly.

HE IS ALL-SUFFICIENT.

He is more than the delivering God; he is the keeping and sustaining God. He is not simply the God of the great crisis, he is the God of every day. He will provide for the journey. He will keep our feet from falling. He will impart strength according to the day. Here is the antidote for all anxiety and fear.—J. D. Jones.

ENRICHING OUR SABBATHS.

We can enrich our Sabbaths by preparing for them the day before. It is astonishing how many mental tasks are left till Sabbath morning. Some people are so busy Sabbath morning that they cannot get to church service on time. The best rule for Sabbath enrichment is "to be in the Spirit on the Lord's Day;" to do nothing that could have been done the day before, and to enrich the spiritual life by Christian service and thought.—A. J. S., in The Presbyterian.

THE CURSE OF IDLENESS.

"My Father worketh hitherto, and I work." And I work! Say that, too. If you destroy the sequence, life loses heart and joy and meaning and value. Swing into line with the eternal energy, be a force among forces, a toiler, a producer, a factor, and life never loses its tone and flavor, its bead or glamour. There is no real taste to bread nor bliss in sleep for the idler. He is the doubter, the skeptic, the unhappy man. His idleness proclaims him diseased and decaying.—Maltbie D. Babcock.

BUILDING UP THE CHURCH.

How is it to be done? The preacher can help hy his faithful preaching; the class-leader can help by his intelligent and sympatbetic leadership; the Sunday school officers and teachers can do mucb by tbeir careful study of the Bible and their equally careful study of the Sunday school scholars; and the average church member can do not a little by his honest and earnest living; but the chief agent in the work is ever the Holy Spirit, and tbe rapldity and permanence of tbe work depends upon the extent to which the pastor and people allow the Spirit of God the right of way in beart and life. Human effort is absolutely essential; but more, much more, depends upon the Spirit of God. The Church grows best when men are willing to let God work through tbem, and the Spirit of God never fails to use every avenue which humanity may open to Him.—Christian Guardian.

THE SECRET OF IT.

Let it be remembered that we have a responsibility to others. Some years ago on the Irish sea a terrible storm was raging. It was known that just off the coast a vessel was going to pieces. Suddenly two men, an old sea captain and his son, put out through the storm. Everybody tried to persuade them not to do so, for it seemed to be absolutely useless. Over tbe waves, which appeared almost mountain high, they pushed along, until at last, amid tbe cheers of the waiting throng, they returned with their little boat filled with those who had been all but lost upon the ship. When the minister said to the old sea captain, "Why do you do thls? Why take such a risk?" he answered, "I have been there myself, and I know the danger." It is because we have been once in sin and now are redeemed by the precious blood of Christ that we may say something to those who are about us.—Dr. Chapman.

NOMINAL CHURCH MEMBERSHIP.

We mean by this that class all too large among us who have tbeir names enrolled on the Church register, but who live as though it were not there. This type of Churcb membership is the bane of our Churcb life to-day. It may be that this has been true of every age, and certainly in every community where the general sentiment considers it the proper thing to belong to the Churcb this practice will in some measure prevail; but the extent of this practice in present-day Church life calls for serious consideration.

There are a number of causes that have conspired to bring about this condition. One of these is tbe absence of outspoken and pronounced opposition to Christianity. Tbis does not mean that the world has become a friend to vital religion, but it is a popular thing to be a member of the Church. As a result of this it frequently happens that those who simply drift witb the tide are swept into the Churcb, but continue to live the life of conformity to the world. And then sensational metbods of evangelism have helped to swell the ranks of this class. These evangelists create an atmosphere of levity and lightness, and in that atmosphere the obligation to accept Christ is so presented that the outward step is often taken without any serious conviction for past sin, and without any serious purpose to live a changed life.

It is not surprising that people who are thus floated into the Church should also float witb tbe other crowd when they are thrown with it. And the pressure to carry them the other way will surely come. The heart of the world is no more the friend of Christ now than it was when the opposition to Him manifested itself in more violent forms. No life is exempt from tbe testing processes. Whatever sort of foundation the house may be built upon, the rains will descend, the floods will come, and the winds will blow and beat upon it. This is a part of the discipline of life, and it always discovers the difference between the merely nominal Christian and the man whose heart is with Him—between tbose who simply say, Lord, Lord, and those who do tbe things which He commands.

But there are perils in merely nominal Church membership. Not only will it fail to give one an entrance into the kingdom of beaven, but the tendency of the thing is to keep him out. It hardens the conscience. It is a perilous thing to character to assume a solemn obligation with no serious purpose of keeping it. It is entirely true that the Church does not create obligations. It makes no quality of conduct wrong that was previously right and we owe no more to God, or to our fellow-man, after we join the Church than we did before. The solemn vows which the Church administers to its applicants for membership are vows that are inherent in our relations to God and to one another. They are upon us whether we recognize them or not; but the solemn promise to abide by them made without a very serious purpose to keep that promise cannot do otherwise than harden the conscience and make it more difficult for the appeal of truth to reach us.

And then the merely nominal church member has hedged himself against the usual agencies that seek to bring him to Christ. Since his profession puts him among Christian people, it is almost like charging him with falsehood to approach him personally upon the subject of religion. It is true that frequent appeals are made to backsliders, and men who recognize the situation of the Church to-day, do not hesitate, and properly do not hestitate, to wipe out the distinction between church members and those who are not in inviting men to Christ. Yet there is in the individual himself the consciousness that he is a church member, and this creates the feeling that for him to respond is in some measure to repudiate his standing as a member of the Church. All these things serve to make his position a perilous one, and emphasizes the call to genulneness in our professions of faith in Christ.—Raleigh Christian Advocate.

THE UNIFICATION OF METHODISM.

By Rev. J. W. Boswell, D.D.

I do not understand that the General Conference of 1914 committed our Church either to organic union or to unification. It adopted a plan of unification to be submitted to a Joint Commission of fifty men—twenty-five from our Church and twenty-five from the Methodist Episcopal Church. That Commission will have before it the matter of "unification by reorganization," will work out tbe details of the plan, and submit the result of their labors to tbe respective General Conferences, which in turn, if the work of the Commission is indorsed, will submit it to the Annual Conferences. But all this does not commit either branch of the Church to the plan before us or to any other plan that may be adopted. Our General Conference has no authority to commit the Church to any plan tbat would disrupt it, or tie it in any way to another body. A General Conference with supreme legislative, judicial and executive functions might do a thing of that sort, but not ours.

As one of the many interested Methodists, I am willing to accept tbe plan of our Oklahoma General Conference, including the recommendations respecting the colored membership, and the limitations placed on the General Conference, which are the leading issues involved. Or, I may vote for some other plan of unification (not organic union), if it includes no radical changes. In committing myself, I make two reservations: I shall vote for nothing that will shade the honor of Southern Methodism, or that casts reflections on the intelligence and conduct of our fathers, no matter how much my brethren may deplore the bringing to light so-called dead issues. Nor will I vote to eliminate tbe only word in our name that designates our polity as Methodists. I cannot surrender the term "Episcopal" and consent to the abbreviated name, "Methodist Church." To do so would be to concede the last demand of the radicals in 1828. We have already conceded lay representation, the principal thing for which tbey contended—the refusal to grant which resulted in the organization of the Methodist Protestant Church. We can grant no further concessions in that direction. Besides, to eliminate the term "Episcopal" would be to take the first step, so far as Southern Methodists are concerned, to undermine our Third Restrictive Rule, which forbids the General Conference to "change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency." Our Northern brethren have gone very far in that direction by authorizing "Missionary Bishops" who are not "General Superintendents," and also by assigning their Bishops to Episcopal districts. Under the restrictive rule the General Conference is without authority to assign Bisbops. The Episcopacy does the assigning.

The way before us is not very smooth. There are too many conflicting opinions. And not a few are opposed to the whole scheme. Some ardent friends of it are disposed to be discouraged; among these is Dr. Wallace, editor of the Pittsburgh Christian Advocate. In a recent issue of his paper occur the following words: "The action of our General Conference at Saratoga Springs, so far from being hailed by Southern Methodists as an earnest of approaching oneness and a far-reaching step in that direction, has provoked a controversy which has cast a sombre cloud over the whole movement." Tho controversy is a very natural thing, and Dr. Wallace could not reasonably have expected anything else. The Saratoga General Conference adopted the report of its Committee of Sixty, which incorporated at least two recommendations, the very opposite of the recommendations adopted by our General Conference at Oklahoma City. There was real ground for controversy. Dr. Wallace was more than ordinarily optimistic if he supposed that Southern Methodists would accept tbe Saratoga suggestions as substitutes for those proposed by their own

General Conference. Consider the proposals of the two bodies:

The General Conference of our Church recommended that the colored membership of the Methodist Episcopal Church be organized into a separate and independent jurisdiction. The proposition, it is admitted, is a radical one. It contemplates the elimination of a large per cent—something near one-sixth—of their membership. In making this proposition there was in mind the action of our General Conference in setting apart our colored membership under the name of the Colored Methodist Episcopal Church in America, an action that has resulted in no harm to this good day. The Saratoga action proposes to organize the colored membership into one of the Jurisdictional or Quadrennial Conferences. This is a slight concession, but it does not wipe out the color line. It rather blends the colors. It would give us a proportionate number of colored delegates in the General Conference, which in the future, as in the past, would be composed of both men and women. Our people in the South are not ready to sit in the General Conference and have laws made for them by a mixed element of that character. This is what Dr. Wallace of the Pittsburgh Advocate would call a "root difficulty."

All this suggests prejudice, but it is not prejudice born of hate. The Southern white man does not hate the negro, but he feels that he belongs to a superior race and has no idea of placing himself on an equal footing with negroes in any law-making body, especially in a body that would have power to send a colored General Superintendent to preside over a Conference of Southern white men.

The Saratoga recommendation concerning the functions of the General Conference is another "root difficulty." That recommendation is, "that the General Conference be made the supreme legislative, executive and judicial body of the Church under constitutional provisions and restrictions." The recommendation of our General Conference is that none of the Conferences, Quadrennial or General, be the judge of the constitutionality of its own actions. This recommendation is in keeping with the polity and practice of our Church, while the Saratoga recommendation is in keeping with the polity and practice of the Northern Church. The dominant party in the General Conference of 1844 asserted this view. This was the real cause of the division of the Church.

It is easy to see the difference between the two propositions. The Southern proposition would have some other body than the legislative determine the constitutionality of its acts. The Saratoga proposition would allow the General Conference to enact legislation, and then, if the legislation is called in question, would allow the same men and women to sit in judgment on its constitutionality. A fine court that would be! To adopt the recommendation would place the reunified Church precisely where the original body was in 1844, the North still in the majority, and with the added strength of its colored membership. And, should one of the Bishops, North or South, unfortunately incur the displeasure of any section of the Church, whether guilty of a crime or not, a majority of the General Conference would suffice to suspend or depose him from the Episcopacy. More than that: with supreme executive and judicial authority it could expel him from the Church.

The two propositions afford no ground for compromise. The two cannot be blended. The South does not expect our Northern brethren to surrender unconditionally, though it seems to me that nothing is easier or wiser than to make the Bishops, not one, but the whole number, the challenging body, and either abide their judgment or send the challenged legislation down to the Annual Conference for final adjudication. Nor can the North with good grace ask us to abandon that which was accepted as a fact at the organization of the Church in 1784, and which has been held by the Methodist Episcopal Church, South, through all the years of its existence, viz.: that our Episcopacy is not a creation of the General Conference, but a co-ordinate branch of the Church. But, while the two recommendations are irreconcilable, it may be that the Joint Commission will be able to devise a way out of the difficulty that will prove satisfactory. If so, there will be rejoicing in Israel.

In the meantime there will be controversy. So be it. Some may deplore it—nobody can stop it. Nor can any one stop the appeal to history. It is part of the life of both Churches. Appeal to it is demanded by the very nature of the case. Both the Oklahoma and Saratoga recommendations respecting the General Conference naturally revive the principal issue of 1844, and it will have to be settled. Every proposition for fraternity, union, federation, or unification was founded on the fact that there were differences to be settled. How the differences now before us are to be settled without appeal to the past we leave for others to say. There is such a thing as a weaker body putting a halter around its neck and saying to a stronger: "Here's your mule;" but the Church, South, is not ready for making such a humiliating concession.

Nashville, Tenn.

A WHIRLWIND EDUCATIONAL CAMPAIGN.

Grenada College Commissioner Makes 600 Miles in a Ford Car and Raises Thousands for the School.

On Saturday, Sept. 30, the Commissioner, in a Ford car, carrying a well-packed suitcase, left Grenada, pausing at the river bridge until Brother Will Hill could finish placing the floor, when he pushed on for Scobey until he found a fellow-autoist, like certain noted New Testament women, without oil in the vessel; so he halted to give him gasoline. The journey was resumed, only to have a rare ride down a long hill, when the brake could not work on account of a split board in the car floor. The steering wheel, however, worked well, and it required less gasoline to go up the next hill. A fine ride brought the college man into Charleston, where a small boy got before the car and a large auto behind it, so that between the two there was some quick acting, and the boy escaped, while the cars only bumped. The pastor, Rev. W. H. Mounger, was still laughing when last seen.

Five hours later the Ford was cooling at Coahoma, having made Tippo, Strathmore, Swan Lake, Webb, Sumner, Tutwiler, Dublin, Mattson, Clarksdale, and Lyon, with stops for greetings. Sunday was spent at Lyon and Bobo, where the college cause was presented, and nice contributions were made by the good people.

On the way to Bobo our road gave out, so the Ford took to a bayou, and, coming out at a cabin, reached a by-way and later crossed a high railroad dump into a good road, which soon put us at a fine dinner in the home of Brother Humphreys. Here, after preaching, the College was represented. On the way back we took up the elder, Rev. H. S. Spragins, who is a fine preacher and very popular over his district. He also makes speeches for the College.

A day at Friar's Point gave a splendid chance to share a liberal hospitality at the hands of Rev. J. R. Bright and call at the homes of some of his Delta planters. I am going back there to get some large contributions soon. A day at Clarksdale was pleasantly spent with Rev. R. O. Brown and his delightful family. Here several gentlemen assured us of help soon. They are building a fine church, but they want to help educate our Methodist girls, too. Touching at Cottondale and Doddsville, we got ready help from Mr. G. H. Kirkland and Dr. J. E. Coleman. The Sunday morning was given to Ruleville, where Eugene Stancill, A. L. Marshall, W. F. Wilson and others responded in liberal amounts. At night we worshiped at Shelby, talked for the College, and had fine responses. Here was developed a plan which, if followed out, will make Grenada College a great institution in a short while. Here it is: Mr. H. L. Wilkerson, a good Methodist, thoughtfully considered the movement to improve the College. His pastor talked to him about it and secured a promise to help. The gentleman discussed it with his wife, made up his mind, and gave us $1000, paying one-fourth cash. Now, when all the pastors take an interest and work like Campbell, it will not be long until our people will give, because they want to, and commissioners will lose their jobs. God speed the day!

At Shipman's Chapel, Cleveland, Shelby, and Rosedale, there were added to the elder and commissioner, Gladney and Dietrich, and these days were rich, indeed, in spiritual fellowship and fine work for the Kingdom. They talked Sunday school, and I talked College and took collections. A night service at Duncan was good in that Brother Gladney gave us a fine address, and I got a liberal donation from Mrs. L. E. Alford.

Brother Campbell is very proud of his wife's accomplishments, and took pleasure in exhibiting to Mr. Dietrich a piece of drawn work which he always carries on the top of his head.

Our return soon to Cleveland and Rosedale will add hundreds to our funds. A short canvass around Schlater brought us to Minter City and Philipp's, where we worshiped Sunday with Rev. A. A. Martin and his noble people, who are treating him royally. Here the College was treated liberally. Mr. W. H. Dix, only a few years a resident, but a fine Christian gentleman, made a liberal contribution. On Monday my Ford took water and gasoline and ran nicely into Grenada for dinner, having never broken down nor even having had a puncture in the 17 days.

Only $12,000 more is needed to complete our $50,000, and 120 persons giving $100 each will complete it. Let every pastor seek for one or two, and let all of our well-to-do laymen divide their tithe with Grenada College, as does Brother E. M. Fant of Coahoma, and we will have finished our canvass by the time we meet in Annual Conference at Winona. **Who will be one to give $100 cash, or in four yearly payments?** Send in your name quickly. **Who will divide his tithe and give for our girls $1000 or $500?**

Doctor, everywhere I go in the Greenville District, the folks say they love you. I think you should come up and spend a week with me visiting them in my Ford and helping me to finish up this twelve thousand. BEN P. JACO

Grenada, Miss.

CHURCH EXTENSION IN NORTH MISSISSIPPI.

Dear Brethren: It would be useless for me to take time to tell you what Church Extension has done in our Conference. This is known by all of us. I am writing to ask you not to forget this important claim among your people, especially this year. The demands upon your Board will be heavy, and many of them will be urgent; and we are anxious to do what we can for all of them. The full assessment would greatly relieve the needy churches and would be an inspiration to this great cause in our Conference. Let the churches we have helped come to our rescue. This part of our church work needs no argument in its behalf, except to show what it has done and its great promise for the future.

There will be a mass-meeting in the interest of Church Extension during the session of the Annual Conference at Winona, on Saturday evening at 8 p. m. We are expecting Dr. W. F. McMurry, our General Secretary, to be at this meeting, and he will bring us a helpful and cheering message concerning Church Extension. He is as full of it as any man ever was on any subject. Don't fail to hear him.

Drew, Miss. W. S. LAGRONE.

TRAVELING THE SAME WAY.

"He who hopes to go to heaven on account of his good work, and he who expects to go there without doing any, may shake hands; for one is as deeply in the mud as the other is in the mire."—**Old Humphrey.**

Secular News

The enrollment of students at Yale University is 3305, against 3260 last year.

The National Congress of Mothers will convene in Washington City on April 24, 1917.

If dispatches from Mexico may be believed, Villa is again securing recruits and gaining in strength.

A bill having for its object the exclusion of German students from the benefits of the Cecil Rhodes Scholarship Fund at Oxford, England, has passed the second reading in the British House of Commons.

The number of women who attained honors in the Law School of New York University for the session of 1915-16 was proportionately considerably in excess of those awarded to male students, five out of twenty of the prizes given going to them.

Twenty-five bales of long staple cotton sold at Greenwood, Miss., for 30 cents a pound on October 16. This meant $150 for a 500-pound bale, leaving the seed out of consideration. It is doubtful whether the fleecy staple has commanded such a price since the Civil War period.

According to report, Nedjo Kerovic, one of the conspirators in the assassination of Archduke Francis Ferdinand, the heir apparent to the Austrian throne, in 1914, has died in a military prison. This was the crime that started the contention that plunged nearly all Europe into war.

A contemporary says: "An anonymous Frenchman has offered a $10,000 prize for a mechanical apparatus that will supply the place of a missing human hand." That will be a difficult thing to do. The human hand is a marvelous instrument. It is, in fact, one of the signatures of man's greatness.

Dr. Horace T. Burrows, of the Johns Hopkins Hospital, Baltimore, claims to have discovered the germ of infantile paralysis. He holds that this germ exists only in the colon, and that the disease is spread by some uncooked food or drink —most likely in the case of infants by milk or water.

One thing has become increasingly evident as the pending political contest for the Presidency of the United States has gone on, and that is, that the peace sentiment of the Nation is very strong. Both of the leading candidates seem to be fully cognizant of this fact, and are shaping their utterances accordingly.

At present the United States is stated to be the greatest creditor nation in the world, but as its great lead in this respect is due largely to war conditions, things will likely even up when the cannons have ceased to roar in Europe. As it is now, the balance of trade with tropical countries is against us, our imports from them during the last fiscal year amounting to about a billion dollars, while our exports to them were valued at approximately half that amount.

The press dispatches say that Mr. J. P. Morgan and Mr. H. P. Davidson will lead in floating another loan to Great Britain of $250,000,000. Counting the $500,000,000 Anglo-French loan as a British obligation, which it really was, this new loan will bring the amount loaned England since the outbreak of the great war to a round billion dollars. Besides this, Canada has borrowed more than $250,000,000 from our country. In this day to go to war seems to mean to go in debt.

Governor Pleasant is visiting parish fairs and making addresses in behalf of the proposed amendment to the Louisiana Constitution which provides for creating a State Board of Affairs. Some of the constitutional amendments to be voted on in November deal with matters of much importance and should have careful consideration at the hands of the people of the commonwealth. The one designed to make it possible for women to serve on the boards of public institutions ought, we think, by all means to be adopted.

East St. Louis reports the sale of 225,000 war horses since the raging European conflict began, which brought the sum of $40,000,000. About 7000 mules have been sold for a total of $995,000. The Italian government has recently made a contract for 3000 horses, to be filled within 30 days. The British, French, and Belgian buyers in the United States are taking 2000 horses a week. From the foregoing, it would seem that motor vehicles, while they are playing a large part in the great war, have not by any means set the war steed aside.

A State-wide prohibition mass-meeting was held at Jackson, Miss., on the night of October 17, with a view to starting a movement to uphold the present prohibition law of Mississippi in the approaching referendum election. Among the speakers of the occasion were Miss Anna Gordon, of Evanston, Ill., President of the National W. C. T. U.; Senator J. K. Vardaman, Governor Bilbo, and Congressman Collier. Senator Vardaman declared himself against the present Mississippi referendum law, which we were pleased to see—especially so, since that measure allows so small a percentage of the voters to bring on an election. Much enthusiasm was manifested at the gathering.

AN ADDRESS TO MISSISSIPPIANS.

(The statement given below has been issued by the Citizens' Prohibition Committee of the Magnolia State, which was created at the recent mass-meeting held in Jackson. It is to be hoped that it will be generally read and that it will arouse the citizenship of that commonwealth to immediate and aggressive action.—Editor of Advocate.)

"To the People of Mississippi:

"By petition of 6850 voters out of 160,000 voters, the two prohibition laws enacted at the last session of the Legislature must undergo the test of an election. The cost of getting signatures to these petitions was borne largely by the whiskey houses of Memphis. We resent the act of outsiders precipitating a contest on these measures, which are so beneficient in their purpose and so helpful in their accomplishments. The attempt to repeal these laws is deserving of the most severe condemnation, and should meet with the most determined resistance.

We regard it as the highest and most sacred duty to maintain intact our present carefully prepared and highly efficient laws on the subject of temperance, and to that end we earnestly call upon all good citizens without regard to creed, faction or political alignment, to oppose their repeal, not only by going to the polls and voting against the change, but by using every proper influence to secure the votes of others, to the end that what we regard as a harmful and iniquitous movement may be defeated by the most overwhelming majority.

"We regard apathy and indifference and the possible failure to go to the polls and vote as the most serious danger which confronts the people, and therefore we recommend that local organizations throughout the State shall be had to the end that the greatest publicity shall be given of the danger which confronts the people and the necessity for arousing them to prompt and determined action in this crisis.

"To those who place home, and boys and girls above money, we appeal to work incessantly from now until the polls are closed, to prevent the repeal of these laws. Mississippi must go forward morally, and not backward. Vote for these two bills.

"CITIZENS' PROHIBITION COMMITTEE."

PORT GIBSON DISTRICT NOTES.

Dear Brother Meek: As the interesting and fertile scribe of the Hill City has been silent, while some things in the upper part of our district have been happening, this writer will make a brief report.

At the first quarterly conference of the fourth round, held at Silver City, where Brother Foreman is the faithful and appreciated pastor, the work as a whole reported salaries up to date, while the churches at Holly Bluff and Louise had paid up for the full year, thus doing honor to themselves, and setting a worthy example which I trust others may follow.

At Mayersville, which came next in order, the pastor was hard at work holding revivals and trying to raise the Conference collections. Hopper has always been a worker, and puts conscience and heart into his work. He was being assisted in a meeting by Brother W. T. Griffin, which promised to be a real revival. Griffin is well known and equally well loved in the Delta portion of our Conference. While the salaries are not up at Mayersville, we are hoping that between now and the Annual Conference the stewards will bring things to pass.

At Oak Ridge, the place of our last meeting, things looked hopeful despite the almost failure of crops. A full quarter's salary was in hand, and Bradley's Chapel reported as having paid up for the year. While the benevolences are behind, the pastor and some of the laymen are interested in bringing up a full report. The charge is also raising money to buy a Ford for the use of its pastor, and the car has already been ordered. It seems to be the universal desire that Brother Wells be returned to the charge for the next year, and it is the opinion of the presiding elder that he ought to have at least the first year's use of that new car.

While at Oak Ridge it was my privilege to visit the widow of our brother, Rev. F. M. Williams, who resides there with her daughter, Mrs. S. P. Grant. Sister Williams is now 85 years old, and, though abounding in delightful memories of the past beyond the recollection of most persons, she yet takes a lively interest in the present. Her health is good for one of her age, but she was not able to attend the services of the church. She is a remarkable woman.

While passing, I called on both Brothers Roberts and Chapman. I found Chapman's little girl very sick from what proved to be appendicitis. She was carried to Vicksburg the next day for an operation, from which I learn she is recovering. The hope is that after this her health may be better than it has ever been, as she has never been strong.

Roberts, with the help of the Lewis Brothers, the quartette of the Conference, was holding a meeting, which was just closing. It resulted in about 35 accessions to the Church, and in a general quickening of the spiritual life among the membership. Roberts is now encouraged to attempt the raising of the church debt, by which the congregation at Gibson Memorial has been handicapped. He will need some help from the outside, and ought to have it. Any who are able to help him, can hardly assist in a more worthy church enterprise, nor cheer a more diligent and faithful worker.

I did not get to see Brother Holloman, as both he and his good wife were absent from the city visiting a very sick daughter, whose life I trust may be spared and her health soon be restored.

M. B. SHARBROUGH.

Port Gibson, Miss., Oct. 19.

CONCERNING "WORK DAY."

Dear Brother Meek: The returns from Work Day are coming in by every mail and we are very much encouraged with the results. However, comparatively few have responded as yet. Will you please let me call the attention of the pastors, superintendents, and individuals, throughout the State to the fact that it is not too late yet to observe Work Day, and urge them all to see that each community is given an opportunity to do so and send the proceeds to the Methodist Orphanage, and thus help to clothe, feed, educate, and train the 225 children committed to our care?

Thanking you for many past kindnesses and for space in your valuable paper, I am

Your friend and brother,

J. B. RANDOLPH,

Supt. Methodist Orphanage,

Jackson, Miss.

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CHURCH EXTENSION FACTS IN A NUTSHELL.

Gathered from the Church Extension Hand Book, the Discipline, and from Personal Correspondence with the Corresponding Secretary

By Rev. H. H. Smith, of the Virginia Conference.

I. What is the Board of Church Extension?

"The Board of Church Extension of the Methodist Episcopal Church, South, was organized for the purpose of providing in part the means for the building of churches and parsonages in eligible and needy localities where the people are not able to build for themselves." The Board consists of a President, Vice President, Corresponding Secretary, and Treasurer, and twenty Managers elected quadrenially by the General Conference. The Bishops and the Secretary of the Board of Missions are ex-officio members of the Board.

II. What has it accomplished in the past?

From its organization, in 1882, to March, 1916, this Board has loaned to churches and parsonages $1,760,801.50; donated to churches and parsonages $3,212,993.34; making a total investment in churches and parsonages of $4,973,794.84.

It has aided in the building of 9488 churches, and 2532 parsonages. The churches and parsonages aided represent 53 Conferences and 31 States. The largest number of churches aided in any one State was that of Texas, where 1364 churches and 544 parsonages received help from this Board. Georgia comes second with 868 churches and 172 parsonages aided. Appropriations were also made to our work in seven foreign countries, giving aid to 145 churches in our mission fields.

III. What are the needs of the Board for the future?

At the annual meeting of the Board of Church Extension in 1916 there were applications for donations for churches and parsonages amounting to $205,784.78; and the Board felt it necessary to carry over unpaid grants from the preceding year amounting to $53,114.96, which makes a total of $258,899.74 needed in donations. Of this amount the Board was able to grant only $132,509.25, a little more than one-half.

The amount asked for in loans for churches and parsonages at this meeting was $278,418.60. The amount carried over, unpaid grants, amounted to $35,750, or a total need in loan money of $314,168.60. Of this amount the Board could grant only $127,750, less than one-half. These figures will give some idea of the needs of the Board. It means that the Board could more than double its usefulness if it had the funds. There are 2470 congregations in Southern Methodism without houses of worship, and 1124 preachers without parsonages. The assessment for Church Extension in 1916 for the whole Church was $300,000, or only about fifteen cents per member.

There is great need for an immediate increase in the Loan Fund Capital. "Through the constant accumulation of interest and added contributions to the capital, these Loan Funds are ever increasing. By a process of evolution, they carry their benefits to churches that need assistance, returning with added power, to go forth again with larger benefits. The funds themselves remain unexhausted and imperishable. Whatever may be said of other investments, here, by every token, money becomes a moral force and immortal. It works forever for God and for humanity."

The following figures will show how important is the work of the Loan Fund: For the year ending March 31, 1916, the amount received on Loan Funds was, in round numbers, $118,000; annual interest earned, less annuities, etc., $14,900; increase of Loan Fund capital during the year $133,000; Loan Fund capital at the close of the year $804,000.

The Board of Church Extension is prepared to pay annuities on loans made by persons who are unable to get along without the income from their property. By this means a person "administers upon his own estate, and has the satisfaction of seeing the results of his own investments."

A very popular form of investment with the Board of Church Extension is the Memorial Loan Fund. The donor establishes this fund in the name of those whose memory it is desired to honor and perpetuate. "These Memorial Loan Funds become in a peculiar sense living monuments, more lasting than brass or granite, more precious than gold or silver. Unlike all other monuments, they are imperishable, everlasting, going forth to help and bless mankind in the highest possible sense. No man of wealth can do a nobler thing, or use his substance to better purpose, or honor those dear to him in a more effective way, than to establish such a Loan Fund in memory of a loved one." To those who have not investigated the matter, it seems impossible that a Loan Fund should be able to accomplish so much good. Take for instance a Loan Fund of $2,500. A fund of this amount will assist ten churches to the amount of $7000 in five years, and at the same time the working capital of the Loan Fund is increased to the amount of $3000. To make possible the building of ten churches! Who would not covet such a privilege?

No one can imagine the possibilities of good growing out of the erection of even the most humble church building. The Christian Observer published the following interesting incident: "In 1835 the American Sunday School Union organized a Sunday school in the mountains of Kentucky. From this little school in the backwoods there have gone out seven ministers of the Gospel, one missionary of the American Sunday School Union, one candidate for Vice President of the United States, one Lieutenant-Governor of Kentucky, seventy-two school teachers, thirteen merchants, ten lawyers, thirteen practicing physicians. In their youth, 200 scholars of this school united with the Church, and no person connected with this Sunday school has ever been convicted of any crime. Some who received their moral training here now occupy important positions in other States—in colleges, in banks, and as successful business men."

The New York Christian Advocate stated in a recent issue that there is a little Wesleyan Church in a village in England which has never had a membership of more than one hundred, and yet it has sent out into the Christian ministry fifteen men. Several became very prominent preachers, among them was Dr. S. Parkes Cadman.

Let every man who has some of the Lord's money to dispose of ponder these significant facts; and let every pastor realize that as he raises funds for the Board of Church Extension he is helping very materially in the extension of the Kingdom of God.

SHUBUTA METHODISM PROSPERING.

The Lord has graciously blessed us this year, for which we are grateful. We had a great revival meeting in June with our own Conference Evangelist, Dan Kelly, assisting us. The membership was greatly revived, many were converted and 22 were added to the Church, 20 of them on profession of faith. For many years Shubuta has had no Epworth League, but after the meeting the need for one was so apparent that steps were taken to organize, or, rather, reorganize the League. A very fine League with a membership of about 35 was started and continues to do excellent service. We have some choice young people in our Church.

Last Sunday, Oct. 15, was a great day for Shubuta Methodism and the Kingdom. Our Sunday school rally day service was held Sunday morning. We had a record-breaking attendance and an interesting program. Enthusiastic interest was manifested. We greatly missed the presence of our beloved superintendent, Brother T. A. Ledyard, who was kept away on account of the extreme illness of his wife.

Sunday evening we had the most interesting service I have ever witnessed in Shubuta. The service was in charge of two railroad engineers, Brothers Gray and Delabar, loaned to us by Brother Broadfoot, of South Side, Meridian. The auditorium was crowded with Baptists, Methodists, and non-members, and all listened eagerly to the heart-burning messages of these earnest men of God. Charts were effectively used to illustrate their messages. The power of God was upon the congregation. The presence of another railroad man, Mr. Homer Jenkins, recently converted, and who was reared in Shubuta, added greatly to the good of the meeting. When the proposition was made for all who were determined to travel "Life's Railway to Heaven" and desired to know the Lord as these men knew Him to come forward, practically every one in the house came and grasped hands with these men who so often have gripped the throttles of their engines. It was a glorious scene, and many were the hearts made glad and encouraged. It is easier now to talk religion in Shubuta. We face the future with greater confidence. To God be all the glory. Praise His Holy Name! O. S. LEWIS, Pastor.

Shubuta, Miss.

REV. J. N. FLYNN DEAD.

Rev. J. W. Raper, our pastor at Houston, Miss., writes us as follows: "We buried Rev. J. N. Flynn a few days ago. A good and true man has passed from among us. He was ready to go and he died a triumphant death. He sustained a severe accident some time since in having one of his legs pierced by a pitchfork, which caused him to have to come to a hospital in Houston and have it amputated. This painful injury culminated in his regrettable death."

We are grieved to learn of the demise of this faithful and useful servant of the Master, and our heart goes out in tenderest sympathy to the bereaved. May the Heavenly Father have them in his gracious keeping! We trust that some one will furnish the Advocate with a fitting memoir of the deceased.

BROTHER DAVIS AT HOME.

Dear Brother Meek: Rev. R. M. Davis, so well known and loved by Mississippi Methodism, is now at home in Byhalia, confined to his room—having lately returned from a Memphis hospital. Notwithstanding the fact that he is suffering physically, his spirits are on top, and he discusses current subjects as if he were well. He accepts his afflictions, although severe, with resignation, and trusts in Christ for spiritual blessings each day. Hence he meets one with a smile and a hearty handshake and puts his soul into conversation. It is a great pleasure to me to visit him and listen to his wise utterances. The church and Sunday school greatly miss this soldier of the Cross, for, when able to walk, he was always in place at these meetings.

Byhalia, Miss. MARCUS D. HERRING.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during Augnst, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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PICNICS AND FESTIVALS OUR SPECIALTY

Church News

Rev. J. M. Culbreth has been transferred from the North Carolina to the St. Louis Conference and stationed at University Church, St. Louis.

It is stated that Drs. Alexander White, George Adam Smith, James Stalker, and F. B. Meyer have all lost sons in the present terrible war in Europe.

Bishop Morrison has recently been spending some time within the bounds of the West Oklahoma Conference, which is under his episcopal supervision.

Bishop W. A. Candler was a visitor to the recent session of the Tennessee Conference at Mt. Pleasant, Tenn., where he ably represented Emory University.

According to Dr. Thomas N. Potts, Missionary Secretary of the Virginia Conference, of 833 Sunday schools in that Conference, 800 are carrying missionary specials.

There are said to be already "75,000 volumes in the main library and departmental libraries of Emory University." And the several collections are steadily growing.

Bishop Thomas F. Gailor, of Tennessee, was chosen Chairman of the House of Bishops at the late Convention of the Protestant Episcopal Church, held in St. Louis.

The Billy Sunday tabernacle in Boston is said to be about finished. It will be interesting to watch the work of this modern son of thunder in the cultured home of Unitarianism.

The Lutheran Churches of Sweden have sent a communication to the Lutheran bodies of the United States asking them to join in the celebration of the 400th anniversary of the Reformation, in 1917.

Mr. John R. Pepper, of Memphis, the well known Southern Methodist layman, was born at Elliston (then called Big Springs), Montgomery County, Va. This is within the bounds of the Baltimore Conference.

Dr. James Cannon, Jr., attended the late session of the Holston Conference and delivered an address in the interest of the Anti-Saloon League work. Dr. Cannon claims that no State in the union has enacted better prohibition legislation than Virginia.

At a meeting held at Waco on October 4, the Board of Directors of the Texas Methodist Orphanage re-elected Rev. R. A. Burroughs Manager of that institution. Brother Burroughs seems to be meeting the responsibilities of this important position with much acceptability.

Rev. S. Stephen McKenney, Field Agent for the Representative Southern Methodist Church at Washington City, reports encouragingly of the progress of his work. Brother McKenney has charge of a most important cause—one which should appeal strongly to our people.

The Bluefield District of the Holston Conference paid this year for foreign missions on an assessment of $1412, the sum of $1502, and on assessment of $890 for home missions, $1200 was paid. It was the banner district, though some of the other districts paid the assessments in full.

We are indebted to the Baltimore Southern Methodist for the following note of interest: "The Commission on Unification, composed of 25 Commissioners from each Episcopal Methodism, will meet in Baltimore, Md., on December 28. The opening sermon will be preached in the First Methodist Episcopal Church, and the business sessions will be held in our Trinity Church. Bishop A. W. Wilson has been asked to preach the opening sermon."

Judging by the service which he has been rendering and the vigor of the utterances which have emanated from him of late, Bishop A. W. Wilson yet lacks a great deal of being a worn-out man. There is not a more majectic minister and leader in Southern Methodism than is this great son of the State of Maryland. The Church, South, is most fortunate in having him on its Unification Commission, and we pray that he may be spared to see the end of the labors of that body.

THE BEAUTY AND VALUE OF LAW.

(We give below the mesage which Bishop A. W. Wilson sent to Bishop Candler on the occasion of the opening of the L. Q. C. Lamar Law School of Emory University. Having himself studied law before his entrance into the Christian ministry, these words of Bishop Wilson are entitled to all the more weight.—Editor of Advocate.)

I congratulate you upon the Law School of the University. Saturated as I hope and believe our great Methodist institution will be with the spirit of our gospel, no department will be of more value to the Church and the world. I would that not only the students who have in view the practice of the profession, but all who matriculate in any department, might have the advantage of a course in this school. Rightly taught and understood, it conduces to clearness of thought, intenseness of mental effort and loftiness of purpose. Old Blackstone, who was in my day the beginner of the students' course, declared law to be the perfection of reason. But no one has more nobly expressed its true meaning and worth than the "Judicious Hooker" in that classic and most eloquent sentence: "Of law there can be no less acknowledged than that her seat is in the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power, both angels and men and creatures of what condition soever, though each in a different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

If I could have my way I would put every minister of our Church through a legal course.

A. W. WILSON.

CONCERNING THE UNION ISSUE.

Dear Dr. Meek: Since the 1st of July I have been very busy, but at times have had rest. In these times I have tried to read. I have read books and papers, the Church papers especially. I have, with more or less care, read all the articles I have seen for and against organic union. I have never believed in ghosts, but since my earliest childhood I have had a kind of fear of the dark, and still want light on every subject that I am forced to consider.

Many things have been said in the discussion that might have been left unsaid. That there is a lack of unanimity of sentiment among the writers on the subject, is easy of discovery. There are very few men who can see both sides of an object at the same time. Acting on this principle, "Lovie Mary" made the trousers for the little boy of two colors of cloth, for "the people couldn't see him coming and going at the same time." Carlisle is reputed to have said that "no two men agree in everything, unless one is a fool." Men have differed in all ages, and will differ. Good men can differ without harm to either, and I trust that all who are engaging in this controversy are good men. If so, out of the discussion will come great good to the Church.

Personally, I am not scared yet. Organic union is a long way off. It is impossible for any one to say how long. There will be ample opportunity to discuss the matter, from all angles, before the consummation. I was born at the close of the war, and have had opportunities to observe conditions in the Church, North and South. Some of my close kin are members of the Methodist Episcopal Church—they have grown up in the Church, North, and I in the Church, South. I am opposed to organic union, and have been since I was old enough to consider the subject. I believe the great majority of the membership of both Churches would be slow to advocate it. I have (and do now) believed in a positive federation—a federation that means a closer relationship between the two Churches. The Northern Methodists, coming into Southern territory, are not infrequently perfectly indifferent as to what Church they join, going as readily to the Presbyterians and Baptists as to the Southern Methodists. Some of their Church papers advise them not to form alliances with other churches, but to retain their loyalty to the Church, North. This explains why there are certain churches in Texas, Louisiana, and Florida. How can two walk together except they be agreed? You can no more unite the two Churches, unless there is unity of feeling, than you could mix oil and water.

The advocates of organic union quote the prayer of our Lord for his disciples. So have others, ministers claiming to be of THE Church—inviting us to come in with them, that thereby the prayer might be fulfilled. We are told of what a great influence the united body would have. It seems never to have impressed the brethren that numbers do not count much with the Lord. He tells us that one can put a thousand to flight, and two, ten thousand. Gideon, with his 300 faithful followers, made the mighty hosts of the enemy flee in utter defeat. We ought not to lose sight of the fact that "it is not by might, nor power, but by my Spirit, saith the Lord."

I can understand how Methodism in the United States, eight million strong, could be infinitely weaker than one-third that number, consecrated to the service of God. Some one will ask, What virtue is there in staying separated? I answer, none, provided there can be a union of heart as well as head. The question, then, may be asked, What will you do if the matter is sent down to the Annual Conferences for a vote? Before answering the question, I would have to know definitely what I am to vote on. I can understand a plan that would get my affirmative vote quickly. But there is nothing before me now. There is a Commission appointed. When that Commission reports, it will be time for us to take another tack. The question may then come, What will you do if the Churches unite, and you do not favor the plan? I will go with the majority; I will stay by the old ship. I would not object to joining the good Bishop in the Salvation Army work, but I am afraid I would not be able to beat the tambourine or blow the horn successfully. The thing for us to do now is to leave the matter with the Commission, and put forth every effort to be faithful laborers in the vineyard.

M. L. BURTON.

Sojourning in the Holston Hills.

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GOOD ADVICE.

Vacation days are over,
It's time for school once more,
And troops of merry playmates
Return from farm or shore.
The sun has tanned your faces,
The breeze has blown your hair;
The big outdoors has filled you
With health and strength to dare.
So just attack your lessons
With all your might and main
And make your teachers happy
To see you back again!

—Christian Intelligencer.

WHY ARE YOU IN SCHOOL?

One day as the venerable Duke of Wellington passed the cricket fields of Eton, where the boys were engaged in spirited play, he exclaimed forcefully, "It was there that the battle of Waterloo was won!" The boys of a former generation who had struggled for athletic victories on those same fields had there been trained to respond to the commander's summons when in the full tide of real battle he had said, "Now, gentlemen, we'll see who'll pound longest."

Boys and girls go to school to train faculties that are to be of service in later life. School is not so much an end in itself as it is a preparation for what comes later. We attend classes and submit to instruction for a number of years and then comes commencement—the commencement that is of an active career, when school days are to be left behind.

The writer heard a boy telling how he passed a test in arithmetic. Through the help of a classmate and by sly peeps at the answers in the back of the book he "got by," as he said, and seemed very proud of his accomplishment.

But what possible good did that test do him? What employer is ever going to ask him whether he passed it or not? He had cheated the teacher—but far worse than that, he had miserably cheated himself.

In later years when all these school-boy expedients have been forgotten the only thing that will count is that discipline of mind and will that school is meant to give. The answers that one got for himself and not those he stole from another are the answers that are going to tell for success. The world demands, "What can you do?" and not, "Show me your diploma." Let us remember that we are in school to gain power and resource for life, and that if these precious, fleeting hours are wasted the heaviest loss comes on ourselves.—Comrade.

SOME BOYS' MISTAKES.

It is a mistake for a boy to think that a dashing, swaggering manner will commend him to others. The fact is, that the quiet, modest boy is much more in demand than the boy of the swaggering type. Modesty is as admirable a trait in a man as in a woman, and the wise boy will find it to his distinct advantage to be quiet and modest and gentlemanly in manner.

It is a mistake for a boy to put too high an estimate on his own wisdom. He will find it to be to his advantage to rely on the far greater wisdom of those much older than himself. And he will find it still more to his advantage to rely on God's Word for direction in all the affairs of life.

It is a mistake for a boy to feel at any time in all of the days of boyhood that it is not his duty to be respectful to his father and mother. The noblest men in the world have felt this to be their duty and it never has proven a handicap to anyone.

It is a mistake for a boy to feel that there is any better way of acquiring a dollar than by honestly earning it. The real "royal road to fortune" is by the road that requires honest toil and the giving of the very best one has to give in return for money received.

It is a mistake for a boy to feel that religion is something intended for women and girls, and that it is unmanly for him to go to Church and Sunday school. The world has never known better or manlier men than those who have been faithful attendants at both Church and Sunday school. Real piety is the foundation of all character, and the scoffer at religion is never respected by those whose respect is worth having.

It is a mistake for a boy to do anything "on the sly." The sly boy is sure to be found out, and when he has once lost the confidence of his friends it is extremely difficult for him to regain it. The wise boy will be "as honest as the day." Woe to him if he is not!—The American Boy.

HIS FAITHFUL HORSE.

One Sunday morning an aged man was leading an old horse across the commons of the city, and out toward the suburbs, when a passer-by asked him where he was going.

"I am looking for a little green grass and some fresh water for the old fellow here," he answered, stroking his companion gently on the neck.

"I would send him to the boneyard or the glue factory, if I were you," said the stranger with a sneer.

"Would you?" asked the old man in a trembling voice, "if he had been the best friend you had in the world, and had helped you to earn food for your family for nearly twenty-five years? If the children that are gone, and the children who are living, had played with their heads on him for a pillow, when they had no other? Sir, he has carried us to mill and to meeting, and please God he shall die like an honorable old horse, and I will bury him with these hands of mine, if he goes first. Nobody shall ever abuse old Bill, and if I go before him, there are those who are paid to care for him."

"I beg your pardon," said the man who had spoken first. "I cannot blame you for not wanting to part with the faithful old animal."

And the two who had toiled long years and grown old together resumed their journey.—Our Dumb Animals.

ALEXANDER GRAHAM BELL.

"Watson, come here!" These were the first words ever heard over a telephone, and were spoken by Dr. Alexander Graham Bell to Mr. Watson, his secretary, in a near-by room. On February 14, 1887, Dr. Bell patented his telephone.

Dr. Bell's father was a teacher of the deaf and dumb, and it was through Dr. Bell's interest in these pupils that his mind was turned toward the telephone.

A few months ago Dr. Bell again spoke over the telephone to Mr. Watson, this time across the continent, and Dr. Bell used the same words, "Watson, come here!" to which Mr. Watson replied: "I can't if you are in a hurry, but if you can wait five or six days I will be there."

Dr. Bell rendered a great service to the world in giving us the telephone. It is now in such common use that we think of it as a necessity. Business arrangements and social conversations that were formerly impossible are now hourly occurrences. The telephone has brought the remote parts of our country together.—Everyland.

SOME GOOD RULES.

We have the wisest teacher, and she has given this rule
That helps us in our lessons—you can use it in your school:
Always add a smile or two when things are going wrong,
Subtract the frowns that try to come when lessons seem too long,
Then multiply your efforts when the figures won't come right,
Divide your pleasures day by day with every one in sight.
Now if you always use this rule you'll have a happy day,
For lessons then are easy, and the hours fly away.

—Unidentified.

"A little coin held before the eye will eclipse the sun. So a small preacher continually parading self before his congregation will shut out the Sun of Righteousness."

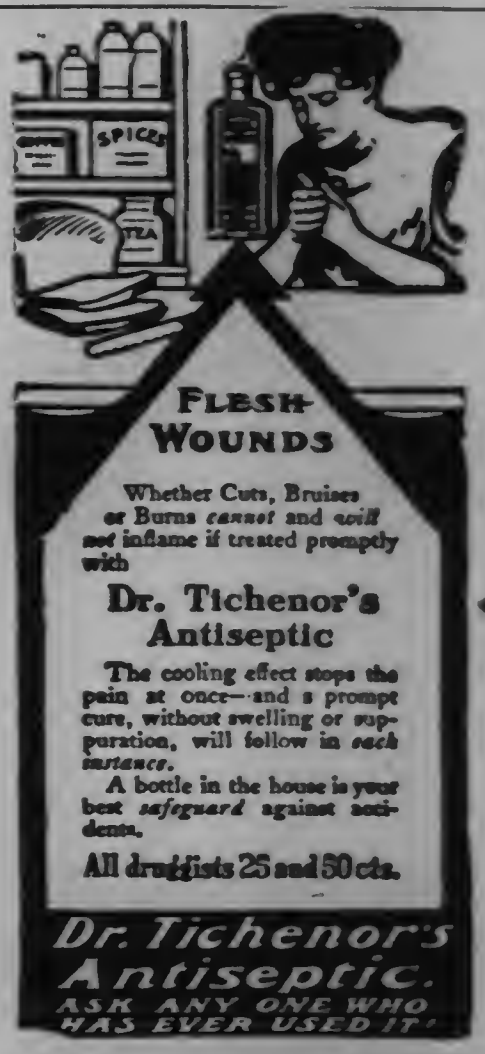
CORNER-STONE LAID.

Dear Brother Meek: Thinking that it might be of interest to you to know of some of our recent happenings of interest, I am taking it upon myself to send in a line or two concerning the laying of the corner-stone of Massey Hall, on the campus of the Woman's College of Alabama. It was a great occasion, characterized by the usual ceremonies—a beautiful academic procession while the students sang a Latin ode, and a magnificent address by Bishop McCoy. Then followed the placing of the old corner-stone of the Alabama Conference Female College in a niche beside the front entrance, this ceremony being performed by Dr. John Massey, formerly president of that famous old institution, who placed within the old stone a copy of his "Reminiscences" and made a talk beautiful in sentiment and most fitting.

The new building will contain fifty-two bedrooms and will cost when furnished approximately $60,000. The student enrollment now numbers 298, a gain of thirty per cent over any previous year. Dr. M. W. Swartz, our President, as you see, is making a fine record. We are ready to place him second to none in our connection as a college president.

The Advocate reaches me regularly and is read with interest. Yours very truly,

Montgomery, Ala. CAWTHEN A. BOWEN.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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

AN UNBIBLICAL CHRISTIANITY.

This may sound like an absurdity; but there is undouhtedly a pretty extended effort to set up such a thing. One meets up with it very frequently in the theological literature of this time and occasionally in a sermon from the pulpit. Those engaged in bringing forth this evolvement perhaps will not like the designation that we have given it, but, in our opinion, it fits it most admirably.

The promoters of this new type of Christianity, if such it may be called, usually depreciate the Holy Scriptures, or at least whittle down their authority and claims to inspiration, while purporting to exalt Christ and lift him to a higher plane. If one believes in the incarnation, the resurrection, and the atonement (after some order), one has the essentials of the faith, and it does not matter very materially about other things. The other doctrines of revelation—the creation and fall of man, the miracles set forth in the Bible, the teachings of the Word as to sin, as to repentance, as to regeneration, as to the work of the Holy Spirit, as to the general resurrection, as to the judgment, as to future rewards and punishment, and as to the inspiration of the hooks of the Sacred Canon—may be adhered to or not without any very serious consequences.

This etherialized Christianity is made to appear very top-lofty and scholarly; but if it should come to prevail generally, that it would soon land in the ditch, we do not at all doubt. Christ cannot be prescnted to the world successfully apart from the Holy Scriptures. Of the Old Testament writings, he himself said, "They testify of me;" and even more is this true of the New Testament writings. If the Bible were impeached and discredited, we should soon be engaged in a terrific and doubtful hattle to show that such a character as Jesus of Nazareth ever lived. What then would become of the doctrines of his incarnation, his resurrection, and the atonement?

But would not the accompanying experiences of men furnish an adequate basis for these great truths? Nay, not so. It is not the function of a merely normal religious experience to evolve truth and formulate a theology. Men are liable to educe most anything out of their experiences, as is attested by many of our modern cults. God has given mankind a supernatural revelation of his will, which has been written down and preserved, because it was an absolute necessity, and doubtless if it were lost he would make another such disclosure of these great hasal facts which relate to our welfare and which are undiscoverable by the finite mind. Well may we beware of any system of teaching, no matter what a pious aspect it may wear, that would attach less importance to the written revelation of God.

Daniel Webster in one of his masterful speeches said: "I have not allowed myself, sir, to hang over the precipice of disunion to see whether with my short sight I cannot fathom the abyss below." The Great Expounder of the Constitution felt that that was a needless and idle task. So it is a poor business in this day for any one who claims to be a teacher of Christianity to waste his time and that of the audience whose attention he may command by speculating as to how much of the Christian faith as it is commonly accepted we may throw away and still have a passable residuum.

A NEW SUGGESTION AS TO THE CANALS ON MARS.

The following dispatch, which was sent out from Berkeley, Calif., on October 17, will douhtless be read with interest:

"Dr. Percival Lowell, for 22 years head of the Harvard Observatory at Flagstaff, Ariz., in an address at the University of California last night, announced as his most recent deduction from his study of the planet Mars that the so-called canals were not water channels, but strips of vegetation under human cultivation and undoubtedly watered by artificial canals. In support of this decision Dr. Lowell said he had determined that the smallest observable spot on Mars would be at least ten miles in diameter. Canals, therefore, could not be seen from the earth. Mars, he added, has four seasons much like ours, but longer.

"Dr. Lowell said it was absurd to assume that the earth was the only planet having intelligent inhabitants."

The study of the heavenly orbs above us is one of fascinating interest, though, except as to their size, weight, orhits, and in some instances their composition, we have as yet learned comparatively little about them. The theories of the astronomers as to various things in the outlying universe are almost constantly changing. It has not been long since the lamented Alfred Russel Wallace wrote a volume, "Man's Place in the Universe," in which he argues that the earth, according to all the intimations that have become known to scientists, is probably the only inhabited planet, and other men of distinction in the scientific world have backed up that view; yet as will be seen, Dr. Lowell pronounced this notion to be "absurd." It should be noted, however, that Mr. Wallace was speaking wholly as to the suggestions of science, based upon the data that it had been enabled to gather, while probahly Dr. Lowell, when he made his utterance, was viewing the matter from the standpoint of reason and common sense, starting from the postulate that the universe was created hy an intelligent Being. With this method of approaching the question, his conclusion seems to us to be inevitable. Many of the planets are vastly larger than the earth; and we cannot conceive what they are in existence for, if they are not homes and theaters for intelligent life and activities.

NOT ADAPTED TO THE NORTH.

A good deal has lately heen said about the importation of Negro laborers to Northern States. While temporarily such an exodus might work a hardship on the South, in the long run it might prove to be a good thing for this section, if it would distrihute the colored contingent of the Nation's population over the entire country. In the wake of such a development, there would likely soon he found flowing into the Southern States a desirable class of white immigrants, and the race problem, of which we have heard so much, might as a result become definitely settled.

But there is another side to this question, and that is, how will the Negroes themselves be affected by this movement? This phase of the matter was recently touched upon in a statement by Congressman Dent of Alabama, from which we take the following:

"Our black belt has been stripped of a large number of farm hands, and the movement continues. Agents from the North looking for laborers have been active and somewhat effective. Considerahle hodies, numbering several thousands, have left us. We could stand it well enough in time and supply their places with other labor, but the worst consequence of it is that the bulk of labor that goes to the North is soon dissatisfied. The Negro laborer has a narrow path to travel in the Northern States, and he quickly realizes that his opportunities are not near as numerous for employment in the North, where they don't understand him, as in the South, where they do understand him. The result is, when they come back, as most of them do, they come back poverty-stricken and impose a new burden upon the community, until they can recoup their shattered little fortunes."

There is, we think, no doubt that the Negro is better adapted to the climate of the South than that of the North, and that he here finds his best opportunity. Others may constitute themselves his theoretical benefactors, hut the Southern white people are his best real friends. An open door to earn an honest livelihood is worth vastly more than academic disquisitions on his wrongs and possibilities.

HELP GRENADA COLLEGE.

It is a very interesting account of his "auto" tour through the Yazoo Delta which Brother Jaco gives us in this issue of the Advocate. Certainly he deserves commendation for his active efforts to discharge the important task which has been committed to his hands, and we are happy to see that success is crowning his labors. It will be noted that he states that only about $12,000 is lacking to bring into view the $50,000 which he set out to raise for Grenada College, and he makes an appeal for 120 persons to give him $100 each to provide for this balance. Surely from among the 60,000 Methodists of North Mississippi this number of $100 subscriptions ought to be forthcoming. The whole amount pledged does not have to be paid immediately. Write Brother Jaco at once that you will be one of this rounding-out company. Grenada College needs and merits this assistance. It would be a splendid achievement to have it reported at Conference that the whole of the $50,000 desired is either in hand or in sight.

PERSONAL AND OTHER NOTES.

The College of Bishops of our Church are in session at Atlanta, Ga., this week.

Rev. J. I. Hoffpaulr, who is in his fourth year as presiding elder of the Lafayette District, will be given up regretfully by the pastors and people in that territory. He is a wise and tactful leader.

The press dispatches a few days ago stated that Rev. T. H. Morris, of Monroe, La., had been stricken with an attack of illness. We trust that this attack was not of a serious nature, and that it will be of brief duration.

Dr. F. N. Parker, Professor of Systematic Theology in the Biblical Department of Emory University, is making a great impression as an instructor. There are now 127 students enrolled in this department of our University.

Mr. Herbert Gillis, Clerk of the Chancery Court of Forrest Co., Miss., renews his subscription for two years and adds $2 to his remittance to help send the Advocate to needy Methodists who are unable to pay for it. We are grateful to Brother Gillis for his kindly generosity.

Rev. C. D. Atkinson, presiding elder of the Shreveport District, has shown himself to he a hard worker in that capacity as well as in the pastorate, and his labors have done much toward setting things forward in his "diocese." All the echoes reaching this office are highly complimentary of the service which he has rendered.

In a personal letter to the Editor, Dr. A. F. Watkins thus refers to present conditions at Millsaps College: "You will be glad to know that the work of the College is progressing unusually well. The enrollment in the College department (from Freshman to Senior inclusive) has already gone beyond that of last year, and promises to go beyond that of any year in the history of the institution."

Rev. J. J. Golden, formerly of the Mississippi Conference, but who is now connected with the New Mexico Conference, writes us as follows: "I have heen appointed to Alamogordo, which is one of the prettiest towns in New Mexico. It has a population of 4000 or 5000, and is a nice $1000 station, with a good parsonage. I look forward to the coming of the Advocate each week with pleasure."

Our faithful pastor at Sallis, Miss., gives us a club of trial subscriptions and in his business let-

ter says: "Everything is moving on nicely in this charge. We expect to make a good report at Conference."

Dr. S. H. Werlein is preaching to gratifyingly large congregations at our First Church in this city. This flock is exhibiting commendable activity in many directions.

Rev. A. T. McIlwain, of Glen Allan, Miss., says: "The work in this charge is progressing very well. The crops are short, but our finances are in good shape. We expect to go to Conference with full collections."

Rev. G. B. Love reports that the Kossuth charge, of the North Mississippi Conference, is making good headway. The Corinth District generally seems to be showing up well under the energetic leadership of Rev. T. H. Dorsey, who is winning new laurels as a presiding elder.

We expect to print next week an article on each side of the question of making lay leaders ex-officio members of the Annual Conferences. This proposal will be voted upon in our approaching Conference sessions, and we think it well for some consideration to be given it beforehand.

Rev. R. H. B. Gladney says: "The preachers in the boll-weevil stricken districts are making a manly effort to pull through in a way to make a creditable showing at Conference." This is like the preachers of North Mississippi. They are a noble band, who carry on their hearts the interests of the Church.

Rev. H. T. Young, of Amite City, La., was in New Orleans last week, having brought his son to the city for surgical treatment, and while here he favored us with a visit to our office. Brother Young has had a successful year in his present pastorate and he expects to be able to submit a good report at Conference.

Rev. H. J. Boltz, of Vivian, La., has our thanks for a club of 10 six months' subscriptions from his developing field. He says: "I do not think the Advocate has ever before been as largely circulated among this people as it is now." We trust that our paper will prove a valuable assistant to Brother Boltz in his work.

The following friends, whose kindness has not been elsewhere referred to, have our thanks for two or more subscriptions lately sent in: Rev. W. L. Doss, Jr., Duhach, La., 6; Rev. O. S. Lewis, Shuhuta, Miss. 5; Rev. J. L. Greenway, Silver Creek, Miss., 5; Rev. W. L. Storment, Coffeeville, Miss., 2; Rev. Robert Randle, Harrisonburg, La., 5.

Prof. G. L. Harrell, of Millsaps College, was in New Orleans last Saturday and, like a good Methodist, found his way to the Advocate office. The Editor, not being in, missed seeing him, which he regretted. We are always pleased to hear what is going on at Millsaps and to come in touch with members of its Faculty or its student body.

We make grateful acknowledgment to Rev. T. B. Cottrell, our efficient pastor at Tylertown, Miss., for a list of 17 renewal subscriptions, forwarded, with a check to correspond, on October 17. The interests of the Advocate are never neglected where Brother Cottrell has sway. Would that the Conference organ had more such friends as he!

Rev. T. H. Lipscomb, who is rounding out a notably successful quadrennium at Starkville, Miss., has lately been looking after the renewing of subscriptions to the Advocate in his charge, with gratifying results. The Conference organ is a weekly visitor to 40 homes in this choice pastorate, which ranks with the best in North Mississippi.

A correspondent writes us as follows: "This will inform you that a little visitor arrived at the parsonage at McCool, Miss., on September 29, 1916, in the person of little Carrie Louise Oakes. The mother and babe are both doing well." We congratulate Brother and Sister Oakes upon this addition to their family, and pray God's blessings upon the little one.

Rev. F. N. Sweeney, of Franklinton, La., writes: "Rev. H. W. Bowman, presiding elder of the Baton Rouge District, will dedicate the Angie and Varnado churches on the fifth Sunday of this month—October 29. The dedicatory service will be conducted at Angie at 11 o'clock a. m., and at Varnado at 3:30 p. m. All former pastors are invited to be present."

Rev. R. H. Harper, pastor of the Parker Memorial Church of this city, preached an excellent sermon to a large and appreciative congregation last Sunday morning from Romans 1:14. Brother Harper is winding up his third year in his present pastorate with the high esteem of his people and all the interests of the Church in an excellent condition. He is one of the choicest young men in the Louisiana Conference.

The delegates from our three patronizing Conferences to the third quadrennial meeting of the Federal Council of the Churches of Christ in America, which will be held in St. Louis, December 6-11, are Dr. F. N. Parker, Dr. A. F. Watkins, and Rev. H. S. Spragins. Among the reserve delegates we also note the names of Mr. P. H. Enochs, of Fernwood, Miss., and Mr. R. M. Weaver, of Corinth, Miss. The sessions of this body will be held in the Second Baptist Church.

We regret to know that the health of Mrs. Hill, the wife of Dr. Felix R. Hill, Sr., the pastor of Felicity Street Church of this city, is far from good. She has not been strong for quite a while and apparently is not gaining in strength at present. We hope that her health will soon take a turn for the better and that a rapid improvement will follow. Dr. Hill has had a fruitful year at Old Felicity, which looks like a new structure since its recent overhauling, made necessary by last year's storm.

Brother Marcus D. Herring calls our attention to the fact that in his communication from Byhalia, Miss., last week the name of Prof. Brinson was printed as "Prof. Brunson." We regret this error, but we did the best we could to get it correctly. It was not legibly written. This leads us to say that our correspondents should take particular pains to write plainly the names of all persons and places. Being perfectly familiar to them, they often find them legible, when to others they are not.

Many of our readers will, no douht, follow with much interest what Dr. John W. Boswell, whom they have not ceased to remember and hold in high esteem, has to say on the subject of "Methodist Unification" in this issue of the Advocate. We have seen no clearer statement concerning the significance of the action of our last General Conference touching this issue than that contained in the initial paragraph of Dr. Boswell's utterance. Clarity of perception has long been an acknowledged characteristic of this veteran itinerant and editor.

We extract the following from a business note to our office from Rev. W. L. Doss, Jr., our capable pastor at Duhach, La.: "Brother Frank Fowler, one of the best men in this charge, who was well known to all the preachers who have served this work, died on the morning of the 12th inst., a little past midnight. He will be greatly missed by his church and community. We are working hard to bring our finances as nearly up as possible. We have raised up to date $125 for the Orphanage, and a liberal-hearted man gave $25 to the same cause, bringing the total to $175. We have been repairing two of our church buildings."

NOTICE!

To Our Subscribers—

On December 15, 1916, all delinquent subscriptions will be discontinued. There will be no exceptions. We have about 1200 to 1500 subscribers who are in arrears, and whose subscriptions are being carried at great expense to the Publisher.

The price of paper used in printing the Advocate has risen 101 per cent since January 1, and the Publisher is compelled to place the business of the paper on a cash basis.

Subscribers are requested to look at the little pink or yellow address label on their papers and see when their subscriptions expire. If your subscription has expired, please send us the money for arrearages and renewal at once. Subscriptions are due in advance.

Our preachers are earnestly requested to help their Conference organ by urging their parishioners to pay arrearages and renew their subscriptions.

Fraternally,
CHAS. O. CHALMERS,
Publisher.

It is with much sorrow that we have learned of the continued illness of Rev. R. M. Davis, of Byhalia, Miss., an honored superannuate of the North Mississippi Conference. We have never known a choicer spirit than Brother Davis, who is a man of towering intellect, and who, like Bishop Candler, has a philosophic wit that has long made him the center of interest in every circle that he enters. Genial, affable, and kindly, one could not know him without learning to love him. We pray that a favoring Providence may watch over him in his afflictions, which we hope will grow steadily lighter until they entirely depart. How we should like to see him!

From a recent note from Mr. S. B. White, a leading layman in our church at West Point, Miss., we take the following: "Our work is moving on well here. Our Sunday school is large and enthusiastic. We had an attendance of about 350 on Rally Day. Brother Wasson, our pastor, is a live and enthusiastic worker, and is well liked by our people." Mr. Charles White, a son of Brother White, whom we knew as a small boy in West Point when we were the pastor there, but who has now about attained to his majority in years, has recently accepted a position with the American Cotton Oil Company in New Orleans, whose office is in the Hennen Building.

We are in receipt of an attractive card which reads as follows: Mr. J. Marion Davis announces the marriage of his daughter, Pearl Anna, to Mr. Milo Barrett Clisby on October 18, 1916—Newberry, South Carolina." The bride is the accomplished daughter of a cotton manufacturer of the Palmetto State, and the groom is a son of Mr. and Mrs. L. Clisby, of West Point, Miss., who are highly esteemed members of our Church at that place. Mr. Barrett Clisby has been engaged in business at Newberry, S. C., for some time, where he has been successful and has made many friends. We extend congratulations to this choice young couple and wish them many years of usefulness and happiness.

In a note to our office, Rev. S. A. Brown, of Kosciusko, Miss., says: "We have been varying our Sunday evening services of late and have found it profitable. The service Sunday evening, October 22, will be conducted by the Woman's Missionary Society, and on the following Sunday night the Board of Stewards will have charge. The choir will prepare special music for these hours and large congregations are expected. One of the best things we have in our church here is a Ladies' Bible Class (which has 12 members), which meets every Monday afternoon, and I always meet with them. At present we are studying 'The Baptism with the Holy Spirit.' We have selected plans for our new church and are very anxious to build, but under the existing financial conditions we may not be able to do so. We hope, however, to carry a clean balance sheet to Conference. The year has been spent pleasantly, and I believe profitably."

Rev. N. B. Harmon, our pastor at Magnolia, Miss., sends us the following note: "Rev. John Tillery Lewis, of Greenville, Miss., recently held a series of meetings in my church here, which resulted in a great uplift to the entire community and to all the churches of the town. He is wonderfully engaging in manner and forceful in preaching. He deals so tactfully but so effectively with worldly amusements that the people are drawn to his way of viewing these evils. My son, who is now at Emory University, writes me thus concerning Brother Lewis' influence over young people: 'He did me lots of good; he grips men, and I want to hold his friendship.' I should like to see him hold meetings in our churches where the young people are being swept into worldliness. Rev. J. C. Bolster, of the M. E. Church, who for a long time was pastor at Oakland, Calif., and who was with us during our meeting here, said of Brother Lewis, 'He is the sanest, safest evangelist I have met in years.' With John Tillery to do the preaching and the Lewis Quartet to do the singing, any church would have a team capable of rendering service that would be unusually drawing and effective."

CHURCH DEDICATION.

Dear Mr. Editor: Nov. 5 will be a great day for the J. S. Noel, Jr., Memorial Church. Bishop E. E. Hoss, D.D., will preach and dedicate the Church at 11 a.m. Dr. Sexton and his congregation will worship with us at the morning service and we will worship at the First Church in the evening. Mr. Editor, you, with all former pastors, are cordially invited to be with us.

We have received 87 members to date and all assessments will be in full at Conference.

Most cordially,
R. W. TUCKER.

CALLED TO HER REWARD.

Dear Brother Meek: Mrs. R. A. Baker, mother of Mr. H. L. Baker, of Plattenville, La., died at Morenci, Mich., at 8 o'clock, Friday, Oct. 20, 1916, where she had gone for the summer, and had not returned, her home having been with Brother Baker. Brother and Sister Baker are there now, in attendance upon her funeral, today at 10 o'clock. At the same hour a suitable memorial service was held in the chapel at Plattenville. She was as perfect a saint as I ever knew, and her unblemished piety and unselfish service have done as much to make this section Christian as any other one thing that I know of. If not too late for your issue this week, I trust that you will announce her death, that her friends may know.

Fraternally,
P. O. LOWREY.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

BETTIE JACKSON STRONG, daughter of N. C. and Hallie Jackson, died on August 7, 1916, at her home near Learned, Miss. She was born in Holmes County, Miss., on Sept. 17, 1888. She joined the M. E. Church, South, while she was quite young and was always a faithful member, living the religion she professed, and said just before she died she was prepared and ready to go. She bade adieu to a kind, loving husband, a sweet little girl, and kindred dear, and crossed the last river, where she will meet with loved ones gone before.

"She has but dropped her robe of clay
To put her shining raiment on;
She has not wandered far away—
She is not lost or gone."

I say to her loved ones left behind, be true to God, to others kind, and soon you'll meet on the shining shore to live forever and part no more.

W. J. O'BRYANT.

The death angel visited earth on Sept. 14, 1916, and carried our dear old GRANDMOTHER MARTIN home to heaven. She had lived to see her 88th year. She had many trials and much sorrow as well as many pleasures. She was a Methodist always. She bore her sufferings on all occasions with steady patience. Her lamp was trimmed and burning and shone clear and bright. She was a true Christian and was ever ready to lend a helping hand to those in sorrow. She went to bed as usual and was found asleep in Jesus the next morning. She leaves one daughter, several grandchildren and also some great-grandchildren. She was loved by all who knew her. Her name and influence will abide and the righteous shall be had in everlasting remembrance. A large number of friends and relatives will sadly miss her, but they can never forget her, and some sweet day when the mists have rolled away they will meet again at Jesus' feet, in a better and brighter land. She was buried at Mt. Vernon Church, of which she had long been a member. May our Heavenly Father consecrate us all to his service! One who loved her,

E. W.

Mrs. LOUISE ST. CLAIR CULLENS FLOURNOY was born in Milledgeville, Ga., on February 9, 1838, and died in Pontotoc, Miss., on October 9, 1916. Sister Flournoy grew to young womanhood in Georgia. Her maiden name was Cullens. She was educated at the Wesleyan College in Macon, Ga. Professing faith in Christ early in life, she joined the M. E. Church, South, and was a consistent member of the same until death. She came to Mississippi in early womanhood, the family settling near Wallerville, Miss. Soon afterwards she was married to Col. R. W. Flournoy, this being about 58 years ago. When the end came she was over 78 years old. She suffered much in her last illness, which lasted about ten days, but endured all with great patience. She had lived in Pontotoc for many years. Her married life was filled with large prosperity. Her home was the preacher's home. They dispensed a generous hospitality. She looked after the sick and the stranger with such care as commanded unusual devotion upon their part to her. Her love and care for her pastor and his family have been most beautiful. She was deeply spiritual, being a regular attendant at church, at Sunday school, and at prayer meeting. Sister Flournoy leaves an only daughter, Mrs. J. W. Bell, of Pontotoc, Miss.; four grand-daughters, Mrs. E. M. Carr and Mrs. R. L. Campbell of Pontotoc, Mrs. Lillian Hurt of Memphis, and Mrs. Whitfield King of Grenada, Miss.; two great-grandchildren, little Louise and Robert Campbell. All these loved her as a mother. The devotion between her and her mother-in-law was most beautiful. Her life was a great blessing to all. She rests in peace. W. M. YOUNG.

MEMORIAL RESOLUTIONS.

When the death angel passed through our town on August 25 and removed from our midst our friend and colaborer, Mrs. JAS. LUCAS, our hearts were saddened and our lives were left lonely by her going. We shall miss her when we meet for worship and service in our Missionary Society, for her helpful suggestions and cheering presence were ever a stimulus and encouragement. Her influence still lingers in our Society, in our church, and in our town, calling us to the Heavenly home to which her gentle spirit winged its flight when she heard the call, "Come up higher." Therefore, be it

Resolved, First, we here express a sense of our loss in her home-going, and thank our Father for the good influences of her life, her faithfulness and charity in word and deed; and, that we will strive to emulate those Christian virtues that made beautiful her life even amidst suffering and increasing feebleness.

Resolved, Second, That we tender to the bereaved family our sympathy, and point them to the home where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," and commend to them the God whom she served and in whom she trusted.

Resolved, Third, That a copy of these resolutions be placed on the minutes of the Society, that a copy be furnished the New Orleans Christian Advocate for publication, and that a copy be sent to the family.

Respectfully submitted,
Mrs. J. W. ECKFORD,
Mrs. T. W. WOODWARD,
Mrs. SUSIE THOMAS.

A NOTABLE MEETING.

Dear Brother Meek: Respecting a revival which it pleased God to give us some weeks since at James' Chappel, on Rev. H. C. Murphy's charge, I would like to mention the following noteworthy features: The Church is greatly revived and more strongly united, and a more fervent appreciation is manifested (if such were possible) of the pastor. (Here let it be parenthetically said that a meeting that does not thus affect the Church is a palpable failure, regardless of the seeming success.) There were 14 accessions, none of whom (may it be said) were submerged for baptism—moreover, not one out of upward of three hundred whom we have been instrumental in bringing to Christ and to the Church in Louisiana has asked for submersion. Furthermore, the writer has never had to dip a candidate, nor has he witnessed during his whole life the submersion for baptism of more than one person. Should one inquire as to how we avoid this, we would answer, "We don't preach immersion." Not long since we heard this: "If immersion is all that holds you off, come on; we immerse, too." And then a few days later, the following: "Well, I had to dip some applicants. I certainly did dislike to do it, but I was compelled to do so." May the time come in which Methodists will discard the doctrine of equivocal baptism!

In addition to the above results six new subscriptions to the Advocate were secured and five heads of families promised to conduct home worship. This is, I believe, Brother Murphy's sixth year at this church, and he is still held in high estimation by his people. A. A. PHILLIPS.

Alexandria, La.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once

A TIME AND LABOR SAVER

Ingredients: Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys, and the purest Dairy Salt.

A good feature about our plan is, that our Medicated Salt Brick saves time and labor over stock powders and Medicated Salt, and these items are often worth the price of the remedy: besides, it insures stock getting both salt and medicine when and as they need it.

If your dealer will not supply you, write us.

Stock Lick It— Stock Like It

Blackman Stock Remedy Co.
Chattanooga, Tennessee.

A LOGICAL
TREATMENT
FOR THE
BABY

ESPECIALLY RECOMMENDED
DURING THE PERIOD OF TEETHING.

MRS. WINSLOW'S

SOOTHING
SYRUP

Checks wind colic.

Corrects intestinal and digestive troubles, and other infantile ailments.

Soothes the fretting and wakeful baby.

Gives relief to the mother.

FORMULA
With Therapeutic Values

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Rhubarb
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Prompt, efficient and safe purgatives.

Sodium Citrate

A most effective alkaline salt which makes the curd of cow's milk more flocculent and easier of digestion. It has given excellent results in the treatment of vomiting, colic and diarrhoea in children.

Sodium Bicarbonate

A purely alkaline salt which tends to neutralize hyperacidity of the stomach.

Oil Anise
Oil Carraway
Oil Coriander
Oil Fennel

Grateful, aromatic carminatives and corrigents.

Cane Sugar Syrup

Prepared by the cold percolation process, making it a pure, permanent vehicle.

Buy a bottle today and keep it handy.

Sold by druggists throughout the world.

Prepared in the
Modern Hygienic Laboratory of
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Pimples Gone Skin Beautiful

Really Surprising the Way Stuart's Calcium Wafers Put the Delicate Pink Tinge on the Skin Freed of All Pimples and Other Eruptions.

Send For Free Trial Package.

Of course you want a lily complexion. And you will have it if you use Stuart's Calcium Wafers.

They work in your blood and stop the accumulation of all those impuri-

ties that lodge in the skin to cause pimples, blackheads, liver blotches, eczema and other skin eruptions. It is the wonderful calcium sulphide that does this. The blood must have it. The presence of skin eruptions is proof of blood poverty and you get just what you need to enrich and purify it in Stuart's Calcium Wafers.

This fact has been demonstrated by hosts of women and men who realize that the presence of skin eruptions of any sort detracts from their usefulness in business, pleasure, society and their own self-esteem. And since Stuart's Calcium Wafers will rid the skin of impurities, why have such imperfections? You will find Stuart's Calcium Wafers on sale at 50 cents a box at all drug stores. Get a box today or send coupon for a free trial package.

Free Trial Coupon

F. A. Stuart Co., 337 Stuart Bldg., Marshall, Mich. Send me at once, by return mail, a free trial package of Stuart's Calcium Wafers.

Name .....

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WHEN IT COMES, BE PREPARED.

The SAFE and SAVING WAY of Insuring Church and Pastor's property is with
The National Mutual Church Insurance Co., of Chicago, Ill.
THE METHODIST MUTUAL.
Now in successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address
HENRY P. MAGILL, Secretary and Manager,
Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent M. E. Church South, 814 Norton Building, Fourth and Jefferson, Louisville, Ky.

$150.00 SALARY For sixty days work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time if you prefer. J. S. Zeigler Co., 200 Harrison State Building, Chicago.

REPORT MAKING.

Another Conference year is rapidly nearing its end, and our pastors all through the Church are getting things "rounded up" for the annual report to Conference. No small part of that report has to do with the work of the Sunday school, and I wish I might have the ear of every Sunday school superintendent and teacher long enough to inspire them to more zealous efforts in co-operation with the pastors, for in the greater number of our Sunday schools the pastors, by the logic of conditions, can have but little part in the actual work of such schools.

Turning to the Sunday school items the pastor has to report on at Conference, suppose we take them up one by one for a brief comment and perhaps a suggestion as to how the local lay workers can help the pastors make a more gratifying report—for many of our good Sunday school people do not know what a pastor is required to report when he goes up to Conference every year. The Sunday school report is a part of Table II, and the first item in the Sunday school portion is "Number of Sunday schools." Last year our pastors' reports showed 895 Southern Methodist churches in the Gulf Division without Sunday schools. I hope that during the year just closing, some sincere, loyal Methodist in many of those churches has come to the help of the pastor and that the number of Methodist people without a Methodist Sunday school to go to has been decreased very considerably.

The second and third items are "Number of Officers and Teachers," and "Enrollment in all Departments," respectively. In order that our Conference Minutes may contain correct information in these items our Sunday school secretaries should have good record books and keep accurate membership accounts. Let every Sunday school look into this matter at once, so that when the pastor is ready to start to Conference the correct figures may be easily obtained and are ready for him. In addition to this, it ought to be the ambition of every Sunday school to report an increased enrollment over last year. I suggest that schools "take account of stock" at once and if the membership balance falls on the loss instead of the gain side, that they institute a membership campaign immediately.

The fourth item in the report is "Members in Home Department." Let every Home Department that was in existence a year ago endeavor earnestly to have an increase to report this year, and all schools that reported none last year set about organizing one yet this year. A postal card to Dr. C. D. Bulla, 810 Broadway, Nashville, Tenn., will bring you full information about a Home Department.

The fifth item is "Children on Cradle Roll." Let us not only seek to report more "lambs" being "fed" through the Cradle Roll already reported as organized, but have many new Cradle Rolls formed. Miss Minnie E. Kennedy, No. 810 Broadway, Nashville, Tenn., will promptly send any information needed to help get a Cradle Roll started. Children's names should be taken off the Cradle Roll at their fourth birthday and enrolled in the Beginners' Department.

The sixth item is "Number of Training Classes." This refers to the teacher-training classes that are taking our training courses of study, and I hope the pastors will be careful to get every such class properly reported. A number of mistakes were made last year—one pastor reporting 17 such classes in one school, when I believe he didn't have any at all.

The seventh item is "Number of Bible Classes," and under this heading should be reported only those classes—intermediate, senior, and adult—that have been regularly organized and enrolled with the Wesley Bible Class Department at Nashville. A great many new classes have been organized and enrolled this year and every superintendent ought to assist his pastor in getting a complete and correct report of the number of such classes. In case of doubt about the status of any class write to Dr. Bulla.

The eighth item is "Number pupils joining Church during year," and here also the teachers and superintendent should aid the pastor in getting accurate data for his report. Every person of whatever age who is a member of the Sunday school when he joins the Church should be included under this item. And every pastor ought to report on it—none should ignore it.

The ninth and tenth items are "Amount raised for Missions (Assessment)," and "Amount raised for Missions (Special)," respectively, and each pastor before making his report on these items should reread paragraph 284 of the Discipline. All missionary money raised in the Sunday school should be reported under these two items in this table and none of it reported in the Mission Items of Table III. While Sunday school missionary money may be used to help pay the general missionary assessment against the charge, it should all be reported, as stated, in Table II; none of it can legally be used to help pay any other assessment, not even the assessment for Conference missions.

The next item in the report is "Amount raised on Children's Day," and the amount reported here should correspond with the amount paid the Treasurer of the Conference Sunday School Board. And any Sunday school ought to be ashamed of itself if it has to be included in the "Blank family" on this question. If you have not had a Children's Day service this year yet, get busy and have one right away—at least take an offering for that purpose and resolve to reform yourself next year.

The next item, "Amount raised for Sunday School Supplies," should be furnished by the treasurer of the Sunday school, and the necessity of the pastor making such a report should cause every Sunday school treasurer to keep an accurate account of all receipts and expenditures, and be prepared to balance his books in time to supply the pastor with the proper figures at Conference time.

The last separate item is "For Other Objects"—that is, the amount of money raised for objects not specified in the items already mentioned. Under this heading should be included all amounts raised and used by organized classes in their class activities, as well as the amounts raised by the whole school for miscellaneous objects—church debts, building funds, furnishings, socials, Christmas treats, etc.

Hence we see that it is not a small matter, this of making out the pastor's report to Conference, and it is with the hope of enlisting the aid of the Sunday school officers and teachers to the end that such reports may be both more accurate and complete that I have written this message.

A. L. DIETRICH.

Meridian, Miss.

THE TROUBLE IS NOT INSIDE.

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 18 years standing." 50c at druggist's or by mail from Shuptrine Co., Atlanta, Ga.

"No man ever knows the real quality of his soul until he makes answer to the challenge of a cross."

Big Thanksgiving Sale

500 Artistic Sweet-Toned

EPWORTH PIANOS

Yours truly,
H. B. Williams

Last June we began work on several hundred extra fine Epworth Pianos for our Holiday trade. About a hundred of these magnificent instruments are ready a little ahead of time and many more are being finished up every day.

As these finished instruments are getting in the way of our workmen and are crowding our warerooms, I have decided to make a **Special Thanksgiving Clearing Sale** ahead of the holiday rush, and I am going to close out all of this first lot of Christmas pianos before Thanksgiving, even if I do have to make quite a reduction from our already low net factory price, and give very easy terms of payment.

These splendid Christmas Epworth Pianos are just as beautiful in design, fine in finish, and sweet in tone as those used and so highly recommended by Prof. E. O. Excell and Prof. Chas. H. Gabriel, the famous Sunday School song writers.

Freight Paid—Free Trial—Easy Terms

Send your name on coupon, or postal, and get our beautiful Epworth Piano catalog with special Thanksgiving prices, 27 plans of easy payment, and book of 2,000 letters from Epworth Piano owners.

No matter where you live we will tell you how you can get one of the sweetest-toned pianos you ever heard on easy terms and at a saving of $100. We are willing to ship any Epworth Piano you may select, with beautiful silk scarf and fine stool as a free gift, **freight prepaid**, for an absolutely free 30 day trial in your home.

If at the end of thirty days you find it one of the best looking, sweetest-toned, most satisfactory pianos in your whole neighborhood and want to keep it at the Thanksgiving Sale price, you may do so on any of our many easy plans of payment without security or interest. If you do not find the piano all we claim, you may return it at our expense. Please act promptly.

Send Name on Coupon or Postal for Thanksgiving Offer

Even if it seems impossible for you to get one of these bargain pianos, it will only cost you a postal or a stamp to find out how much I am willing to help you.

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Without obligating me in any way, send full particulars of your Special Thanksgiving Offer with Catalog, Factory Prices and Book of 2,000 Customers' Letters.

I would like the catalog about _____
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Rev. H. M. Du Bose, D.D., says:

"Our Epworth piano gives entire satisfaction. As I travel over the continent I find hundreds of Epworth pianos and organs and have heard words of commendation only."

Prof. E. O. EXCELL, the Sunday School Song Book Man, Says:

"I have used Epworth Pianos and Organs for years—in my studio and at great conventions in churches, halls, tabernacles and tents. There is a sweetness and richness in the Epworth tone which makes it a fine instrument for use in the home. And there is also clearness, depth and power enough for churches and choruses."

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no matter how long or how bad—go to your druggist today and get a 50 cent box of Pyramid Pile Treatment. It will give quick relief, and a single box often cures. A trial package mailed free in plain wrapper if you send us coupon below.

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Kindly send me a Free sample of Pyramid Pile Treatment, in plain wrapper.
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SALTS FINE FOR ACHING KIDNEYS

We eat too much meat which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Every Cold Should Be Considered Serious

So say the best medical authorities Unless promptly checked, often they lead to chronic bronchial and pulmonary troubles which may prove fatal.

If your cough or cold has not responded to treatment—and remember, medicine should not be solely relied on—timely use of Eckman's Alterative may give you relief.

For more than twenty years it has been benefiting sufferers from these disorders. It is especially indicated where the system demands lime, for it contains calcium chlorid so combined as to be easily assimilated by the average person.

Safe to try—because it contains no harmful or habit-forming drugs of any sort whatsoever. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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Sunday School

SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Notices have been sent to the preachers and superintendents giving the dates and places of the District Institutes to be held from Nov. 3 to 13. We trust these leaders to let the teachers know the great good that will come to every school that has a teacher to attend one of these institutes.

If the teachers only knew Miss Kennedy it would be no trouble to get them to attend; but suppose nobody tells them about her? She is able to direct the wisest and most skillful teacher and can help any mother understand and nurture the growing child more effectively. The preachers and superintendents who fail to hear her will suffer a distinct loss and the Kingdom of God will be delayed that much longer.

We have not emphasized the work for adults too much, but we have under-estimated the worth and possibilities of child nurture. We have been building our house from the top downward, instead of from the foundation upward. Not that adult life should be neglected; but that we should put a larger investment of time, thought, and talent where they count for most in character-building. We must see the child as Jesus sees it.

Who is it that feels they know the least of the privilege of teaching childhood the things of God? Those who really know most. Who is it that is self-satisfied and feels no need of better preparation for this holy task? Those who know least, and do the loudest boasting. May God show us how much we need his help!

Permit me to mention three books that every parent and every teacher of children may read with profit: "The Elementary Worker and His Work"—Jacobs-Lincoln, 50 cents; "The Church School"—Athearn, $1; "The Unfolding Life"—Lamoreaux, 75 cents; Smith & Lamar, Nashville, Tenn. If I could not get but one of these books I would buy the last-named and read it through at least three times.

Recently Mr. Dietrich and I did some work at Greenville, Shipman's Chapel, Cleveland, Shelby, Duncan, Rosedale, Coahoma, and Lyon. The preachers and superintendents took one or more steps upward toward the goal. We are indebted to Rev. H. S. Spragins and Rev. B. P. Jaco for valuable assistance rendered on this tour. Smoot at Cleveland is having his school undertake the full program of a standard school. All the other places ordered some of the best books for their officers and teachers. The work prospers under the leadership of the presiding elder, Brother Spragins.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

SUMMER REVIVAL WORK.

Dear Dr. Meek: I have heard not less than six people say this summer, "I wish our preachers would report more often to the Advocate than they do." One lady at Myrtle said: "I always look first for the report of meetings, and charges; they always interest me greatly." At another town where I was preaching this summer a wealthy and intellectual man said to me, "I often do not have time to read the articles published in the Advocate, but two things I always read: the editorials, and the reports made by the preachers from over the Conference." And then he said, "Can you tell me why all our pastors do not write of their work at least TWO OR THREE TIMES A YEAR?" I had to acknowledge to this brother that I was one of the guilty multitude, and then I discovered that I myself ALWAYS read with especial interest these same FEW reports. So I now say, "Forgive me, Dear Doctor, and Dear Good Methodists of our Great Church—you shall have hereafter a "line or two" now and then.

I have been in six revival meetings this year, scattered along from May to October. At Robinsonville, where Brother A. C. McCorkle is the very efficient pastor, we were unfortunate in the time, as it rained a cold, damp spring rain most of the time; but the people proved themselves to be both loyal and royal. The services were well attended (for the Delta), and we hope that good was done.

At Sherman, where Brother W. B. Baker and his charming wife are in such high favor, we had a good and great meeting. I heard every soul in an afternoon congregation of 110 testify to the power of Christ in the heart to save.

At Baldwyn, with Brother W. C. Carlisle, we had ten days of most splendid fellowship with this consecrated and popular preacher. The people of Baldwyn are a choice citizenship. The congregations were splendid and a goodly number were added to the Church.

Next I was in services at Myrtle, where Brother J. A. Goad is pastor. I found this pastor in high favor with his people and Methodism not only at the front, but in the lead. Brother Goad is doing a fine work there. The meeting was largely blessed of the Lord.

I was then under p[illegible]se to go to Horn Lake with our pastor, Brother J. A. Biffle. It was good to find the people in love with their preacher, believing in him, and ready to help in any way possible. I believe the pastor said the membership was more than doubled in that meeting.

Last, but not at all least, I have just come in from a two weeks' meeting with our own Brother J. W. Dorman at Water Valley. Of the meeting I shall say nothing, feeling sure Brother Dorman will send a report, but I do want to say I never saw a people think more of a pastor or manifest a finer type of loyalty than those Water Valley people. The spirit of that church is just about as near ideal as I ever saw. And I believe Judge McGowen's Sunday school is the best in the Conference. Brother Dorman's work is monumental, and for a hard worker, he is the limit when it comes to making a fellow talk eight times in one day, as I did one Sunday while there. You don't blame me for saying so, I am sure.

Here at New Albany we are moving on smoothly, with good prospects of our usual full report at Conference on Nov. 29th. S. L. POPE.

Self-Poisoning.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

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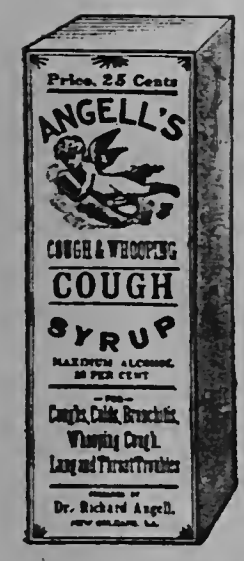

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10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic.

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CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel, bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

MARRIED.

At the home of Mr. R. P. Wilson, in Pontotoc, Miss., on August 23, 1916, by Rev. W. M. Young, Mr. R. P. WILSON and Miss ELIZABETH NISBET, both parties being residents of Pontotoc, Miss.

At the Methodist Church, in Pontotoc, Miss., on October 10, 1916, by Rev. W. M. Young, Mr. THOMAS F. WARD, sheriff of the county, and Miss ANNIE CHRISTINE GRISHAM, both of Pontotoc, Miss.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

"SHOWERS" AT SHARON, MISS.

Dear Dr Meek: It is not often that I write, but some such good things have been coming our way of late, that I must ask for space to tell about them. Neill our brilliant Conference Sunday School Secretary, has just held our circuit institute. He is great in this work. He is going some now, if he didn't ride on a railway train until he was nineteen years old. No doubt our Conference Sunday School Board has taken a step in the right direction in inaugurating their present plans and selecting this choice young prophet to carry them out. He is a wonderful combination. In his statement of truth, and in speaking out his convictions, he is as rugged as John the Baptist. His language, however, is as polished as that of an Apollos, and he has the energy and endurance of Paul, while his manner, withal, is as loving and gentle as that of St. John. Our people who heard him were delighted, and are, I am sure, determined to do greater things in this all-important department of our Church work.

Sharon Circuit is one of the old charges of the Conference, around which cluster some facts of history that are interesting and sacred. Here are some of the finest people on earth, and they are of the most generous type. They know how to take care of a pastor and his family, to which fact this preacher and his wife can bear witness. But recently the heart of the better half of the above mentioned pair was made to rejoice exceedingly, when there came a most copious shower of various articles with which to beautify the home, and for personal adornment—just such things as the average Methodist preacher's wife seldom has, on account of the usual leanness of her husband's purse, or because of that sacrificing spirit that characterizes these devoted martyrs, who are always doing without, that others may have.

This most original and unique surprise to Mrs. Byrd was given in the home of Mrs. W. H. Coulter, and was planned and carried out by her sister, Miss Bettie Prichard, one of God's own, who sits day after day in an invalid's chair, but who is always seeking an opportunity to make others happy. The scheme was, "The Blue Bird of Happiness." In the midst of several other features of this glad occasion, to which all of the ladies of the community had been invited, Mother Byrd was blindfolded and carried to hunt the nest, guided by the singing of some of the young Byrds that had been brought in without her knowledge. The large nest, when found, was filled with the beautiful and useful gifts from members of the family and the invited guests, many of whom were present, which brought joy and gladness to our humble parsonage home.

But only last week our hearts were made glad again, when another "shower" came. And on yesterday there was a "honk," "honk," and on rushing out no clouds were in sight, but the front porch indicated that there had been another "shower;" this morning another, and this afternoon another. All of them were copious, and the parsonage pantry is flooded; but we are not praying for it to stop. However if it should it will be many days before it will be necessary for us to call on the grocer again. For all of these good things our hearts go out in the most profound gratitude to our Heavenly Father, and in heartiest appreciation to these good people, than whom there are none better.

Our work is moving along as well as could be expected. There has been some progress spiritually at some points, while others are holding their own. We are in midst of the "Annual Tug" now, but, with a steady pull, we hope to come out in advance of last year in spite of crop failures. Pray for us. A. S. BYRD, P. C.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

AN INTERESTING OCCASION.

On the 10th instant a number of members of her family gathered at Poplarville, Miss., to celebrate the 79th birthday of their mother, Mrs. Martha A. Joyner. Notwithstanding her advanced age, Mrs. Joyner is hale, well preserved and in possession of all of her faculties unimpaired, and is shedding the fragrance of a bright and optimistic spirit everywhere.

Mrs. Joyner's has been a useful, well spent, and, in many respects, a remarkable life. She was born on October 10, 1837, in St. Tammany Parish, La. In early life she gave her heart to God and united with the Methodist Church. On September 30, 1856, she was married to Mr. C. G. Joyner, and for many years they made their home on a comfortable farm at Pearl River, St. Tammany Parish, La. Afterward they lived for different periods at Covington and New Orleans, La., and Hattiesburg and Moss Point, Miss. During their residence at the latter place she was left a widow, after fifty years of married life, Mr. Joyner dying in March, 1907.

It is not given to many mothers to rear to mature life so large a family as did Mrs. Joyner. She was the mother of eleven children, ten daughters and one son, nine of whom are now living between the ages of 58 and 40 years, namely: Mrs. T. P. Crawford, Pearl River, La.; Mrs. W. L. Ellis, Slidell, La.; Mrs. L. E. Ward, Natchez, Miss.; Mrs. F. E. Welch, and Mrs. P. M. Provost, Poplarville, Miss.; Mrs. J. W. Dean, Mansfield, La.; Mrs. J. W. Whittle, Hammond, La.; Mrs. W. E. Thrash, Natchez, Miss., and Rev. Nicholas E. Joyner, pastor of Carrollton Avenue, M. E. Church, South, New Orleans, La. Her descendants number also 32 grandchildren and 10 great-grandchildren. One daughter died in infancy, and one, Mrs. Janie Bancks, died at Pearl River, La., last year.

The home life of this family was always beautiful; characterized by old-time hospitality, wise precept, godly example, and the Christian attributes that enter into the making of noble Christian character. The devotion, piety and simple faith of the mother permeated the home, and flowered in the lives of the children. It is not surprising that the entire family, and nearly all those entering it, are earnest Christians and faithful members of the Methodist Church. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

The gathering on the birthday at Poplarville was at the home of Mrs. F. E. Welch, where a sumptuous dinner was served. Those present were all the daughters (except Mesdames Whittle and Thrash); the son, Rev. N. E. Joyner; one son-in-law, Mr. W. L. Ellis, a number of the grandchildren, and the family's pastor, Rev. G. S. Harmon, and Mrs. Harmon. Right royally did the company pay tribute to the beloved mother, whose noble qualities were likened to the ideal housewife and mother recorded in the thirty-first chapter of Proverbs.

In the afternoon an informal reception was held, the large number of friends who attended attesting the esteem and affection of the entire community for this most estimable woman.

Sister Joyner has walked before her Lord in the beauty of holiness, and now in the sunset glow of a consecrated life enjoys "the fullness of the blessing of the Gospel," and after sunset "her eyes shall see the King in His beauty, and behold the land that is very far off." G. S. HARMON.

Poplarville, Miss.

ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggist or by mail from Shuptrine Co., Savannah, Ga.

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PERSONAL OPPORTUNITIES.

Be a Detective. Earn from $100 to $300 per month, travel over the world. Write G. T. Ludwig, 418 Wisconsin Bldg., Kansas City, Mo.

AGENTS WANTED.

Wanted at Once, Three men, white or colored, to introduce our line in your state, either by sample or through local territory. Steady employment with advancement to right parties. A big proposition. Write today. Address Make Money, Box 1, Station F, Cincinnati, Ohio.

SALESWOMEN WANTED.

At Once. You ladies to travel, demonstrate and sell well-established line to our dealers. Previous experience not necessary. Good pay. Railroad fare paid. Goodrich Drug Company, Department 1, Omaha, Nebraska.

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Virginia Farms. Best harvests ever offered in Virginia. Many on small water. All sizes. Write for our list. E. C. Hayward & Co., Norfolk, Va.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 429C Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

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HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well known down-town druggist says everybody uses Wyeth's Sage and Sulphur because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

Woman's Missionary Work

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All communications for this department should be sent to the Editor at the address given above.

THE DOOR OF HOPE FOR CHINESE WOMEN IN SHANGHAI

The Watchman said, "The morning cometh."

The Lord of pity heard the cry of anguish and in the year 1900 he spoke by his Spirit to five missionaries, who were representatives of the leading denominations, ladies whose hearts and hands were full with other phases of Christian activity, yet knowing something of the facts, "were bowed down at the hearing of it and dismayed at the seeing of it."

Each one understood something of the power of prayer, and to each was given a holy determination to obey the call to "make up the hedge and stand in the gap."

This little band, together with a gifted woman, Miss Cornelia L. Bonnell, the first missionary in the "Door of Hope," were enabled in November, 1901, to open a rescue home for Chinese girls and children who had been unwillingly sold or rented into a life of shame. It was known that there were at least 5000 of these "daughters of the night" in Shanghai, not counting another 5000 who were living lives of sin, either partly or wholly, on their own responsibility. In addition to these, the number of children being reared for the same degraded life reached into the thousands.

The brave pioneers in this work of rescue were not ignorant of the many difficulties awaiting them, but they persistently set their faces toward the One who is far greater than all the forces of opposition, and, through prevailing prayer, one mountain of difficulty after another disappeared before the mustard-seed grains of faith. They laid hold upon One who is mighty, but God himself has brought the work to its present proportions.

After the "Door of Hope" had been established about four years, a Chinese gentleman of official rank learned of the work and succeeded in influencing a number of the gentry in Shanghai to take some active interest in helping it forward. Through their co-operation a receiving home was established in the Foochow road and proved to be a veritable "City of Refuge" to many poor girls. In spite of the warnings they received from their masters as to their probable fate should they enter its door, many girls were prepared to take the risk rather than to endure longer their cruel existence.

These Chinese gentlemen not only financed this home, but they secured a proclamation from the Mixed Court magistrate, which later became a municipal regulation, limiting the age of girls in brothels to fifteen years. As a result of this proclamation some hundreds of little children have been rescued. These men also secured the passage of a law which forbids the appearance on the streets of singing girls carried on the shoulders of men.

Knowledge of the work spread among all classes of Chinese, and thus most effectively reached the girls themselves. This brought about a decided change for the better in their treatment by their owners, who, for fear that the girls would run away to the "Door of Hope," no longer dared to practice the cruelty which formerly had been so common.

In June, 1907, about sixty rescued children were removed from the overcrowded Shanghai rented homes to a large house in the neighborhood village of Chiang-Wau. This building, with a little over an acre of ground, was God's answer to prayer for the first property and has been a house of blessing since the first day it was occupied. God's goodness to the children brought a melting of hearts and he was glorified, as one after another has inquired, "What must I do to be saved?"

Through believing prayer much opposition from heathen neighbors was gradually overcome, and, to-day, many of their children are found in the village day-school connected with the "Love-reared" home.

In 1909 the number of children in the home had so increased that prayer was offered for additional homes. The answer came in a gift of $10,000 (Mex.) from the surplus of the "Christian Herald" famine fund, given in view of the fact that a number of girls and children who had been kidnaped or sold from the famine district, had been rescued and brought into the "Door of Hope." This money was used to build five cottages, the first of which is the home for the kinderzarten children. These little ones are "mothered by a young native woman who has been especially sent of God for that purpose. The same thing can be truly said concerning the head of each of these homes, all of which are under the superintendence of a foreign missionary peculiarly fitted for the care of motherless little girls.

On the same compound a preaching hall has been built by the members of a well-known Christian family from America, living in Shanghai, as a memorial to their sainted mother. This building has not only been a place of worship for the children and teachers of the "Love-reared" school, but services are frequently held for people of the neighboring villages, many of whom, for the first time, have there learned of him who is the Light of the world.

The family continued to increase and soon there was pressing need of a sanitarium in which suitable care could be given cubercular and other diseased children. Once again the prayer of faith brought the answer from the One "who faileth not."

The heartless and opium-smoking mistress of one of the night's suffering victims had been convicted of cruelty by the Mixed Court officials and fined taels eight hundred, in addition to serving a short time in prison, and being expelled from the "settlement." The victim, Miau-Tsung, was in the home long enough to become a Christian, but she never regained her health. Before her death she expressed a wish that the greater part of her money should be given to the "Door of Hope." This was used in starting a sanitarium, which was finally completed through smaller gifts sent for the purpose.

The over-crowded condition of the native houses, which for several years had been the home for the rescued young women, was a call to prayer for larger and more healthful premises. Once again the Lord answered through a gentleman in the United States, who had become deeply interested in the work of the "Door of Hope." He was led to bequeath $5000 gold, and, after his decease, his two daughters visited their brother, a medical missionary in China, and felt such a warm interest in the work that they added a generous gift. A grant of taels 2500 from the Municipal Council made it possible to build the Industrial Home, a part of which is used as the "First-year Home." The combined families in all the homes number 130.

From these homes, no child of the night is ever turned away. During the fifteen years about 1400 girls have been lovingly cared for until other provision has been made through marriage, or an opportunity has been given for further education in some mission school.

The daily provision for the expenses of the "Door of Hope" families has been met through prayer. God has graciously answered through his trusted ones, who, "having ears to hear," have been led to contribute, considering it a privilege to share with the King in this his work of saving the precious "children of the night."

—Miss M. C. Morris.

In Missionary Review of the World.

Why Take Risks?

Many cases of gangrene and blood poison result from the neglect of small sores, cuts, bruises, skin abrasions, etc. Numerous deaths occur from blood poison due to infection of slight wounds. Whether the wound is painful or not, treat it immediately with Gray's Ointment which, for ninety-six years, has been an indispensible family remedy. It allays pain, heals the wound and frees you from all danger of troublesome after-effects. It is invaluable for treating abrasions and eruptions of the skin, boils, ulcers, burns, bruises, cuts, sores, etc. Mrs. N. E. Coleman, Mt. Jackson, Va., writes: "I have used it in my family for 15 years and have not found any ointment equal to it." Only 25c a box at druggists. For FREE sample, write to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity?—W. L. Watkinson.

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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IN BED MOST OF TIME

Her Health Restored by Lydia E. Pinkham's Vegetable Compound.

Indianapolis, Indiana. — "My health was so poor and my constitution so run down that I could not work. I was thin, pale and weak, weighed but 109 pounds and was in bed most of the time. I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 133 pounds. I do all the housework and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy."—Mrs. Wm. Green, 332 S. Addison Street, Indianapolis, Indiana.

There is hardly a neighborhood in this country, wherein some woman has not found health by using this good old-fashioned root and herb remedy.

If there is anything about which you would like special advice, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Ladies! Take Dr. Welch's Cotton Root Compound Pills. Sure relief for suppression. Sent in plain wrapper for $2.00. Welch Medicine Company, Jacksonville, Florida.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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From the Field

Rienzi, Miss.

Dear Dr. Meek: I am through with all my meetings. In two—at Bethel and Pisgah—Rev. J. C. Nelson, of Lafayette Springs, Miss., a local evangelist, did the preaching, and it was well done. Brother Nelson is thoroughly Methodistic in doctrine, and the Holy Ghost attended the Word in power as he expounded it. We had old-time altar services. No claptrap methods were used. The people were brought to repentance under the power of the gospel. As a result of these two meetings we had nearly 100 conversions and 71 accessions to our Church. We have had up to date, I think, 82 accessions this year. Notwithstanding the short crops, we are going to wind up ahead of last year in our finances. We are getting material on the ground to build a new church at Bethel.

Keep on sounding the same trumpet on the union question. God bless you and the Advocate! To God be all the praise. B. P. FULLILOVE.

P. S.—Brother Wyatt also assisted me in one meeting in which we had several conversions and 2 joined our Church. The people greatly enjoyed Brother Wyatt's strong sermons.

B. P. F.

Iuka Ct., N. Miss. Conf.

Dear Brother Meek: Summer has passed and fall is here. We have held seven meetings, in some of which the work done has been reported. Rev. J. R. Murff, of Gattman, Miss., was with us at Bethel, Snow Down, Pleasant Hill, and Spring Hill—all on the Iuka Circuit. In these meetings, he did the preaching and did it well. True to his conviction, as "the needle to the pole," uncompromising with sin and sinfulness, he uttered grace-seasoned messages from time to time.

From all of our meetings, we have had only 8 accessions to the Church, and 3 reclamations, though there were a few more converted who will join other Churches. The spiritual interest of the people seems to have been revived in these meetings. In fact, all who attended the day services throughout any one of our meetings gave both evidence and testimony to the fact that they had experienced a real revival of religion in their souls. In every meeting we gave a service to the children. It was always a spiritual one. Taking for his text, "Daniel purposed in his heart that he would not defile himself" Brother Murff aimed at the child mind, but he hit the adult heart. His expression, "Me thinks I hear some children say, I never heard my parents pray," brought tears from the eyes of both young and old.—Wm. I. White.

Oak Ridge, Miss.

Dear Advocate: On Saturday, Oct. 14, our fourth quarterly conference convened at Oak Ridge, and, viewed from any standpoint, it was a success. While we have not had a single accession this year (that is not our only purpose here), there is an unquestioned under-current of spiritual power and progress that is working in and out of the church, and the uanimous opinion of the officials was that the presiding elder's and pastor's salaries will be paid in full, and the balance on the Conference assessment is growing steadily smaller, despite the unprecedented failure in crops. One church has practically paid out, besides giving the pastor a nice purse for holding a few days' meeting. One noticeable feature of the meeting was the general good, brotherly spirit among all and a general feeling that better times spiritually are in the near future. There are two persons on the circuit who figure very largely in its spiritual work—Mrs. F. M. Williams, of Oak Ridge, wife of the late Rev. F. M. Williams, of our Conference, and Mrs. Annie M. Paxton of Porter's Chapel, a daughter of a Methodist preacher. As both of them knew by experience something of an itinerant's life, I enlisted their special prayers for the work and I feel that their prayers are largely the cause of so many evidences of God's power and presence all over the circuit. They both are practically "shut-ins," but their prayers ascend to the throne. May God graciously bless and preserve them until Heaven's gate opens to receive them!

On Saturday Brother Sharbrough preached to an appreciative audience a really great sermon from the text, "She hath done what she could." Sunday morning he preached several sermons in one, doing all he could to help us wind up the year successfully. On Sunday afternoon he preached another good sermon at a schoolhouse, stopping on his way to Vicksburg.—J. A. Wells, P. C.

Vivian, La.

Dear Dr. Meek: My revival meetings are all over, so I will now report through the Advocate the results of them. My meetings were all union meetings. Our first meeting began on the first Sunday in July at Vivian, with Rev. Eugene Keasler, pastor of the Cumberland Preshyterian Church, and the writer to do the preaching for two weeks.

We labored earnestly and faithfully to give the people the pure gospel by offering Christ to them as the only hope of eternal life. While the results as to the number of accessions to the Church were small (only three new members were added to the two denominations), we feel safe in saying that the membership of both churches were greatly benefited. I sincerely believe that if we would have continued the meeting another week the results as to accessions to the Church would have been much larger.

Beginning the third Sunday in September, another meeting was held in Vivian, all denominations uniting, with Rev. B. B. Crim, a Baptist evangelist of Marshal, Texas, to do the preaching. This was a great meeting, which resulted in over 200 accessions to the different Churches. Seventy-five new members were added to the Methodist Church.

The next and last meeting was held at Trees City, beginning the second day of October, and was continued for ten days, with Rev. B. B. Crim conducting the services. These services resulted in a remarkable revival. We had about 100 accessions to the different Churches, 20 of whom came to the Methodist Church. Numbers of people, both in and out of the Church, were converted in these meetings. We have had 108 accessions to the Church on the Vivian charge since Conference. Our Sunday schools are doing good work. About 30 of our Sunday school children have joined the Church this year. We are pressing on toward the Standard of Efficiency. We have 9 classes in our school at Vivian, besides a Teacher-training Class, a Cradle Roll, and a Home Department. About four months ago an Epworth League was organized with only a few members. We now have 52 members enrolled and they are as fine a class of young people as you could find anywhere. Mr. C. P. McLendon and Mrs. Long have both been very active workers in managing and conducting this League.

The carpenters are hard at work on our new church, and, when completed, it will be the first M. E. Church, South, that was ever built in the town of Vivian. It will likely be several months before it will be entirely finished and paid for.—H. J. Boltz.

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They who bow their heads before God may hold them erect before the world.—A. S. Wilshire.

Only what we have wrought into our characters during life can we take away with us.—Humboldt.

"It is a beautiful compensation of life that no one can sincerely try to help another without helping himself."

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Take Iron, Says Doctor, if You Want Plenty of "Stay There" Strength Like an Athlete!

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 200% Stronger in Two Week's Time, in Many Cases

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known Specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test. See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, rundown people who were ailing all the while, double and even triple their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

A NOTE FROM HOLLY SPRINGS.

Dear Dr. Monk: Now as the conference year is about closing, I want to speak just a word commendatory of our assistant pastor, Rev. W. R. Lott. He came here during the summer by an arrangement made by our able presiding elder, Rev. J. H. Felts, to assist our much beloved pastor, Dr. H. G. Henderson in the work here. Dr. Henderson was then too ill to perform the arduous labors incident to this charge. Brother Lott is a young man of marked ability. It was no easy task for him—nor would it have been for any one else, as for that matter—to fill Dr. Henderson's pulpit. The North Mississippi Conference scarcely has Dr. Henderson's equal as a really finished orator and preacher. Nevertheless Brother Lott undertook this task at the command of his Church, and it affords me great pleasure to be able to say that his success both in the pulpit and among the members as a pastor has been phenomenal. Holly Springs, as perhaps you already know, is a bit critical. She has always been accustomed to the best in our Church, and, therefore, this young man undertook a difficult proposition. Dr. Henderson preached himself last Sunday and expects to do so again next Sabbath. In my humble opinion, W. R. Lott will make his mark, and that speedily. He is well educated, thoroughly consecrated, is a good thinker, is very energetic, and has but the one aim in life, and that is to do his Master's bidding. Any congregation that secures this godly man next year as its pastor may count itself fortunate.

Sincerely,

W. A. BELK.

Holly Springs, Miss.

MEMORIAL RESOLUTIONS.

The appended resolutions were recently adopted by the Woman's Missionary Society at Bayville, La.:

We the Committee on Resolutions beg leave to submit the following: That by the death of Mrs. W. L. Calhoun the Methodist Missionary Society has lost a much valued member, and it is with a sense of personal loss that we record her passing.

Her's was a beautiful life of unselfish service, and we can truly say a good woman has gone to rest who left an influence which, like the sweetness of the rose, will last forever.

It is meet that this Society should, with solemn and sorrowing hearts, mourn the loss of our beloved sister. And we recommend that a copy of these resolutions be sent to Mr. W. L. Calhoun and family, that a copy be furnished the Beacon News and the Christian Advocate, and also that a copy be inserted in the minutes of the Missionary Society as a tribute to the memory of our honored dead.

Signed: Mrs. B. F. Tatum, Miss Fanny Norman, Mrs. J. W. Summerlin.

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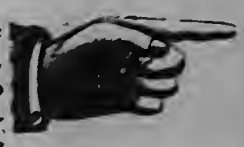

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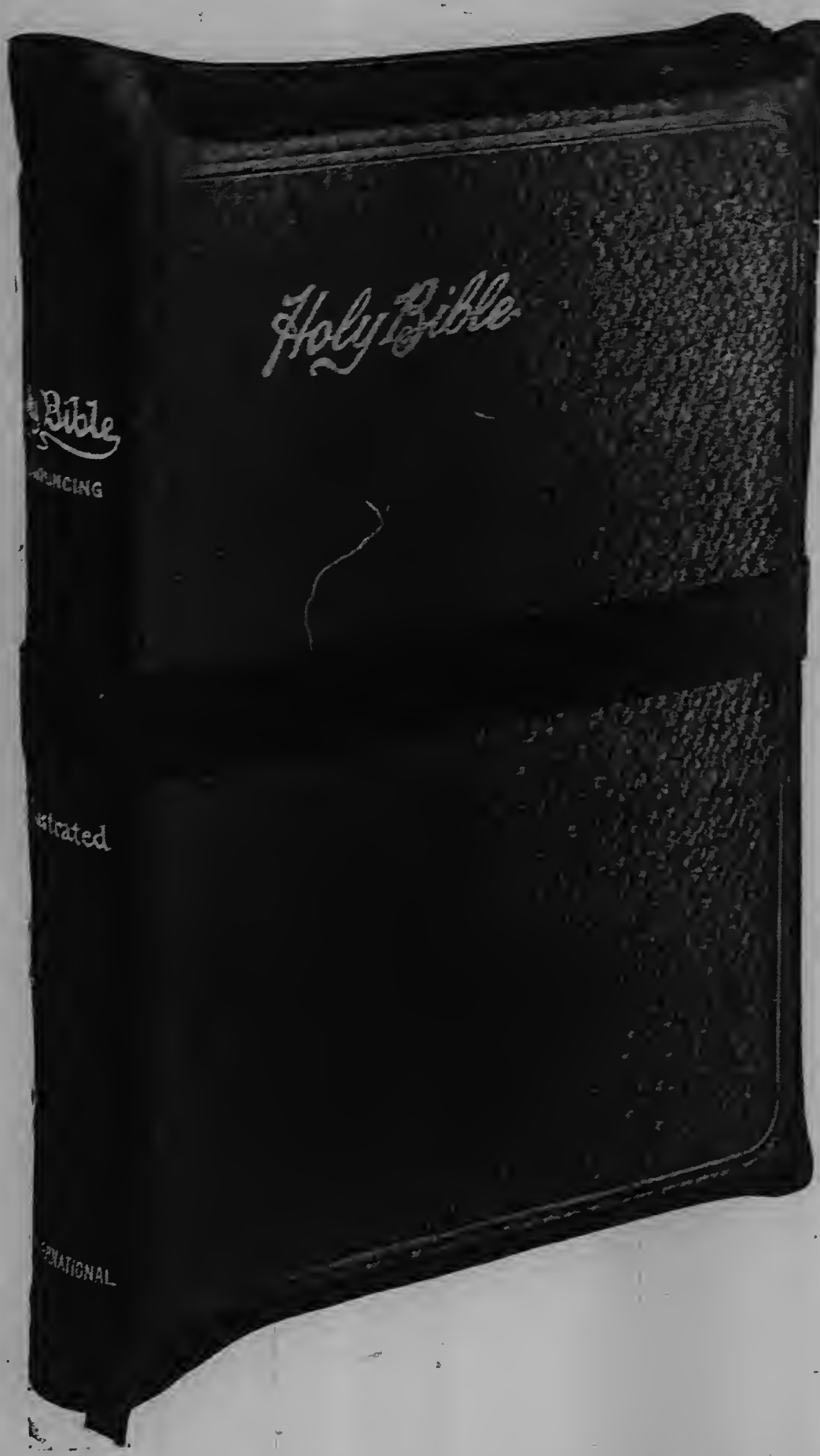

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 2, 1916. CHAS. O. CHALMERS, Publisher.

AN ADDRESS FROM OUR BISHOPS.

While in session at Atlanta, Ga., last week, our Bishops issued the following address to the Church:

"In view of the fact that our excellent Book of Discipline makes it a prime duty of the Bishops 'to oversee the spiritual and temporal interests of the Church,' and to call attention from time to time to all matters of serious importance, we conceive it to be eminently proper at this critical juncture to speak out our minds with the greatest distinctness in regard to certain current events which, for good or ill, are likely to affect the whole future course and development of our ecclesiastical life.

"It is a matter of general knowledge that the entire movement for closer federation between the different bodies of American Methodists originated in our General Conference in 1894. Some six years ago the Joint Commission of Federation, made up of representatives from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, took up the broader question of union. The outcome of their action was a series of suggestions made to the General Conferences of the three Churches, as a possible basis for further negotiations. To these suggestions the General Conference of the Methodist Episcopal Church of 1912 paid no attention whatever. The General Conference of the Methodist Protestant Church of the same year gave them their general indorsement, but declined to act more definitely until the two Episcopal Methodisms should reach some sort of agreement.

"The General Conference of our own Church for 1914, after proposing a single important modification in them, likewise gave them a unanimous ratification, and then passed them up to the General Conference of the Methodist Episcopal Church, as a tentative outline of 'union by reorganization."

To Support Action.

"We need scarcely say that as Bishops of the Church we consider ourselves bound to support and maintain this action to the full extent of our ability and influence. Any statement to the contrary, by whomsoever made, is utterly without foundation in fact. Whether the action of the General Conference of the Methodist Episcopal Church of 1916 is a fair and favorable response to our proposals is a thing that must be determined by our Commissioners appointed for the express purpose of considering that very subject. We cannot think it possible that those Commissioners will do less than follow the instructions laid down by the General Conference for their guidance, and we do not believe that they should be hindered by any interference from the outside. In view, however, of some things that have been said and repeated on public platforms and in public prints, we feel constrained to make a brief but very definite statement. The assertion, for example, that for the past forty years we have been 'wandering in the wilderness, a lot of miserable fools and miserable sinners,' we hold to be an injustice both to the living and the dead.

"The men who have shaped and controlled our policies for that period have been consecrated Christians, worthy in every way of the commanding position that they have held among us, and we resent any words that tend either to belittle their ability or cast discredit upon their characters.

"We are happy to be able to state that our active Senior Bishop (Eugene R. Hendrix) distinctly disclaims the interpretation put upon his words at Saratoga last May, or elsewhere at any time, in so far as they seem to reflect on our Church in its work in the past or our great and saintly leaders, or on the spirit and purpose of our Church to-day, and unites with us in this paper.

"The history of Southern Methodism is not something to be ashamed of, but something to glory in. In the whole record of our relations to other Churches there is nothing to repent of. If we had to face the same conditions again, we ought to do it in the same spirit and with the same resolution.

Should Hold Heads Erect.

"Instead of hiding our heads in shame when we review the past, we are entitled to hold them erect. In the whole history of God's Church there is not a single chapter that is more worthy to be blazoned in the face of the world than that one which tells of the fidelity and the heroism with which our preachers and people alike endured without flinching or faltering, and without one word of encouragement from any quarter, the years of hardship and disaster that followed the War between the States. The people that learn to blush at the memory of their own fathers are lost. No matter what the future may hold for us, we have a background of history in which we may always rejoice, and which we should teach our children and our children's children to hold forever in pious veneration. No matter into what alliances we may enter in the future, we should go into them, not crawling prone upon the earth, but with uplifted faces and with unabated self-respect. If we should go otherwise we should make but a poor contribution to any co-partnership.

"We have no word of criticism to offer touching other Churches, nor any disposition to make light of their achievements or of their present outlook. Let them act in accordance with their own lights. We devoutly wish them well. That God may pour upon them the abundant riches of His grace, is our most earnest prayer. If a union can come among all Methodist people that will be a real union of hearts, we shall be glad and happy. But we are not ready to bargain away any of the great inheritances and glorious memories of other years for any consideration.

"The most important matter among us just now is to promote the spirit of Christian love among ourselves. Whatever breaks up the unity that has characterized us in the past and promotes the spirit of faction and schism in our own ranks is worthy of condemnation.

"We should be lacking in all sense of gratitude if we failed to take note of the great things God has done for us during the past forty years. In 1870 we had about 600,000 members. Now we have 2,200,000. Our increase in moral power and in material resources has been upon the same scale. No other body of Christians in the sweep of all the centuries has enjoyed more signal tokens of Divine favor. We are no bankrupt ecclesiasticism, finding it necessary to take shelter and seek protection under the broader wings of another denomination. Blessed be God, we are a solvent and going concern, and in any negotiations for the future we have as much to offer as to ask.

"EUGENE R. HENDRIX,
"WARREN A. CANDLER.
"E. E. HOSS.
"JAMES ATKINS.
"COLLINS DENNY.
"JOHN C. KILGO.
"W. B. MURRAH.
"EDWIN D. MOUZON.
"J. H. McCOY.
"A. W. WILSON."

IT SHOULD BE ADOPTED.

Among the several amendments to the Louisiana Constitution that are to be voted on next week is one which is designed to make it possible for women to serve on the boards of trustees of public institutions. We sincerely hope that this amendment will command the necessary support to make it a part of the organic law of the State. Practically all of these institutions have to do with females in fulfilling the missions for which they were established, and the women should have a voice in saying what provisions and facilities are needed for their safety and comfort. We have never heard an argument against this measure that we thought possessed any real merit. The interests of humanity call loudly for its adoption.

IN CHRIST.

Rev. J. C. Elkins.

In Christ I'll daily try to dwell,
His will shall be mine own;
His love shall be my theme to tell,
I will His grace make known.

In Him my spirit has its throne,
My soul with Christ hath kin,
And I shall never be alone—
I know that God's within.

Oh, wondrous truth, oh, wondrous light,
Revealed by inward sign;
The soul has said good-bye to-night,
The sun's forever mine!

Some day this mortal coil shall drop,
And I in far-off realms of space
May make my home and cast my lot;
Yet Christ with me shall share the place.

I will not go in search of Him
To dim and distant star;
But in the soul's soft light and dim
I'll see the things that are.

Abide with me, oh, Christ divine;
Be thou my constant friend,
So that mine all in Thee I'll find,
My goal, my bliss, my end.

Santa Clara, Cuba.

THE REAL LIFE BEYOND.

A thousand times, yea, every perilous moment, God saves us from dying. There is a moment on the way for every one of us when that preservation will be possible no longer. We shall pray, our friends will pray for us, "Again, O Father, spare him; let him live." And then the answer which is looked for will not come, and he who has been so often saved from dying, at last will die. Will it be a sign of God's forgetfulness? If so, then God has forgotten all his children, and let them, every one, either in childhood or as life-worn veterans, slip through his careless hands; for all have died or will die. But, no; if, as we know is true, the real life lies beyond, and can be reached only through death, then the old miracles are nothing to this new one.—Phillips Brooks.

FAITH.

By Rev. S. J. Davies.

All life is of faith. If there was no faith in the world, in the heart and life of men, there would be no endeavor, no worthy purpose enterprised, no noble action accomplished. All true faith has for its essential element truth—else it is mere credulity; so that instead of being the dominant diapason of real worship and service to God, it degenerates into wild vagaries or hurtful superstition. Faith must have an object, either a being or person, toward which it tends, and upon which its desires and affections are centered. A mere principle or abstraction by its very evanescent nature precludes it from the fellowship of faith. Man is a personal being, expressing life and character; responsiveness must be the keynote of his adoration. An abstraction or principle as a concept of God fails most signally to meet this element of his nature. What the sun is to the flower—real sun, real flower—God is to man, spirit to spirit, real fellowship, the upward lift of the minor to the major, the meet and rush of soul on soul, the human personality and the divine personality conscious the one of the other. Then, in the larger sense, to live is to believe, and to believe is to live. Faith not only touches the boundaries of all being, but embraces all the range and sweep of this vast territory. More than this, it sinks and settles into the very heart-center of man. Its eagle-eyed vision will rest only on the throne of God.

John Pipes, "nomen clarum et venerabile," once voiced a supreme and holy sentiment in a prayer at a Conference session of his brethren: "Oh, Lord, whether we live long or die soon, we are in Thy hands." Such faith covers two worlds and bridges the abyss between. This is the "faith of God" which the Master taught the wandering disciples, as they stood in the place of the stricken fig tree, withered at the word of his power. The old question whether faith be of man or of God finds its answer here: It is of each. Man believes, exercises faith; God responds, receives; and from the gracious, reciprocal outflow yet greater faith abounds. God's will is the only boundary to the cry of faith. The Master taught that otherwise it is limitless. Trees of centuries' growth uprooted, mountains torn from their base and cast into the sea, were striking and wonderful figures to impart and impress this marvelous lesson.

All the wide empire of spirit belongs to the supernatural and miraculous; small wonder then that stupendous natural or material phenomena fail to fully illustrate the ways of God with man. The vast territory of faith's possibilities is larger than mountains or sycamore trees, and its bases are more firmly grounded in the depths of the human soul. A man told me once of an earthquake sending the current of a great river upstream. The faith of Paul changed the tide of the world, the faith of Luther gave the nations civil and religious liberty, the faith of Wesley has given a new note to every pulpit wherein the gospel is preached.

Prejudice, passion, pride in the heart of a sinner is more firmly embedded than a tree with its hundreds of grounding roots, more stubborn than the rocky base of a mountain; yet faith in God, through divine power, removes these—the miracle of grace. Believing, hoping, trusting—a trinity of heavenly virtues! Hope the dawn; faith the morning, with its sunburst of glory; trust the eventide with its splendor and peace.

Wilson, La.

PAUL AT SALONIKI.

By Rev. Henry G. Hawkins.

The books of the New Testament are not arranged in the order of their date of composition. It is now accepted by scholars that the first books of the New Testament written were Paul's two letters of the Church at Saloniki (1st and 2d Thessalonians).

The Macedonian maritime city of Saloniki, where Britain and her allies, for the purpose of guarding the Levant, have had large forces assembled for some months, is in about the same latitude as New York City. Its modern normal population is probably about 100,000; but in past periods it has sometimes had a population of nearly a quarter of a million. Among the cities of that part of the world Saloniki is next in stragetic importance to Constantinople. Its early name in authentic history was Therma, on account of hot salt springs in the vicinity. Therma was rebuilt by Cassander and named Thessalonica for his wife, who was the daughter of Phllip of Macedon, and her name had been given by Philip in honor of his victory over Thessaly, which was won the day he received the news of his daughter's birth. Its situation has made it a safe harbor for ships in all ages, and causes it to command the trade of the sea.

When Macedonia was reduced to a Roman province Thessalonica was its most important city. Cicero, the orator, found refuge there during his exile, and during his governorship of Cilicia he freuently stopped there, and from there wrote several of his extant letters. In Paul's time it was the capital of the whole country between the Adriatic and Black seas. It was on the great Egnatian Road, which the Romans built from Dyrrachium east across their great Macedonian Province, one of the mighty highways of the Empire.

Paul, a Jew, early in his career, realizing that the Jew and the world were under the political domination of Rome, decided that the only hope for his own people, in the absence of the Messiah, was that they should dominate in religious matters, and he determined to throw into the effort to bring this result the best and all that was in him. To his end he early decided that he would never marry; to this end he studied in his home city, Tarsus, and afterwards in Jerusalem under Gamaliel.

During the years that Paul was a student in Jerusalem, Jesus appeared and died. Paul, though devoted to his studies, certainly was not a careless observer of the events of the earthly life of Jesus, who claimed to be the Messiah. According to the prevailing view of their leaders, in which Paul doubtless shared, the Messiah, if he should come, would make the Jews even political lords over their conquerors, and when Jesus met his death in ridicule and shame it proved to Paul that he was not the Messiah, but that he had been an impostor. Anxious and ambitious as Paul was for the triumph of Judaism, this death and contumely which had come upon the one who had claimed to be the Messiah caused this young patriot and other conscientious observers to detest him now, and this all the more because, after having raised their hopes, he had in the end degraded the Jews and their idea of the Messiah before the Romans.

As long as Paul believed that Jesus was an impostor and dead, he devoted himself to the task of imprisoning and killing his followers. But after he saw Jesus on the way to Damascus and knew that he was alive after his death, this sudden perception of the truth about Jesus recreated and invigorated all his mental and moral frame. Paul knew that this was Jesus whom he had seen as he drew nigh to Damascus, and knew now that he had been indeed the Messiah. The death and resurrection of Jesus furnished opportunity for him to carry out his plan of life. He had always longed to champion God's cause and the faith of his fathers. Now he knows how this is to be done, and when in after years we see him amid his trials, defeats and victories, it is not the picture of one treading laboriously a path forced upon him by an overruling providence contrary to his own instincts; but of one who by his conversion on the way to Damascus had simply been liberated and had revealed to him how to fulfill his youthful ambition to make Judaism the conquering faith of the Roman world.

After his conversion several years of comparative inactivity passed, during which period his purposes and ideas matured; and when the leaders in the great work of Evangelism in the mighty city of Antioch, at the suggestion of Barnabas, sent for Paul, they thereby brought into their midst a man who was ready to use, in the young cause, with perfect mastery and with absolute concentration of mind, the marvelous faculties and ideas with which nature and training had provided him. By the time he had spent a year at Antioch, the Christian leaders there realized that Paul's breadth of mind and perfect grasp of the gospel plan fitted him for work among the Gentiles. In Galatians he says, "It pleased God who separated me from my mother's womb and called me through His grace to reveal His son in me that I might preach him among the nations." This word "nations" and other similar expressions in Paul's writings show us that he was not a haphazard worker, that he went as a Christian statesman into the task of making Judaism dominant in the world. It was now a Judaism whose Messiah had been crucified, but was risen and alive. It was this idea with all the wonderful doctrine resulting from it that Paul was determined to throw into the "melting-pot with which Rome's policy was stirring and mixing the nations."

Accordingly, as soon as he was authorized by the infant Church to take the field as champion of the faith among the Gentiles, we see him attacking with the truth the very capitals of the Roman world. His first missionary route covered the centers of life and influence in Asia, and then he heard the Macedonian call to Europe. The first capital upon the European continent to which he carried the gospel was Philippi, the eastern terminus of the great Egnatian highway. Though shamefully treated in Philippi and imprisoned, he and Silas had a miraculous deliverance and he left behind him there a Christian congregation

which ever afterwards he cherished with utmost affection.

It is not surprising that the next stronghold which he charged with the gospel was the next great station on the Egnatian highway, the powerful maritime city of Saloniki. Here his stay was short, for in a few weeks he was unceremoniously ejected by his own people, the Jews. But during the months that followed while he was preaching in Athens and other cities, news reached his ears from people who were traveling from Salonikl that the gospel which he had left there had struck root. Therefore, in his anxiety to have confirmation of this news, he sent the young man Timothy to Salonikl, in order that he might learn the true situation. Timothy, returning by appointment to Corinth, was able to give a glowing account. Paul, enthusiastic over the success, and realizing that he had gone among the Thessalonians, "not in word only, but in power and in the Holy Ghost, and in much assurance," took up his pen, and wrote his first letter to the Thessalonians which is the earliest document of the Christian religion which has come down to us. Probably the chief reason why he wrote it was because Timothy had told him that, though they were standing fast in faith, there was some dismay over the death of a few members, and as they had been led to believe from Paul's preaching that Jesus would come again quickly, they were afraid that these who had died might miss Him. He wished to reassure and comfort them in this matter. His sentences burn with love: "For ye are our glory and joy." Though it is a short epistle, it covers almost the whole gamut of Christian doctrine. His inner joy that the gospel had found a footing in the capital of Macedonia appears, as he writes: "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to godward is spread abroad; so that we need not to speak anything."

The lost clause of the above, "so that we need not to speak anything," shows the confidence that Paul had in the gospel leaven which he had thrust into the great mass of humanity that surged in and to and from Saloniki, and in the way it was beginning to work. He expresses joy that they had turned from idols to serve the living, true God.

Paul knew that Saloniki was a stratgetic center of life and influence. During the succeeding century it became the bulwark of Oriental Christendom. The Roman Emperor Theodosius, whose services for State and Church won for him the title of "Great," received his baptism at the hand of Ascolius, Bishop of Thessalonica. The Church there was largely instrumental in the conversion of the Bulgarians, Russians, and other great Slavic peoples of Europe. It received the designation of the Orthodox City; and the withdrawal of the provinces subject to its jurisdiction from the See of Rome about 730 A. D., became one of the principal causes of the separation of East and West.

Jackson, Tenn.

LAY LEADERS AND THE ANNUAL CONFERENCE.

By Rev. W. W. Pinson, D.D.

Why should the District Lay Leaders be members of the Annual Conferences?

1. Because the laymen are not adequately represented. The preachers of the Church number only one to 300 of our membership, yet they make up six-sevenths of the voting strength of the Conference. It is in accord with the hour in which we live, with the growing sense of the worth and capacity of the laymen, and with a sense of fairness in the division of responsibility that laymen should have a larger share in the affairs of the Kingdom.

2. Because these lay leaders are truly representatives of the Church. They do not represent a class or a special interest. They are elected by the same body that elects other Lay Delegates, except one who is elected by the Annual Conference. We trust the District Conference to elect four. Can we not also trust the same body to elect a fifth? When elected will the fifth man be any less representative than the other four? In addition to the fact that this electoral body will be choosing a Lay Leader, they will be conscious at the same time that they are electing a member of the Annual Conference also, and will make their selection accordingly.

This has been called class legislation. Surely this is using words without thinking of their meaning. In what sense is it class legislation? There is not a layman in the Church who is excluded from the benefit of this legislation. There is not a voter who is excluded from his electoral right. These men have no special interests to serve. What are the duties assigned these men composing the Board of Lay Activities in the Annual Conference? "The duties of this Board to consist of considering plans for the better support of the ministry, the larger activity of laymen in evangelistic work and co-operation with other Conference Boards in executing their plans for larger service in all Church work." Par. 413. No one of these duties is a "special interest," and there is nothing here to be dreaded. These men have no salary; no position of honor open to them; no temptation to protect a class.

3. They represent the entire lay activities of the Church. The same General Conference that originated this legislation gave to the laymen's work in the Church organic form and legal recognition. The Committee on Lay Activities in the Annual Conference was formed. These activities are represented under three heads: Missions, Social Service, Evangelism. These three departments of Lay Activity are meant to include all the forms of lay service in the Church. When a Lay Leader is admitted to the Annual Conference he is there not only as a representative of the great body of laymen in the Church, but as one who has knowledge, skill and interest in the lines of work committed to laymen by act of the General Conference. The preacher properly has a predominent place in the Annual Conference because he has special knowledge and skill and interest in the affairs of the body. For the same reason these laymen, whose office puts them in a similar relation to laymen's work, should by all reason have a place in the councils of the Church. The purpose of representation in a delegated body is to secure two things, viz., (1) The representation of the interests and desires of those represented. (2) A knowledge of and devotion to the interests to be represented. These Lay Leaders fulfill these requirements. They are elected by the people they are to represent and not by any special class or organization, and they are chosen because of their special fitness to represent the great trunk line interests of the Kingdom.

The suggestion that laymen of other Boards should bear the same relation to the Annual Conference as these Leaders is a curious mode of reasoning. In the first place, the Lay Members of other Boards are not chosen in the same way. They are nominated by the presiding elders and elected by the Conference. They are, therefore, not representative in any general sense. They are not delegated by any tributary body. Such a form of ex-officio membership would make it possible for the Annual Conferences, on nomination of the presiding elders, to double their lay membership at will, and would open the way for dangerous manipulation. Those who, like myself, would like to see the lay representation increased would naturally hesitate to increase it in that way.

In the next place, the members of other Boards are appointed to represent definite interests. Their duties are not to look after general interests, but specific. The cry of "special interests" could be raised against them with some show of reason.

4. Not only does the Church need these men, but they deserve this recognition. I have for ten years been thrown in the most intimate official and personal relations with leading laymen of the Church. My deliberate judgment is that they are as devoted, as self-denying, and as competent as the average preacher. They love the Church and can be trusted with its interests. They labor and travel and spend their own money, asking nothing in return. Sometimes they have to face discouragement and, sad to say, even scant courtesy at the hands of those they are trying to serve, but they keep right on. Their names are on high. We can afford to record them on our membership rolls. "He that will be great among you let him be servant of all." This badge of honor these men as a class have won. We should recognize it and give them and their fellow-workers the encouragement and the confidence they deserve.

I cannot conceive that the Church will negative this legislation. It is in the interest of progress, and is in recognition of the most significant and most hopeful movement of the last half century. To veto this reasonable and logical legislation would be to discourage and to hurt the movement.

If defeated, this defeat will be due to the votes of preachers. Will it be quite considerate and generous for the preachers who already have a lifetime tenure as members of the Annual Conference to close the door on these men, who like themselves are set apart to a definite official relation and work in the Church?

SHALL THE ANNUAL CONFERENCE HAVE EX-OFFICIO MEMBERS?

Rev. W. F. Dunkle, Ph. D.

The above question is to be answered by the Annual Conference at this annual session. It comes to them from the General Conference in the form of an amendment to the Constitution, proposing to make the Annual Conference and the District Conference lay leaders members ex-officio of the Annual Conference.

Undoubtedly there is a widespread feeling that we should have a larger lay membership in the Annual Conference, and with this feeling I am in fullest sympathy. Likewise, there is a fixed desire to advance in every wise way the interest of the Laymen's Movement. Nobody desires anything but to help it forward. This proposed measure has the merit of combining both these desires—a desire to increase the lay membership in the Annual Conference, and to help the Laymen's Movement. It is conceded that it will give some increase to the membership of the Annual Conference. But the question is, do we want increase at any cost? The proposed measure has some very serious objections.

1. It is class legislation of the baldest and openest sort. Being such, it inevitably discriminates against all and every other Conference Board, together with the interests in their hands. The lay members of no other Conference board are also members of the Annual Conference. It remains for the Board of Lay Activities to ask and be granted this special favor. On what ground, one wonders?

2. It opens the door for every other board to ask for a like consideration, and it places the General and Annual Conferences where they cannot well afford to deny the request, not to say demand, if made.

3. It introduces into our Conferences the dangerous practice of having "special representation for special interests." And once this practice is legalized, it would inevitably grow until each board had it. Then the Conference would be in the hands of groups, each seeking to advance its own special interest, regardless of the effect on the whole.

4. It would place the balance of power in every trial by ballot, where the laymen voted separately, in the hands of these "special interest" representatives. And they could, if they wished, always control elections. Hence, it would be possible to send to the General Conference lay delegations who were the special representatives of the special interest that elected them.

5. It introduces into Methodism a new thing —"ex-officio" membership. And, weighty as are the objections hitherto mentioned, they are

THE PUZZLE OF MAN.

Alice Gorton Wynn.

My wife demands the right to vote!
Give her the chance, I say;
She has more wit than dull Sam Groat,
Who pitches coal all day.

She has more sense than hulky Joe
Who leads the big brass band,
Or shallow Pasqual Angelo
Who runs a peanut-stand.

Although she has no cards of State,
How fine her usefulness!
A judge's work is not as great,
A mayor's office, less.

I see the children 'round her knee,
I know her constant care
In all good works—it seems to me
She more than does her share.

So, my bewilderment's complete
Why she, sweet Puritan,
Should wish to ride on life's front seat
And drive the car for man!

New Orleans, La.

THE GIBSON MEMORIAL WINDOW AGAIN.

To the members of the Mississippi Conference.

Dear Brethren: Please hear my last appeal for this window. The Gibson Memorial Church of Vicksburg has been built at a cost of about $11,000. We owe $1900 on the building, including the windows. The General Board of Church Extension has promised to pay one-half of the entire debt if the Church will pay the other half by the time of the Annual Conference.

I am canvassing for this $950 among my members and have secured one-half of it in cash and good subscriptions up to this date—Oct. 21. Now, if you will pay the balance due on the memorial window you will be doing double service. You will not only be bestowing a worthy honor on the memory of the first Methodist missionary to the Natchez country, Rev. Tobias Gibson, but every $1 you put into this window means $2 toward the payment of this church debt. Now, brethren, you sent me here to build this church, and I have done the best I could, and I feel that I deserve at least a respectful hearing.

Since the last report we have received contributions as follows: Rev. T. B. Holloman, $5; Rev. M. B. Sharbrough, $5; and Rev. H. P. Lewis, Jr., $2. The window cost $100, and $42 has been paid on it. If you are ever going to help me, help me now.

Your brother,
L. L. ROBERTS, Pastor.

THE MILLSAPS PREACHERS' LEAGUE.

Dear Dr. Meek: The ministerial students of Millsaps College have organized again the Preachers' League, headed this year by H. M. Johnson, last year's President and an acknowledged leader among the young preachers. Mr. Johnson is a member of the Mississippi Annual Conference, and is thoroughly capable of presiding over a band of future ministers. C. W. Alford, a local preacher in the Jackson District, was elected Vice President, and was also given the task of organizing a Preachers' Quartette. J. L. Cockrum, another Jackson District local preacher, was elected Secretary. Since preachers, as a rule, are without an excess of money, no treasurer was elected. Some are inclined to think that leaving this office vacant was irony on the part of the President, who seemed to have had experience elsewhere.

Various committees were appointed, and all are working hard to make this a successful year for the Millsaps Preachers' League. At the time of this writing, twenty-eight of the thirty-five ministerial students enrolled in Millsaps College have become active and earnest members of the Preachers' League. This is a better showing than was made any year since the establishment of the College.

Formerly the League met twice a month; but it was voted first by an overwhelming majority, and then unanimously, that the League should meet every week. This is an indication that the members are not idle, but have the interest of the League at heart and are working to place it above the various other organizations of the College.

Dr. A. F. Watkins, President of the College, seems very much interested in the work of the League, and has not failed to be present at every meeting, helping here and there, and speaking words of encouragement and helpfulness. The local pastors are interested, and already some have been present and have spoken before the future pastors of Mississippi and other States—perhaps before future Bishops or missionaries.

The pessimistic theory that "a good beginning makes a bad ending" has long since been proven worthless, but this year the Millsaps Preachers' League will give it the knockout blow.

The League has had a good beginning and will have a good ending. God will not allow anything fostered by His servants to decay, if the servants will only do their part.

At a later date, I will write and tell more of the work of our League. Respectfully,

G. HILTON BUTLER.

THE ANTI-SALOON CHURCH.

Tne Anti-Saloon League is "the Church in action against the saloon." There may be some who dispute this, but they are not found in the ranks of the liquor dealers. The following comment on this subject from the current number of the Liquor Dealers' Journal, a Pennsylvania trade journal, fairly expresses the opinion of the whole liquor fraternity:

An anti-saloon speaker was reported in a paper the other day as boasting that they are getting $70,000 a year in this State to wipe us off the map. And where did these grafters get it? Why, from the poor people in the churches where the fool preachers let the anti-saloon gang go in and beg off the poor people.

But there are plenty of churches that won't stand for that kind of graft. Their preachers are fair and will not stand for it. They believe in a square deal for the licensed liquor dealer. So they quietly adopt the budget system and that rules out the antis.

Of course some of these preachers may talk against us to please some fanatics, but talk is cheap and harmless; we have nothing to fear from the church as long as it continues to deal fairly with us and keeps the A. S. L. out.

Every licensed dealer ought to remember that every preacher who shuts his pulpit against the reformers is only doing justly by one of the country's great industries, whether he does it with a noble purpose or not. Sometimes it is the influence of the banker or butcher or the grocer in the official body of the Church which bars out the beggars.

It is time for the men engaged in the wine, beer and whiskey industry to recognize the foregoing facts and stand by their natural allies when they contribute to the Church, when they start a bank account, or when they buy meat and groceries.

This is indeed fulsome praise for the Church which has stood by contentedly doing nothing while other churches all around have been in the thick of the fight which has driven John Barleycorn back to his last trenches. The do-nothing church, regardless of whatever motive prompts this policy, is embraced by the liquor traffic as a friend.

It must rejoice the heart of every Christian woman who reads the above excerpt from a fighting liquor sheet, to know that the churches are becoming more closely united and more determined in their effort to overthrow their common enemy, the liquor traffic.

The Liquor Dealers' Journal has unconsciously paid a beautiful compliment to the anti-saloon church.—American Issue.

DR. WILLIAM J. LAMKIN.

Dr. William Joseph Lamkin, son of John Tillman Lamkin and Thurza Ann Kilgore Lamkin, was born in Holmesville, Pike County, Miss., on Nov. 24, 1843, and died in Gloster, Miss., July 18, 1916. At the very beginning of the Civil War, leaving school, he joined the Oxford Grays, later belonging to the Sixteenth Mississippi Infantry, and served as a Confederate soldier through the whole war.

After the war, he studied medicine at Tulane, graduating in 1868. He was married to Miss Mary A. Conerly in 1867. He practiced medicine in Pike, Franklin, Lincoln, and Amite Counties. He settled in Gloster while the town was yet in its infancy and spent the remainder of his life there.

Thirty-two years of faithful service as a physician endeared him to many homes through a large area, of which Gloster is the center. He became long ago in a very real sense "the beloved physician" of the large community. This fact was in evidence on the day of his funeral, when the stores were all closed for the hour, and, although it rained, an immense congregation came to the Methodist Church and paid tribute to his memory.

He had been an invalid for many months, unable to leave home; but he continued to practice, patients coming to him, to the hour of his death, which came suddenly. His daughter came to call him to dinner as he lay resting on the lounge, and found him dead. He and his wife, who sat near, had been conversing but a few minutes before. Thus peacefully, without pain or a groan or a sigh, he passed into the other land.

He did a great deal of charity practice and was specially kind to the poor. Women and little children, especially among the poor, loved him devotedly; a poor little sufferer was hastening to him when he died.

He joined the Methodist Church in 1885. He lived his religion after the manner of his Lord, "who went about doing good." Bright and cheerful and helpful, he lived his life and served the Lord Christ. H. WALTER FEATHERSTUN.

PROTESTANTISM GAINING IN INDIA.

Catholics are still slightly in the majority among the Christians of India, not considering the Eurasians. There are 1,294,000 Roman Catholics out of a total Christian population of 3,574,000. However, in the last ten years Protestants have increased almost twice as rapidly as Catholics, the Catholic increase for that period being 272,000 and the Protestant nearly half a million.—Missionary Voice.

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WHY ONE RULE FOR THE NORTH AND ANOTHER FOR THE SOUTH?

By the Editor.

Some have been disposed to censure those in our Church who have criticised the "plan of unification" adopted by the Northern Methodist General Conference at Saratoga. We do not see why that plan should be exempt from criticism when editors and leading men in the Church, North, discussed adversely and assailed so vigorously the plan framed by the Joint Commission on Federation (on which they had representatives) and which was approved by our General Conference. We give below a few extracts from editorials and other utterances which appeared in Northern papers, subsequent to our last General Conference, which met in Oklahoma City:

Zion's Herald of October 20, 1915, in referring editorially to the plan adopted by our General Conference, said:

"We must not, ostrich-like, ignore the difficulties, but neither must we magnify them. Without question the crucial problem in unification will have to do with the Negro. * * * Of this one thing we are sure—our branch of Methodism will never prove false to the Negro. From the first Zion's Herald has insisted that there can be no compromise at this point. Not only his rights, but whatever will make for the development and growth of the race, must be absolutely safeguarded in all discussions of the question of unification. We are pleased to be able to state that while the Southern Church did make a proposition of separation, **leaders in that organization are certain that that is simply an incidental**, and that the question may be adjusted on the basis of the federation plan or some modification of it."

This same journal in its issue of February 2, 1916, in an editorial opposing the election of Negro Bishops by the Church, North, **to serve their own race**, again spoke as follows:

"Do not they (Negro leaders favoring such Bishops) see that they are in this advocating the very thing that demeans them—a Bishop among other Bishops who will not be on an equality with his brethren? Do they not see that this is the very thing being done to keep the race under in political and business circles? It is this spirit that results in setting aside sections in cities in which to segregate the Negroes. It is the same spirit that crept into the administration offices in Washington not long since to keep the Negroes by themselves. It is this same spirit that works itself out in what are colloquially called Jim Crow cars. The whole thing, from beginning to end, in its perfected form, is bad, iniquitous, wicked. * * * If the Church can find a Negro who has the qualities of heart and mind, the qualities of genuine manhood and leadership for the high office of a general superintendent, let him be elected for that purpose and assigned to a Negro area. (Such an assignment of course would rest upon the mere will of the College of Bishops, having no basis in law.—Ed. Ad.) * * * We must not go into the negotiations for the unification of American Methodism handicapped by a Jim Crow episcopacy. That will never do. The only way in which we can face this very critical question, this very crucial question, is with all our members on a footing of absolute equality. We can negotiate adequately upon no other basis."

Dr. Claudius B. Spencer, in the Central Christian Advocate (of Kansas City) in January 12, 1915, among other things, said:

"The Central also showed (in a previous number) beyond peradventure that the particular plan 'suggested' by the Joint Commission (which had been approved by our General Conference.—Ed. Ad.) was a 'suggestion;' that it can be openly and frankly discussed without disrespect to our great Southern sister; that it can not only be discussed, but **frankly criticised**; and that should it be 'rejected by the General Conference and the churches' of the Methodist Episcopal Church (to quote the precise language of the instrument), the act cannot be construed by the Methodist Episcopal Church, South, as an act of either discourtesy or procrastination, or, in any particular, a disparagement of the principle of organic union, etc. * * * We would not place one straw across the path of this aspiration for union. We realize its necessity. * * * And silence is sometimes a better friendship than many words. **But silence can no longer be tolerated.** We wish, therefore, with as much fairness and personal detachment as we can command, to show the Methodist Episcopal Church exactly what the proposed plan will do, so our General Conference and people may know exactly what is ahead and inevitable if the particular plan now before us is adopted and put into operation."

Here followed an analysis of the plan in question after which Dr. Spencer proceeded to say:

"The first thing to go down, so far as the Methodist Episcopal Church is concerned in this reorganization, is its name. * * * It will be a sorrowful day when that noble and mighty ensign is hauled down and tucked away to the moths and corrosions of some hidden box in the museum of history. * * * Second, 'UNION BY DIVISION.' We do not know who invented that phrase. In any event, it states a fact. * * * It is the prattle of infants to talk, as we hear some in our own ranks talk, about dividing white Methodism in America into three areas based on meridians running from Canada to the Gulf and the Rio Grande. No man will ever sincerely advance that proposition who has read history. * * * The basis of carving the area of American Methodism, therefore, if it comes to pass, will be along the lines that keep the North in the North and the South in the South, and the common ground of the West where, without let or hindrance, both bodies are now building altar against altar in concord and good feeling, a third by itself. The dream of Nathan Scarritt will be attained. It is our conviction that **an attack on this classification will prove in fact an attack on the PLAN.**

"As for lifting a voice in the affairs of the other, either north or south of the meridian parallel of latitude, each body, the Church in the North and the Church in the South, will be as dumb as it is to-day. This is embedded in the bond; it is a 'basic principle,' to use a phrase of Bishop Hoss, in the Plan sent to us from the Church, South, as the 'suggestion' for the union of American Methodism. In reality, will it not be two Churches masquerading as one?"

Bishop R. J. Cooke, who is now on the Northern Commission of Twenty-five, in Zion's Herald of December 29, 1915, thus expressed himself:

"Examine the plan that is before us. It shows upon its face that it rests wholly upon the underlying feeling or conviction that there is such incongruity between the peoples of the two Churches, such consciousness of latent hostility, such consciousness of latent incompatibility with one another, that we must think of a divided Church, a sectional Church, under the illusion of a united Church, in order to have any sort of a plan of union at all. But where is the union? The South in this plan will not trust the North. It consolidates itself, but cuts up the rest. No section is to trust the other to make laws, rules, and regulations for the whole. Each shall make its own laws. In this plan the supreme General Conference at bottom is nothing more than a clearing-house for the Boards. What spontaneity of thought or feeling is there in such a document? It is union by disruption. Instead of the union of Methodism, we have the disruption of Methodism. * * * The Methodist Episcopal Church is invited to commit suicide. It is to carve itself, under the guise of reorganization, into segments, fragments, divisions, each segment to think itself a unit, in itself independent, and yet dependent, with about as much unity in a collective whole as there is in a scrap heap. Was there ever such a proposition?" (If any Southern Methodist leader or editor has arraigned the Saratoga enactment in a manner so severe as this, we have failed to see it. Ed. Ad.)

In its issue of November 1, 1915, the Pittsburgh Christian Advocate made the following utterance in its leading editorial, which was very extended:

"We regret to say it, and have hesitated to do so, but we are convinced after mature reflection that the **most serious present hindrance to the organic union of the Methodist Churches**, and particularly of the **two Episcopal Methodist Churches, is the plan of unification suggested by the Joint Commission, and now proposed by the Methodist Episcopal Church, South, to the Methodist Episcopal Church as a BASIS** for further negotiation, a tentative plan, but one which is to be 'elaborated and perfected,' after being definitely accepted by our General Conference. On the face of it the proposition submitted to us by the Church, South, seems very simple. Surely no harm could come from an attempt to 'elaborate and perfect a tentative plan. But it must not be overlooked that the Church, South, has declared itself in favor, **not of organic union on a plan to be devised by the Joint Commission**, using the plan suggested as a starting point, but in favor **of the plan suggested** with the modification recommended. * * * Of course, the Church, South, is within its rights in making its proposal so plain and definite and is acting wisely, **not to say shrewdly**, in presenting such a proposition. We shall be exceedingly foolish if we discuss organic union and ignore the plan, or even postpone the discussion of it. * * * Now we are told at the threshold of any discussion of the subject that we must not hark back to 1844 and the controversies of that unhappy time. It is contended that the solemn treaties upon which the Churches have entered preclude the raising of issues which have been buried and ought to have been forgotten. The contention seems reasonable and Christian. But **the plan itself harks back.** Under the guise of union it proposes to perpetuate the sectional division provided for under dire stress and distress in 1844 by the Plan of Separation.

"It should be known to all who are to have a part in determining the action of the Church at this time, as it is known to careful readers of the Journal, that in the General Conference of 1844 William Capers, one of the most prominent and able of the Southern leaders, introduced a series of resolution, proposing constitutional changes so as to provide for two General Conferences to meet quadrennially, one in the South and one in the North, 'to make rules and regulations for the Church, within their territorial limits respectively, and to elect Bishops on the same.' One was to be known as the Southern General Conference and the other as the Northern General Conference of the Methodist Episcopal Church in the United States. The constitutional restrictions were to continue in force upon both General Conferences, thus securing the doctrines, general rules, and polity of the Church. The Book Concerns at New York and Cincinnati and the foreign missionary organizations were to serve the whole Church, the editors and agents being elected in the Northern General Conference, with a provision for the casting of the Southern vote by delegates sent for that purpose. **This plan embodied the basic principles of the plan now proposed, and has the merit of simplicity which cannot be claimed for the plan we are asked to accept seventy years after.**

"But the fathers of 1844 did not accept the plan of Capers, wisely regarding separation itself, much as they all deplored and dreaded that, as more desirable and less likely to cause friction which would become intolerable. **Yet IN BASIC PRINCIPLE, what essential difference is there between the plan proposed by William Capers in 1844 and that now before us?** It will be said that times have changed, and that what could not be done in 1844, can now be done easily. Precisely so, and that is just why a plan embodying the basic principles both of that suggested by Capers and that which was adopted in 1844 in the Plan of Separation should not be thought of at this time.

"It will readily be seen why discerning leaders of the Methodist Episcopal Church, South, can so cordially endorse the present proposed plan. It embodies in basic principle all their fathers asked for in 1844, all they could hope for then, and all the Church, South, now desires for itself; **AND IT CARRIES WITH IT THE FINAL AND COMPLETE VINDICATION OF THEIR FATHERS IN WHAT THEY DEMANDED AT THAT TIME AND IN THE ACTION THEY THEN TOOK.**' (In nothing that has been spoken or written since the action of the Northern General Conference last spring have we seen a more insistent dissent from the paper that it adopted than the one which is here made from that which was sent out from Oklahoma City. In some instances the italics used in the foregoing quotations are ours.—Ed. Ad.)

There are some persons who profess to see no difference between the plan approved by our General Conference at Oklahoma City in 1911 and that adopted by the Northern General Conference at Saratoga in May 1916. **If there be no material difference between the two schemes put forward, why should the Northern Methodist papers, that we have just quoted, which so assailed our plan, now so heartily approve their own, as without exception they are doing?**

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1916. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Church News

Bishop David H. Greer, of the Protestant Episcopal Diocese of New York, has recently been afflicted with an attack of neuritis.

The schools of the Methodist Episcopal Church, South, have almost without exception reported an attendance in advance of that of last year.

According to a contemporary, there are in the Sunday schools of the Southern Methodist Church 7650 Wesley Bible Classes, with about 230,000 members.

The Alumnae of the Greensboro (N. C.) College for Women, one of our Church schools, are engaged in raising $10,000 to endow the Chair of English in that institution.

Bishop W. R. Lambuth delivered the principal address at the centennial celebration of the American Bible Society at the late session of the California Conference of the Methodist Episcopal Church.

Dr. J. H. Jowett, pastor of the Fifth Avenue Presbyterian Church of New York City, who is perhaps America's most popular preacher, spent his three months' vacation (which recently ended) in England and Scotland.

Mississippi has 14 young lady students attending the Randolph-Macon Woman's College at Lynchburg, Va., and Louisiana has 17. The total enrollment at this institution is 592, of whom 46 are from the city of Lynchburg.

The statistics submitted at the Protestant Episcopal Convention, lately held in St. Louis, showed that there are now in that denomination 5750 clergymen and 1,080,000 communicants. Of these clergymen, it was stated that about 1000 were not engaged in parochial work.

The Southern Association of Colleges and Secondary Schools will meet at Trinity College, Durham, N. C., November 16-17. President Few, of Trinity, will on that occasion deliver an address on "A New Emphasis on Education." Dr. Few is one of the ablest of our Southern Methodist educators.

Mr. Winston Borum, a son of Dr. W. A. Borum, of Jackson, Miss., who is one of the most efficient Baptist pastors in Mississippi, has lately been ordained as a Baptist minister. We could scarcely make a better wish for this young preacher than to express the hope that he may follow faithfully in his father's footsteps in devotion and usefulness.

Rev. Walter J. Johnson, pastor of Grace Church, Dallas, has received 274 members during the past ten months, the present numerical strength of this congregation being about 1000. The Sunday school is contributing $600 annually toward the support of Miss Annice Siler, a missionary in Hiroshima, Japan. Mr. Johnson, the popular leader of this active flock, is an ex-Mississippian.

Zion's Herald says: "Bishop Franklin Hamilton highly prizes a gavel presented to him at the Erie Conference by Dr. J. C. McDonald, superintendent of the Meadville District. The gavel was made from the work bench used by John Brown when he was a tanner in Meadville." The Northern Methodist brethren do not seem to miss any opportunity of exhibiting their admiration for John Brown.

Rev. R. A. Clark is closing out a notably successful four years' pastorate at the First M. E. Church, South, of Jackson, Tenn. He will leave a beautiful $80,000 house of worship as a monument to his labors, and all the departments of the church are said to be in excellent condition. One of the latest achievements of this congregation was the raising of $1000 to support Rev. H. C. Ritter, of Columbia, S. C., as its missionary pastor in China.

Since 1892 the Trinity College library has increased from 8000 to nearly 50,000 volumes. Some gifts to that great institution this year were an oil portrait of the lamented Governor T. J. Jarvis, of North Carolina, by his wife, and a beautiful stone wall extending around the entire campus by Mr. Benjamin N. Duke, who also greatly improved the roads and walks about the college and established the "John McTyeire Flowers Lectureship on Christian Citizenship" as a memorial to a brilliant son of Trinity of the class of 1900.

A THRILLING EXPERIENCE IN THE PANHANDLE.

How the Board of Church Extension Came to the Rescue.

By Mrs. Mollie Shutt.

In the winter of 1914, when the Northwest Texas Conference convened at Sweetwater, we were sent to the Gageby Circuit. This was the first time that a charge by that name had appeared upon the Conference map. However, it was listed among the self-supporting charges. After a trip of about 400 miles by rail and automobile, we found the parsonage at Cataline, in the Gageby Valley, Hemphill County, Texas. This is far up in the northern end of the Panhandle. This particular appointment (Cataline) was part of an old mission which had been established here some twenty years prior to this time, but it was surrounded by big ranches and these were owned now mostly by people not in sympathy or harmony with Methodism or the Christian religion. There was not a store or business house of any kind in the place. To the east of the parsonage was a great ranch of thirty-five sections. Even the postoffice had been moved seven miles away. Far to the north and east stretched the great prairie upon which antelopes and jack-rabbits scampered and played by day and coyotes barked by night.

The parsonage and church lot was composed of eight acres of fine black western land. Through the midst of this tract flowed the Gageby Creek, clear as crystal, rippling over sparkling sands. It would be in vain for me to attempt to describe the beauty of Gageby Creek, now dashing and splashing over a little cataract, now spreading out in its course to many yards wide, then narrowing down until a deer could spring over it, then deepening at intervals, where the fish have their habitation. Almost any one in the Upper Panhandle who has ever followed hunting or trapping knows something of the Gageby Creek. There are many beaver dams along its course, these animals being protected by the ranchmen, who say they are very valuable to a ranch. In the winter-time ducks by the thousands float upon these glassy waters. Along this beautiful stream prairie chickens, quails, and rabbits also have their habitation. Among the branches of the trees birds of great variety and plumage chirp and sing their merry notes. Along the banks of this creek was a model place for the preacher to spend his "blue" Mondays, with hook and line, angling for the finny tribe. Some choice specimens of these found their way to the parsonage table in the early spring.

Thus things went on quietly until one evening in April there was an inky-looking cloud up the creek, far to the west, with a wonderful electrical display. No word painter can do justice to an electrical display in these high latitudes. First the shimmering lightning along the horizon with deep base thunder, then as the cloud rises higher and grows larger, and nearer, all Jove's thundershops seem to be doing business at the same time. The heavens crossed and checked and recrossed with threads of fire as if some ethereal monster was turned loose to kindle the universe into an inextinguishable flame. It was a display like this, only much more terrific and indescribable, which did business along the Gageby Valley above the little parsonage in April, 1915. But, strange to say, there was no precipitation at the parsonage. But soon the clouds in splendor rolled away, and as night came on the stars in countless numbers took their wonted places in the heavens. I had heard talk of sudden western rises, when a wall of water would come down, sweeping all movable things with it. I suggested to my husband, "Do you suppose there is any danger of that creek rising?" He replied: "I will go out and have a look at it before I retire, and see how it is behaving."

The parsonage stood out on the little elevation a hundred yards from the creek. However, he walked out to see the little creek before retiring and found it rippling along as usual within its own glossy banks, doing business at the old stand. So all retired, feeling perfectly safe. A little while before day-break the following morning there was a roaring, crashing of driftwood, fences and telephone poles. We jumped up and opened the door to look out upon a sea of water. The little creek had suddenly become a great river, and had not only come up to the parsonage, but had spread itself out about a hundred yards beyond. The inmates all escaped unhurt before a second wall came, which carried the parsonage down the creek some distance, where it lodged in some trees. A friendly Methodist ranchman opened his doors to receive the preacher and his family temporarily. Of course, household effects were largely ruined. What was to be done? A new parsonage must be built at a more eligible location. But it was a new charge—where was the money to come from?

We remembered that we had a Board of Church Extension, whose business it was to help the needy. We wrote to the different members of the Board and laid the facts before them, and asked for an early reply. The response was, "Go ahead and build and we will do our best for you." We did build. This was written early in December. Conference is now over. The application was granted. We now occupy the new parsonage at Zybach, Texas, a growing village, about two hundred feet above high-water mark and nearly three thousand feet above sea level. So much for the Board of Church Extension. Things like these were not done before the days of Church Extension.

There are but few churches or parsonages in the West that the Church Extension Board did not figure in their building. To hear a Western man say, "I do not believe in missions or Church Extension," is like a child saying after it gets large enough to care for itself, "I do not believe in mothers." The Church Extension Board is a powerful arm of mission work.

There is no fiction about this article, but they are things that actually occurred in the year of our Lord, 1915.

Zybach, Tex.

Features of

The Holmes Store

¶Merchandise of highest merit¶

Comprehensive Assortments

Prices that are fair to the Public and ourselves

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The aim to merit absolute confidence of the public

D. H. Holmes
COMPANY, LIMITED

The Home Circle

THE CROSS OF CHRIST.

By R. G. Moore.

O that men would feel the cross
Which Jesus bore alone!
Then worldly joy would be but dross,
Compared with His love on Calvary shown.

Help me, O Christ, that they may know
The shame, the anguish, the sacrifice,
The offering of that crimson flow,
Which washes sin as white as snow.

'Twas by Thine all-embracing love
For precious souls of dying men,
That Thou didst reveal the Father above,
Who, for Thy sake, doth pardon sin.

O mortal man, to Jesus flee'
In thy utter helplessness!
For the blessed Christ who died for thee
Awaits thy soul to own and bless.

Let the cross of Christ be your delight;
Your every need it will surely meet.
Boast in it with all your might,
For in the cross, life is complete.

Hesterville, Miss.

THE BROKEN TELEPHONE.

Mrs. George S. Brown.

"Uptown 1247!"

"Uptown 1247, I said!"

"Yes, Uptown 1247! can't you hear?"

"I said Uptown, not Main."

"Are you deaf? Not 1249, but 1247."

"Oh, pshaw! Does 7 sound like 9?"

"Busy?"—A moment's pause and again—"1247 Uptown."

"Busy still? O I don't believe it!"

Russell Frazier hung up the receiver of the 'phone rather impatiently. He waited a few moments and then demanded his number peremptorily. "Oh, I know Uptown 1247 can't be always busy, and if you don't give it to me at once I will report you. Can't you attend to your business?"

Another minute's pause and he again demanded the number.

"Oh, come off! I know the line is not busy."

Russell pressed the 'phone again and again, calling repeatedly and receiving no answer. In a white heat he arose from the 'phone, slamming it against the wall and splintering it.

Just then his mother came out of her room, and looking reproachfully at her son, said, "Oh, Russell, my boy, how can you get into such a temper and with an inanimate thing like a telephone? Now look at the 'phone, broken all to pieces and what good did your anger accomplish? You will now have to pay to have it mended and can not get the number you want all the evening, whereas if you had waited patiently you would probably have been talking to your party."

"Good gracious, mother, I was patience itself, but no one can stand such monkey business with these telephone girls. They sit around and gossip, paying no attention to calls. That is what is the matter. You know that line could not be busy all the evening."

"Oh, Russell, Russell! it makes me shudder to think of what your temper may do some day if you do not learn to control it. Suppose you should get that angry some time with a schoolmate or any human being and have a dangerous weapon in your hand? Many a man has gone to the penitentiary or the scaffold because he killed a fellow-man in a temper."

Russell looked somewhat abashed, but still defended himself. "Oh, mother, you take things so seriously. Of course, I would not hit a boy like that, and I will pay for the 'phone myself. It was foolish, but those telephone girls make me so mad. They never pay any attention to their business."

"How do you know that Russell? Do you not get your number oftener than you fail to get it? Did you ever think of how tedious it must be to sit hour after hour, day after day, with a muffler over your ears, listening to a constant buzzing sound, hitching and unhitching an instrument, never daring to leave your post, hearing constant exclamations of impatience, with seldom a kindly word; busy Sunday as well as every other day, with few diversions, and nothing pleasing to the eye? Have you ever been in school when the fire engine or a parade passed by and you could not get up and look at it? Do you remember how inattentive your mind became to your lesson?"

"I had not thought of that, mother."

"Well, dear, the telephone girls are human beings just as you and I are, with feelings like ours, and nerves wrought up to the highest pitch. No doubt they, too, often feel a desire to answer back at the 'phone and to utter impatient exclamations, but they would lose their places if they did; so they must keep a silent tongue, and some of them are refined, nice girls, who have to make a living, and I do not want my boy to make it harder for them. Moreover, dear, you must remember that it has not been many years since communication was made so easy. The time is not far removed when we had to go and tell our message or write it, and now all we have to do is to press a button and once in a while wait a few minutes to get an answer. At the most you waited fifteen minutes and exploded because you did not get connection. Was the message so very important?"

Russell hung his head, for he knew he could have well waited. It was just to know about some "Frat" meeting and he felt thoroughly ashamed of himself. Mrs. Russell, being a wise mother and not a nagging one, said no more and Russell went to a store near-by to call up the Company and tell them to come and fix the 'phone, and they promised to send a man up next day.

Russell slept in a room adjoining his mother and little sister, and in the night he heard a hoarse bark and a strangling sound, and his mother ran to the 'phone to call up the doctor. She then remembered that the 'phone was broken and called hurriedly to Russell to get up and dress as Florence had croup. "Run to the nearest drug store, Russell, for some ipecac and ring up the doctor," she exclaimed.

She said nothing of the broken 'phone, but Russell remembered only too well, and, jumped into his trousers and shirt with lightning-like rapidity. All the while he heard the coarse cough, and, looking in at the door, saw his mother bending anxiously over his little sister who seemed to be fighting for breath. He ran every step of the way and pulled the drug store night-bell violently. Even as he waited he remembered his temper with the telephone and tried to be patient, but the little glimpse he had of Florence's fever-flushed cheeks and his mother's cry "to hurry" made the minutes seem like hours. He prayed as he had never done before, for he felt that if his little sister died he would be responsible. Again and again, he rang, but received no answer. Evidently the clerk had not slept at the drug store. He would only lose time trying to get in a neighbor's house to telephone and there was not a car in sight, so he sped on to the next drug store, praying as he went! "O Lord, don't let my little sister die. I broke the 'phone and if I can't get help for her she will die and I will be her murderer. Oh, I will never be so impatient again. I was ashamed of my temper, anyway, after mother talked to me. Lord, save her and try me this time."

On and on he sped, and his mother was praying, too, at home, for it seemed every minute as if little Florence would choke to death. She thought of her boy and prayed that it would not take little Florence's life to teach him the lesson he needed. Every now and then she would run to the 'phone and see if she could not hold the parts together so as to get connection, but no answer greeted her anxious ears.

Russell reached the second drug store before a car came and rang and knocked so repeatedly, that at last the old German druggist put his head out of the window and called, "Mein gracious! Gif me time to put on my breeches."

Russell did not remember to laugh about it until long afterwards, but he called back, "Oh, who cares for breeches? This is a matter of life and death, so let me use your 'phone and put me up a bottle of ipecac quickly. My little sister is dying. Oh, hurry, please hurry!"

He soon had the medicine, but the doctor was out on a night call, and when he again tried to get other doctors the exchange was busy, and he was so uneasy that he determined to run home first with the ipecac. He suddenly thought of the telephone exchange around the corner and blushed even as he did so, remembering his accusations of the early evening when he could not get his number. He ran to the Exchange, however, and saw the girls sitting bolt upright on duty, giving an attentive ear to every sound, and his conscience smote him. He had no time, however, to censure himself just then, but asked one of the girls if she would call up a doctor for him, as his little sister was dying. She was all sympathy and promptly went to the 'phone and began calling. Russell had only time for grateful acknowledgment, but his thoughts were busy and he wondered how he could have so misjudged the poor telephone girls who were working far into the night while he was sleeping.

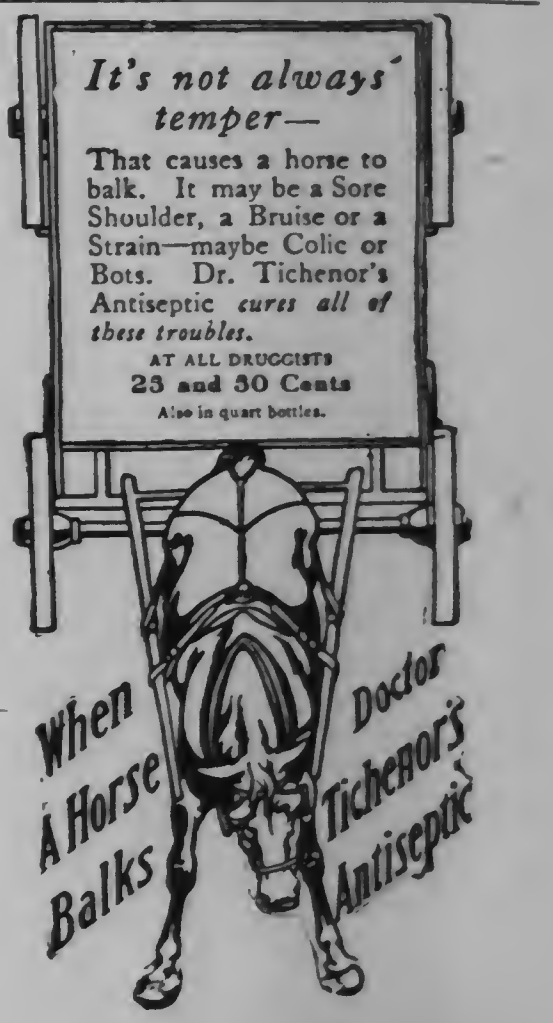
Again there was no car in sight, but fear gave him the feet of Mercury and he reached the house before the doctor did in his machine. "Mother, mother," he called, "tell me I am not too late. Tell me Florence will live or I will never forgive myself."

Mrs. Frazier was not very hopeful, but she tried to smile reassuringly, seeing how nearly crazed the boy was, and when the medicine began to get in its work, and the nature of the cough changed a little, she put her hand on his bowed head and said, "Don't worry, dear. You have learned your lesson and God will spare our treasure to us."

The doctor came and stayed until daylight, when all danger was past. And when little Florence reached out and stroked her brother's head, as he knelt by her, and said: "Thank you, Russell, for running so fast for my medicine, I know you saved my life"—he felt that he had more to be thankful for than any boy in the world. "Dear little sister," he cried, "you don't know how near I came to being the cause of your death, but I will always remember it and it will help me to control this unruly temper of mine."

New Orleans, La.

Rev. Burke Culpepper, the well known Southern Methodist evangelist, and Dr. Theo Copeland, have lately been engaged in conducting a remarkably successful revival meeting at Little Rock, Ark.


It's not always temper—
That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.
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Also in quart bottles.
When A Horse Balks
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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

THE ADDRESS OF OUR COLLEGE OF BISHOPS.

The Address of our Bishops issued at their semi-annual meeting in Atlanta, Ga., last week, which we are publishing on the first page of this number of the Advocate, should be carefully read and considered by Southern Methodists everywhere. Not for decades has so important a deliverance as this emanated from our Episcopal College, and it is destined to become historic, taking its place in our annals alongside that great utterance of our Chief Pasters which rallied and heartened our depleted, discouraged, and menaced Church at the beginning of the frightful era that followed in the wake of the Civil War. With every line of this vigorous, statesmanlike, and Christian message we are in the heartiest and fullest accord, and we doubt not that it will find a responsive echo in the hearts of a vast majority of our people.

Of course, there will be some who will seek to discredit this pronouncement and to counteract its influence by endeavoring to put forward the view that our Bishops had no right thus to speak and that they should have kept silent. But there is nothing either in the law of our Church or in its history to justify such a contention. As our Chief Pastors in this masterful paper have themselves said: "It is the prime duty of the Bishops 'to oversee the spiritual and temporal interests of the Church' and to call attention from time to time to all matters of serious importance." Our Bishops have always done this and the Bishops of the Methodist Episcopal Church exercise a like function. The notion that our General Superintendents are elected to be "a set of dummies" who may not open their mouths and whose duties are restricted to a certain round of routine performances is a late-born conception that has come along with many other un-Methodist innovations that have sprung up among us. Who are so competent to counsel and guide the Church as are these brethren who travel all over its territory, who are members of all its more important boards, who carry its needs upon their hearts, and who see its complicated interests from every angle? To strip the Church of their active leadership would be to weaken it immeasurably. This leadership has contributed largely toward the making of Methodism in the United States, where it has achieved its noblest triumphs and attained to its greatest strength.

Of the timeliness of this episcopal deliverance, there can be no question. Much that has gone on among us since last May has been surprising and unfortunate, not to say humiliating. The widespread controversy into which the Church was plunged by those who presumed to exercise powers that had been specifically delegated to a body specially created to act for the Church in the negotiations concerning unification, thus diverting the proceedings from the designated official channel, was needless and most regrettable. The proclamations that union had virtually been effected by the action of the Northern General Conference at Saratoga, the premature celebrations of it, when not a word had been heard from the Commission which alone had a right to speak for our Church in construing the significance of that enactment, and the declaration that we were to be hurried into a joint General Conference with our sister denomination at an early date, for which the Church, North, was led to make provision, forced Southern Methodists who could see nothing to warrant such a precipitate course to take up the task of publicly combating it. Meanwhile, a work of intermingling congregations and other interests was going on in some localities in a manner that looked not a little like efforts toward the disintegration of Southern Methodism, and persons who could not stand for this program were forbidden to discuss what they conceived to be the difficulties in the way of its execution, or even so much as to refer to the distinguishing differences of the two denominations in the past—this, too, when, as we are showing elsewhere in this issue of the Advocate, the Northern Methodist press had freely analyzed and criticised the action of our General Conference at Oklahoma City in May, 1914.

Nor is this yet all. Not even our honored dead—the noble men who toiled and sacrificed and suffered for our Church and the Kingdom of God in "the days that tried men's souls"—were passed over without being reflected upon in the sloppy utterances that were being scattered over the country. Every disaffected and disloyal element in the Connection seemed to feel that for it the clock of opportunity had struck and that the time had come for it to aid in the unmaking of Methodism and in the creation of a new and very different ecclesiasticism. To mention any obstacle in the way of union or to express a fear as to what the outcome might be, was to be branded as narrow, bigoted, and lacking in Christian love. Separation in the bygone years was spoken of as a silly mistake and its continuance in the future, it was declared, would be "a sin and a shame." And, furthermore, there was presented the strange and humiliating spectacle of men who had been attacking our polity from top to bottom for years and who had never been known to strike a blow in its defense, commanding those who had stood and fought for its maintenance at a great cost to shut their mouths, while they blazed the way to larger and more glorious things for Southern Methodism.

Against this unparalleled and astounding proceedure the Editor of the New Orleans Advocate has sought to stand. And for this, he has been sneered at and misrepresented from far-away China on the east to the Pacific Coast on the west. But these slurs and attacks have not moved us; nor will they do so if they should be continued. We shall in the future, as we have done in the past, speak plainly concerning any proceeding that we think is hurtful to the Church, and cooperate fearlessly with our loyal leaders in seeking to defeat any movement that we adjudge to be inimical to its welfare. In this connection, we desire to say that in the foregoing statements we have not intended to reflect to the slightest extent upon the brethren among us who believe in the union of the Methodisms of America upon any honorable basis and who have sought in a legitimate and proper way to bring it about. There are equally good men with variant views concerning this issue, and all should be given a respectful and patient hearing. But we hold that even a Church is entitled to be openly and fairly dealt with and that the raising of this question has not revoked our admission and ordination vows and given every man who may wish to do so a right to make war upon the constitution and government of our unsurpassed denomination.

That our Bishops should have found it necessary to affirm publicly that they feel committed to carrying on further negotiations pertaining to unification in accordance with the instructions of the General Conference, is a recognition of the unusual and regrettable doings that have been going on, but we do not in the least question the needfulness of this affirmation. It has been one of the many remarkable developments of this remarkable time, that those who have insisted upon treating the Oklahoma plan of unification (upon which years of labor have been expended, and which our General Conference has endorsed, as has also practically that of the Methodist Protestant Church) as if it amounted to something, and which, though it is to be further considered and debated by the Joint Commission, is not to be lightly surrendered, have been heralded abroad as being opposed to it. It is something new under the sun to have those who are disposed to stand for a scheme declared to be its combatants, while a proclaimed readiness to abandon it constitutes one its loyal adherent and defender. The Editor of the Advocate has been accorded the same treatment in this respect as that which seems to have been administered to our Chief Pastors.

Well worth noting are the following words contained in the paper adopted at Atlanta: "We cannot think it possible that those Commissioners will do less than follow the instructions laid down by the General Conference, and we do not believe that they should be hindered by any interference from the outside." The instructions given these Commissioners at Oklahoma City were very definite; namely, to "elaborate" and "perfect" the plan recommended by the Joint Commission and approved by our General Conference, with a single modification. And while we think every phase of the great pending issue should be open to discussion in the public prints, in our judgment, there is no occasion for other bodies in the Church to undertake to give direction of any kind to the Joint Commission on unification. So far as we know, not a single voice has been raised within the bounds of Southern Methodism against having the Commission to go forward with its work, according to the directions of the General Conference, and for any other organization to seek to encourage the Commissioners to do anything other than that which they have been specifically authorized to do, would be highly reprehensible.

Our Bishops were certainly right when they said: "The most important matter among us just now is to promote the spirit of Christian love among ourselves." It is vastly more needful and helpful to have fraternity and unity among our own people than it is to have them between a segment of our Church and another denomination. Nothing can compensate for the stirring up of division, discord, and strife among the more than 2,000,000 members of our own Church. With war at home, whatever we might gain by alliances abroad, we should be an enfeebled and injured people.

In conclusion, we shall only add that we should count ourselves most fortunate that we have a College of Bishops who are so clear-visioned and alert as to the perils and interests of our great Church. Though they are not perfect men, and though they sometimes make mistakes when acting in an individual capacity, never in the history of our denomination has a great crisis arisen that our Chief Pastors did not nobly and successfully rise to meet it. And if, when speaking together, they have ever given unwise counsel or misled the Church, we do not know when or where it was. Certainly, their united message is entitled to great weight, and it should serve as a clarion call to our communicants in every part of our widely extended territory.

THE PROHIBITION REFERENDUM OFF IN MISSISSIPPI.

It now develops that the quart law and liquor advertising law will not be voted on in Mississippi on November 7, as had been expected. The Supreme Court of that State has decided that as these measures were passed by the State Legislature before the referendum act was made a part of the Constitution, the latter enactment, not being retroactive, cannot be made to apply to them. So this legislation will, we are happy to say, at least stand until the Legislature shall again meets which will give time for its workings to be tested and its benefits to be clearly demonstrated.

The Mississippi game law, however, was adopt-

ed after the referendum amendment to the Constitution had been inserted, and in consequence will have to be passed upon by the voters of the commonwealth. But there seems to be some doubt as to whether the referendum act was made a part of the Constitution in the prescribed manner and is valid; so it is possible that that enactment itself may be stricken out when this issue is raised before the Supreme Court. Truly, there are many angles and intricacies in law.

THE NORTHERN VIEW.

We frequently hear it said that the Northern and Southern people are of one mind concerning the Negro and his relation to the social order of the South. As a matter of fact, according to our best observation, there is little to justify such a notion. Let those who have been holding this view read the second quotation from Zion's Herald that appears in the article entitled, "Why One Rule for the North and Another for the South?" which we are publishing in this number of the Advocate.

Zion's Herald is perhaps the ablest and most influential paper issued in the interest of the Methodist Episcopal Church, Boston being the place of its publication. It probably typifies the mind of Northern Methodists more nearly than any other journal in the United States.

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate met in the Advocate office last Thursday at 11 o'clock a. m., with all the members present. Dr. J. M. Henry presided, and Rev. W. W. Drake served as Secretary. The reports of the Editor and Publisher showed that the Advocate had had a fairly good year. Its income was appreciably larger than it was last year, and by working a smaller force than heretofore in the office its expenditures were helpfully reduced. Its financial condition is wholesome and encouraging. The circulation remains practically the same as last year, but it is a safer and better one, the Publisher having been more strict in striking off delinquent subscribers. We are face to face with some adverse conditions incident to the European war, however, and some changes in the policy of the paper were deemed advisable. Of these, Rev. J. T. Leggett, who was appointed to prepare a statement for the Publishing Committee, will tell in an early issue of the Advocate.

PERSONAL AND OTHER NOTES.

There are 16 volunteers for foreign mission work at Emory University.

Rev. W. W. Holmes, presiding elder of the New Orleans District, preached in Bogalusa, La., last Sunday. We dare say that he gave his auditors an informing and helpful discourse.

Rev. J. L. Williams, of Leesville, La., assisted in a meeting at Many, La., last week. A dispatch from the latter place to the Times-Picayune pronounced Brother Williams one of the ablest preachers in the State.

Rev. J. M. Wyatt, our popular pastor at Booneville, Miss., has brought us under obligations to him for a club of 5 renewal subscriptions. In his business letter, he takes time to add a line commendatory of the Advocate.

Rev. J. S. Renshaw, an honored superannuate of the Memphis Conference, who resides in New Orleans, was an appreciated visitor to our office last Monday. A truer, worthier man than Brother Renshaw would be hard to find.

Rev. T. B. Winstead, of Burns, Miss., gave us, on October 25, 1 renewal and 5 trial subscriptions, for which we extend to him our thanks. Of his work, Brother Winstead says: "Everything is moving along very satisfactorily."

Rev. J. H. Holder, presiding elder of the Sardis (Miss.) District, reports that the work in his "diocese" is making good headway. Brother Holder is a hard worker and he has associated with him an excellent band of co-workers.

We acknowledge our indebtedness to Rev. E. L. Cargill, of Campti, La., for several subscriptions to the Advocate. Of his work, Brother Cargill says: "I think we will wind up things in good shape and carry a creditable report to Conference."

Rev. Olin Ray, of the North Mississippi Conference, finished his theological course at Emory University in August and will be at Winona the last of this month to take an appointment along with the brethren. He is a choice and promising young man.

See the schedule of free cars that are soon to be run for the Baptist and Methodist Orphanages at Jackson, Miss., which we are printing on another page. It is to be hoped that these cars will be filled to the limit of their capacity with various good things.

On a postal card bearing date of October 28, Rev. J. W. Ramsey, of Heidelberg, Miss., writes as follows: "I have just closed a two weeks' revival meeting for Rev. T. A. Ferguson, of Camden, Miss., which resulted in 24 accessions to the Church. The pastor is in high favor with his people."

Writing under date of October 27, Rev. J. B. Randolph, Superintendent of the Mississippi Orphans' Home, says: "The health of the children in the Home is good. The returns from Work Day are better so far than at the same time last year. We are having some much needed repairing done on the main building."

From the Daily Corinthian (Corinth, Miss.) of October 19, we take the following: "Bishop James Atkins, of Waynesville, N. C., is visiting in the home of Mr. and Mrs. R. M. Weaver. They left yesterday for a few days' fishing and hunting trip in the wilds of Arkansas." We trust that these brethren had good luck.

In a business letter to our office, bringing us 2 subscriptions, Rev. H. C. Castles, of Vimville, Miss., appends the following note: "We are serving a fine people. We have been 'pounded' three times and 'showered' once. The young folks also like to get married—I have officiated at three weddings lately." Happy pastor!

We heard of Dr. W. H. Huntley, our genial and scholarly pastor at Columbia, Miss., being in New Orleans last week, and were much disappointed in that he did not call to see us. We trust that he will not overlook us when he again comes to the Crescent City. The Mississippi Conference has in it no choicer spirit than Dr. Huntley.

Rev. T. M. Bradley, of Durant, Miss., writes: "Dr. A. F. Watkins, President of Millsaps College, preached two strong sermons here yesterday, October 29. He won all hearts while among us. The sum of $100 was raised for a heating plant for our new church. I think that Durant will round out the year's work with a splendid report."

Rev. W. E. Thomas, pastor of St. Mark's Hall and the Mary Werlein Mission of New Orleans, spent last Sunday with Rev. W. H. Saunders, of Fernwood, Miss. The people of that delightful charge received Brother Thomas royally and gave him a substantial donation for the important mission work in this city of which he has supervision.

Rev. C. A. Battle, the pastor of our First Church at Baton Rouge, La., spent last Friday in New Orleans. He stated that committees were busy getting things in readiness for the approaching session of the Louisiana Conference. The Capital City of the State is preparing to give the Methodists who are soon to gather there a royal welcome.

The following friends, of whom mention has not been made elsewhere, have brought us under obligations to them for two or more subscriptions, sent in since the last issue of the Advocate: Rev. W. G. Burks, Dumas, Miss., 2; Rev. J. C. Park, Sardis, Miss., 3; Rev. E. L. Alford, Anguilla, Miss., 3; Rev. G. A. Baker, Pope, Miss., 2; Rev. A. C. Searcy, Florien, La., 5.

Sister Crisler accompanied her husband, Rev. C. W. Crisler, when he came to New Orleans last Thursday to attend the meeting of the Publishing Committee of the Advocate. They remained here over Friday. Brother Crisler is rounding out his fourth year as pastor of our Main Street Church at Hattiesburg, with all departments of the work in a healthful condition.

Dr. Felix R. Hill, Jr., who has served the Rayne Memorial congregation of this city for the past four years, has been transferred to the West Texas Conference and stationed at Laurel Heights, San Antonio. Of Dr. Hill's work in New Orleans, Rev. W. W. Holmes, his presiding elder, speaks in most complimentary terms elsewhere in this issue of the Advocate. We wish him great success in his new field.

On October 8, 1916, Miss Agnes Dottery, the only daughter of Dr. and Mrs. M. B. Dottery, of Okolona, Miss., was given in marriage to Mr. A. S. Pilgreen, of Clarksdale, Illinois, where they will make their home. The ceremony was performed at the residence of the bride's parents in Okolona, Miss., by Rev. J. N. Thomas. We congratulate the happy bride and groom, and wish them a large measure of happiness.

The press dispatches state that Dr. George S. Sexton, of Shreveport, has been transferred to the Baltimore Conference, and that he will have charge of the Representative M. E. Church, South, which is to be built in Washington City at a cost of $200,000 or $100,000. Dr. Sexton has a great record as a church builder. He has done a phenomenal work as pastor of our First Church at Shreveport, and that congregation will give him up with not a little reluctance.

Rev. C. M. Morris, pastor of the Epworth M. E. Church, South, of this city, has had a notably successful year. He has received 58 members into the Church, has baptized 19 infants, and has performed 9 wedding ceremonies. As compared with the same period last year, the Sunday school shows an increase of 12 per cent, church attendance a gain of 35 per cent, and the finances of the Church an advance of 40 per cent. Brother Morris is now residing at 520 South Scott Street.

A note from Mrs. R. F. Harrell, of Centerville, Miss., the editor of our Woman's Missionary Department, written from Jackson, Miss., on Oct. 28, stated that she had taken her little daughter to that city for medical treatment, and that her usual installment of matter would not be sent for this issue of the Advocate. This will explain why this department does not appear in this number of our paper. We trust that Mrs. Harrell's daughter has ere this greatly improved and that her health will soon be fully restored.

In the absence from the city of the pastor, Rev. N. E. Joyner, the pulpit of the Carrollton Avenue Church was filled last Sunday at 11 o'clock a. m. by Rev. C. M. Morris, who preached an excellent sermon to a good congregation. At the evening hour the exercises were in charge of the laymen, and Mr. S. A. Montgomery made a strikingly forceful and helpful address. Prof. T. O. Adams and his associates in the choir had prepared special music for the last-mentioned service. Mr. Montgomery, who is a lawyer of distinction, has lately joined Rayne Memorial Church on profession of faith. He had for years, however, been a regular attendant upon the services of that congregation and a liberal contributor to the maintenance of its work.

Rev. N. E. Joyner spent last Sunday on the Houma Mission charge, of which Rev. Martin Hebert is pastor, and Rev. A. D. Martin the assistant pastor. He preached at Houma at 11 a. m., and in the afternoon he went to Bourg, where he dedicated a lately constructed chapel. Our church at Bourg has been blown away three times, but the new structure, which cost about $1200, was set apart to sacred uses without a dollar of indebtedness. Brother Joyner states that the outlook for the work at this place is very bright. We have there about 120 church members, a well organized Epworth League, and a fine Sunday school. The prayer meeting usually numbers 40 or 50 persons, 75 per cent of whom will lead in public prayer. At night Brother Joyner lectured in Houma to a fine audience on Mexico. Rev. J. I. Hoffpauir was present at the evening service in Houma, being there to conduct the fourth quarterly conference.

THE NEXT CONFERENCE.

In the presence of an unusually large congregation yesterday, October 22, the question of inviting the next session of the North Mississippi Conference to come to Oxford was discussed and adopted with great enthusiasm. Short addresses were made by Dr. D. H. Bishop, Dr. W. S. Leathers, Chancellor J. N. Powers, Dr. E. N. Lowe, and Mr. P. B. Furr. All were enthusiastic in their support of the proposition. Nineteen years ago the Conference was held here, with Bishop A. W. Wilson, of Baltimore, presiding. It is high time the church here were having the privilege of entertaining the Conference again. It would mean much to Oxford and much to the Conference. Many who have never seen the State University would be given that opportunity. We put the Conference on notice now that it will be Oxford's pleasure to act as host next year, if it will accept the proffered invitation.

Fraternally,

Oxford, Miss., Oct. 23, 1916. E. S. LEWIS.

NOTICE, LOUISIANA PREACHERS!

While we have heard from quite a number of places, many of the larger churches and Sunday schools have not reported their "Work Day" offerings to the Louisiana Methodist Orphanage. We are quite anxious to get all the reports in so that we may make up the final reports to you for your Conference reports. Please find out whether or not the offerings from your church and Sunday school have been sent in, and, if not, please have the matter attended to at once.

The collections to date from "Work Day" total about $3000. We trust they will reach not less than $5000 when all reports are in. Thanking you, one and all, for your good help, I am

Faithfully,

ROBT. W. VAUGHAN, Supt.,
Louisiana Methodist Orphanage.

Ruston, La., Oct. 28, 1916.

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November 1st to 6th inclusive

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RAILWAY
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Reduced rates on sale every day during the Great Fair from all points.

SPECIALLY LOW RATES ON NOVEMBER 5th.

For further information, call on nearest Ticket Agent or send postal to

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PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On September 8, 1916, the death angel visited the home of John W. Patterson and laid his icy fingers on the heart of their loving daughter, JANIE MAY, who was born on June 22, 1915, being therefore 11 years, 2 months, and 16 days old. She was sick for only about seven hours. All was done for her that loving hands and kind physicians could do, but to no avail. God saw fit to call her home. There was a vacant place in heaven that no one could fill but little Janie May. We would say to the bereaved father, mother, brothers, and sisters: Weep not for Janie May, for she is not dead. She only fell asleep in the arms of Jesus to await the resurrection morning. She can't come to you, but by the grace of God some sweet day you can meet her on that happy and peaceful shore where sickness, sorrow, pain, and death are felt and feared no more. Little Janie May was laid to rest in the Liberty Graveyard on September 9 in the presence of a host of friends and relatives. The funeral service was conducted by the writer. Her pastor,

T. J. HOPPER.

WILLIAM LAMAR FURR, the son of Robert Furr and the grandson of Mr. and Mrs. Henry Furr, was born on February 9, 1903, and went home to God on September 30, 1916. Lamar was 7 years, 6 months, and 9 days old. He was preceded to glory by his mother some eighteen months. He leaves a number of sorrowing relatives to mourn his departure. His illness was of short duration—he was seized with diphtherla on Wednesday, September 20, and died on Saturday, September 30. All that skilled physicians and loving hands could do was done, but alas! the Lord "works in a mysterious way his wonders to perform." Lamar was a bright, jolly, energetic little fellow with many of the qualities and principles that go to make a strong and useful man. But "in the midst of life we are in death," for "man that is born of woman is of few days and full of trouble." Weep not, father and relatives. God makes no mistake. "All things work together for good to them that love the Lord." May He who protects the shorn lambs and notes the fall of the sparrow comfort the bereaved! His pastor,

W. C. BEASLEY, P. C.

HESTER ELIZABETH WHITESIDE, the six year old infant child of Mr. and Mrs. J. M. Whiteside, was born on November 5, 1909, and was carried from earth to heaven by the angels on September 24, 1916. She became somewhat ill on Tuesday (previous to her death on Sunday evening), with a sore throat which later was discovered to be a fatal case of diphtheria. Physicians were called and medical aid was administered. Mother, father, brothers, sisters, and other relatives did all that mortal hands could do. Friends stood by with anxious hearts. But all to no avail. The last enemy of man had come for its victim. It was the unmistakable Providence of God. "The Lord hath given and the Lord hath taken way." The term of common expression, "She was a sweet child," is but a mild way to express the beauty, the brightness, and attractiveness of little Elizabeth. Everybody loved her. Jesus loved her too, for he said, "Suffer the little children to come unto me." We placed her body in a little casket and carried it out to the Ebenezer Cemetery, being followed by the grief-stricken parents and a number of relatives and friends. There we laid her remains in the earth, to await the resurrection of the dead. May heaven's richest benedictions be upon the family!

Her pastor, W. C. BEASLEY.

On August 16, 1916, the angel of death entered the second time into the home of E. B. FOSTER and bore his soul from its earthly habitation into that sweet beyond in which Jesus said he would prepare a place for his followers. This was the first death in a family of ten children, all of whom are grown. Both parents also are living. No one who has not experienced the same trial can know the deep sorrow that has come to these two aged parents and to the two brothers and seven sisters, as well as those of his own little family. Eddie was born on February 19, 1878, in Chickasaw County. In early childhood he always spoke the truth, even in the face of peril, and until his death he was ever the embodiment of the principles of truth, honesty, industry, service, manliness, and high regard for the cause of Christ. He united with the Methodist Church, South, at an early age. In 1891 he moved with his parents to Webster County, where he received a fairly good education in the public schools. After this he had some high school training at Mantee, Miss., near his home. Soon after this he went to Texas and spent four years in work and travel, but later came to his own State, where on January 20, 1912, he was married to Miss Rosa White, who died, leaving two children, Vada and Cecil. He was next married to Miss Sallie Miller, who bore him another son, William. Not long ago Eddie and his wife united with the Cumberland Presbyterian Church near their home, the Church of their choice not being close enough to them. They took great interest in the Sunday school, the day school, and the community at large. Words are inadequate to express the strength of character and the worth of such a man as this. We younger children always respected and adored him almost as a father. When the end came his little son, Cecil, cried out, "Oh Lord, take care of us now that papa is gone." Yet we do not mourn as those who have no hope. We know that we can live in such a way as to meet him again, and I believe that we shall know him when we shall see him face to face.

His sister, DOVIE.

BE PRETTY! TURN GRAY HAIR DARK

Try Grandmother's old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

A NOTE OF THANKS.

Dear Dr. Meek: We wish to express through the Advocate our great appreciation of the many letters of condolence which we have received from our friends since the death of our darling baby. We only wish that it were so we could answer each one personally. May God bless those who remembered us in the time of our distress, and, should they ever pass through a similar trial, may just such true frends as they have proved to be to us be near to comfort them.

Rev. and Mrs. E. J. COKER.
McComb, Miss., Oct. 23, 1916.

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There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

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END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

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The finest cough syrup that money can buy,—costing only about one-fifth as much as ready-made preparations,—can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it.

Any druggist can supply you with 2½ ounces of Pinex (50 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 54 cents and gives you a full pint—a family supply—of a most effectual, pleasant tasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiacol and is known the world over for its prompt healing effect on the throat membranes.

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Sunday School

ARKANSAS IN THE LEAD.

In the "Araknsas Methodist" for April 13 I published an account of the splendid work of the Friendship Sunday school of Chickasaw County, Mississippi, as a challenge to the Sunday schools of Arkansas. And now comes Rev. W. C. Davidson, the alert presiding elder of the Monticello District, Little Rock Conference, with the following account of an Arkansas Sunday school which puts his State several points ahead of Mississippi. I'm wondering where the next showing is coming from:

"In the Arkansas Methodist of April 13, Sunday School Secretary A. L. Dietrich challenged Arkansas to match Mississippi in one of her Sunday schools, namely, Friendship, Chickasaw County. The challenge is accepted by the Rock Springs Sunday school of Drew County. The facts concerning this Sunday school were given the writer by Brother J. M. Carr, a venerable layman of Monticello, and a brother of the Rev. J. F. Carr, deceased, a former prominent member of the Little Rock Conference.

"The Rock Springs Sunday school is about fourteen miles north of Monticello, Drew County, and is on the Mt. Pleasant Circuit. It was organized in the summer of 1859, in a little log house with a dirt chimney. An old man was appointed superintendent, and J. M. Carr, then a young man, not quite nineteen, was made assistant. The Sunday following the organization of the school the superintendent was sick, and it fell to the lot of the young assistant to take charge. This he did by reading a Scripture lesson and leading in prayer for the first time. A class was formed of those who could read in the New Testament. The only literature used that day was a few Bibles that had been brought by those who were present. The next Sunday a few union question books and catechisms that had been gathered from the neighborhood were added to the Bibles and constituted the supply of literature. When the war broke out Brother Carr, who had been acting as superintendent, enlisted in the army. In the fall of 1865 he returned and resumed the superintendency of the school. They still had no other literature, but the next year a small circulating library was introduced. Two or three years later literature from the Methodist Publishing House was introduced.

"By this time the little log cabin had become quite dilapidated, and one afternoon when the people met for Sunday school they found the chimney had fallen down. But the seats were moved out into the sunshine and the school was held as usual. This occurrence led to the erection of a better and larger log structure, finished with hand-dressed lumber, which had been hauled twelve miles. This building, with its religious activities, became the community center. Everything that was for the higher life of the people had its origin in this Sunday school. The school regularly observed the anniversary of its reorganization (May 3), until the introduction of Children's Day, which took its place. Another annual feature of this school was the public observance of Thanksgiving. Before the organization of the Woman's Missionary Society the lady teachers of this school formed themselves into a society to help the pastor raise his missionary collections. They gave systematically themselves and induced others to give. In this way the assessments were more than paid, and sometimes doubled. The well known liberality of the Rock Springs Church to-day may easily be traced to this beginning. Out of the inspiration of this Sunday school sprang a day school which developed into a noted boarding school.

"From the membership of this Sunday school have come the following: Twelve preachers, five wives of preachers, five physicians, one of whom was a lady, and a graduate of Wellesley and Johns Hopkins, who did graduate work in a university of Germany; five lawyers, one of whom was a delegate to the National Democratic convention that nominated Woodrow Wilson for President; twenty-five school teachers, one young lady missionary to Japan, and about twenty business men of Monticello, all of whom are official members of the several churches of the town.

"Brother Carr served as superintendent of this school from 1859 to 1903 (except the four years he was in the army), a period of 44 years. The present superintendent is the one who succeeded him thirteen years ago, when he moved to Monticello. When this school was organized the nearest postoffice was Monticello, fourteen miles away. At this time there was not a railroad in the State, and wild game was so plentiful that the men, while at work on the new church above referred to, killed a bear and feasted on his meat. The house in which the Rock Springs Sunday school holds its services today is an excellent frame structure, and is still the center of the best country community in the Monticello District.

"Brother Carr, the real founder of this Sunday school, still lives and enjoys the unbounded confidence, love and esteem of all Monticello and surrounding country. He is a frail old man now, but the light of heaven shines in his genial face."

Let some other presiding elders look over their fields and see if the two records given can be beaten.

A. L. DIETRICH.

THE CREOLES OF LOUISIANA,

the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No home should be without it. Ask your dealer for it. Price $1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.

REV. K. W. DODSON—AN APPRECIATION.

Brother K. W. Dodson has been pastor of the Broad Street M. E. Church, South, of Lake Charles for the past four years. He has also been chairman of the Ministers' Association of the town. His leadership, not only of his own congregation, but of the religious forces of the city, has been wise, tactful, and exceedingly efficient. He is very highly esteemed by the citizenship of the city and greatly appreciated by his fellow-ministers for his brotherly spirit and ever kind and courteous consideration.

We, the members of the Pastors' Association, regret exceedingly that the rules of his Church necessitate Brother Dodson's removal from our midst in the near future, and we take this method of expressing to him, to his Church, and to the public, our love for the man and our appreciation of our fellowship with him. Our prayers and best wishes shall follow him and his most estimable family wherever they may go.

Done by order of the Pastors' Association of Lake Charles, La., October 23d, 1916. J. R. McKRUZIL, Secretary

Rheumatism Conquered.

R. L. Eastman, Sec. Nashville Board of Trade, Nashville, Tenn., writes "My attention was called to your remedy, 'Renwar,' for rheumatic troubles. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits of 'Renwar' for rheumatism."

"RENWAR," the new scientific remedy, relieves quickly and permanently rheumatism, by removing from the blood the cause of the trouble, uric acid. Many wonderful cures of cases of long standing are being reported. If you suffer from rheumatism you cannot afford to miss this opportunity to be well again. "Renwar" is sold by all druggists, price 50c. per bottle or sent, postpaid, on receipt of price. WARNER DRUG CO., Nashville, Tenn.

BROTHER RANDOLPH AT MACON.

Dear Doctor: Brother J. B. Randolph was here Sunday to represent the Orphanage. He spoke Sunday night to an appreciative audience. His exposition of the Home's affairs was most interesting, and quite the best we have ever heard. He has done the cause a great service and our pulpit here is open to him whenever he may be able to return. E. NASH BROYLES, Macon, Miss. Pastor.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Calcium's Value in Tuberculosis

As a tonic and remedial agent in the treatment of tuberculosis, this element is being studied by scientists and physicians everywhere.

For more than two decades users of Eckman's Alterative have tested its efficacy in such cases, for calcium chlorid is one of the chief constituents of this preparation, which has produced beneficial results in thousands of instances. And in this form it is so combined as to be easily assimilated.

If you are thus afflicted, a trial may prove this to be just what is needed to assist Nature in bringing about a return to normal health.

It is safe to take, because it contains no poisonous or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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NEW ORLEANS DISTRICT NOTES.

The work of the New Orleans District this year has not been easy. The wreck and ruin of many of our church buildings, caused by the great storm of September 29, last year, along with the damage done to nearly all residential property, brought about a financial stress that has made the work very difficult, but our preachers and people have been heroic. They have practiced self-denial that they might liberally give. They have worked together with hope and a larger vision of our Church in this needy field. As we come to the last lap of the Conference year, we have every reason to be grateful to God. There should be nowhere a discouraging or discordant note.

The Algiers Church is the only one of the city churches not yet rebuilt. The new church will not be built on the old site, but will be built on Opelousas Avenue, the best location, perhaps, in all that section of the city for our Church in the future. The lot has already been purchased and paid for, and there is quite a nice sum of money in the treasury for the new church building. It will cost about $20,000. Brother Brown is rounding out a quadrennium of most splendid service. The church is thoroughly alive and in every way active. The people regret exceedingly that the time limit will move Brother Brown before the new church is built. His successor will have a great opportunity and yet a great task. The church building at Daisy, on the Algiers charge, fifty miles below New Orleans, is a total wreck, and the people are much discouraged. They need help badly.

Bogalusa is a city unto itself, and so is the church there. The population is constantly shifting. The prosperity of the church now does not mean it will be prosperous six months from now. Many of the people may have moved away. Bogalusa probably covers more square miles than any city of its population in the country. We have only one church there, but in order to reach the people, especially the children, Brother Warlick has established several Sunday schools in different sections of the city.

Carrollton Avenue Church, New Orleans, has had a very successful year under the splendid leadership of Brother Joyner. This is the only Sunday school that has reached "the Standard of Efficiency," according to our Sunday School Board. The Epworth League and the Woman's Missionary Society are doing good work. The Church debt is being reduced. The congregations are fine.

The Covington charge was left to be supplied at our last Annual Conference and it was not until the middle of January that a preacher was secured. Being so long without a pastor, the work was disorganized and the people wholly discouraged, but, in the face of these facts, the charge, especially the church at Covington, has had a year of success under the pastorate of Rev. J. M. Boykin. With only 84 members to start with, the membership is now 134—a gain of 50. The Sunday school has doubled in attendance and enrollment; an Epworth League has been organized and is a most vital force in the church life. It has now more than 40 members. The Covington Church has just closed a revival that has been far-reaching in its effects. Fifteen new members were received on profession of faith. The services were largely attended. Rev. C. V. Breithaupt did the preaching and Rev. J. L. Evans led in the singing. The people were greatly pleased with the service of the visiting preachers. The interior of the parsonage has been thoroughly renovated and beautified. It is now very comfortable and homelike. The furnishings are tasty and substantial. The pastor and the Covington people have worked well together in building up the church in that beautiful little city. Brother Boykin will ask for admission on trial into our Conference in November. He is a young man who does good work. He has a most efficient helpmeet and two fine children.

Brother Lowrey has looked well after every interest of the Church on the Donaldsonville charge. The work has been thoroughly organized. The Ladies' Aids have been converted into Women's Missionary Societies, and adult Sunday school classes have been organized wherever possible. Brother Lowrey has done some effective work in distributing tracts on timely subjects. He has also used his own pen to good effect. He has been of large service to the Anti-Saloon League in his section.

Brother Morris has emphasized the evangelistic in his Sunday school and church at Epworth. He has had several meetings this year and several "big days." He never tires in the pastoral work. His faithful service has borne fruit. The church has had a substantial increase in membership. The Sunday school is large—too large for the building.

When we met at our last Annual Conference the old Felicity Church was in ruins. A great many people said the church could never be rebuilt, and yet, through the optimism and wise leadership of Dr. Felix R. Hill and his faithful people, the new Felicity is more beautiful and commodious than the old Felicity. Dr. Hill is a "workman that needeth not to be ashamed." He has been at his post of duty throughout the whole year without any vacation and is now enjoying splendid health. He has been a great help to the young preachers in New Orleans, especially to the presiding elder.

First Church has all the problems of the down-town church of a great city. The membership live miles away. The people in the neigbborhood are not members of that church. The congregations change from Sunday to Sunday. It is almost a strangers' church. While the large congregations are encouraging, yet the shifting membership is very discouraging. A large number are received into the church every year, yet the membership has a very small increase as so many move away. Dr. Werlein is a tireless worker and a strong preacher. He is a terror to the evil-doer. He is fearless in his condemnation of the city's sins. He is the greatest reformer among our preachers.

At Louisiana Avenue Church there is always something doing. Brother Gearheard is now busily engaged with his "fall drive." He is certainly not lazy. He plans well for all the activities of his church. About 100 new members will be added to the Church there this year. An Epworth League has been recently organized. Only those who know the field can appreciate such a large ingathering. Brother Gearheard has done most splendid work as President of the New Orleans Methodist Sunday School Quarterly Meeting.

Our mission work at Mary Werlein and St. Mark's is prospering. Considerable improvement has been made on the Mary Werlein building. It has been beautified, rearranged, and adapted to the work at hand. The Woman's Board is doing a great work at St. Mark's. The kindergarten, the clinic, clubs and classes, the house-to-house visitation, and many other activities make St. Mark's a power in the community. This work is in charge of Miss Gibson, head deaconess; Miss Iles, deaconess; Miss Cason, nurse deaconess, and Miss Capers, kindergarten teacher. Mrs. Herr is doing the deaconess work at Mary Werlein Mission and she is doing it well. The Italian Church and Sunday school are growing all the time. The Italians say that Brother Romano is a fine preacher. Brother Thomas, the superintendent of our mission work, certainly has the work at heart and has made many sacrifices for its success. He has a large acquaintance and everybody knowing him must know his work.

McDonoghville is our railroad town, and our church there is largely a railroad church. The removal of the T. & P. shops in the beginning of the year made the outlook for church work very gloomy, but the church has prospered, notwithstanding. On account of ill health, Brother Peters gave up his work there on September 10 and returned to his home in Tennessee. He was succeeded by Brother Leon McCain. Brother Peters endeared himself to the people and did a fine work. His successor, Brother McCain, has been well received and has the work well in hand.

The presiding elder of the Plaquemine charge, Brother George P. White, has been busy in season and out of season. His district is made up of the parishes of Iberville and Pointe Coupee. He has about a dozen preaching places. He is now finishing his fourth year in this difficult and needy mission field. The citizens of Plaquemine, regardless of their church affiliation, have petitioned for his return. As a home builder, I think Brother White has no superior in the Conference. He has made of a dilapidated old parsonage in Plaquemine one of the most beautiful and attractive homes to be found anywhere. His yard is a veritable flower garden.

Parker Memorial has the largest Sunday school in the district. The church is well located. The membership is made up of some of our finest people. The only drawback to the church is the heavy debt it has had to carry for the past few years. The debt, though, is being reduced and will eventually be paid. It is one of our best and most substantial buildings and promises to be one of the leading churches in the city in a short while. Brother Harper is a fine preacher and the people love him.

Dr. Felix R. Hill, Jr., has done his best work in his last year at Rayne Memorial. Not only have the church buildings been made new, but the membership itself has largely been made new. A great many new members have been received into the Church, and quite a number of these on profession of faith. The church auditorium is a thing of beauty. Bishop Mouzon said it was one of the most beautiful auditoriums in Southern Methodism. The reopening of the church was a great occasion. The Bishop preached a great sermon. The congregations were large. Dr. Hill has endeared himself to the Rayne Memorial people, and, if his successor is loved as much, I have no fear for the future of the church. Dr. Hill is a Christian gentleman of the finest type and that congregation is fortunate that shall have him as pastor for next year. We regret exceedingly to give him up.

Brother Alford is doing well at Second Church. He never forgets the sick and those who are in trouble. Second Church is our only church among a population of at least 100,000 people. If anywhere on the earth there is a mission field it is this section of New Orleans. Brother Alford is a hard worker and his church is loyal, but what is one preacher and 200 church members in the midst of 100,000 people who, for the larger part, are opposed to all that our Church stands for?

The church at Slidell is having a year of prosperity under the pastorate of Brother Embree. The people are delighted with his preaching. The Sunday school and congregation are good and there is a marked interest in all kinds of church activity.

Last, but not least, is Brother Rutledge, in St. Tammany. The circuit is large. There is much to be done, and, without making much show about it, Brother Rutledge is quietly working ahead. There is a Sunday school at every preaching place on the circuit.

Brother Sutton, who has charge of the Home for Destitute Boys, is doing a work in New Orleans that very few ministers could do. He has a large acquaintance and is connected with the city's charitable and benevolent institutions.

Our superannuate preachers, Dr. J. T. Sawyer and Brother J. S. Renshaw, have been very active throughout the entire year. They have given help whenever and wherever opportunity afforded. Our local preachers, by their godly life, by their preaching, by their teaching in the Sunday schools, are rendering a valuable help to our Methodism in New Orleans. H. H. Ahrens is with the Times-Picayune. George Goodall is English Vice-Consul. G. W. Evans is with the Leyland Line. R. L. Schroeder is a dentist with a large practice. J. H. Stafford is in the Government service. A. Palmisano is a wood and coal dealer. S. A. Seegar is attending the Candler School of Theology.

W. W. HOLMES.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

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PERSONAL OPPORTUNITIES.

Be a Detective.—Earn from $100 to $300 per month travel over the world. Write C. T. Ludwig, 418 Westover Bldg., Kansas City, Mo.

Break Liquor Habit.—Our three-day remedy is a boon to those afflicted with this terrible curse. Booklet and full particulars free concerning this inexpensive treatment. Address 321 Highland Bldg., Pittsburgh, Pa.

LADIES MAKE MONEY BY HAVING JAPANESE BAZAARS. WE FURNISH GOODS. NO RISK. PARTICULARS. MIKADO & CO., SAN JOSE, CALIFORNIA.

AGENTS WANTED.

Are Any Marble or Granite Monuments sold in your section? Engage with us and realize profits others are making. Get terms and territory. Give references. Dixie Marble and Granite Company, Decatur, Ga.

At Once.—Ten ladies to travel, demonstrate and sell well-established line to our dealers. Previous experience not necessary. Good pay. Railroad fare paid. Goodrich Drug Company, Department 37, Omaha, Nebraska.

REAL ESTATE.

Small Missouri Farm, $10 cash and $5.00 monthly no interest or taxes; highly productive land; close to three big markets; write for photographs and full information. Munger, C-125, N. Y. Life Building, Kansas City, Missouri.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

MARRIED.

At the Methodist parsonage in Porterville, Miss., on Oct. 12, 1916, by Rev. R. H. Clegg, Mr. ROY CARAWAY and Miss BESSIE HALL.

At the home of the bride's parents, on Oct. 22, 1916, Mr. SIDNEY KIMBROUGH and Miss ELLA McCONNELL, Rev. R. H. Clegg officiating.

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside: no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day a glass of hot water with a tablespoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter-pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys and bowels.

COMMENDATORY RESOLUTIONS.

The following resolutions were adopted by the fourth quarterly conference of the Gallman (Miss.) charge:

Whereas Rev. Jasper L. Smith, pastor of this circuit, will be removed at Conference on account of the time limit of our Church, having served his four years; therefore, be it Resolved:

1. That he has been a faithful pastor; that he is a brotherly Christian gentleman; that we commend him to any charge to which the Bishop may appoint him, and that our prayers shall attend him.

2. That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication.

Signed: Mr. E. O. Newman, Mrs. E. O. Trawick, Mrs. W. W. Alford, Committee.

NOTES FROM THE PORT GIBSON DISTRICT.

Last Sunday and Monday was the occasion of the fourth quarterly meeting of the Rocky Springs Circuit, which was held where we were on historic ground. The church was built by the Rev. Thomas Owens in 1837, and is probably the oldest church building in the Conference. It is a brick structure, and, with proper care, I do not see why it may not stand for hundreds of years. It seems to me that the Church should carefully preserve this interesting relic of its history. The house which was the home of Brother Owens is still standing, and his tomb is near the church. The congregations were fairly good. On the work as a whole the finances were almost up to date, while Willows and Hickory Ridge reported the salaries paid up to the close of the year. The pastor, Rev. C. H. Strait, reported about 80 persons received into the Church during the quarter on profession of faith. He is closing out his third year on the work exceedingly well.

At Hermanville the preaching services announced for Monday night were dispensed with because of the sudden death that day of Mr. Jones, who was the husband of one of the daughters of Rev. A. D. Miller, deceased, and the father of Mr. J. J. Jones, one of the prominent members of our church in Hermanville. On Tuesday morning, after the funeral services of Mr. Jones, which were conducted by our pastor in our church, we held our quarterly conference. Though the finances of the work, as a whole, were considerably behind, yet Carlisle reported paid up to the Annual Conference. The official members and the pastor were hopeful of accomplishing much during the few remaining weeks of the Conference year. This is the first year for our brother, J. W. Price, on this charge, and, as he has been greatly hindered by sickness in his family, he has hardly had a fair chance of doing his best work; so we are hoping that the next year may be one of much greater general prosperity.

M. B. SHARBROUGH, P. E.

Port Gibson, Oct. 25th, 1916.

FOR EXCESSIVE

URIC ACID

TRY THE WILLIAMS TREATMENT

50 Cent Bottle (32 Doses) FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and tearing down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort and strength this treatment gives.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried The Williams Treatment, we will give one 50c. bottle (32 doses) free if you will cut out this notice and send it with your name and address, and 10 cents to help pay postage, packing, etc., to The Dr. D. A. Williams Co., Dept. 1270F, Post Office Block, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50c. bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate lining of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of the physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Address .....

Shipping Point .....

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round.

Lake Providence, Nov. 4, 5.
Calhoun, Nov. 8.
Oak Grove, at Pioneer, Nov. 11 and 12.
Midway, Nov. 13.
Farmerville, Nov. 15.
Tallulah, a.m., Nov. 18, 19.
Monroe, p.m., Nov. 19.

ALBERT S. LUTZ, P. E.

Ruston Dist.—Fourth Round.

Winfield, Nov. 4, 5.
Jonesboro, Monday, Nov. 5, 6.
Ringgold, 2 p.m., Nov. 7.
Cotton Valley, at C. V., 2 p.m., Nov. 8.
Plain Dealing, at P. D., Nov. 10.
Arcadia, Nov. 11, 12.
Gibsland, Nov. 13.
Haynesville, at H'ville, Nov. 14.
Ruston, Nov. 16.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Pine Grove, at P. G., Nov. 4, 5.
Baton Rouge, First Church, Nov. 6.
Baton Rouge, Keener Mem., Nov. 8.
Greensburg, at Greensburg, Nov. 10, 11.
Baker, at Baker, Nov. 18, 19.
Zachary, at Zachary, Nov. 19, 20.

H. W. BOWMAN, P. E.

Shreveport Dist.—Fourth Round.

Logansport, Nov. 5.
Cedar Grove, at Longstreet, Nov 5, 6.
First Church, Nov. 7.
Grand Cane, at Grand Cane, Nov. 8.
Vivian, Nov. 9.
Noble, at Noble, Nov. 11, 12.
Zwolle, Nov. 12, 13.
Mooringsport, Nov. 15.
Anacoco, Nov. 18, 19.
Many, at Many, Nov. 19, 20.

C. D. ATKINSON, P. E.

Lafayette Dist.—Fourth Round.

Eunice, at Iota, Nov. 4, 5.
Gueydan, at Gueydan, Nov. 11, 12.
Lake Arthur, Nov. 12, 13.
Crowley, Nov. 18, 19.
Rayne, 3 p.m., Nov. 19.
Indian Bayou, 7 p.m., Nov. 19.

JAMES I. HOFFPAUIR, P. E.

Alexandria Dist.—Fourth Round.

Pineville, 11 a.m., Nov. 5.
Alexandria, 8 p.m., Nov. 6.
Provincal, 8 p.m., Nov. 9.
Indian Mission ,at Indian Creek, 2:30 p.m., Nov. 15.

H. W. MAY, P. E.

New Orleans Dist.—Fourth Round.

Carrollton Ave., p.m., Nov. 5.
Destrehan, p.m., Nov. 9
Rayne Memorial, a.m., Nov 12
Algiers, p.m., Nov 12
First Church p.m., Nov 13
Parker Memorial, p.m., Nov 15.
Plaquemine, a.m., Nov 19
Donaldsonville, at Vacherie, p.m., Nov. 19.

W. W HOLMES, P. E.

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Iron the Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous Rundown People 200 Per Cent. Stronger in Two Week's Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a well known specialist who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell, what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, rundown people who were ailing all the while don't increase their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray while many another has gone down into inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

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With Flexible Binding, Divinity Circuit, Round Corners Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

FREE CARS FOR THE BAPTIST AND METHODIST ORPHANAGES, JACKSON, MISS.

It has been a custom for several years for the railroad companies to allow special cars to carry, free of charge, donations along their several lines to the Baptist and Methodist Orphanages at Jackson, Miss. There are more than 450 children to be fed, clothed, and warmed in these two institutions, and all donations, such as corn, flour, sugar, molasses, grits, cured meats, lard, all kinds of canned goods, all kinds of dishes, boxes of clothing, shoes, hats, soap, blankets, sheets, pillow-cases, towels, etc., will be brought free of charge and will be very acceptable to the two Orphanages. The railroads are better pleased when we fill the cars well, and so are the orphaned children. Let a soliciting committee be appointed in every community to secure contributions of goods, then arrange for some one to carry them to the depot in due time, and the free cars will bring them to Jackson. Mark every package plainly, either for the Baptist or the Methodist Orphanage.

Arrangements have already been made with the following roads to run free cars this year at the times and places indicated below:

The car on the G. & S. I. R. R. will leave Gulfport, running to Hattiesburg, on Dec. 5, Rev. L. F. Alford, of Saucier, being in charge. It will lie over in Hattiesburg all day Dec. 6, Mr. K. T. Moore, of Hattiesburg, being in charge, and will run from Hattiesburg to Jackson on Dec. 7, Mr. R. F. Bass and Rev. W. M. Williams, of Collins, being in charge.

The car on the N. O. G. N. R. R. will run from Twin to Jackson, Miss., on Dec. 5, Rev. J. V. Bennett, of Monticello, being in charge.

The car on the N. O. M. & C. R. R. will run from Walnut to Newton, Miss., starting on Nov. 20, Rev. R. P. Neblett, of Ripley, being in charge.

The car on the N. O. & N. E. R. R. will run from Picayune to Hattiesburg on Dec. 1, and from Hattiesburg to Meridian on Dec. 2, Mr. W. H. Patton and Mr. Geo. S. Weems, of Shubuta, being in charge.

On the M. & O. R. R., one car each for the Baptist and Methodist Orphanage will run from Corinth to Artesia on Nov. 21, Rev. J. S. Berry, of Tupelo, and Mr. Fred J. McDonnell, Jr., of Okolona, being in charge, respectively. A joint car for the two Orphanages will run from Columbus, via Artesia to Meridian, starting Nov. 21, Rev. J. S. Berry, of Tupelo, and Rev. D. W. Babb, of Crawford, being in charge. A joint car from Vinegar Bend to Waynesboro will run on Friday, Dec. 1, and from Waynesboro to Meridian on Dec. 2, and this same car will run locally on the A. & V. from Meridian to Jackson on Monday, Dec. 4, carrying all donations for the two Orphanages at intervening points, Mr. W. H. Patton and Mr. Geo. S. Weems, of Shubuta, being in charge.

On the I. C. R. R., one car will run from Horn Lake to Grenada on Nov. 24, Rev. W. E. Lee, of Como, and Rev. J. H. Brooks, of Senatobia, being in charge. A car going from Lamar to Grenada, via Water Valley, on Nov. 23, Dr. C. K. Bailey, of Coffeeville, being in charge. A car from Grenada to Jackson on Nov. 24, Rev. R. A. Tucker, of Grenada, being in charge. A car on Aberdeen Branch from Aberdeen to Durant on Nov. 29, Mr. D. L. Brown and Miss Lill Dodd, of Kosciusko, being in charge. A car from Osyka to McComb on Dec. 5, Mr. E. W. Reid, of Magnolia, being in charge, and the same car from McComb to Jackson on Dec. 6, Mr. J. R. Kyser and Mr. W. D. Davis, of Brookhaven, being in charge.

A car on the Y. & M. V. R. R. from Clarksdale, via Dublin, Tutwiler, Greenwood, Tchula, to Yazoo City, Nov. 21, Dr. W. T. Johnson and Mr. Rowan Thayer, of Greenwood, being in charge. A car from Tutwiler, via Drew, Ruleville, Sunflower, Moorhead, and Yazoo City to Jackson on Nov. 21, Mr. M. C. Smith and Rev. R. H. Ruff, of Moorhead, being in charge. A car from Clarksdale, via Shelby, Leland, Rolling Fork and Vicksburg to Harriston on Nov. 21, Rev. E. M. Shaw, of Boyle, being in charge. A car from Natchez to Jackson on Dec. 5, Mr. Hugh Junkin, of Natchez, and Rev. J. C. Ware, of Fayette, being in charge.

A car will be run on the F. & G. in charge of Rev. W. H. Saunders—date to be announced later.

All pastors, Sunday school superintendents, Missionary Societies, Unions, and Leagues are requested to appoint committees to announce and advertise these cars in their several communities and see that they are well filled for the benefit of the hundreds of orphaned children in these two institutions.

Sincerely yours,
J. R. CARTER,
Mgr. Baptist Orphanage.
J. B. RANDOLPH,
Mgr. Methodist Orphanage.

P. S. Let all papers throughout the State please copy, at least the part touching their territory.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

QUARTERLY CONFERENCES.

Aberdeen Dist.—Fourth Round.

Fulton, at Harden's Chapel, Nov. 4, 5.
Buena Vista, at Ebenezer, Nov. 10.
Montpelier, at Prospect, Nov. 11, 12.
Houston, Nov. 13.
Amory and Nettleton, at Amory, 10 a.m., Nov. 15.
Houston Ct., at Rhode's Chapel, Nov. 17.
Houlka, at Wesley's Chapel, Nov. 18, 19.
Prairie, at Prairie, 10 a.m., Nov. 22.
Okolona Ct., at Thompson's, Nov. 23.
Greenwood Springs, at New Hope, Nov. 25, 26.

JNO. W. BELL, P. E.

Winona Dist.—Fourth Round.

Tutwiler, at Tutwiler, Nov. 4, 5.
Dublin, Nov. 5, 6.
Valley Mis., at Tippo, Nov. 11, 12.
Minter City, Nov. 18, 19.
Webb, at Webb, Nov. 19, 20.
Schlater, Nov. 25, 26.

L. M. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Macon Circuit, at ExPrairie, Nov. 2.
Mayhew Circuit, at Curtis, Nov. 4, 5.
(West Point, Q. C., Nov. 6.)
Shuqualak, Nov. 8.
Longview, at Bevill's, Nov. 11, 12.
(Starkville, Q. C., Nov. 13.)
Crawford, at Schafers, Nov. 15.
(Columbus, Central, Q. C., Nov. 16.)
Artesia, Nov. 18, 19.
(Columbus, First Ch., Q. C., Nov. 20.)
(Brooksville, Q. C., Nov. 22.)

W. W. WOOLLARD, P. E.

Holly Springs Dist.—Fourth Round.

Randolph, at Washington, Nov. 5, 6.
Paris, at Shady Grove, Nov. 7, 8.
Lamar, at Early Grove, Nov. 11, 12.
Holly Springs, Nov. 15.
Mt. Pleasant, Nov. 18, 19.

I shall expect that the pastors see to it that a report is made by the trustees. See Discipline, Par. 90.

JAMES H. FELTS, P. E.

Greenville Dist.—Fourth Round.

Tunica and Robinsonville, at Evansville, Nov. 4, 5.
Lula and Dubbs, at Lula, Nov. 5, 6.
Rosedale and Hillhouse, at Hillhouse, Nov. 11, 12.
Gunnison and Deeson, at Gunnison, Nov. 12, 13.
Benoit and Beulah, at Benoit, Nov. 21, 22.
Boyle and Shipman's Chapel, at Boyle, Nov. 25, 26.
Cleveland, Nov. 26, 27.

H. S. SPRAGINS.

Corinth Dist.—Fourth Round.

Booneville Church, at Blythe Chapel, Nov. 4, 5.
Guntown and Baldwyn, at Guntown, Nov. 6.
Kossuth, Nov. 7.
Rienzi, Nov. 8.
Hickory Flat, at Hickory Flat, Nov. 10.
Myrtle, at Pleasant Grove, Nov. 11, 12.
New Albany Station, Nov. 13.
New Albany Church, at Union Hill, Nov. 14.
Ripley Church, at Brownfield, Nov. 15.
Chalybeate, at State Line, Nov. 16.
Wheeler, at Asbury, Nov. 18, 19.
Tishomingo, at West Side, Nov. 24.
Belmont, Nov. 25, 26.

T. H. DORSEY, P. E.

Sardis Dist.—Fourth Round.

Tyro, at Mt. Vernon, Nov. 4, 5.
Sardis, Nov. 5, 6.
Pleasant Hill, Nov. 11, 12.
Wall Hill, Nov. 12, 13.
Charleston, Nov. 15.
Sardis Ct., at Davis Chap., Nov. 18, 19.
Courtland, at Pope, Nov. 25, 26.

J. H. HOLDER, P. E.

Durant District—Fourth Round.

Beliefontaine Ct., at Beliefontaine, Nov. 4, 5.
Siate Springs Ct., at Bethlehem, Nov. 7.
Mathiston Ct., at Providence, Nov. 10, 11.
Eupora and Maben, at Eupora, Nov. 12, 13.

W. W. MITCHELL, P. E.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly preform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it to-day.

HELP FOR WORKING WOMEN

Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—"I suffered so much with female weakness that I could not do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I recommend it to any woman suffering from female weakness. You may publish my letter if you wish."—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

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From the Field

Mathiston, Miss.

Dear Dr. Meek: I am very glad to say that everything is moving on nicely in our charge. Our people have been very kind to us. Our revival did much good and a number were received into our Church on profession of faith. Some good church members have been called to their heavenly home during the year. Two of our most worthy men were ill when we came to this charge, Brothers W. J. Malone and John Atkins, but we are glad to say that they are much improved and we trust that they are on the road to health. Our new church at Mathiston will be dedicated on the second Sunday in November at 11 o'clock a. m. All former pastors and presiding elders are cordially invited to attend the service, which will be conducted by Rev. W. W. Mitchell, the presiding elder.—Thos. H. Mills, P. C.

Porterville, Miss.

Dear Dr. Meek: Will you allow me space to say a few words? Our work consists of five churches and one appointment in a field where there is no church. We have held a revival at all six of the appointments. At each place we had a very good meeting. We received 12 persons into the Church this year, and there have been at least 40 reclamations during the year. There are several who have told us personally that they were more determined to live for Christ than ever before. From the fruits of the lives of the people generally, we believe the churches are all holding their own, and that some are doing more than this. Our congregations are better than they have ever been during our stay on the Porterville charge. Our finances are not up, but we are hoping that they will be as good as last year. However, we can not tell just yet. We are receiving good things from the people all over the work. We have made about 285 pastoral visits. We are happy, praising the Lord for what has been done. Pray for us.—R. H. Clegg, P. C.

EAT LESS MEAT IF BACK HURTS

Take a glass of Salts to flush kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness and bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys clean, thus avoiding serious kidney disease.

REPORT OF "THE COMMISSIONER."

"To whomsoever it may concern," or, "Know all men by these presents," that while there is much that might be said, there are so many things that must be done in these closing days of the year that time fails me for more than brief statements; neither am I writing in the order of events.

Brother and Sister Chapman brought their little girl to our City Infirmary some time since, where she was operated upon successfully, and, after a stay of ten or fifteen days, they returned with her to their parsonage home, entirely relieved.

"Will Griffin" passed through the city en route to Mayersville to assist Brother Hopper in a meeting—results have not yet been reported. It was whispered to us very recently that Wells' people were contemplating a Ford for making his work more effective in his pastorate. Sister Wells, I surmise, may set the hens for early broilers next spring.

Port Gibson College reports a full house, there having been quite a score added to its student body since my last report. We learn that a very successful revival was held in the town, in which there were several additions to the Church, mostly from the students at the College.

By agreement, all of the Protestant churches in Vicksburg held protracted services during the week beginning with the first Sunday in October. Little interest was manifested except at the Gibson Memorial Church, where Pastor Roberts had secured the services of the Lewis Quartet, who took turn about also in the pulpit. These services resulted in 28 accessions to the Church, a general revival of the membership, and an all-round forward movement by the congregation. Roberts is in fine spirits and is pushing a movement to liquidate the debt upon the church and parsonage with remarkable success. "So mote it be."

Every few days a message over the 'phone from the elder tells me that he is passing through on his whirlwind campaign, winding up the work of the year.

Last Sunday afternoon Rev. S. J. Winchester, of the Southern Sociological Congress, gave two lectures in our city—one to men, and one to women—both of which were received kindly by those who heard them. The cause that he represents is in many respects most vital to our social life, and I bespeak for him a hearing wherever he may go.

A hasty call to Coffeeville recalled the oft-repeated lines "Into each life some rain must fall, some days be dark and dreary." The twin granddaughters smiled upon us for a while and then began to fade, and the Reaper, who "reaps both great and small," came.

While in the community, we had the pleasure of meeting and hearing Elder Felts. I can not forget his discourse on "The Vine and the Branches." It recalled an expression so often made to me by Dr. Richard Abbey, famous as a writer and thinker of another generation: "Oh, I wish I could preach, I wish I could preach!" Felts feeds his hearers. From pointers, which dropped, he is not sparing himself. The rains in July and the weevils in August had played havoc with the farming interests, but the brethren were hopeful of full reports.

It was an agreeble episode when a kindly face and a pleasant voice greeted me on the train with the expression, "Don't you know your namesake?" It had been many months and some years since our parting, and he was in kilts at that time. How could I know him? Yes, it was not hard to recall even the child features of "Dick" Eagan, and we love him for his greeting.

But this thing might do like Tennyson's brook; and duty calls. Unless some things extraordinary should come upon the scene, the boys may have a recess until after the gathering at Galloway Memorial, in Jackson.

T. B. HOLLOMAN.

Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—Adolph Monod.

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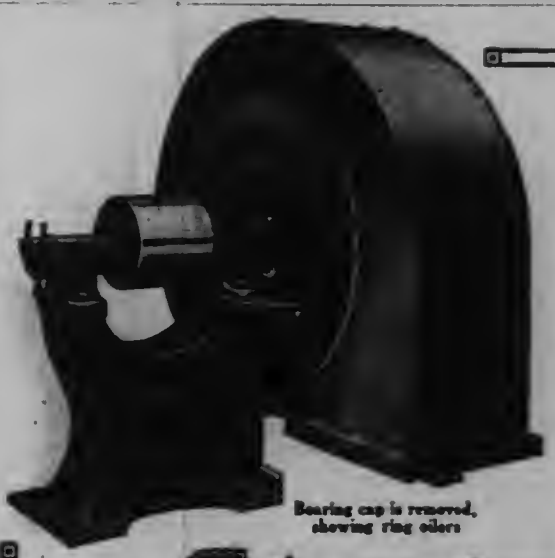

Bearing cap is removed, showing ring oilers

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FROM LELAND, MISS.

At the fourth quarterly conference of Leland Station resolutions of high appreciation were passed touching the work of Rev. H. S. Spragins, presiding elder of the Greenville District, who is concluding a most successful quadrennium. The strongest feeling of love and appreciation abides in the hearts of all the people of the Greenville District for Brother Spragins, many of this number being at Leland.

Leland was made a station appointment with full time of the pastor at the last session of the North Mississippi Conference and the work in every department has prospered this year. There have been 40 additions to the Church, the parsonage debt has been paid in full, and the parsonage supplied with new furniture without creating any indebtedness. We have a live Sunday school, an active Woman's Society, and the membership of both of these organizations has been increased. These are some of the items of which the official board took note of at the business session of the quarterly conference on Oct. 23.

This growth is largely due to the wise planning of Brother Spragins, and my predecessor, and the faithful co-operation of such laymen as J. T. Mathis and the membership as a whole this year. E. H. CUNNINGHAM.

REV. H. W. MAY COMMENDED.

Whereas, the Rev. H. W. May, the presiding elder of the Alexandria District, of the Louisiana Conference, has come to us for his final quarterly conference of the present year, and of his quadrennium,

And whereas he has been punctual and painstaking and has exercised wise judgment in administering the affairs of the kingdom; therefore, be it

Resolved, by the fourth quarterly conference of the Columbia charge, that we regret exceedingly that the time has come when the said Rev. H. W. May shall cease his labors among us.

Resolved, secondly, That during the six consecutive years that Brother May has served this charge in the capacity of presiding elder and pastor we have learned to appreciate him highly as a man, as a brother, and as an officer in the Church, and shall ever hold him in kind remembrance for his work's sake.

Resolved, further, That our love and prayers shall ever go with our beloved brother, and that we shall always rejoice in whatever success may attend his labors.

Resolved, finally, That a copy of these resolutions be sent to the New Orleans Christian Advocate and also a copy to the Caldwell Watchman for publication.

Done at Columbia, La., Sept. 3, 1916.

Signed: J. R. Brown, R. R. Redditt, Amos Humphries, Committee.

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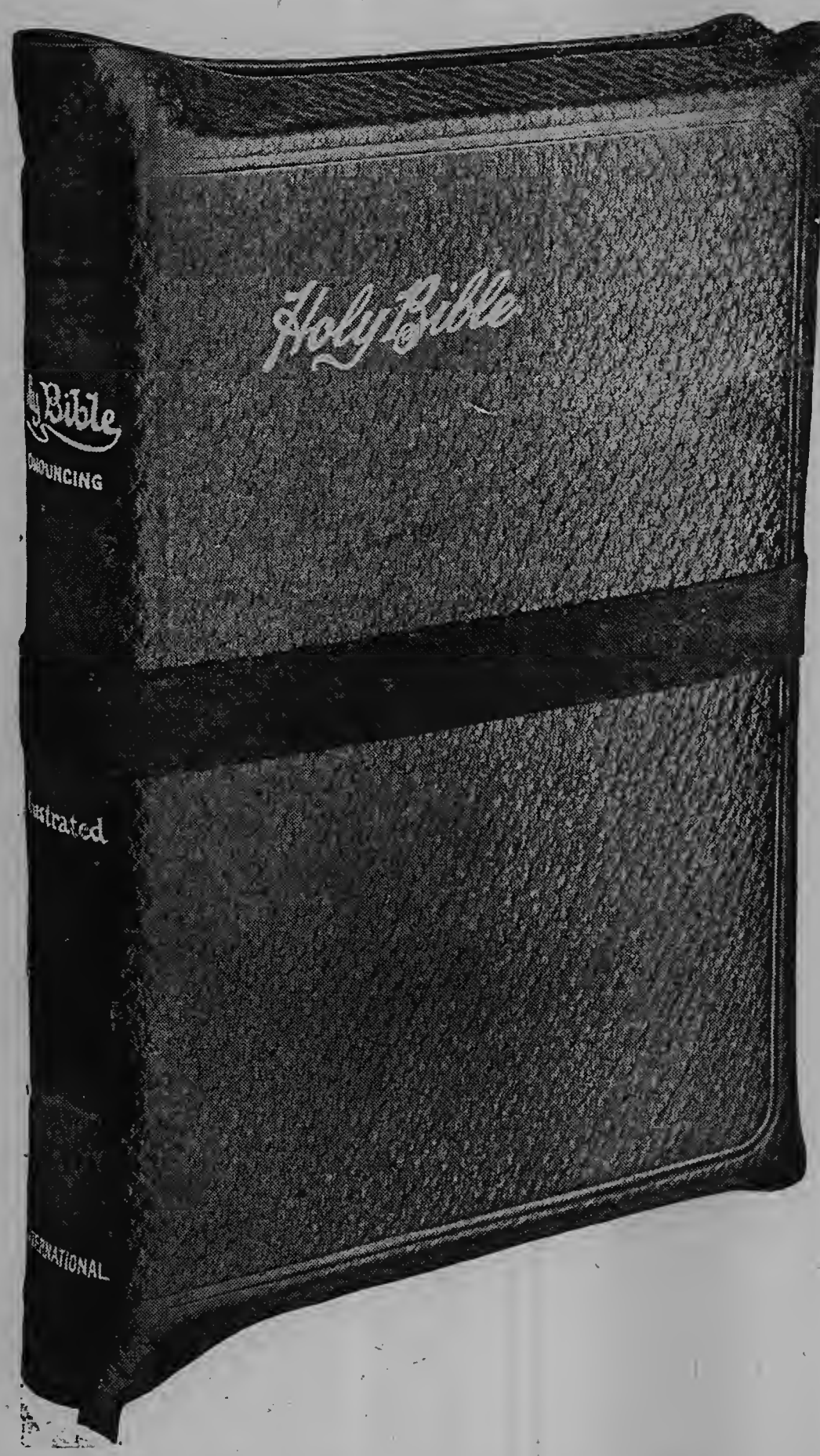

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 63—No. 45. | Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South | Whole No. 3168

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 9, 1916. CHAS. O. CHALMERS, Publisher.

"We are on a solemn journey at all times, and the direction we are taking is of greater consequence than the point we have reached, for our journey is an endless one. Are we looking toward God or away from God?"

* * *

A contemporary remarks as follows: "The recognition of properly constituted authority is an integral part of worthy character. Irresponsibility has no recognition in the Word of God. 'Let every soul be subject unto the higher powers,' is the exhortation of the Apostle." A spirit of lawlessness is bad, whether it exhibits itself in the State or in the Church.

* * *

In commenting upon the character and service of the late Hon. Charles Scott, of Rosedale, Miss., The Vicksburg Herald says: "He was born to leadership by the title of an indefatigable purpose and a fearless heart." These qualities are always among the essential elements of true leadership. A man of courage and persistent determination is pretty sure not to be a mere trailer.

* * *

It was Milton—was it not?—who spoke of "stealing the livery of heaven to serve the devil in." There now seems to be upon the part of some so-called Christian workers, in their efforts to take over the dance, the theater, and the Sunday picture show, a disposition to reverse the policy referred to by the great bard, **by stealing the livery of the devil to serve the Lord in.** The devil is doubtless pleased with such service, but we scarcely think that the Master is.

* * *

The following utterance is from the Sacred Heart Review: "College drinking songs are on the decline. The University of Pennsylvania has taken action prohibiting the further use of songs that are fit only for drinking-bouts. The Ohio State University is taking similar steps. Sooner or later all the colleges will be compelled to yield to the rising tide of sentiment against social drinking." May God speed the happy day!

* * *

Dr. S. Parkes Cadman, who has been spending some time as a chaplain of troops on the Mexican border, is quoted as having recently said: "I rode one day with the Negro driver of four army mules and my estimate of the army mule is that he has more insight, sagacity, and will-power than anything outside of a human being." We do not know how much **"insight"** a mule has, but it has always been our understanding that he has quite a good foresight and **"hind-sight."**

* * *

"Our Dumb Animals" quotes Miss Frances Willard as having said to Mr. George T. Angell, the pioneer organizer of the movement to prevent cruelty to dumb brutes: "I look upon your mission as a sacred one, not second to any founded in the name of Christ." Kindness to the various sentient creatures about us is truly a part of the Christian religion. Cruelty of any sort is at variance with the mind that was in Christ Jesus, and which ought to be in all his disciples.

OUT OF PLACE.

We confess to a decided distaste for undue familiarity with the great Infinite God, whether it be in the form of addressing him in a light and irreverent manner, or in a presumptuous affirmation of what his will is. Surely we should be slow to take liberties with Him whom the heavens cannot contain and before whom angels and archangels veil their faces, and it ill becomes any man with his limited knowledge of the counsels of omniscient Deity to declare oracularly that God is leading in this or that movement. Modesty and common sense alike call for some qualifying words when we venture to speak of what we think the Heavenly Father is doing with reference to human affairs and activities. Presumptuousness is not a characteristic of deep piety, of true holiness. Usually it is a mark either of ignorance or of a superficial Pharisaism.

THE TRUE MAN'S REWARD.

It pays to live up to one's highest conceptions of right, but one who does this need not expect that such a course will invariably be rewarded by one's fellow-men in this life. There is much talk to the effect that such will unfailingly be the case, but the facts do not justify it. The world's honors are more frequently won by a resort to expediency than by inflexible adherence to principle, and possibly this is also more often true of the Church's honors than it ought to be. But he who stands openly and fearlessly for his convictions "earns and keeps the company of his own self-respect," and to a true man this is worth more than applause or wealth or position. Perhaps this was what the inspired writer had in mind when he said," A good man shall be satisfied from himself." And there awaits him at last the Master's sweet approval.

EDUCATION PAYS.

The value of an education (of the right kind) does not by any means wholly or chiefly lie in what it capacitates one to acquire in a material way. The enlarged usefulness and increased pleasures that it brings with it are factors of equal, if not even greater, importance. An educated man can be vastly more serviceable to society than one who is not, and in the far-reaching fields of knowledge there are many things that please and delight him, of which the untutored mind knows nothing. Think, for instance, of what charms there are in such a knowledge of the starry heavens above as even a fair acquaintance with astronomy gives. But while it is these nobler aspects of an education which constitute its crowning glory, it is nevertheless true that, when viewed from the lower standpoint of financial profit, education pays. A very striking setting forth of this fact is seen in the following clipping from a secular contemporary:

State Superintendent Cary, of Wisconsin, declares the schoolboy or girl earns $9 a day for every day spent in school. This is the way he proves it:

Uneducated laborers earn on an average $500 a year for 40 years, a total of $20,000.

High school graduates earn on an average $1000 per year for forty years, a total of $40,000.

This education requires 12 years of school of 180 days each, a total of 2160 days. If 2160 days at school add $20,000 to the income of life, then each day at school adds $9.02.

The boy who quits school before he has finished in order "to make money" should look this statement over and think it second time. Nine dollars a day is better than one or two dollars.

It is true the $9 isn't paid in cash. It can't be placed in the bank or used to buy clothes. But it is added to the balance account of the future from which the youth expects to draw in years to come. And $9 is merely the average. Many who improve their opportunities make much more.

This is only the money side of education. It leaves out of account the improved standards of living and the greater social opportunities which are worth more than money.

There isn't a job in town good enough to compensate a boy or girl for the loss of schooling.

RELIGIOUS TEACHING AT VASSAR.

A volume has come to us on the problems of religion by a professor in Vassar College. It bears the mark of scholarship and culture and is written in an engaging style. One is surprised, however, to find that it reduces the whole matter of religion to pure naturalism. According to its teaching there is no supernatural element in the Bible, the miracles of Jesus are myths, the forty years elapsing between his death and the writing of the Gospels allowing plenty of time for the growth of legendary tales, and even the resurrection of Jesus has no sufficient evidence and is unimportant. Jesus was only a Jewish prophet of rare spirituality and enthusiasm, and we once more hear the story of Renan's "Sweet Galilean Vision." Now this professor has a right to his conscientious views on the subject of the origin and nature of Christianity, but is Vassar College the place in which they should be taught? This is a Christian college founded by Baptists and always regarded as an orthodox institution. The Baptists control it, and they stand true to historic Christianity. Young women go into its class rooms out of Christian homes in all of our evangelical churches. Do they know into what religious atmosphere they are being invited when they receive its catalogues? Do the trustees and Baptist leaders who are responsible for that institution approve of such teaching? We know this involves a difficult and delicate problem, but there is a line to be drawn somewhere, and at least the Christian public has a right to know when such an institution as Vassar College so widely departs from historic Christian faith and teaching.—Presbyterian Banner.

To be aware of God means that we must see Him in nature and in history, that we must perceive Him in the lives of our fellow-men, and that we must find him in the recesses of our souls.—George Wharton Pepper.

A MORNING HYMN.

John Wesley.

We lift our hearts to thee,
O Day-Star from on high!
The sun itself is but thy shade,
Yet cheers both earth and sky.

O let thy orient beams
The night of sin disperse,
The mists of error and of vice
Which shade the universe!

How beauteous nature now!
How dark and sad before!
With joy we view the pleasing change,
And nature's God adore.

May we this life improve,
To mourn for errors past;
And live this short revolving day
As if it were our last.

To God, the Father, Son,
And Spirit—One in Three—
Be glory; as it was, is now,
And shall forever be.

MR. MOODY'S FEAR.

Mr. Moody used to say that he feared more than anything else the dead and cold formalism of the Church of God. He conceived it to be his duty to awaken the many Christians who were sleeping and slumbering while souls all around were perishing. Mr. Moody's spiritual insight into conditions in the Church of God was exceedingly clear and discriminating. What the Church needs to-day, as in Mr. Moody's time, is to arouse from her lethargy and to enter upon an era of evangelistic earnestness such as characterized the early disciples in the apostolic age.—Christian Observer.

STOPPING THE MACHINERY.

Some time ago I was taken through a large factory where there were hundreds of looms at work in the spinning of very fine linen thread. * * * The manager of the mill said to me, "So delicate is this machinery that if a single thread out of the whole thirty thousand which at this moment are weaving should break, all of these looms would stop instantly." * * * He stepped up to one of the machines and broke a single thread, and instantly every loom stopped, and remained stationary until the thread was rejoined. Then they went on automatically. That mechanical wonder can be used as an illustration of "that which is spiritual." It is through one sin, one disobedience, one departure from the clearly seen pathway of the will and the fear of God that I lose the ministry of the Spirit, and not until the thread is rejoined is it that—automatically, if I dare use the term—the ministry of the Spirit in his illumination, in his refinement, in his satisfying of my heart and mind, and in his reinforcing of my efforts, is continued.—J. Stuart Holden.

SIN.

Anything which makes sin less sinful connives at sin. Anything that glosses sin, that vanishes it, that decorates it, is in reality a minister of sin. And in this way even our very forgiveness can be the enemy of virtue and the barrier to a holy life. In our desire to be "nice" we are often hurtful, and in our wish to be sweet and pleasant we are often morally and spiritually destructive. We may smother the stench of an open sewer with a flask of eau de cologne. Our forgiveness may be just sweet-scented sentiment, and the uncleanness of the sin is only daintily concealed. Well, now, if the Holy Lord is to forgive our sin, it must be in some way that will not make light of it. However he may forgive us, the sin which is forgiven must not appear light and frivolous; it must appear exceedingly sinful, black with the blackness of the blackest night. If the Holy Lord made sin less awful by the manner of his forgiveness, what an awful world would this become! It is at the Cross of Christ that we see what divine forgiveness has cost. At the Cross the guilt of sin is forgiven, while its appalling nature is revealed.—Dr. Jowett.

REDEMPTION ACCORDING TO SAINT PAUL.

By Rev. Olin Ray.

I.

Saul, who became the great Apostle to the Gentiles, was a free born citizen of Tarsus, which he tells us was no mean city. As a young man he went to Jerusalem for instruction in the school of Gamaliel, the most renowned Pharisaic Rabbi of his day. As a Pharisee, Paul believed in the strictest observance of the law. Educated in Jewish schools, trained in Jewish law and bred in the monotheistic doctrine of the Jew, he believed that the worship of Christ, by His followers, was nothing less than blasphemy against God and should be prohibited. Thus we have the beginnig of the persecution of the early Christians by Saul, who was recognized by his fellow religionists as being so effective in his persecution that the Sanhedrin appointed him as a special agent to stamp out the Christian heresy in the city of Damascus, since to the Hebrew mind righteousness is not so much a moral quality as a legal status.

Salvation, according to the Jewish conception, was physical and political. In the early life of the nation it was of the whole nation, but later, under their persecution, it was of the remnant that should be spared, through whom the nation should be brought back into glory and power. The foes from whom they were to be redeemed were their national enemies. To Paul, the only way to rid the world from such opposition, according to their idea of God and His plans, was to put to death every one who called on the name of Christ. This he did so far as was possible in Jerusalem and was on his way to Damascus, in company with a party, in order to seek out and bring to trial any who might be of the following of the hated Nazarene in that city, when the Lord appeared to him in the way and revealed himself as the Messiah.

Paul was familiar with the Messianic idea which had developed from the nation as a whole through the remnant conception into a conquering personality. The Jews had hoped for a day when God, in wisdom and righteousness, should rule over the whole world. This idea had been broadening and ripening until it found its culmination in the revelation of Christ, himself, to Paul as the Messiah. He at once recognized the supernatural presence and in response to his question received the reply—"I am Jesus, whom thou persecutest." He immediately attributed to this voice the authority of God and recognized the Messiah, so long looked for by the Jews.

As he was carrying out the letter of the law, hoping thereby to find favor with God, he likely observed, in the lives of those people whom he was persecuting, just that confidence and satisfaction which he had hoped to find in the observance of the law. Doubtless he never forgot the convincing words of the dying Stephen nor the face radiant with heavenly light. In quest of this peace, Paul came to realize that the law demanded an obedience which he, as a carnal man, was unable to render and felt the need of a power, outside of himself, which the law could not supply. This could only fill him with doubt and despair. The whole of the seventh chapter of Romans is the cry of a despondent soul groping in darkness and trying to find comfort in the keeping of the law. This agony of spirit finds its culmination in the closing words, "Wretched man that I am, who shall deliver me out of the body of this death?" But the answer to this inquiry is found in the hope which he had in Jesus Christ.

Paul comes to understand that the purpose of the law from the beginning was not to save men from sin, but to convince them of their sins, and his own experience taught him this. After his vision on the Damascus road and his realization of the Messiahship of Christ, he reinterpreted the Scriptures in the light of his new revelation and found in them a new hope, not only for his own nation, but for the whole world as well. In this experience a veil has been lifted from his spiritual perception, so that he found in the Book of the Law such treasures as he had never dreamed of before. This fact is brought out in the following words of his (the Apostle's) writings: "But unto this day whensoever Moses is read a veil lieth upon their heart, but whensoever it (a man) shall turn to the Lord the veil is taken away." (II Corinthians 3:15.) It is only when a person comes into a spiritual relation with Christ that he can comprehend spiritual things.

The conditions of salvation have never changed, and the Apostle himself tells us that the promise was given four hundred and thirty years previous to the law. He speaks of "a covenant confirmed beforehand by God, the law, which, coming four hundred and thirty years after, doth not disannul, so as to make the promise of none effect." (Gal. 3:17.) Christ was in the history of Israel as a spiritual force, operating prior to and beneath all law. His experience in keeping the law, as a Pharisee, revealed to him very acutely its futility as a power to save from sin, and he saw in it only a shadow of the things to come. (Rom. 3:21, Gal. 3:24, Col. 2:16.) "But what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." (Rom. 8:3, 4.)

The law was given for the purpose of showing men their sinfulness and thereby driving them to Christ for relief. By it men came into a consciousness of sin and of their condemned condition before God, but are never delivered from its curse. The very presence of the Gospel shows that the intention of the law was not to save fallen men. "For if righteousness is through the law, then Christ died for naught." (Gal. 2:21.) Christ becomes the end of the law in that He put an end to its validity, and in Him we find everything that was of permanent value in it. In addition thereto, He supplied that joy and peace which had been sought in vain in the realms of the law. Paul himself had sought peace by the strictest observance of the law, but had never found satisfaction until he found it through faith in Jesus Christ. When he found that it was impossible to keep the whole law and that a break in the minutest part brought him under its condemnation, he was prepared for the revelation by the way, and the reception of the great commission which made him the great Apostle to the Gentiles. When convinced of the Messiahship of Christ, His death was transformed from the last calamity of a blameless life into an act of grace by which God saved a sinful world. This conviction drove him beyond the narrow walls of Jewish prejudice and particularism to become the advocate of a world-wide gospel, in which there was only one God for Jew and Gentile.

This was an entirely new view of the gospel, and one which had not yet been grasped by the other Apostles. Nor was it fully realized by Paul himself until later in his experience. It was a gradual development, ever broadening as he came to understand its broader purpose, until he could say, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) Then whoever, by faith, shall come into its realization will be made a new creature, free from all law, for he is governed by a spiritual principle engravened on his heart.

In the fall of Adam, as the federal head of the race, man inherited a nature so biased towards sin that it was impossible for him to please God or find favor in His sight. This moral depravity led him into a state of ruin and despair and held out for him nothing except the curse of the law, for "cursed be he that confirmeth not the words of the law to do them." (Deut. 27:26.) The punishment prescribed by the law was death. This penalty was imposed upon each individual, because it was impossible to fulfill its requirements. This made salvation by the law impossible.

In order to meet this inability of man and to save him from the inevitable doom of the law, it was necessary that a supernatural power intervene. At this stage "God commendeth His own love towards us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) This is

shown further in the following: "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things." (Rom. 8:32.)

Redemption then had its source in the heart of God, who planned for its accomplishment from the foundation of the world, "according to the eternal purposes, which he purposed in Christ Jesus our Lord" (Eph. 3:11), and its procuring cause in the death of Christ. The revelation of the Son made known unto man, his kinship to God and capacity to know him.

Walnut, Miss.

THE NEGRO AND METHODIST UNITY.

(By the late Rev. A. B. Leonard, D.D., LL.D., for twenty-four years one of the Foreign Missionary Secretaries of the Northern Methodist Church.)

It must be admitted that the Negro is the main obstacle to the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Indeed, but for the Negro the latter organization would not exist. The Negro was the sole cause of the division that was precipitated in 1844, and to-day he is the one obstruction to reunion. Eliminate the Negro and the two Methodisms will flow together as naturally as two rivers unite and flow on in the same channel. But the Negro cannot be eliminated. He is too numerous and too important. He numbers ten millions to-day and will number twenty millions to-morrow. It has been proposed to send him back to Africa, but if all the ships that float the Stars and Stripes were employed they could not carry away the annual increase. Any arrangement, political or ecclesiastical, that tends to cleavage between the black and the white, not in harmony with the basic fact of human equality, will only breed greater trouble further on. There may be adjustments, political and ecclesiastical, growing out of racial, linguistic and social conditions, provided they do not ignore or violate the basic principle of racial equality. God has "made of one blood all nations to dwell on all the face of the earth," has redeemed all by the blood of His Son, and brings all into a fellowship "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

Changed Attitude.

From 1844 until 1866 the Southern Church had Negro members, but in the latter year, immediately succeeding the Civil War, that Church set off its colored members and constituted for their accommodation what has since been known as the Colored Methodist Episcopal Church, which was a purely arbitrary act unasked and probably undesired by the membership affected. Since that time the Church, South, has reported no colored members, lay or ministerial. Its doors are closed to persons having Negro blood in their veins, no matter how perfectly they may measure up to all intellectual and spiritual conditions of membership. In a word, a negro cannot become a member of a local church or an Annual or General Conference. Among its membership of over 2,000,000 not a Negro is found, though they are surrounded by millions belonging to that race. The "one blood" doctrine of Saint Paul (Acts 17:26) is ignored, and a no-negro blood doctrine is substituted.

Unchanged Attitude.

From 1784 until the present the Methodist Episcopal Church has maintained the "one blood" doctrine and now has a Negro membership numbering about 320,000, every one of whom enjoys equal ecclesiastical legal rights with the white membership. The Negro is not barred by law from any position in the gift of the Church. Bearing a certificate of membership, he is entitled to admission to any Methodist Episcopal Church anywhere in the world, and is eligible to any office from the lowest to the highest. Colored Annual Conferences are on the same ecclesiastical level as white Conferences, and are entitled to equal representation in the General Conference where their representatives have equal rights and privileges with the representatives of white Conferences. A white man can be a member of a colored Conference, and in either case each is on the same ecclesiastical level. In fact, such mixed memberships have often occurred and now exist. Of our seven effective missionary Bishops one is a Negro who is the equal of his colleagues, and in the territory to which he is assigned is the equal officially of a General Superintendent. Negroes are members of our Book Committee, General Missionary Committees and Benevolent Boards; one is a corresponding secretary co-ordinate with a white colleague, and one is the editor of an official weekly Christian Advocate—all of which prove conclusively that in the Methodist Episcopal Church there is no legal or ecclesiastical color or racial line.

Proposed Attitude.

Should the plan for "Unification by Reorganization" proposed by the Joint Commission be adopted, the attitude of the new organization toward the Negro would be the same as that held by the Church, South, from 1866 until the present, while the Methodist Episcopal Church would abandon the attitude it has held toward the Negro from 1784 until now.

The plan of the Joint Commission proposes "three or four Quadrennial Conferences." The General Conference of the Church, South, responds by saying it favors "this general plan of reorganization" and adds: "However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the organized and united Church."

The difference between the two plans is that the former proposes that "the colored membership of the Methodist Episcopal Church, the Methodist Protestant Church and such organizations of colored Methodists as may enter into agreement with them may be constituted and reorganized as one of the Quadrennial Jurisdictional Conferences of the proposed reorganization," while the latter favors the organization of the colored Methodists into an independent denomination.

The Joint Commission plan, if adopted, would divide the territory of the United States into three Quadrennial Conferences for white people and constitute a Quadrennial Conference for colored Methodists as large territorially as the three for white people. Would this plan place the lay and ministerial negro members on the same legal and ecclesiastical level with the lay and ministerial members of the white Quadrennial Conferences? It is taken for granted that lay members and ministers of the three white Quadrennial Conferences would be freely transferred from one jurisdiction to another. Would the same freedom of transfer be allowed to negro members and ministers? Or would white Conferences and churches be closed to colored people? If the first question is answered negatively and the second affirmatively, then the 320,000 colored members of what is now the Methodist Episcopal Church would be deprived of their present ecclesiastical position and relegated to another position which would be as distinct as though they were an independent organization.

Constitutional Difficulties.

It is difficult to see how the Methodist Episcopal Church can co-operate in such a plan, as it would require constitutional changes that would be seemingly impossible. Members of the Methodist Episcopal Church cannot be eliminated by constitutional amendments. If our Negro members desire to remain in the Church no legislation of any kind can displace them. Ex post facto legislation is impossible. There are only three ways by which membership can be terminated—withdrawal, expulsion and death. Withdrawal is a personal act, expulsion is a legal act for cause, and death is an involuntary, providential act. Our Negro members could unanimously withdraw, a thing they are not likely to do; or our white membership could withdraw, which would leave the negro membership in possession of the present organization known as the Methodist Episcopal Church, while the white membership would become identified with a new organization with a new name. But why all this gerrymandering on the question of unification? Why, simply and solely because of the presence of the Negro? There are differences that have developed since 1844, as the veto power of the Bishops, lay men in the Annual Conferences, probationary membership, etc., but all differences could be adjusted and a union effected were it not for the fact that the Methodist Episcopal Church has a large Negro membership which cannot go into the proposed union on the plane of equal legal and ecclesiastical privileges and there does not as yet appear any practicable method of disposing of them. * * * * * *

The color line drawn by the Methodist Episcopal Church, South, is the one obstacle to organic union. It is the "crux recognized by both sides." Even if the colored membership of the Methodist Episcopal Church should unanimously withdraw, we could not enter into the proposed organization, by whatever name known, with a written or implied understanding that any human being should be refused membership because of race, color, or "previous condition of servitude."—From the New York Christian Advocate.

A PRECIOUS WESLEYAN RELIC PRESENTED TO EMORY UNIVERSITY.

Mr. L. B. Roheson, a member of the Publishing Firm of Ginn & Co., and a graduate of Emory College in the Class of 1886, has presented to Emory University a rare relic of the Wesleyan era. It is a pulpit which was probably made for John Wesley by the miners of the Winterbourne District about the year 1740. For many years it has remained in an old cottage in Kendleshire, near Winterbourne—one of a row of cottages in which the colliers were accustomed to assemble for service nightly in winter and in wet weather. In fair weather the desk was carried out on a neighboring hill and around it were assembled a great multitude to hear Mr. Wesley's preaching.

The genuineness of the relic is attested by Mr. Daniel Edwards, now past ninety years old, of High Street, Staple Hill. Mr. Edwards is the grandson of Mr. Charles Edwards, and lived in one of the three cottages at Kendleshire. In this cottage Mr. Edwards played around the desk as a child. He was told that John Wesley ordered the pulpit made by a carpenter by the name of James, a great-grandson of whom is in the employ of Mr. Edwards. He remembers distinctly when it was used in his childhood for Sunday services in the cottage, which were conducted by various preachers, among them being Jeholda Edwards, who gave the father of Mr. Edwards his first class card, and who at a later date preached from the pulpit a funeral sermon on the death of Dr. Adam Clarke. In this pulpit Dr. Adam Clarke also preached many times.

This interesting relic was purchased of Miss Mary Ann Flook of Kendleshire, Winterbourne, who also is able to attest its being the pulpit made for Mr. Wesley and used by him, and also used by many of the great historic preachers of early Methodism.

The pulpit will be placed in the chapel of the School of Theology of Emory University. It is in a good state of preservation.

Atlanta, Ga. W. A. CANDLER.

THE SINGING WELSH.

The Welsh people have been criticised for holding a musical festival when their nation is in the throes of war, and many of their own sons have given their lives for the nation. But those who know the Welsh fully realize that their singing is never inappropriate. They sing out of their lives and the kind of their singing is determined by the situation. Lloyd George, in an address delivered at an Elsteddford recently, put the matter well when he said of the Welshman:

"He sings in joy; he sing in sorrow. He sings in prosperity; he sings also in adversity. He sings in play; he sings also at work. He sings in the sunshine; he sings also in the storm. He sings in peace, why should he not sing in war? He sings in the daytime; he sings also in the night. Hundreds of wars have swept over these hills, but the harp of Wales has never yet been silenced by one of them."—The Presbyterian.

Church News

The Christian Herald (New York) has a circulation of 291,000.

A movement is under way in Virginia to raise $5000 for Y. M. C. A. work among the soldiers of that State.

Roanoke, Va., has recently had a great revival, conducted by Evangelist Arthur Moon, in which there were more than 400 conversions.

Of the $5,000,000 that the Protestant Episcopal Church set out to ralse as a pension fund for its clergymen, it is claimed that $3,500,000 has been secured.

Rev. E. M. Harrell has been named as Commissioner for Emory University for the Tennessee Conference and Rev. W. Asbury Christian for the Virginia Conference.

The Florida Christian Advocate has announced that its subscription price after December 1 will be $2, except to the superannuated preachers of the Conference for which it is published.

Mrs. Abigail Johnston, of Shippensburg, Pa., who recently celebrated her eightieth birthday, is said to be the oldest choir singer in America. It is said that she has been serving in that capacity for 67 years consecutively.

The Baltimore Southern Methodist complains of one of our Conference organs using such expressions as "Rev. Smith," "Rev. Jones," and "Rev. Johnson." Our contemporary's exhortation at this point is very timely.

Of 192 ministers polled by the New York Herald, 132 declared themselves in favor of the Billy Sunday revival meeting which is scheduled to take place in that city next spring; 32 declared themselves against it, and 18 were non-committal.

Some Southern Baptist writers have lately been finding a good deal of fault with the spirit and teachings of the late Dr. Graves. This surprises us. We had thought that Dr. Graves had been well-nigh canonized by the Baptists of the South.

The Board of Missions of the African Methodist Episcopal Church has lately conducted in New Orleans a campaign in the interest of missionary work on the Dark Continent. It was led by Bishop Camphor, who will leave for his post in Liberia in December.

It is stated that Prince Maximilian (14 years of age), a son of Archduke Ferdinand, whose assassination plunged Europe into the present war, has organized "The Youths' Association of Prayer for a Speedy and Honorable Peace." This organization has already 14,000 members.

Referring to the recent triennial Convention of the Protestant Episcopal Church in St. Louis, Bishop Thomas F. Gailor is quoted in the Memphis Commercial Appeal as having said: "Neither the omission of the word 'obey' in the marriage service, nor the shortening of the form of the Decalogue, had any show of passing."

Dr. A. C. Millar, of the Arkansas Methodist, wants the Negroes in one of the Jurisdictional Conferences of the reorganized Methodist Church, with the right to send delegates to the General Conference, but would deny these delegates the right to vote in that body. If Dr. Millar expects the latter part of this proposal to be acceptable to the Northern brethren, great is his faith.

Rev. J. H. Smith, presiding elder of the Roanoke (Va.) District, speaks in terms of high appreciation of Bishop Hoss's sermon when he dedicated our church at Blacksburg, Va., on Sunday, October 1. He says: "The message of that hour was at once an inspiration and a benediction. The presence of our brother among us will be remembered as a time when we touched high altitudes of thought and experience."

Rev. Charles Taze Russell, commonly known as "Pastor" Russell, died of heart failure on board an Atchison, Topeka, and Santa Fe train, near Pampa, Texas, on October 31. He was en route from Los Angeles to New York. "Pastor" Russell was President of the International Bible Students' Association of London and the Watch Tower Bible and Tract Society of Pennsylvania, and was a copious writer concerning the Scriptures. He was born at Pittsburgh, Pa., February 16, 1852.

The Raleigh Christian Advocate says: "General J. S. Carr, of Durham, N. C., who recently passed his 71st birthday, is reported to be contemplating a visit to the European war zone in the near future. He wishes to get close to the battle line on the Western front with a view to seeing at first-hand how the methods of war have changed since the days he fought in the Army of Northern Virginia in the sixties." General Carr is one of the leading laymen of the Methodist Episcopal Church, South.

The New York Herald of October 28 says: "Speaking on 'What New York Needs,' the Rev. James David Burrell, pastor of the Marble Collegiate Church, said in his sermon yesterday morning: "We should not think of and wait for an evangelist who may come here in May. We should do something very different from that and it should be done now. The saloons of this city, placed end to end, would make the longest city in the world and the dives are wide open. The remedy is Christian influence."

SHALL THE ANNUAL CONFERENCE HAVE EP-OFFICIO MEMBERS?

Rev. W. F. Dunkle, Ph. D.

(As the latter portion of this article was inadvertently omitted last week, we are publishing the whole of it in this issue of the Advocate.—The Editor.)

The above question is to be answered by the Annual Conferences at this annual session. It comes to them from the General Conference in the form of an amendment to the Constitution, proposing to make the Annual Conference and the District Conference lay leaders members ex-officio of the Annual Conference.

Undoubtedly there is a widespread feeling that we should have a larger lay membership in the Annual Conference, and with this feeling I am in fullest sympathy. Likewise, there is a fixed desire to advance in every wise the interests of the Laymen's Movement. Nobody desires anything but to help it forward. This proposed measure has the merit of combining both these desires—a desire to increase the lay membership in the Annual Conference, and to help the Laymen's Movement. It is conceded that it will give some increase to the membership of the Annual Conference. But the question is, do we want increase at any cost? The proposed measure has some very serious objections.

1. It is class legislation of the baldest and openest sort. Being such, it inevitably discriminates against all and every other Conference Board, together with the interests in their hands. The lay members of no other Conference board are also members of the Annual Conference. It remains for the Board of Lay Activities to ask and be granted this special favor. On what ground, one wonders?

2. It opens the door for every other board to ask for a like consideration, and it places the General and Annual Conferences where they cannot well afford to deny the request, not to say demand, if made.

3. It introduces into our Conferences the dangerous practice of having "special representation for special interests." And once this practice is legalized, it would inevitably grow until each board had it. Then the Conference would be in the hands of groups, each seeking to advance its own special interest, regardless of the effect on the whole.

4. It would place the balance of power in every trial by ballot, where the laymen voted separately, in the hands of these "special interest" representatives. And they could, if they wished, always control elections. Hence, it would be possible to send to the General Conference lay delegations who were the special representatives of the special interest that elected them.

5. It introduces into Methodism a new thing—"ex-officio" membership. And, weighty as are the objections hitherto mentioned, they are slight as compared to this. This is fundamental. "Ex-officio" membership! It is fundamentally undemocratic, and fatally dangerous. No civil government has ever favored it. Whenever tried it has proven hurtful. It is inherently "special interest" representation. It is there not because the electors deemed it fit, but because some special interest selected it. It is never amenable to the body in which it sits and in whose deliberations it takes a voice.

If once this principle be admitted, nobody can tell to what extent it may grow. Already one General Conference seriously debated making all the connectional officers members of the General Conference "ex-officio." And, if the Annual Conferences adopt this measure and give to anybody "ex-officio membership, we may be sure of seeing it find a place in the General Conference sooner or later. In fact, one wonders if this may not be a sort of side-door attempt to get what was found impossible at the front.

If the Annual Conferences need additional laymen, why not let them be elected by the District Conference? The only wise thing to do with this measure is to vote NO.

St. Petersburg, Fla.

THE APPEAL FOR GIBSON MEMORIAL CHURCH.

To the Mississippi Conference.

My Dear Brethren: By permission, I am writing in the interest of Brother Roberts' appeal for the Gibson Memorial Church. The closing sentence in that call, **"If you are ever going to help me, help me now,"** can be fully appreciated only by those who are on the ground, and know the struggle Brother Roberts is making to lift a burden from his church. His people are rallying nobly to his help, going some of them beyond their means, to secure the end in view. Methodism in Vicksburg needs Gibson Memorial—(yes, and more). Brother Roberts has stated his case, and, as his co-pastor, I join in this appeal for relief. There are doubtless former citizens of Vicksburg within the Conference, elsewhere, who would willingly respond to this call if their attention were drawn to it.

Sincerely,

T. B. HOLLOMAN.

NOTICE.

Financial depression, which is particularly severe in this locality, and limited hotel accommodations, which are of an unusual character, make it impossible for us to offer entertainment to visitors during the approaching session of the North Mississippi Annual Conference. This applies to the wives of preachers as well as to all others who are not duly elected delegates to the Conference. This notice is given with sincere regrets and only because of the force of adverse circumstances.

W. N. DUNCAN,

Winona, Miss. Conference Host.

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Secular News

The prohibition laws of Virginia, making that State "dry," went into effect on November 1.

The families of both Carranza and Villa are at this time reported to be in the United States.

The next meeting of the American Public Health Association, which this year was held in Cincinnati, Ohio, will be in New Orleans.

Ten cents pieces of a new design have been placed in circulation. This will be followed by a new quarter and half-dollar in the near future.

General Feng Kwo-chang, a prominent supporter of President Li Yuan-hung, was chosen Vice President of the Chinese Republic on October 30.

The State of Alabama will attain to its hundredth year in the Union in 1917, and there is talk of celebrating the centenary of its Statehood with appropriate ceremonies.

A Kitchener Memorial Fund Committee has been named for the United States. The purpose of this fund is to aid British soldiers and sailors who have been injured in the European war.

The Deutschland, on a second trip to the United States, arrived in the harbor at New London, Conn., on the morning of November 1. Of the 4500 miles of the voyage, Captain Koenig said that less than 100 were made under water.

If what seems to be reliable information may be depended upon, the dissatisfaction of the German people with the progress of the war is steadily increasing; and apparently they are becoming bolder in the manifestation of this feeling.

It is said that not a German newspaper or magazine has reached the United States since last February. Their absence is due to the impossibility of getting them by "the iron wall" that the Allies have built around the German Empire.

A large comet, believed to be uncharted, was discovered by Mr. I. L. McAdams, an astronomer at Salem, Oregon, on October 31. It was first seen about 20 degrees below and 20 degrees west of the North Star. Its tail was 30 degrees long and 2 degrees wide, pointing downward.

Of 231 who have matriculated at Steven's Institute of Technology (New York City), 180 have elected to study Spanish instead of French or German. This is said to be due to the increasing closeness of commercial and engineering relations with Central and South American countries.

The increase in deposits in the banks of the United States since the passage of the Federal Reserve Act nearly three years ago amounts to $6,350,000,000. All the States show an advancement except Alabama, Mississippi, and Oregon. The percentage of increase by sections was as follows: New England, 21 per cent; the Eastern States, 32; the South, 12; the Middle West, 32, and the West, 31.

The old Literary Messenger building in Richmond, Va., in which Edgar Allen Poe had his workshop and in which he wrote the first of his great poems, has been ordered to be torn down because of its being considered unsafe. It is stated that the materials of the structure will be preserved so that it can again be set up on another site—probably on the campus of Richmond College.

On October 27 the General Education Board, which administers the fund established by John D. Rockefeller, announced additional appropriations which bring the total given by this Board to educational institutions up $12,940,760. The latest gifts were as follows: Albion College (Michigan), $100,000; George Peabody College for Teachers (Nashville, Tenn.), $200,000; Hamline University (St. Paul, Minn.), $100,000; Fiske University (Nashville, Tenn.), $5000. The salary and expenses were also provided for a State Agent for Rural Education in Oklahoma.

"Let this be thy whole endeavor, this thy prayer, this thy desire—that thou mayest be stripped of all selfishness, and with entire simplicity follow Jesus only."

WHITWORTH GIRL WINS HONORS.

Miss Audelle Alford has been awarded the prize offered each year by the State Federation of Women's Clubs for the best original musical composition in the Junior Department. This department is open to all students of music under twenty-one years of age studying under teachers within the State of Mississippi. The judge of this contest is Charles Denee, of the New England Conservatory of Music. We feel that Whitworth is to be congratulated on this new honor. Miss Alford is a pupil of Miss Lois Cooper, who is a graduate of the Cincinnati Conservatory of Music, and has done post graduate work under a number of artist teachers in the North and East.

For years past, Whitworth has had a reputation throughout the Gulf States for the excellence of her music department. We are glad that this repulation is not only being held, but constantly enhanced.

WATER WORKS FOR FARM HOMES.

The Agricultural and Mechanical College of Mississippi has under way what is known as "A Water Works Campaign," which will be in progress from November 12 to November 18. Perhaps the leading spirit in this commendable movement is Prof. Daniel Scoats, who is anxious to secure the co-operation of the preachers of Mississippi in this worthy effort to improve rural conditions in that commonwealth, and who would be pleased to have pastors call the attention of their congregations to this undertaking next Sunday.

The following is an extract from an utterance recently made concerning this movement by Rev. T. H. Lipscomb, of Starkville, Miss.:

"It is appalling how blind are many to the daily opportunities of, by word and deed, bearing the burdens of those nearest and dearest to them, even of lifting burdens which none need bear. Incongruous as the statement may seem, it is possible to-day because of recent scientific labor-saving devices to add another exhortation to those quoted from the Bible: **'Cast thy burden upon science, and it will relieve thee.'** In practical illustration, there is being inaugurated in Mississippi to-day a Home Water Works Campaign, the aim of which is to bring to the attention of the farmers of Mississippi the immense amount of daily drudgery that might be saved their wives and daughters by a simple and inexpensive system of piping water into the farm home from the well, with drainage out again, making toting water and slop a thing of the past. Everywhere our farmers are awakening to the value of labor-saving machinery for farm use. They are purchasing such and are providing better things for their dairies and stock farms, in many instances are purchasing automobiles; but in 106,870 farm homes in Mississippi (97.47 per cent) nothing has been done as yet to relieve the mothers and daughters of the old burdens in the kitchen and at the washtub, which have consumed time and bowed shoulders unnecessarily for centuries. Not unnecessary heretofore, it is admitted; but unnecessary to-day if even as little as $18.40 is expended to put in the simplest system suggested (See information sent out from the A. & M. College, or write for same). It is certainly not because the farmers of Mississippi do not love their wives and daughters as devotedly as do any in the land, nor is it through wilful lack of consideration for them that these conditions exist. It is rather because they have never realized as yet how easily possible it is to cast upon science these burdens to be borne by their loved ones no more forever, giving them time and opportunity for other helpful and uplifting things."

"Asked for the assured truth of Christianity, Coleridge answered, 'Try it!'"

THE BURDEN OF KEEPING UP APPEARANCES.

Human nature has no trait more marked than the desire to "be like other folk," especially in society and in the tokens of domestic prosperity. There are people who cannot bear the thought of being eclipsed in any way by a neighbor's show of material advancement.

In some respects this spirit is commendable. No one wishes to attract attention by being peculiar, or by showing contempt for fairly good examples set by other folk, yet it were better to be overly independent than to be hurtfully subservient to social custom.

"There is," as one writer observes, "a dreadful ambition abroad for being 'genteel.' We keep up appearances, too often at the expense of honesty, and, though we may not be rich, yet we must seem so. We must be 'respectable,' though only in the meanest sense—in mere vulgar outward show. We have not the courage to go patiently onward in the condition of life into which it has pleased God to call us; but must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to satisfy the vanity of that unsubstantial genteel world of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre; in the midst of which all noble self denying resolve is trodden down, and many fine natures are inevitably crushed to death.

What waste, what misery, what bankruptcy, come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not dare to seem poor, and in the desperate dashes at fortune, in which the pity is not so much for those who fail as for the hundreds of innocent families who are so often involved in their ruin."

Illustrations can be found in almost any daily paper. The instances are not few in which men "dare to be dishonest, but do not dare to seem poor." The exposure of their frauds and dishonesties has brought heartache to many loved ones, some of whom, possibly, by ungovernable social ambition may have unconsciously contributed a share toward the fatuitous impulse to do wrong.

We wish some effective means could be devised of ridding society of this unnecessary burden.—Michigan Christian Advocate.

RELIGIOUS TEACHING IN STATE SCHOOLS.

Here is one of those straightforward, Christian sayings that come so often from Mr. Bryan's lips: "We cannot compel the teaching of religion, but Christian taxpayers have the right to protest against the teaching of irreligion in the guise of philosophy in our universities." That is a point that should be well pondered by all our State schools.—Lutheran Church Work and Observer.

NOTICE!

To Our Subscribers—

On December 15, 1916, all delinquent subscriptions will be discontinued. There will be no exceptions. We have about 1200 to 1500 subscribers who are in arrears, and whose subscriptions are being carried at great expense to the Publisher.

The price of paper used in printing the Advocate has risen 101 per cent since January 1, and the Publisher is compelled to place the business of the paper on a cash basis.

Subscribers are requested to look at the little pink or yellow address label on their papers and see when their subscriptions expire. If your subscription has expired, please send us the money for arrearages and renewal at once. Subscriptions are due in advance.

Our preachers are earnestly requested to help their Conference organ by urging their parishioners to pay arrearages and renew their subscriptions. Fraternally,

CHAS. O. CHALMERS,
Publisher.

THE GRAVE OF HERNANDO DE SOTO.

(From Walter Malone's great epic, "Hernando De Soto"—a volume that every Southerner ought to read. As will be remembered, this renowned explorer, who was the first white man to see the Mississippi River, was buried in that noble stream near the present site of the city of Memphis.—Editor of the Advocate.)

De Soto sleeps heneath his River's waves;
No prouder, no more lasting monument
Hath any being of terrestrial birth.
The dying Theban, crowned with victory,
For mausoleum had his battlefield,
And childless, yet exclaimed exultingly:
"Two fairest daughters leave I unto Thebes—
Leuctra and Mantinea, deathless names!"
The giant Alps, where sleep eternal snows,
Where rush wild tempests everlastingly,
Where raging torrents leap, where eagles soar,
And rocky summits blend with clouds of heaven—
These make a tomh for Winkelried and Tell,
Stout-hearted patriots of their mountain land.
Magellan—he who sought to round the world—
Who gave his life to prove the earth a globe—
The stormy ocean shouts his glorious deeds,
Spreading his fame from pole to pole.
De Soto's mighty River, leading on
Ten thousand tributaries to the sea—
A tomb as lordly as a demigod's,
Magnificent and everlasting—bears
From Norland snow-peaks' fountain-urns of ice
To the far sunland vales of plumy palms,
The name of him who gave it to the world.

KEEP THE ISSUE STRAIGHT.

By W. F. Dunkle, in the Nashville Advocate.

Surely every issue should stand or fall on its own merits. In a recent number of the Advocate it was said of a certain Conference that it "went on record as against the proposed constitutional measure providing for increased lay representation in the Annual Conference." Now, of course, that may be just what that Conference did, but I doubt it, for there is no measure before the Church "proposing increased lay representation in the Annual Conference." What is before the Church is a measure which proposes to make the District and Conference lay leaders members of the Annual Conferences ex officio. And it is well to keep the issue straight. Otherwise it would appear to a casual reader, maybe to some who are not so casual, that the Church is opposed to granting the laymen any more representation than they now have. In fact, it has sought to make it appear just that very way.

But as a plain matter of fact the Conferences are not opposed to increased lay representation. They would be in favor of that if they had a chance at it. Neither are they afraid of the laymen. The preachers know that the Church belongs quite as much to the laymen as it does to the preachers, that the laymen have inherently as many rights in it as the preachers have, and that the laymen are just as loyal to it and love it quite as ardently as do the preachers. But the Annual Conferences do not forget that they are the custodians of certain very valuable rights, and they jealously guard them. They do not forget that once upon a time they refused to give even to the Bishops the right of ex-officio membership in the Annual Conferences. And, having refused it to Bishops, they are not likely to give it to any chance layman who may he chosen district or Conference lay leader. The Conferences are afraid of this principle of ex-officio membership. They do not and cannot know where it may lead unto. It is dangerous to open even a crayfish hole in a dyke.

The Conferences are going to reject this measure by a decisive vote. And it will prevent future misunderstandings and maybe heart-burnings if we keep the issue straight.

Sometime the Conferences will he given a chance to vote on a measure giving adequate lay representation in the Annual Conference; and, when that day comes, they will adopt it by an overwhelming majority. For they believe in and love the laymen. But they do not believe in nor do they love partiality and unjust discriminations. Neither do they believe in the principle of ex-officio membership.

St. Petersburg, Fla.

CHURCH EXTENSION.

To Louisiana Pastors.

Brother pastor, am I correct in saying that you, as well as myself, have thoughts of the coming Annual Conference which is to meet at Baton Rouge on Nov. 22? While it may be true that our thoughts on many subjects dwell, one of the most important things to think of is **that of having the Church Extension assessment paid in full.**

It is unnecessary for me to try to tell you of the importance of this fund. It is as truly missionary as sending men and women to China or Africa is missionary. Like all missionary work, the field is both at home and abroad. Much is done in the foreign field by the Church Extension Board. Also much is being done in our home Conference. Many applications are being sent in, asking for help. There are churches in our towns and cities suffering because they are unable to build. There are communities where church organizations have disbanded because they had no church home. Others are on the verge of disbanding if we do not help them. To illustrate what I mean, when I was a boy one of our neighbors kept bees. It was the nature of these bees to swarm. When they swarmed, the farmer's crew would ring bells, blow horns and beat on a tin-pan. Whether this influenced them or not, the bees settled on a limb. The farmer usually had a hive or home for the bees. He knew that if he failed to house them they were lost. Now, this is just as true of our work; **if we fail to house our organizations, we will lose them.**

Dr. McMurry has sent out a little pamphlet, entitled, "The River of Church Extension." In this pamphlet he shows how this river springs from the heart of the Church, and gathers many tributaries, but does not despise the day of small things, and, with ever-increasing volume, pours its water over the land. Among its tributaries are Annual Conference collections, specials, individual contributions to the loan fund, and loans to churches and parsonages repaid. This river has followed the pioneer; ten thousand homeless congregations are housed because this river came to them. Two thousand itinerant preachers are dwelling in comfortable homes because of this river. Ten thousand more are waiting in hope that the stream will reach them.

"Blest river of Extension,
Pursue thine onward way.
Flow thou to every nation,
Nor in thy richness stay—
Stay not till all the homeless
Have found a worthy home,
Until the last disciple
Shall to the kingdom come."

Dr. McMurry will give to each pastor who has his collection in full, the Biography of Dr. David Morton, a book written by Bishop Hoss. This is our opportunity to get a book on one of the greatest themes, written by one of the greatest men of our Church. If you fail to get your collections in full, don't forget that the Church Extension cause is worthy when you divide. With best wishes,

Your friend and brother,

K. W. DODSON.

A CHAPTER FROM MY EXPERIENCE.

Rev. W. R. Williams.

What I am going to say in this article is for no other purpose but that I may be able to assist some young preacher who is coming after me. Just nineteen years ago this coming December I was admitted into the North Mississippi Conference. I stood some sort of an examination and passed the Committee. How or why, I cannot tell—possibly there was some undeveloped quality in me. I was put upon a four years' course of study, and I read and studied the books in it with one object in view: **to be able to stand the examinations and pass.** How and why any Committee passed me on any book I cannot tell. It may be that the love of Christ constrained them to do so.

Since finishing my four years' course I have read and studied the books embraced in it with a different object in view, namely, that I might know the truths they contained, the lessons they taught. Some of these volumes I have read from lid to lid, I think, as many as fifteen times. I have had a rule for a number of years to read from 5000 to 8000 pages each winter—except when occasionally I have had to move, and have fallen a little short in this respect. I am sorry that I have failed to keep a record of how many times I have read the Old Testament through. I have read the New Testament through twenty-six times. During this time I have traveled some circuits that were nearly large enough for presiding elders' districts; yet I have found time to read all the good books that I could buy or borrow. I bought some books from a young preacher eighteen years ago at half price; he told me that he had finished them in the course of study and that he would have no furtber use for them. I have them yet—some of them are considerably worn—and I would not sell for hardly any price. My library is a small thing compared with some that I have seen; still I prize it very highly. I am of the opinion that no man really needs a very extensive library unless he wants it for show.

My children are attending the Agricultural High School here in Buena Vista, and I have had to buy a great many books for them. They have laughed at me for the amount of time I have spent reading and studying their books. The only reason that I can give is that they keep me studying and help me to think and learn. All the books I have read have created a desire to read them again and again, that I might secure any knowledge set forth in them. Some one has said that if a man knows how to make a better mouse trap or chicken coop than others, the world will find its way to his gate. To any young preacher, I would say, if you can only afford to buy Webster's Blue Back Spelling-book, and will master its contents, you will at least know a few things.

Buena Vista, Miss.

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THE ROBIN AND THE CHICKEN.

A plump little robin flew down from a tree
To hunt for a worm which he happened to see;
A frisky young chicken came scampering by,
And gazed at the robin with wondering eye.
Said the chick: "What a queer-looking chicken is that!
Its wings are so long and its body so fat."
While the robin remarked, loud enough to be heard:
"Dear me! an exceedingly strange-looking bird!"
"Can you sing?" Robin asked, and the chicken said, "No!"
But asked in its turn if the robin could crow.
So the bird sought a tree and the chicken a wall,
And each thought the other knew nothing at all!

—Unidentified.

GOING TO SCHOOL.

"I don't want to go to school this fall," said Lawrence as he came into the house one day in late summer.

"Why not?" asked his mother.

"Well, I've had such a good time all summer that I don't want to go back to the books and maps and things," answered Lawrence.

"I see," said his mother as she came to the doorway of the pantry and met his serious gaze with one of equal seriousness. Then she smiled as she turned to her work, and added: "We will talk it over when father comes home to-night."

Lawrence went back again into the yard, where he was making a wagon out of an old box, and there his mother found him, busily hammering and sawing, when she went to the back porch a little later.

"Lawrence," she called, "I must have some more sugar for my preserves. Will you please run down to the store and get half a dozen pounds? And get a yeast cake, too, and half a dozen oranges and a pound of raisins. Can you remember all that?"

Lawrence carefully repeated the list of things wanted, took the dollar bill which his mother gave him, and went off down the shady village street to the grocery store. He kept saying over the list to himself, and so he made no mistake when the grocer came forward to greet him.

"You did well to remember all of them," said the grocer, who was fat and jolly. Then, when everything was ready for Lawrence to take, the grocer said: "Now let us see how you are on figures. The sugar is six cents a pound, the yeast cake is one cent, the oranges are forty cents a dozen, and the raisins are twenty-five cents a pound. What does it all amount to?"

Lawrence said it over slowly after him, and then stared at the floor. "I am afraid I cannot do it in my head," he said at last.

The grocer laughed. Business was dull in the store just then, and he came around the counter to where Lawrence was standing. "We'll try it on paper," he said, giving Lawrence a pencil and a piece of wrapping paper.

So Lawrence wrote down the items as the grocer called them off, but he was in trouble from the first. Only after he carefully said over the multiplication table of the sixes, assisted by the grocer, did he master the problem of six pounds of sugar at six cents a pound. Then an example in short division made it plain that half a dozen oranges at forty cents a dozen would be twenty cents.

"Now add them," said the grocer, when thirty-six and one and twenty-five were placed in a column.

"It is seventy-two," announced Lawrence, when a considerable time had passed.

"Wrong!" said the grocer.

Lawrence studied the figures carefully. "O," he exclaimed, "I did not carry the one from the first column! It is eighty-two."

"That is better," said the grocer. Then he looked at the paper upon which Lawrence had been working and continued, with a smile: "You seem to find them rather hard words to spell—sugar, yeast cake, oranges and raisins. They are pretty common words, too."

By this time Lawrence was feeling very uncomfortable, and his face was red through his coat of summer tan. But the grocer only patted him on the shoulder, passed over the purchases, and gave him the change due from his dollar bill, without putting him to the testing of substracting eighty-two cents from a dollar.

"Come again!" called the grocer as Lawrence hurried out.

"Thank you," said Lawrence. "And the next time I will know how to spell all of these words."

"All right," said the jolly grocer, laughing.

A little later, when Lawrence delivered the packages to his mother, his face was very serious. "I guess, after all, I will go to school when it opens next week," he said.

"Very well," said his mother. "I don't believe you will ever be sorry for it."—Marion Halliowell, in Youth's Companion.

FINGER PRINTS.

"The evil that men do lives after them; the good is oft interred with their bones." So says the poet, but fortunately he merely uses the word "oft," so his pessimistic assertion becomes not a wide-sweeping one. Here is an incident related by the Youth's Companion of one of whose loving deeds blessed those who knew her not. We repeat it, letting it point out the way to some others:

On a sunshiny day in early March, the Methodist minister's wife was out in the parsonage yard. She seemed to be hunting for something on the ground.

"What have you lost, Mrs. Raymore?" her next-door neighbor called.

"I'm hunting for something, but I haven't lost it," replied Mrs. Raymore. She smiled at the other woman across the fence. "I'm looking for the first green sprouts of the crocuses and the snowdrops. I know they must be here somewhere, because I found out last fall that the Stanworthys were here in this charge about twenty years ago."

"I've lived here four years and I've never noticed any," the neighbor replied. "Why are you so positive about it?"

"This is the fourth parsonage I've moved into during the eight years I've been married," replied Mrs. Raymore, "and in three of them Mrs. Stanworthy had lived before me. In my first one she had lived when she was old. In my third one she had lived when she was young. There were more than thirty years between them, but in both yards she had planted crocuses and snowdrops.

"I never saw Mrs. Stanworthy or even heard of her until I was told she had planted those bulbs in the yard of my first parsonage; but I've loved her ever since. When her flowers begin to bloom it is one of the happiest days of my whole year."

The other woman looked thoughtful. "Wait a moment," she said, and hastened across the lawn.

An old man was trimming his rose bushes just beyond the next fence, and she talked with him eagerly; then she ran back.

"I can tell you about it!" she said joyfully. "Mr. Roberts says that about fifteen years ago they sold the old parsonage and bought this place. The old one was that little brown house with the big maple tree in front of it, about five blocks north. The yard is one of the beauty spots of this town in the early spring, with crocuses all over the lawn and snowdrops under the trees and along the fence. It's too bad they are not in your own yard."

"At least," said the minister's wife, "Mrs. Stanworthy has not failed me. I shall have to make friends with the woman who lives in the old parsonage and go there every day to see her flowers bloom. Do you think she would give me some of the bulbs to move over here?"

"I am sure she would," the neighbor said.

"God created the world, of course," mused Mrs. Raymore, "but He lets us give little pats and pinches here and there to help finish it. Mrs. Stanworthy was a true 'worker together.'

"Shall I tell you a secret? Every year since the first time her crocuses and snowdrops bloomed for me I have planted violets in the parsonage yard. I always plant white violets the first year; then, if I stay another year, I plant the blue ones. I don't know yet what I should do if I stayed three years, but I'd find something else that can take care of itself. Perhaps sometimes my violets may mean as much to some other minister's wife as Mrs. Stanworthy's crocuses and snowdrops have meant to me."

"Virginia Raymore—her finger print," agreed the neighbor, and she smiled understandingly.—The Presbyterian.

BOYS MUST CLIMB.

Billy Sunday says:

"Listen, boys and girls, if you find a man on the top of a mountain you may bet he did not just land there. He had to climb that mountain to get to the top. It is the men who work and climb that hang their mugs in the hall of fame for us to look at. It takes more than a mortar board hat, a diploma, a frat pin and a rah, rah, rah to make a man."

Again:

"I hold that the boy who goes to school is bigger than the young lobster that loafs in the street or goes into a booze joint and tries to drink the whole bunch under the table. It is bigger to pray than to curse. It is bigger to sit in church than it is to line up at some bar. The chance for a boy with education in this country is great, and if you can't become something worth while you are a mutt, a mollycoddle, excess baggage and a mere cipher. You can become great by fighting the world. When it knocks you down, get up. Don't take the count. Blood, environment, grit, education, and Christianity are the five essentials for success."

Whatever we do, whatever we give, whatever we are, there is more we ought to do, more we ought to give, and more we ought to be.—Canon Barnett.

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"TEACH ME THY WAY."

These words of David were addressed to the Lord. Life is a hard problem and often we are perplexed as to how we shall face the various phases of it as they arise from time to time. It seems very unfortunate that men do not first turn to God for help; hut perhaps it is better after all they do not, for when they do find out that all their efforts to stand unaided hy the Almighty are futile, they realize how indispensable He is to them and they go to Him and are less inclined question his goodness or doubt the final outcome of the workings of providence. He who created man knows hest how to instruct him in the things that he needs to know, and he lets man find out for himself that he can not get along without divine aid. Man learns most from experience. Hence his opinion as to what he can do is not worth much until he has tried what he speaks of doing—especially is this true of young people. Through repeated mistakes and failures man realizes his own weaknesses, and, with a deep sense of humility and of the wretched condition of his sinful nature, he seeks the aid of God.

There are three chief ways of living in the world represented hy three classes of people. First, there are those who believe that whatever is pleasing to the senses is right. King Solomon tried this way and all that he could say of it was, "Vanity of vanites! All is vanity and vexation of spirit." Those who live only for self-gratification meet at last with bitter disappointment and hlack despair, from which there is then no escape in life or in death. St. Paul says that "those who sow to the flesh shall of the flesh reap corruption."

We next turn our attention to the morallsts, who constitute the second class. They are represented hy the rich young ruler who, having kept the commandments from his youth up, came to Christ to learn what he must do to inherit eternal life, but who turned away from what was douhtless a call to the apostleship because he could not make the sacrifice which Jesus demanded of him. Mark says that when the Master looked upon this young man he loved him, and it is also stated that the young man went away in sorrow. This young man missed a great opportunity—the greatest that could possihly come to him in a lifetime—and he failed to get out of life all that he ought to have gotten and all that God intended that he should. The Master sowed seed in good soil, but "the care of this world and the deceitfulness of riches choked the word" and it hecame "unfruitful."

Moral men are not, however, appreciated as they should be. Go out to search for one, either in the Church or out of it, and when you have found one you will he disposed to look upon him and love him, or rather you would if you could understand him as the Master did the rich young ruler. Such men as these do not go down into the depths of infamy and shame; but, on the other hand, it must be confessed that they do not scale the heights and enjoy that indescribable "peace of God which passeth all understanding," that happily the world can not give and that it can not take away. They are like those who seek to climh some lofty mountain and stop midway.

The last class is composed of those who accept God's way as interpreted by our Lord Jesus Christ, and who, by the guidance of the Holy Spirit, follow it. Most miserable is the man of the first class; happy is the man of the second class, but blessed is the man of the third class who, like David, realizes that the wisest thing to do is to make God's way his and to delight in the praise of the Most High at all times and in all seasons.

ROBERT EDWIN MEEK.

FURTHER ACTION TAKEN BY OUR COLLEGE OF BISHOPS.

We printed last week the strong address to the Church that our College of Bishops issued at their late semi-annual meeting in Atlanta. We are also reliably informed that the Bishops during that meeting resigned as trustees of the Atkinson fund for the education of young ministers in Vanderbilt University and decided that hereafter they will not exercise the function vested in them of confirming lecturers at that institution on the Cole Foundation. They, furthermore, adopted a resolution that henceforth they will not appoint any professor or student to Vanderhilt.

BISHOP HOSS IN SHREVEPORT.

Bishop E. E. Hoss spent last Sunday, November 5, in Shreveport, La., We are indebted to the Shreveport Times for the following account of his work in that progressive city:

"The J. S. Noel, Jr., Memorial Church, erected hy Mr. J. S. Noel in 1911 in memory of his son, was formally dedicated Sunday morning by Bishop E. E. Hoss, of Nashville, Tenn., with solemn and imposing ceremonies. Mr. Noel huilt the church and contributed largely to the furnishing thereof at an aggregate cost of $100,000. The debt of $5000 on the furnishing was raised in full last Sunday. Rev. R. W. Tucker, the present pastor of the church, has been at this post for the past two years.

"In honor of the dedicatory services and Bishop Hoss's visit, the First Methodist Church held no services Sunday morning, and the congregation attended the ceremonies at the Noel Memorial Church in a body. In order of dedication, the Old Testament lesson was read by Rev. Briscoe Carter, of Ruston, and the New Testament lesson hy Bishop Hoss. At the special request of the pastor, Rev. Mr. Tucker, Dr. George S. Sexton, pastor of the First Methodist Church, took the collection.

"Judge W. C. Barnette, in behalf of the Board of Trustees and the Board of Stewards, presented the church huilding to the Bishop, who pronounced the dedicatory service. The excellent choir, under the leadership of Mrs. P. M. Welsh, rendered a heautiful, special musical program.

"At the night service at the First Methodist Church, Bishop Hoss delivered an address in commemoration of the one hundredth anniversary of the death of Bishop Francis Asbury, the first American Bishop. Dr. Sexton received 20 members into the Church. Very large congregations attended both the morning and evening services to hear the Bishop.

"On Tuesday the Bishop will journey to Lufkin, Texas, the seat of the East Texas Conference, where he goes on special invitation to deliver the memorial address on Francis Asbury.

"The Bishop is the guest of Dr. Sexton during his stay in Shreveport."

FROM A HIGH SOURCE.

Dr. A. B. Leonard, from whose pen we are this week publishing an article on "The Negro and Methodist Unity," passed to his eternal reward last April. He was for twenty-four years one of the Secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, and was Secretary Emeritus of that body when the Master called him into his presence. The opening sentence of the tribute paid him hy Zion's Herald when he died was as follows: "One of the tall cedars of Lehanon fell in the death of Dr. A. B. Leonard." A son of this distingulshed Northern Methodist leader was elected to the episcopacy by the Saratoga General Conference.

We mention these facts that our readers may see that the article referred to above emanates from a high source. Dr. Leonard was in error in stating that our Church placed the Negroes in a separate Church against their wishes—this was done at the request of the Negroes in the Church, South. But probably no man in the Northern Methodist Church was more competent than Dr. Leonard to state plainly the status of the Negro in the denomination in which he was so long a trusted and honored official.

There may be some who will say that we ought not to publish this article at this time, but surely our people ought to be given dependable information concerning this very important matter. We need nothing less than a form of union that can be consummated only by hiding out of sight facts such as Dr. Leonard has set forth.

DR. H. G. HENDERSON DEAD.

Under date of November 2, Rev. James H. Felts, presiding elder of the Holly Springs District, writes us as follows: "Dr. H. G. Henderson fell on sleep last night. The funeral service was held at the church of which he was pastor this afternoon at 4 o'clock, being conducted by Bishop W. B. Murrah, who was assisted by Rev. J. W. Dorman, Rev. W. R. Lott, and the writer. The body of the deceased was carried to Georgetown, Ky., for interment. All that love and sympathy could do for this gifted pastor was done. He was ready and waiting when the call came. Truly was he loved, and he will be greatly missed."

It is with sincere sorrow that wo chronicle Dr. Henderson's death. As many of our readers know, he had a stroke of paralysis several months ago and had been ill nearly all the year. He went to Kentucky last spring to rest and recuperate, and only a few weeks ago returned to Holly Springs, with the expectation of resuming his "loved employ." But a few days since he had a second stroke of paralysis, and it was realized by his friends that his work was done.

Dr. Henderson was horn at Lehanon, Ky., March 2, 1860, being a son of Rev. James Alex and Mrs. Mattie Smock Henderson. He was educated at Kentucky Wesleyan College, where he received the A. M. degree, and later he studied theology at Vanderbilt University. The degree of Doctor of Divinity was conferred on him by Morris Harvey College. Dr. Henderson had filled many leading pulpits in the Methodist Episcopal Church, South, having served in Parkersburg, West Va., St. Louis, Mo., and other prominent cities. In the North Mississippi Conference he was pastor at Columbus, Lexington, Sardis, and Holly Springs. He was a fluent and eloquent speaker and the author of several publications, tho latest of which was, "When Sainthood Was in Flower." On October 24, 1888, Dr. Henderson was married to Miss Mattie L. Coseldine, who, with one daughter, survives him.

We extend sympthy to the bereaved, and earnestly pray that Divine grace, in large measure, may be vouchsafed to them in their great sorrow. We trust that some one in a position to do so will furnish the Advocate with a fitting memoir of the deceased at an early date.

PERSONAL AND OTHER NOTES.

Rev. J. Loyd Decell, our gifted young pastor at Waynesboro, Miss., says that tho officials of his charge have assured him that the finances will be in full. It is Brother Decell's habit to carry a good report to Conference.

Dr. A. F. Watkins, President of Millsaps College, spent last Friday in New Orleans. It was our pleasure to lunch with him at the noon hour. Dr. Watkins gave an encouraging report of the condition of things at Millsaps.

Rev. W. H. Saunders, our pastor at Fernwood, Miss., was a visitor to New Orleans on Wednesday, November 1, being the guest of the Editor of the Advocate. Brother Saunders spoke in enthusiastic terms of the work in his present charge.

Rev. R. V. Fulton, of Zachary, La., sends us the following note: "Please state in the Advocate that our churches at Ethel and Zachary, La., will be dedicated on November 19—Ethel at 11 a. m., and Zachary at 3:30 p. m. All former pastors are invited to he present."

In forwarding us some subscriptions, Rev. W. S. Selman, of Mt. Pleasant, Miss., sounds an optimistic note concerning his work. He says: "We are going to make the best financial report at the approaching session of our Conference that this charge has made in ten years."

Rev. D. R. McDougal, of Kossuth, Miss., sends us some subscribers, and in his business letter appends the following note: "I think that I will round out this fall the best year of my ministry." We are pleased to know that the Master is blessing the labors of this faithful and energetic pastor.

Rev. T. D. Lipscomb, of Zwolle, La., says: "On October 29 our Sunday school here had a fine Rally Day service at 11 a. m. At 7 o'clock of the same evening Rev. S. S. Holladay preached a great sermon to a large congregation. He organized our Church here in 1897. Brother Holladay was a welcome visitor to our town."

The tribute which Rev. O. W. Bradley pays Mrs. E. D. Robins of Tupelo, Miss., in this issue of the Advocate is well deserved. The Editor has known Sister Robins for quite a number of years, and has felt honored to number her among his friends. We have never met a choicer spirit or a more consecrated and efficient worker. We pray that her valuable life may long be spared.

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, writes us as follows: "Rev. P. F. Luter, of Acona, Miss., has the honor of being the second person to pay his assessment for education, and Rev. J. E. Thomas, of Amory, the third. These brethren are the first to remit from their districts—the Durant and Aberdeen."

We erred in a recent issue of the Advocate in stating that Dr. George S. Sexton, pastor of our First Church at Shreveport, had been transferred to the Baltimore Conference. Dr. Sexton is expected to surrender his pastorate and give his whole time to the work of building the Representative Southern Methodist Church in Washington City, but he does not intend to transfer his Conference membership to the East—at least not for the present.

We take the following from The Bulletin of the First Methodist Church of Baton Rouge of Nov. 5: "During this Conference year 119 have been received into the Church and 98 names have been removed from the roll on account of some having passed into the Land Beyond, some having moved away, and many having been dropped from the roll. We have about 730 members at present." Pastor Battle has had a notably successful year in this important charge.

Rev. H. B. Watkins, of Meridian, Miss., writes us of the death of Mr. Norman Ferguson, the beloved husband of Mrs. Sallie Smylie Ferguson, which occurred in Meridian on Saturday, October 22. Of the deceased, Brother Watkins says: "Mr. Ferguson was an earnest Christian, a member of the Presbyterian Church, and an ardent friend of our Church." We regret to be informed of the demise of this good and useful man, and we extend sympathy to the bereaved.

In a business letter to our office, written on November 2, Rev. E. B. Sharp, our pastor at Schlater, Miss., says: "On October 29, at 6 o'clock a. m., Mrs. M. V. Jones, of Highlandale, Miss., passed to her eternal reward. She was a long-time friend of the Advocate and a consecrated Christian—one of our very best members." It is with sorrow that we have learned of the death of this choice servant of the Master, and we pray that the Heavenly Father may comfort and sustain the stricken loved ones.

We regret to state that Mrs. Hoss, the wife of Bishop E. E. Hoss, continues to be seriously ill and that she has gone to Battle Creek, Michigan, where she will rest and undergo treatment. The Bishop stated, while in Shreveport, that he would likely be forced to cancel his engagements between now and the meeting of the Louisiana Conference and join her there. The many friends of Bishop Hoss throughout the Church will remember him at the throne of grace in this time of trial and solicitude.

Miss Helen Gibson, our head resident deaconess at St. Mark's Hall, this city, has our thanks for a copy of the Bulletin which she has begun to issue in connection with that growing mission. It shows that there is much activity going on in the various departments of the work, and that a goodly measure of success is being achieved. The Methodists of New Orleans and the surrounding section ought to make St. Mark's Hall one of the greatest home mission centers in the entire Connection. Certainly it furnishes a fine opportunity for a telling Christian service.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. H. Grice, Glancy, Miss., 9; Rev. S. A. Brown, Koseiusko, Miss., 2; Rev. R. C. Pickett, Escatawpa, Miss., 2; Rev. T. B. Winstead, Burns, Miss., 6; Rev. E. B. Sharp, Schlater, Miss., 2; Rev. J. C. Ellis, Florence, Miss., 3; Rev. W. T. Woodward, Oak Grove, La., 2; Brother Thomas J. Martin, Sr., Ringgold, La., 6; Rev. J. O. Ware, Fayette, Miss., 3; Rev. J. M. Henry, Ruston, La., 4; Rev. C. M. Morris, Epworth, Church, New Orleans, 5.

We take the following from the Morgan City (La.) Daily Review of October 30: "Rev. C. C. Weir celebrated his fiftieth birthday by delivering a special sermon to his congregation yesterday morning, and his people remembered the occasion by presenting him with a substantial purse. The services at the Methodist Church, morning and night, were well attended, and the music at both services was excellent, especially at the night service, when a male quartet rendered a selected hymn. The sermons were, as usual, forcible and practical. One thought of the preacher might be read with interest: 'If you call a man brother, act also towards him as a brother should.'"

Rev. J. T. Lewis, of Greenville, Miss., writes: "Greenville Methodism was greatly favored and pleased on yesterday, Nov. 5, with the presence and ministry of Bishop Murrah, who preached a thought-provoking and spiritually helpful sermon from the text, 'Whatsoever he doeth shall prosper.' It is really inspiring in these days of materialism to sit under the ministry of one of the leaders of our great Church and hear him so strongly stress the spiritual things of life. I think I speak for all when I say we hope that Bishop Murrah will come this way again soon." At the evening hour of the same day that he occupied the pulpit of our Church in Greenville, Bishop Murrah preached at Leland, and Rev. E. H. Cunningham, our pastor there, states that he delivered a great discourse to a packed house.

It was the Editor's pleasure to spend a portion of last Sunday in Shreveport, where he went to attend the dedicatory exercises of the Noel Memorial Church, in response to a kindly invitation from the faithful pastor, Rev. R. W. Tucker, to be present on that interesting occasion. Though he left New Orleans Saturday night and should have reached Shreveport in ample time for the aforementioned service, our train was several hours late and it was past noon before we arrived in the metropolis of Northwest Louisiana. We were present at the united service at our First Church in the evening, however, and greatly enjoyed Bishop Hoss's address on Francis Asbury. We acknowledge ourself indebted to Dr. George S. Sexton, Rev. R. W. Tucker, and Rev. H. T. Carley, of Centenary College, for appreciated courtesies while we tarried in Shreveport. Our absence from our office will explain why some of the departments of our paper are not as full as usual this week, as the train was again late on our return trip and we were not able to be at our desk again until nearly noon Tuesday.

From the Springfield (Mass.) Daily Republican of October 10, we take the following: "The members of the First Methodist Episcopal Church of this city tendered a reception to Rev. Francis Dwight Van Valkenburgh, father of the pastor of that church, at the home of his son last evening. The Rev. Mr. Van Valkenburgh was for a time a member of the Little Rock Conference and later of the Louisiana Conference of the Southern Church, and joined the Gulf Conference of the Methodist Episcopal Church over fifteen years ago." Referring to this interesting occasion, Rev. W. B. Van Valkenburgh says: "It was my father's 75th birthday that was celebrated. He is hale and hearty and keeps quite busy preaching in the nearby towns and in halls as opportunity affords. His many friends in your section will, I feel sure, be quite glad to hear of his continued good health and usefulness. My mother's health is also very good. The gift referred to at the reception mentioned above was a $20 gold coin." We are glad to have this goodly message from Brother Van Valkenburgh, who, we trust, will live to celebrate many more birthdays.

"BILLY" SUNDAY—WHY NOT?

Ministers of the different Protestant denominations seem "many men of many minds" toward the proposal to support a "Billy" Sunday revival in this city. Some are openly opposed, many are lukewarm. The Rev. James V. Chalmers, of the Church of the Holy Trinity, belongs to neither of these divisions.

In a letter published in Tuesday's Herald Mr. Chalmers asks to be counted as one of those heartily in favor of having "Billy" Sunday methods tried in New York. Quoting John Wesley's assertion that a sermon that does not convert a sinner or make some one mad is no good, Mr. Chalmers writes:

"Test 'Billy' Sunday's sermon by that rule and see what you get. Of course, he jars you with his ranting and his roaring, with his slang and his gesticulations. He makes you squirm and makes you mad. But you get him; you know what he is driving at. You don't go to sleep while he is talking."

That's a preety fine tribute. "Billy" was never caught asleep on the bases when he was a professional baseball player, and he doesn't intend to let anybody else sleep while he is coaching for the Lord.

Mr. Chalmers' letter would seem to "put it up to" those clergymen lukewarm toward the Reverend "Billy" and his works to give the reasons for the faith that is in them.—New York Herald.

"WITHOUT HOPE AND WITHOUT GOD IN THE WORLD."

Those we casually meet do not wear their hearts upon their sleeves, but now and then some perfect stranger opens up her soul to one with a friendly face. The Aviator's daughter came home the other day quite depressed by what had occurred in the rest-room of one of the great department stores. A well-dressed woman of evident intelligence and more than common culture spoke of her mourning costume and ventured to ask the reason for these garments of heaviness. One word led to another, and then with a sigh the stranger said, "I would give anything if I could believe as you do. O that I could find God!" And yet we are told that "ours is a social gospel and our message relates to the world that now is rather than the world that is to come." So long as there are people all about us "without hope and without God in the world," our first message must be, "Come to Jesus—and find rest."—The Presbyterian.

A CHURCH COMMITTEE MEETING.

Ten committeemen selected, all so fine,
One of them declined to serve, and then there were nine.
Nine committeemen still left on the slate,
One had business out of town, and then there were eight.
Eight committeemen to constitute the leaven,
One recalled a previous date, and then there were seven.
Seven committeemen, if each one only sticks,
One was overcome by heat, and then there were six.
Six committeemen yet due to arrive,
One had a guest to dine, and then there were five.
Five committeemen, and work cut out for more,
One had the toothache, and then there were four.
Four committeemen are all there seem to be,
One was tired from playing golf, and then there were three.
Three committeemen to put the business through,
One missed his train from town, and then there were two.
Two committeemen, and nothing yet begun,
The other just forgot to come, and that left one.
One committeeman sitting at the 'phone;
He's the poor chairman, left all alone!

—F. Parker Davis, in the Diocese of Chicago.

BACKSLIDING FROM GOD.

"My people are bent on backsliding from me" (Hosea 11:7). Slipping away from God is caused by not drawing close to him. A little girl fell out of bed. When asked why, she replied, "I went to sleep too near the place I got in."—The Presbyterian.

"Only a believer can say, 'My God.'"

Other doors are to keep my enemies outside; the door of my lips is to save me from being my own enemy.—W. L. Watkins.

In the Northern Methodist Church the Bishops are superannuated automatically at the General Conference nearest their 73d birthday.

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If it comes from
The EUREKA TEA STORE
It's GUARANTEED
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Louisiana State Fair
—AT—
SHREVEPORT, LA.
November 1st to 6th inclusive
BETTER THAN EVER THIS YEAR
Go the safe way by using the
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Reduced rates on sale every day during the Great Fair from all points.
SPECIALLY LOW RATES ON NOVEMBER 5th.
For further information, call on nearest Ticket Agent or send postal to
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Traffic Manager,
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The things you want, with prices to suit. Address Miss Mary L. Collins, Boston Building, Room 219, Louisville, Ky.

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AT REASONABLE PRICES
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Our hearts were grievously saddened when the death angel visited the home of our pastor, Rev. J. F. Dring, on October 19, 1916, and carried the sweet spirit of little J. P. to his beautiful heavenly home. J. P. was born on August 2, 1914. A beautiful little blossom has been transplanted to bloom in the garden of God. He was an unusually bright boy—the sunshine of the home and neighborhood. We think of his short life as a precious loan from God. He has gone on before to make the way brighter and to welcome his devoted parents and other loved ones, for, "A little child shall lead them." The body of little J. P. sleeps in a cemetery near Simmsboro. The people of the town of Ringgold extend to the loved ones their deepest sympathy.

One Who Loved Him,
GRACE.

It is hard for us always to understand the workings of God's providence and to know at all times what acts are His. Only a few months ago H. H. Weatherly and his wife, Mrs. Mary H. Weatherly, had a happy family of children, consisting of Mrs. J. B. Sullivan, of Jackson, Miss., and two sons at home. The latter were bright young men, full of energy and hope. But alas! on April 20, PAUL, the elder, was struck and instantly killed while returning from Kosciusko during a storm by a tree which fell across the road between his father's residence and the town of Kosciusko. A little more than five months after this tragic death, HOLLAND, the younger brother, while leaning against an electric light post in the city of Jackson, Miss., talking to a friend, reached up and caught hold of a heavily charged chain and was killed in the same instant. Paul joined the Methodist Episcopal Church, South, at Bethel when he was 13 years old, and Holland united with the same Church on August 4, 1916. Both lived the lives of consistent Christians until death claimed them. Their parents and sister deserve the prayers of all true and loyal followers of Christ, and I hope that those who read this sad notice will remember specially Mr. and Mrs. Weatherly and Mrs. Sullivan at the throne of grace. W. A. CAMPBELL.

Mr. E. M. FRANKLIN was born on April 28, 1861, in Butler County, Ala. In the latter part of 1877 he moved, with his parents and three brothers, to Red River Parish, Louisiana. In 1878, they moved to Bienville Parish. At the age of 20 Brother Franklin was converted and joined the M. E. Church, South, and from this time until his death he was true to his Church and his God. At the age of 24, he was happily married to Miss Edna Smith. Of this union were born five sons, of whom two remain to mourn their loss. The mother, with the other three, went to be with Jesus some years previous. Mr. Franklin was married the second time to a Mrs. Cora Minchew, a widow with two sons and one daughter. Of this union were born three sons and one daughter, who remain to share in this sorrow. Brother Franklin lived at the following places in Louisiana: Haughton, four years; Greenwood, one year; Bossier City, one year, after which he moved to Shreveport, La., where he spent the last two years of his life. On July 15, 1916, at 4:15 p. m., Brother Franklin folded his hands upon his breast, and looking at his family and loved one's standing about his bed and said to them, "Now be quiet while I go to sleep." He closed his eyes and in a few moments his "spirit returned to the God who gave it." Before he pased away he called his family to his bedside three different times, talked to them about their souls, exhorting them to live for God and meet him in heaven. Brother Franklin was a devoted Christian from his early manhood until death. He was a power in prayer and talked about his Lord and his work on earth. He was poor in this world's goods, but would often say in his testimonies for Christ, "I am rich." May God bless his devoted Christian brother and loving wife, with the little children! Interment was made in the Spring Hill Cemetery on Sunday afternoon, July 16, the services being conducted by Rev. A. C. Searcy of Hornbeck, La., a nephew by marriage, and one who was dearly loved by the deceased and one who loved him.

A. C. SEARCY.

STOPS TOBACCO HABIT.
Elder's Sanitarium, located at 513 Main St., St. Louis, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.
As they are distributing this book free, any one wanting a copy should send their name and address at once.

LOUISIANA CONFERENCE.

The Class of the First Year will please meet the examiners at 1:30 p. m., at the First Methodist Church, Baton Rouge, November 21—the day before the opening of the Annual Conference.

R. S. WALTON,
Chairman.

SAGE TEA DANDY
TO DARKEN HAIR
It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.
You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.
Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.
This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.
This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

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Washington, D. C., Special—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editors a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 200,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 101 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

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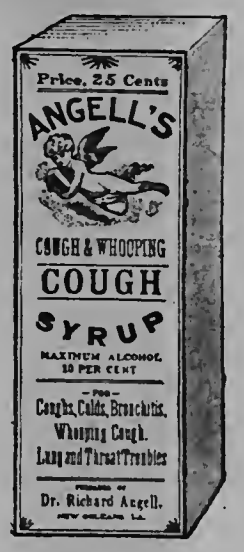

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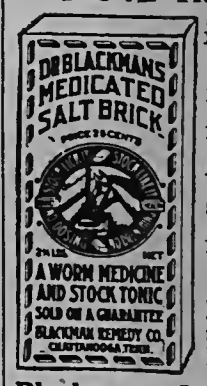

Now Use the Best
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Drop Brick In Feed Box—
It Will Do the Rest
A Handy Medicine—
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Tonic Ever Produced
Contains Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys and the purest Dairy Salt.
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The DOOR OF OPPORTUNITY swings both ways. One side is labeled "Push;" the other side, "Pull." Whether you enter from the "Push" side or the "Pull" side, you must have BUSINESS TRAINING in order to succeed. The BEST PLACE to get it is Draughon's Practical Business College at Shreveport, La.

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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.
If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.
Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

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When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition.

Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

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depends largely on the sufferer's ability to upbuild a weakened system, and thus hasten a return of normal body functions.

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Complete Manual of several hundred Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, MONON BUILDING, CHICAGO, ILL.

"If you have both tracts and bread to give, give them bread first."

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

EIGHTY BEAUTIFUL YEARS.

Any one who has lived in Tupelo is familiar with the appellation "Mother Robins." She is the mother of Tupelo, not because she is the oldest resident of this fair little city, but because in her ministries of love she has been a mother to almost every home.

On Wednesday, November 1, Mrs. E. D. Robins reached the eightieth milestone in one of the most beautiful journeys ever a saint made towards the Eternal City. And without the exception of a single year these have been beautiful years. Her many friends planned an informal reception at the Methodist Church on Wednesday evening at the close of the prayer meeting service. After a few remarks made by her pastor, her favorite hymn, "Jesus, Savior, Pilot Me," was sung, and she was asked to come and take a seat at the chancel while every one in the large congregation came forward to express their love and good wishes for her on this her eightieth birthday, after which she was presented with an exquisite basket filled with chrysanthemums. It was a touching and beautiful scene, and, if we had not taken her by surprise we would not have had the pleasure to so express our appreciation of her, as she would rather give than receive.

Mother Robins is the most remarkable person I have ever known. There is no service of the church upon which she is not a regular attendant. She is one of the most valued members of the Woman's Missionary Society, a teacher of an Adult Bible Class in our Sunday school, superintendent of the Sunday school at the cotton mills, and, besides, she has charge of the local charity of the town. There is no place of sorrow and need where she is not among the first to enter, bringing cheer and help. On the hottest day of summer and the coldest and most disagreeable day of winter, she is found from a block to a mile or more from home looking after some one in need.

Eighty years old! Yet, her body hardly knows fatigue, her mind is clear and strong, her soul is as sweet and fresh as the morning, and her interest and concern for the life about her and for the church and welfare of the community are equal to that of any, and to the shame of many. Hopeful, sweet, charitable, loving and lovable, she has come down to her eightieth year with a closing like unto that of a "perfect day." It is only once in a life, if then, that one is privileged to know such a character. When one's faith grows dry and doubts becloud the sky, such a life becomes a "pillar of cloud by day and a pillar of fire by night" to one's path. It was such a life I feel sure that inspired the words:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made."

She is the oldest sister of the famous "Private" John M. Allen and mother of Judge J. Q. Robins, Mrs. J. H. Ledyard, and Hon. W. D. Robins, who reside here, and with the last-named she makes her home.

Tupelo, Miss. O. W. BRADLEY.

Why Take Risks?

Many cases of gangrene and blood poison result from the neglect of small sores, cuts, bruises, skin abrasions, etc. Numerous deaths occur from blood poison due to infection of slight wounds. Whether the wound is painful or not, treat it immediately with Gray's Ointment which, for ninety-six years, has been an indispensible family remedy. It allays pain, heals the wound and frees you from all danger of troublesome after-effects. It is invaluable for treating abrasions and eruptions of the skin, boils, ulcers, burns, bruises, cuts, sores, etc. Mrs. N. E. Coleman, Mt. Jackson, Va., writes: "I have used it in my family for 15 years and have not found any ointment equal to it." Only 25c a box at druggists. For FREE sample, write to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

STOP! CALOMEL IS QUICKSILVER

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

$150.00 SALARY For sixty days work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time if you prefer. J. S. Zeigler Co., 200 Harrison State Building, Chicago.

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The BEST OF ALL **Coal**

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Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 429C Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

I Will Prove to You by Signed Statements and Letters From Scores of Former Sufferers That

RUPTURE
Can Be CURED!

No old-style Truss, Steel Springs, Elastic Bands or Leg Straps; No Knife, No Operation, No Discomfort, No Loss of Time. Enjoy Grand, Glorious Comfort while your Rupture heals.

This Book Tells How. I Will Send It To You FREE!

Here's a book that EVERY ruptured person ought to read. It contains valuable information about rupture. Describes and pictures various kinds of rupture and rupture supports. Tells how to hold and control rupture and how to avoid serious consequences, such as strangulation, etc. It has shown hundreds the way to better health and happiness. Send for it.

You *Can* Be Free from Truss Slavery and Rupture Misery

Are you going about harnessed like an over-burdened truck-horse with an ill-fitting truss or make-shift contraption gouging into your flesh or slipping out of place, causing you endless misery?

I've proved to a multitude of rupture sufferers that PERFECT support and COMFORT are possible. Let me show YOU Free how YOUR rupture can be held and held with PERFECT, GLORIOUS comfort.

Here Is Proof!

Mr. John T. Custard, Lamar, Mo., says:—"It has really cured me." Mr. Broadus Willoughby, Crosby, Ala., says:—"The Schuiling Rupture Lock is the best I ever used. It has cured me." Mr. Louis Fitting, Kooskia, Idaho, says:—"I wore the Schuiling Lock five months and can say I am cured."

These are samples of scores of letters we have on file. I will send copies of dozens like them.

I offer STILL STRONGER PROOF. I will send you a SCHUILING RUPTURE LOCK if you wish and let you

Test It At Our Risk

Our Trial Offer plan enables you to put on a SCHUILING RUPTURE LOCK and run, jump, pull, tug, twist, squirm, strain, cough, sneeze and do anything else you like to prove to yourself that IT HOLDS and holds COMFORTABLY under ALL conditions. Once one of these Locks is adjusted to fit you, we are willing for you to give it the severest test that you or anybody else can think of. Write today for our book and particulars of trial offer Free.

The Schuiling Rupture Lock

Is a very different kind of support. It conforms perfectly with the shape of the body. It has no steel springs, no rubber or elastic bands, no plasters or leg straps. Yet, when once adjusted to your needs you simply CANNOT displace it by any action of the body. You can put it on or take it off as easy as snapping your finger. This wonderful rupture support will really **LOCK your rupture so it CAN'T come down.**

It holds the rupture with wonderful firmness, yet with all the comfort that could be obtained by gentle pressure of the hand.

If you wear a properly fitted SCHUILING RUPTURE LOCK, your rupture can't come down, bear that in mind—your rupture CAN'T come down no matter what position you get into. Think of it, a rupture support that holds your rupture so it CAN'T come down and at the same time holds with REAL COMFORT.

Isn't such a rupture support worth spending a penny or two to find out about? Isn't it worth INVESTIGATING? Doesn't your own good judgment tell you as you read these lines that there MUST be something remarkable about a rupture support that will do this?

Fill out the following coupon and send it to me right today—right off, right now, while you are thinking of it and have address before you. Or write a post-card or letter if you prefer, but write it and send it AT ONCE.

Your Name Here May Mean Your CURE **Send This Now**

Director, SCHUILING RUPTURE INSTITUTE,
100 Murphy Building, Indianapolis, Ind.

Please send me FREE in plain wrapper, your book on Rupture and full particulars of your Trial Offer Plan.

Name .....

City ..... State .....

Street ..... R. F. D. ..... Box No. .....

BROTHERS WOODWARD AND LUTZ COMMENDED.

"Veni, vidi, vici," said Julius Caesar when he crossed the Ruhicon into Gaul and had made his famous and successful campaign against the Nervii. "I am here, on the spot, have reconnoitered, recruited, rallied and ready for the fray, and later on we've won the day; the British are routed, we rejoice and I am awaiting further orders," said General Jackson at the great battle of New Orleans in 1815. "I'll fight it out on this line if it takes all summer," said General Grant at the memorahle siege of Vickshurg in 1863, and he won out by his strategy and persistence. And, might not Rev. W. T. Woodward truly affirm, reasonahly and justly rejoice in his great success and wonderful achievements as pastor of this, the Oak Grove, Circuit, during the Conference year now nearing its close? He has worked faithfully and zealously, has "seen a vision"—put new life into the old land and set his people to working as well as dreaming, thinking, talking and reading. He has reconnoitered, recruited, rallied his forces and is ready for, aye, is "in the midst of the fray," battling for the Lord. Yes, has organized and marshaled his men and women, too; has harmonized and unified his people in interest and action as well; has brought about that spirit of zeal and co-operation so essential in every field of endeavor and action for the accomplishment of results where good and success are the ends aimed at. He has preached, prayed, inspired and electrified by his great zeal, untiring energy and go-aheadedness. By his mellow, sweet persuasiveness he has won his people closely to him and is drawing them closer day by day. He is not only their teacher-preacher from the pulpit, but he is a pastor to them, a good man and a good mixer with men, and they listen to and heed his teachings; always glad to see, anxious to hear and willing to listen to and ready to follow his wise, safe leadership which is ever onward and upward to bigger and better things for this and the life beyond. "Poeta nascitur non fit," was the belief of the ancients. Yes, "the poet is born, not made." Likewisely with the doctor, the lawyer, the artist, the musician, the teacher, the preacher. While we all may learn and be able to do many things, in a way, yet some seem to be more gifted and hetter ahle than others, are "natural-born architects," chosen vessels, mouthpieces and predestined to lead and to do things successfully. While this people have been fortunate, favored and blessed with many zealous, good ministers in the years that are gone, none have come up to the mark and met the conditions and requirements with more fervor and fitness than Rev. W. T. Woodward, who has "made good and will "make better" as the years come and go. And we feel that we are voicing the wish and earnest hope of the people of this circuit that he he returned to this work another, and another, and another year, God willing, and longer were it possible and in keeping with the rules of the Annual Conference and he be willing to do so. So mote it he. This people are also well pleased with Rev. Albert Lutz, and would he delighted to have him returned as presiding elder of this district again, again, and again Brothers Lutz and Woodward are fine "yoke-fellows" and make a good, strong "team," and work well together in these parts of God's material, moral and spiritual vineyard, as is fully attested by the results of their labors here this year. That they may hoth he returned and the good work go on, is the earnest wish of The Gazette and a host of other friends and admirers.—The West Carroll Gazette.

MARRIED.

In Pontotoc, Miss., on October 20, in the Anderson home, by the Rev. W. M. Young, Mr. JOHN HENRY ANDERSON and Miss MARY HULSEY, of Okolona, Miss. This splendid couple will make Pontotoc their future home.

MERIDIAN DISTRICT NOTES.

The Poplar Springs, Meridian, congregation has recently purchased a handsome parsonage which is situated on a most desirahle lot. Rev. B. L. Sutherland and his loyal people are to he congratulated. This charge hids fair to become one of our leadlng appointments in the coming years.

Mr. J. B. Holland, the efficient superintendent of the Sunday school of our Fifth Street Church, has heen managing the campaign in Lauderdale County to uphold the present llquor law. He has had the co-operation of all the pastors and the assistance of many prominent laymen—Congressman W. W. Venahle, L. P. Brown, Marion W. Reilly, and others.

Miss Sarah Brinkley, a member of our Wayneshoro Church and an accomplished member of the Waynesboro High School Faculty, has volunteered for the mission field. It is her purpose to take a course of training at the Scarritt Bible School and then to enter into the "harvest field" as the Board of Missions may direct. It means much for the cause of Christ when such capable young women answer the call TO GO!

The Borderline Preachers' Association met with Rev. J. T. Abney at Bucatunna on October 24. The following were the subjects discussed: "The Pastor a Personal Evangelist," by C. E. Downer; "Developing Our Laymen," hy A. J. Davis; General Book Review. Rev. O. S. Lewis and Rev. J. Loyd Decell preached at the morning and evening hours, respectively. The next meeting will be at Shubuta during the fourth week in November.

The hrethren of the district are on the "home stretch" and their reports at Jackson will be creditahle, notwithstanding the disastrous July storm and the subsequent devastating rains. Many farmers throughout the district made neither corn nor cotton, but the potato and cane yield has heen good. The results of storm and flood has been telling. It is noted that even in Wayne County where, under normal weevil conditions, 8000 hales of cotton is the average yield, this year the entire crop was ahout 600 bales. Yet the people of the Meridian District are looking upward and are going to do well.

NUNTIUS.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not ahsorb impurities into the hlood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or—sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the hody.

A splendid health measure is to drink, before hreakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter-pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiastic on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty hreath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvement in hoth health and appearance shortly.

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our hodies. But unless your bowels are kept open and your liver actlve, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entlre system with Van Lax, which contains no calomel and no hahit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale hy the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

ST. JOHNS CHURCH, MEMPHIS, TENN.

Dear Brother Meek: I am closing my second year as pastor of this Church. Two hundred and forty-eight have been received into the Church, making our present membership 705. We have a subscription of $18,000 to build a Sunday school addition to our church auditorlum. At an official meeting of our stewards the other night it was stated that the financial and spiritual condition of the Church was never so good in all its history. This church is located in a desirable residential district and has its own peculiar dlfficulties, but commands unsurpassed advantages. Bishop Murrah's family worship here. Conference is at hand, and I hope to report. "A good year, Bishop."

T. W. LEWIS.

AS OF OLD.

We have been having the circus here lately in upper South Carolina. These occasions bring together great companies of people. Every gradation in society seems to mingle freely at a circus. These gatherings bring out the latent evil in the community that ordinarily is kept in check.

At Greenwood there were a great number of arrests for drunkenness and disorderly conduct. One man got drunk and ran amuck, killing several men hefore he finally committed sulcide. Ten children were left fatherless and several women left widows. Afterwards the citizens of Greenwood called a mass meeting and passed resolutions favoring the enforcement of law.

At Anderson sixty-five persons were arrested for drunkenness and disorderly conduct. Fifty plead guilty.

Thousands of dollars were drained from each county that ought to have been spent for food and raiment for little chlldren.

Yet many good people support the circus morally and financially. We wish that we could keep them out of the State.—Southern Christian Advocate.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

Brain Blood-Supply Must Be Good.

The importance of having pure blood is perhaps never more deeply impressed on us than when we are told by physiologists that if the brain is supplied with impure blood, nervous and bilious headache, confusion of ideas, loss of memory, impaired intellect, dimness of vision, and dullness of hearing, are experienced, and in time the brain becomes disorganized and the brittle thread of life is broken.

The more we learn of the usefulness of the great blood purifier, Hood's Sarsaparilla, the more grateful we are for this old and successful family medicine, which has accomplished so much in removing scrofula, rheumatism and catarrh and other blood diseases and correcting run-down conditions of the system. If you need a blood purifier, get Hood's Sarsaparilla.

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THE TEACHERS' BIBLE
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With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street . . . NEW ORLEANS, LA.

GUNTOWN, MISS.

Dear Dr. Meek: The Conference year is nearly gone. Only about one month of it is left and there is yet much to be done. I hope that we shall have a great Conference at Winona. Thus far we have had a very pleasant year in many respects. Of course, you know that the experts give the Lee County farmers only 10 per cent of a cotton crop, but the high price of it will help us very much and perhaps finances will not be as bad as one might expect.....I do not think that we are ready for 'organic union' yet, and, as I see the matter, there is a great deal to be done before it can be brought about. I am with you in measuring every inch of the way and in the thorough discussion of every question involved.... .It has been a number of weeks since I ended my summer evangelistic campaign, but I have neglected to make my report concerning it. We began this work with Rev. W. I. White at Harmony, on the Iuka Circuit. It rained every day. The meeting closed on Wednesday, but in spite of the rain we had some very spiritual services. Brother White is a young man, and is in high favor with his people. This is his first year. Our next meeting was with Rev. Guy Itay at Mooreville. The rains continued to come. It rained all the week, but we had fine congregations and a good meeting resulted. Brother Itay also is a young man and is much loved by the good people of his charge. From Mooreville we returned to our own work, at Guntown (on the 4th Sunday in July), where I was assisted by Rev. W. N. Dodds, of Verona, Miss. To the pleasure and satisfaction of my people, Brother Dodds did all the preaching. Thirteen persons joined the Church on profession of faith. The fifth Sunday in July found us at Baldwyn, with Rev. R. H. B. Gladney, our Sunday School Field Secretary, in the pulpit on Sunday and on Monday at 11 o'clock. Brother Gladney did fine work for us. Our Sunday school is better there now than it has ever before been during my pastorate. That good and faithful preacher, Rev. S. L. Pope, of New Albany, Miss., reached me on Monday, and for about eight days he preached to the delight and benefit of our Baldwyn people. Ten new members were added to our Church as a result of this meeting. From Baldwyn I went to Saltillo, where I had no one to assist me except the Lord and the splendid people. We did our own preaching, which was rewarded with 8 additions to the Saltillo Church. We were next in the fight at Pleasant Valley at our third quarterly conference with Rev. T. H. Dorsey to do the preaching, and you know that it was well done. We had a great day on the third Sunday in August, when our new church at Pleasant Valley was dedicated by Brother Dorsey. His sermon was great. Here we had 6 to join our Church. My people are delighted with the presiding elder. All these brethren that were with me in the revival services rendered a good account of themselves, serving me well. I was next engaged at Faulkner with Rev. M. L. Ward, who possesses a jolly, good-natured disposition. Brother Ward is the much beloved pastor of the Ripley Circuit. We were greeted by great congregations, and I hope that much good was accomplished there. Now we come to the close of this campaign, which ended at Wells' Chapel, with Rev. C. A. Northington, on the New Albany Circuit. The attendance at the services was large. The Spirit was with us in old-time power. Many were converted. A goodly number were added to our Church there. Taking all things into consideration, God has been very close to us this year, and we shall trust Him to the end.—W. C. Carlisle, P. C.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from

HUPTRINE COMPANY, SAVANNAH, GA.

RESOLUTIONS OF CONDOLENCE.

Whereas, our Heavenly Father called from earth to heaven our beloved sister, Mrs. [illegible] HARRIS, on October 2, 1916; and

Whereas, she was held in great love and esteem by the Church and prayer meeting therefore be it resolved

1. That we have heard with sorrow of the death of our beloved sister, who had done so much for the glory of God and for the upbuilding of his kingdom.

2. That we tender our heartfelt sympathy to the bereaved family, pointing them for comfort to our blessed Savior whom our sister loved so well and served so faithfully.

3. That, although she will be missed by all who knew her, and despite the fact that many hearts are sad and though many loved ones mourn over her departure we humbly submit to the divine will of God, for we know that he doeth all things well, realizing that heaven is made to rejoice at her eternal gain.

4. That we acknowledge in the death of Sister Harris the loss of a beloved woman, a devoted mother, and a Christian character.

5. That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication.

How sweetly she fell asleep
Safe in the arms of Jesus,
Safe on his gentle breast
There by his love o'ershadowed
Sweetly her soul shall rest.

Done by order of the Ladies' Prayer Meeting.

Harrisville, Miss.

NORTH MISSISSIPPI CONFERENCE.

Class of the First Year.

Members of the First Year Class who have not taken the course in the Correspondence School will meet the Examining Committee in the Sunday school room of the Baptist Church at Winona on Monday night, Nov. 27, at 7:30 prepared for a written examination.

All other members of the class who have completed the Correspondence Course for the year will meet the Committee in the same room for oral examination on Tuesday morning, Nov. 28, at 8:30.

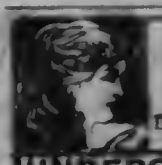
Signed by T. H. Lipscomb, J. E. Cunningham, J. T. McCafferty, Committee.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Constipation

You [illegible] slight cause or condition [illegible] know that [illegible] auto-intoxication [illegible] You cannot be [illegible] pation will [illegible] become the [illegible] ills. To be [illegible] a clean body, [illegible] the bowels [illegible] When constipated, [illegible] is the ideal [illegible] Contains no [illegible] forming drug. Does not gripe or nauseate. It is pleasant to take and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.



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A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair
50c. and $1.00 at Druggists

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c by mail or at Druggists. Hinder Co., W. Pittsburg, Pa.

HERE IS A DESK THAT *Stays Rigid*

because the frame is of extra heavy semi steel and the wood work is solidly dove tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY, Box 500, HICKORY, N. C.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

City Physicians Explain Why They Prescribe Nuxated Iron to Make Beautiful, Healthy Women And Strong, Vigorous Men

NOW BEING USED BY OVER FIVE MILLION PEOPLE DAILY

Quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a perfect glow of health and beauty. Often increases the strength of delicate, nervous, run-down folks 200 per cent in two weeks' time.

New York, N. Y.—It is conservatively estimated that over five millions people daily in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of well-known physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below.

Dr. Kong, a New York physician and author says: "There can be no vigorous iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone, the brain fags, and the memory fails, and they often become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks."

In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked is responsible for another grave iron loss.

Therefore if you wish to preserve your youthful vim and vigor to a ripe age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt.

Dr. Sauer, a well known Boston physician who has studied widely in both this country and in prominent European Medical Institutions says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple Nuxated Iron, I am convinced that the lives of thousands of persons might be saved, who now die every year from pneumonia, grippe, consumption, kidney and heart troubles, etc. The real and true cause while startling, their disease was nothing more nor less than a weak condition brought on by lack of iron in the blood."

Not long ago a man came to me who was nearly half a century old and I asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of 20, and as full of vigor, vim and vitality as a young man. In fact a young man he really was, in spite of his age. The secret he told me was taking Nuxated Iron. It had filled him with renewed life. When he was in bad health at 45 he was careworn and nervous all in a row at 70, a miracle of vitality and his face beaming with the buoyancy of youth.

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Man, an athlete of prize fighting has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affair, while many another has gone down to defeat simply for the lack [illegible]

NOTE: Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron, that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also agree to refund your money if it does not at least double your strength and endurance in less than four weeks. It is dispensed in tablet form by all good druggists.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

MINUTES OF EXECUTIVE COMMITTEE MEETING OF LOUISIANA CONFERENCE.

The Executive Committee of the Louisiana Conference Woman's Missionary Society met in Shreveport, on Oct 11, 1916, at the Noel Memorial Church, at 2:45 p.m. Those present were Mmes. Hoit, Cunningham, Niebergal, Ledbetter, Holmes, and Bobbitt. Mrs. Cunningham read the 91st Psalm and Mrs. Holt led in prayer.

With the Conference First Vice President in the chair, the Committee proceeded to business. Mrs. Cunningham read Mrs. Bliss' letter of resignation as President. The Secretary was instructed to write Mrs. Bliss a letter of appreciation for the faithful, loving work she had done for the past four years as Conference President. The matter of electing a President therefore came up for consideration. Mrs. Holmes nominated Mrs. C. F. Niebergal, of New Orleans. Mrs. Ledbetter seconded this nomination. Mrs. Niebergal, being district secretary of the New Orleans District, tendered her resignation of this office. She was unanimously chosen President.

With the new President in the chair, the question of a District Secretary for the New Orleans District was considered. Mrs. I. N. Niebergal, of New Orleans, was unanimously chosen.

A letter from Mrs. J. E. Walter, read by the Corresponding Secretary, told of the possibility of her office being left vacant, since she probably would move away. A motion prevailed that in the event such a thing happened, the President should appoint some one to fili the vacancy.

The question of the Annual Meeting was brought before the Committee. The time and place of the meeting will be February 13, 1917, at Crowley, beginning Tuesday morning and closing Thursday night. The presence of Mrs. Bessie Lipscomb was desired as Council helper. Mrs. Herr, of the Mary Werlein Mission, and Miss Gibson, of St. Mark's Hall, are also to be invited. The name of Mrs. Williams, missionary to Japan, supported by First Church, Shreveport, now at home on a furlough, was also suggested. The Corresponding Secretary will ascertain if the workers named are available. The Committee adjourned.

The night session opened at 7:45 p. m. Plans for the Annual Meeting were again considered. Mrs. Holt suggested that the district secretaries bring out in their reports at the Annual Meeting the special lines of work stressed during the year—Organization and Membership, Financial Increase, Harvest Day, Week of Prayer, Prayer Circles, and District Meetings.

It was decided that one of the three evenings of the Annual Meeting be devoted to Social Service.

A plan for an institute on the work for the information of the Presidents of Auxiliaries was considered. It was decided to devote a half hour each day to committee work, and a half hour each day to such an institute. Adjournment.

The committee met at 9:45 Thursday. Present: Mesdames Niebergal, Cunningham, Holt, Holmes, Ledbetter, Johnson, Miller, and Bobbitt. Mrs. Niebergal read from the 13th Chapter of John, and Mrs. Holt led in prayer. Discussion of Annual Meeting was resumed. It was decided that district secretaries should ask auxiliaries to elect delegates for the Annual Meeting at same time officers are elected, that is, on the first Monday in December, and that plans begin at once for providing expenses for delegates. It was also suggested that in this letter district secretaries call attention to subscribers for the Voice and Young Christian Worker. The goal for Y. C. W. is 700 for February.

The complex duties of Conference Superintendent of study and publicity were discussed. A motion prevailed that each district secretary appoint from her district an assistant to the Conference Superintendent of study and publicity to promote an interest in mission and Bible study, to urge all auxiliary superintendents to make full reports to the Conference Superintendent, and to present matter at district meetings. Such assistant to serve until the Annual Meeting.

At the afternoon session plans for 1917 were discussed. The goal for adults was placed at 148 auxiliaries, 3000 members; Young People, 35 auxiliaries, 600 members; Juniors, 75 auxiliaries, 2000 members.

Mrs. R. E. BOBBITT,
Recording Secretary.

HEARTY WELCOME FOR LOUISIANA'S TWO NEW OFFICERS.

Louisiana women take great pleasure in greeting the new Conference President, Mrs. C. F. Niebergal, 4 Lorraine Apartment, 8000 St. Charles Avenue, New Orleans, and the new District Secretary on the New Orleans District, Mrs. I. N. Niebergal, 7929 Zimple Street, New Orleans.

Many of our women will remember the former as the charming district hostess of our 1914 Annual Meeting. She served as Secretary of the New Orleans District from 1911 until the recent meeting of the Executive Committee at Shreveport, when she was called to fili the office of President, made vacant by the removal of Mrs. Abel Bliss to Mississippi.

As a Secretary, she has worked untiringly in her efforts to bring the district to the highest point of efficiency. Consecrated, earnest, efficient, and ready to serve wherever her Master leads, Mrs. Niebergal comes to the office well fitted to carry forward the work of the Conference.

Mrs. I. N. Niebergal, the new District Secretary, has filled well the office of Corresponding Secretary of the First Church Auxiliary. She brings to her new work all those qualities of mind and heart which are essential in the qualifications for this very important field of service.

All friends and workers in the Conference will please note these changes in our official roll. Will you join in our prayer that, in these remaining days of 1916, we may, as auxiliary members, as secretaries, and officers, so labor, so pray, so sing praises for all his wondrous mercies, that the name of our God may be honored?

Mrs. A. P. HOLT.

CORRECTIONS.

See Leaflet "Financing the Kingdom," Week of Prayer.

Page 4 near center, following sentence, "Thus he worshiped God," the Bible reference should be II Chronicles 31:5, instead of I Chronicles 31:5.

On page 6, just before the verse at close of Thursday, the Bible reference should be Matthew 23:23, instead of Matthew 25:23.

Mrs. B. W. LIPSCOMB.

REPORT OF MISSISSIPPI CONFERENCE TREASURER — THIRD QUARTER.

Adult dues, $947.38; Y. P. membership offerings, $32.11; Junior Division offerings, $18.31; Baby division offerings, 50c; Y. P. Special to China, $6.10; Adult special to Mexico, $1; Adult pledge, $646.17; Y. P. pledge, $13.05; Juniors, $7; Baby division, pledge, 42c; Junior mite box offerings, $2.53. Adult Retirement and Relief fund, $38.76; Young People's, $2.47; Juniors, 73c; Scarritt Endowment—aduit, $8. Total sent to Council Treasurer, $1725.03.

Amount spent on local relief, $138.85; amount expended on furnishing parsonages, $159.96; other local work, $654.25; amount sent Wesley Houses, etc., $283.50. Grand total, $1236.56.

Mrs. JNO. T. SHARP, Jr.,
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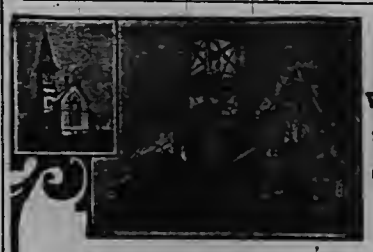

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North Crandon, Wis.—"When I was 16 years old I got married and at 18 years I gave birth to twins and it left me with very poor health. I could not walk across the floor without having to sit down to rest and it was hard for me to keep about and do my work. I went to a doctor and he told me I had a displacement and ulcers, and would have to have an operation. This frightened me so much that I did not know what to do. Having heard of Lydia E. Pinkham's Vegetable Compound I thought I would give it a trial and it made me as well as ever. I cannot say enough in favor of the Pinkham remedies."—Mrs. MAYME ASBACH, North Crandon, Wis.

Testimony from Oklahoma.

Lawton, Okla.—"When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me."—Mrs. A. L. MCCASLAND, 509 Have St., Lawton, Okla.

From a Grateful Massachusetts Woman.

Roxbury, Mass.—"I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—Mrs. B. M. OSGOOD, 1 Haynes Park, Roxbury, Mass.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

From the Field

Ackerman, Miss.

Dear Brother Meek: I am sure that you and all the brethren will be interested to know that our new church at Weir, Miss., will be completed by Conference. The building is of brick. It is heated by steam, contains artistic glass windows, and has nine classrooms. It is truly a beauty and would do credit to any community. Some builders have pronounced it a $6000 job, but we succeeded in constructing it at a much lower figure, owing to the fact that we did our own purchasing and building. (We truly "skinned the rabbit for his hide.")

This section has been hard hit by the bad crops, but, by the grace of God and hard work, we are going to Conference with everything paid up and with a total collection this year of something like $7000 paid by our heroic people. I want none of this for my credit, for it is due entirely to the spirituality and liberality of our members and to the efforts of Brothers J. Lem Seawright, of Ackerman, J. T. Moore, of Weir, and R. A. Gladney, of Salem.

We will begin our second revival on Sunday, November 5, at Weir. The Wisdom Sisters will assist me in the meeting; also they will be with me the week following at Ackerman. Our meetings this year have all been conducted by the pastor. Of course, the preaching was poor, but the Lord blessed our efforts and gave us good and lasting results.—Chas. D. McGehee, P. C.

Utica, Miss.

Dear Dr. Meek: The quarterly meeting of the Utica charge was a pleasant and seemingly a profitable one. It was held in the nice little town of Learned, where we have a small but very loyal church. There the Woman's Missionary Society has raised during the year more than $16 per member. On Monday afternoon we had a good congregation for both the conference and the preaching service. Though the finances as a whole were considerably behind, Learned reported paid in full on salaries and nearly up on the Conference claims. The salaries will probably be paid in full. Brother Lewis, with his missionary committees, is hard at work on the assessments for connectional purposes, and he hopes to have a fair report ready by the time of the Annual Conference. Utica is a great old charge, but, like many others, is not sufficiently alive on the subject of missions, and is in need of more of the connectional spirit. We need a general revival on these subjects. We are able, with a little self-denial, to meet all of our connectional assessments, and, with the proper information and the right spirit within us, we could do it, and would be blessed in the doing. In the town of Utica we have probably the oldest member of the Church in the entire Conference. Sister Ellis, the mother of Dr. Ellis, is ninety-eight years old. She has spent the last eight years in bed suffering from a fractured hip, which affliction she has borne with great patience. Her mind is still bright and she reads her Bible every day.—M. B. Sharbrough, P. E.

Canton, Miss.

Dear Dr. Meek: I rejoice to report that the revival meeting held at our church recently by Rev. J. A. Bowen, of the North Mississippi Conference, was attended with very gratifying results. Thirteen children and young people and two adults were received on profession of faith, and two members were received by certificate, making a total of seventeen accessions to our Church. Many lukewarm members have been revived, and almost our entire membership received a great spiritual uplift. The music was in charge of that gifted singer and preacher, Rev. J. S. Duke, of Jackson, Miss., who rendered valued service as choir leader and soloist, and who also gave us several excellent sermons. Brother Bowen, is a strong, spiritual, and unusually attractive preacher, and people of all classes were completely captivated by his earnest and eloquent presentation of the gospel. He is also a man of magnetic personality, who knows how to do personal evangelism. Brother Bowen's preaching made a deep and lasting impression, especially upon the men of our little city, who were much in evidence at the night services. The meeting for men and boys at the Court-house on Sunday afternoon was largely attended, and proved to be one of great spiritual power. Nearly every person present responded to the call to lead a better life. Throughout the meeting we had the hearty co-operation of the members of other churches—a courtesy which we greatly appreciated. We are deeply grateful to God for this gracious visitation.—M. M. Black, Pastor.

Canton, Miss., Oct. 30, 1916.

IF KIDNEYS ACT BAD TAKE SALTS

Says Backache is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their efforts to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clogg you must relieve them, like you relieve your bowels, removing all the body's waste, else you have backache, sick headache, dizzy spells, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize the acids so they no longer irritate, thus ending bladder weakness.

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SHANNON, MISS.

I want to tell the church folks about how much development and growth in grace are going on here among the Shannon people. I don't know when I have seen such rapid growth on the part of people. Last Sunday was a great day with us; I have been rejoicing all the week, because of the great things done on that day. Owing to the fact that our presiding elder has been filling the pulpit at Okolona with the various preachers in this district, I was sent there on this occasion, and in my absence the laymen and laywomen distinguished themselves and held services at our church, both in the morning and evening. The program was excellent. Choice selections of music were made, and, with the cornets, violin and organ, combined with the many fine voices we have in the choir here, the music was fine. Professor J. J. Weaver, principal of the High School, presided over the morning service, and, after Scripture reading by Dr. M. A. Cowden and a very fervent prayer by one of our fine co-operative Baptist brethren, Mr. Jerry Lee Arnold, Professor Weaver commented upon the first verse of the 12th chapter of Hebrews, to the great delight of the entire congregation. The evening service was given over principally to the good women, only two men taking part—Brother W. I. Springer read the Scripture and Brother Boozer closed this service with prayer. Brother Boozer is the Mayor of the city and Brother Springer is one of the leading merchants of the place. Miss Bettie Vaughan, the preacher's friend, presided over the evening service with very great dignity and to the delight of the people. Fine selections of music and song were interspersed with informing talks on Jesus, Paul, and Prayer by Mrs. Emma Lamb, Mrs. C. M. Johnsey and Mrs. T. C. Lauderdale, respectively. Mrs. Boozer at this juncture prayed a very fervent prayer. It was declared by all that the services, from beginning to end, were helpful and inspiring. The writer has heard from every source the most complimentary remarks in regard to the occasion. In fact, some have requested the preacher to leave again and turn the services over to the good men and women. I told them that, instead of leaving, I was going to enlist these workers and be with them in one of these services and derive the benefit of it myself. You have no idea the difference in the atmosphere here now compared to what it was before the revivals. Our laymen are holding the prayer meetings now regularly.—W. V. Shearer.

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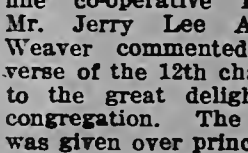

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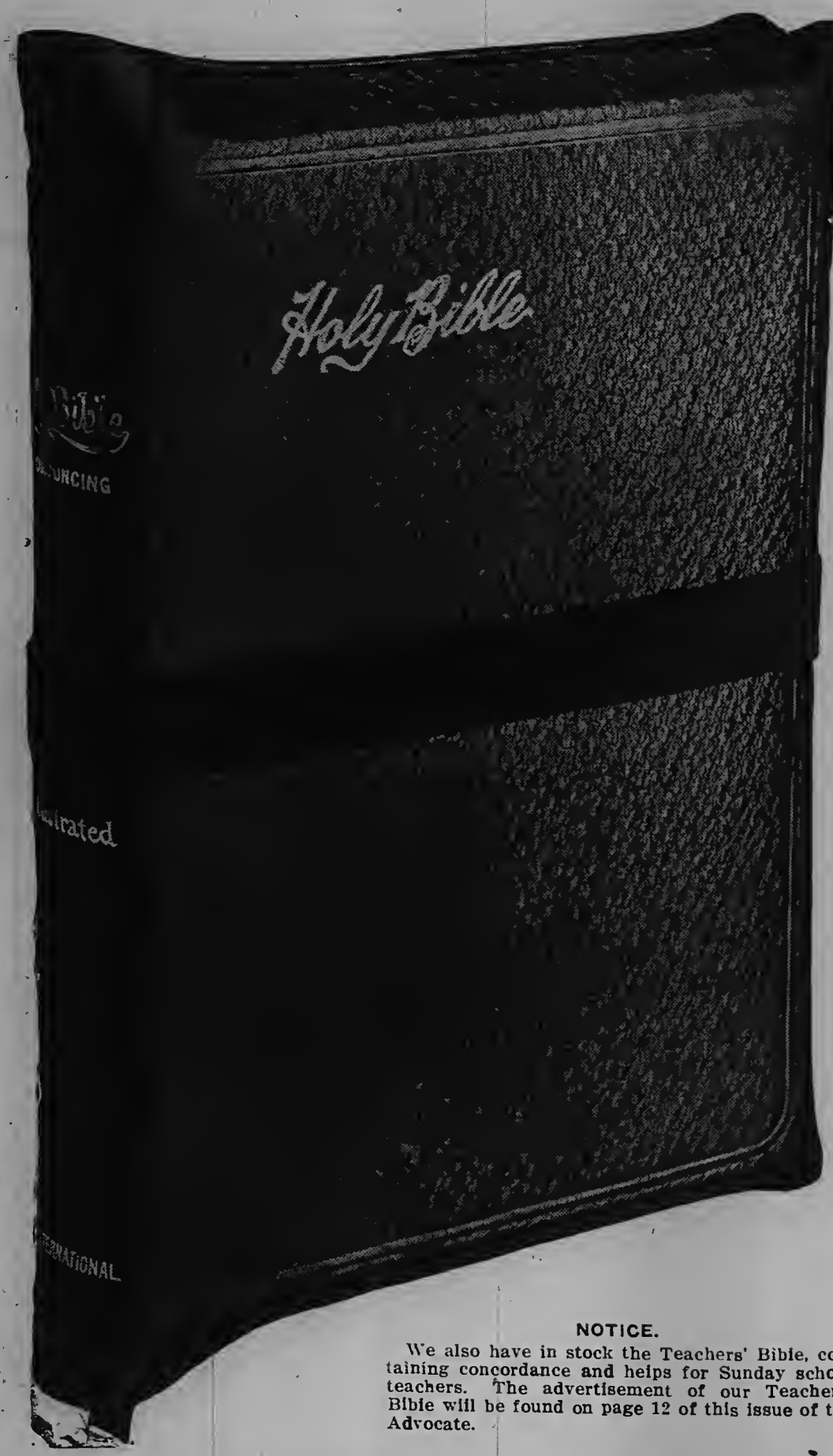

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 62—No. 46. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Ve[illegible]

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 16, 19[illegible] CHAS O CH[illegible] Publisher

THE ANNUAL CONFERENCE.

The Annual Conference is a unique gathering—no other denomination has anything like it. It is a very different body both in its functions and proceedings from the associations and conventions of other Churches. In fact, it was a providential development in the Methodist movement, which was born of Mr. Wesley's efforts to supervise the work that had sprung up under the labors of himself and his associates and to carry it forward in the manner that would achieve the largest results. In other words, it was nothing more nor less than "an efficiency conference," though it was not specifically called by that name—the early Methodists were not much given to the use of high sounding nomenclature. The order of procedure in the first Conference that was ever held (which met at the Foundry in London on June 25, 1744) was grouped under three heads "1. What to teach. 2. How to teach. 3. What to do; that is, how to regulate our doctrine, discipline, and practice."

The first Annual Conferences were largely dominated by Mr. Wesley, upon whom all the preachers looked with reverence as a father; but, with the passing of the noble founder of Methodism, they became the governing bodies of the Societies, or Church, and such they remain in England to this day. But as Methodism took root and grew in the vast territory embraced in the United States, it became necessary to develop a better balanced and more complete form of government for the widely scattered itinerants and churches. This finally led to the creation of the General Conference, which first embraced all the traveling preachers, and which in 1808 was made a delegated body with well-defined powers. Since then the Annual Conferences have exercised no legislative functions, except when constitutional questions were involved.

Laymen were admitted into both the Annual and General Conferences in 1866, being given equal representation in the latter assembly, and a restricted membership in the former. Bishop McTyeire, under whose statesmanlike leadership this wise action was taken, in commenting upon it in his "History of Methodism," says: "A sentiment in favor of lay co-operation had been growing quietly for years. Once, only two questions were asked in Annual Conference: 'How many are in the Societies?' 'Where are the preachers stationed this year?' There was no business for laymen then. The schedule grew to embrace a wider range of topics and a larger care. By and by education, Sunday schools and Sunday observance, religious publications and their dissemination, orphanage and widowhood, temperance and Church extension, began to occupy much time in Annual and General Conferences and the need of laymen was felt."

There is perhaps no gathering in Southern Methodism that so closely holds the attention of the Methodists within its area as an Annual Conference. It greatly interests the preachers, because their work is there to come under review and they are to be reassigned to appointments, and it likewise enlists the deep concern of the pastoral charges, as each of them is anxious to know by what minister it will be served for the next twelve months. There is something sublime in seeing 150 or 200 preachers, with all their interests and those of their families subordinated to what is conceived to be best for the Church, surrendering the right to choose their fields of labor and awaiting their marching orders from the presiding Bishop. Such a spectacle demonstrates the fact that the heroic spirit has not yet departed from men who have been called to preach the glorious gospel of Christ.

A Conference occasion is also a time of happy reunions and good fellowship. Methodist preachers as a rule love one another, and after a year of separation in their respective fields of labor, it is beautiful to note the eager interest and hearty

BISHOP E. E. HOSS,

Who Will Preside Over the 71st Session of the Louisiana Conference.

good will with which brother greets brother and mutual inquiries after the health and work of each are made. There is no finer comradeship to be found anywhere on earth.

One other thing we wish to say. The work of Annual Conferences ought not to be unduly hastened. The scope of the matters that they now handle has vastly enlarged within recent decades, and is still broadening. Interests of great importance are committed to their hands, and they now exert a far-reaching influence. Therefore, while strictly speaking they are not legislative bodies, they ought, within the limits of their sphere, to be deliberate in the best and truest sense. They should consider the questions upon which they are called to act carefully and thoroughly. Proper discussion should never be stifled. The efforts that are sometimes made to commit a Conference by getting a majority of its members to [illegible]

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[

HE LEADETH ME.

In pastures green? Not always, sometimes he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright—
Only for this—I know he holds my hand,
So whether in a green or desert land
I trust, although I may not understand.
And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."
So whether on the hill-tops, high and fair,
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.
And more than this; where'er the pathways lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.
So where he leads me, I can safely go;
And in the blest hereafter I shall know
Why, in his wisdom, he hath led me so.

—Author Unknown.

CONSPICUOUSNESS NOT NECESSARY TO HIGH SERVICE.

The highest service may be prepared for and done in the humblest surroundings. In silence, in waiting, in obscure, unnoticed offices, in years of uneventful, unrecorded duties, the Son of God grew and waxed strong.—B. F. Westcott.

PRAYER A NECESSITY.

Had it not been for that little meeting in the upper chamber where they were all with one accord, in one place, there would have been, humanly speaking, no Pentecost, with its thousands of converts from which Christianity advanced until the banner of the Cross waved over the Roman Empire. The child of God is running awful risks of exposure to temptation, arrested development, and spiritual atrophy, if he neglects the place and weakens the habit of prayer.—M. M. King.

THE MEASURE OF THE SERMON.

A minister's message is accredited about in proportion to the driving power of the conviction behind it. It is recorded that when Joseph Hume, the alleged infidel, was charged with inconsistency in going to listen to John Brown, the godly Scotch minister of Haddington, he replied: "I don't believe all he says, but he does, and once a week I like to hear a man who believes what he says. Whatever I think, that man preaches as if he thought the Lord Jesus were at his elbow." Much of the preaching of the day fails of effect because, while it is gorgeous in rhetoric, acute in argument, or noisy in delivery, the hearers do not detect in it the note of reality. To believe only what is true, and to preach, teach, or write only what one believes, is the way to reach the ordinary sinners, and also mayhap here and there a skeptical Hume. —Zion's Herald.

THE JOYS OF FAITH.

The joys of victory are not greater than the joys of faith—a faith that rests and delights itself on the living God, and glories in Him as much before the conflict has begun as it rejoices in Him when the victory is achieved. "Thou preparest a table before me in the presence of mine enemies." Was there no joy in the hearts of Caleb and Joshua when they triumphantly declared of the dreaded foes, "They are bread for us: their defense is departed from them?" Was Jonathan troubled in the presence of his enemies when he exclaimed, "There is no restraint to the Lord to save by many or by few?" Oftentimes have the armies of the Lord of Hosts gone forth to the war as did Jehoshaphat, who appointed singers to go before the army, praising the Lord, whose mercy endureth forever! Rich spoils are gathered when the people of God battle after this sort!—J. Hudson Taylor.

RECOLLECTIONS OF REV. CHRISTIAN KEENER.

By Rev. Beverly Carradine. D.D.

Bishop Keener had three sons—Christian, John, and Samuel. The first named became one of the truest and best friends I had in the Louisiana Conference. All of the Bishop's sons were religious and became preachers. Some one said that, as the Bible says, "a wise son maketh a glad father," Bishop Keener should be a glad father, indeed.

Christian, the eldest, had a serious, thoughtful face, but was endowed with a fine sense of humor, and possessed, like his father, a most remarkable power of quietly and justly judging a man's mental caliber and moral worth. He had a way of stroking his short Vandyke beard as he looked on one, and the reader may be assured that he was thinking, calculating, measuring and weighing the whole man accurately and truthfully.

The first time I met him was at the Crystal Springs camp meeting, in Mississippi, when I was a young preacher. He came in company with his father and two brothers. The Committee on Public Worship preached him twice, and both discourses made a most powerful impression. One was from the text, "Agree with thine adversary quickly whilst thou art in the way with him." The treatment was unique and tremendously forceful. He was gifted with what I call the cumulative syle of preaching, growing stronger with his points and more overwhelming with his conclusions at the end.

After this, I met him at the Seashore Camp Ground, and I soon felt we were mutually drawn to each other, while I recognized he had a far deeper insight into men, their motives, methods and sermons and in the meeting itself than I possessed.

Still later, I was sent to New Orleans by Bishop Wilson, and there my acquaintance and affection for Christian became David and Jonathan-like. We had many conversations together and found perfect agreement in mind and spirit.

He paid his addresses to a lovely and rich young lady in Baton Rouge, Miss Ella Knox. After the engagement he, according to Southern custom, asked the mother for her consent. Mrs. Knox replied: "My daughter, Mr. Keener, has been accustomed to every luxury. What have you to offer her?"

Brother Keener, with that remarkable power of apt reply and repartee, pointed out of the window to his horse which was grazing on the green and said, "Nothing in the world, madam, but that old gray horse."

The lovely young girl became his wife, and, all honor to her, submitted to the hardships of a circuit life, going from one appointment to another in all kinds of weather and along every description of road in a buggy drawn by the gray horse already mentioned.

At one of the sessions of the Louisiana Conference, a brother of the impertinent order came up to Brother Keener, who was smoking a cigar, and said in a very rough, dictatorial way, "Brother, take that dirty cigar out of your mouth." Brother Keener, with that keen eye of his, discovered at a glance that anything but immaculate linen was being worn by his rebuker, and with perfect immobility of countenance replied, like a flash, "Brother, take that dirty shirt off and put on a clean one."

The rebuke was a stunner in its effect.

This speech was made long years before Sam Jones lock-jawed a like offensive woman who in a great congregation interrupted the service and put a question to him about one of his personal habits. Like Brother Keener, Sam Jones carried the war into the camp of the enemy with a question about an article of the woman's dress that so hit the mark that she arose in confusion and left the audience, amid the smiles of hundreds.

Brother Keener had a great way of drawing people in a personal way to Christ and a number into the Christian ministry. Meeting one of the latter on the car, who had failed to fulfill his promise to preach, and instead had hired a rig, a colored man in livery, and was about to tour the southern part of Louisiana with some patent medicine, the said brother was utterly discomfited, put to rout, flight and surrender by the sangfroid or quiet manner of Christian, whom he saw observing him across the passenger coach.

The running Jonah tried to stout it out for a while; he spread his lunch of broiled chicken and potato salad, flanked by a bottle of wine, with his uniformed servant waiting on him, while Christian Keener kept his eyes on him and stroked his Vandyke beard.

It was more than Jonah could bear, and suddenly out of the window went the bottle of wine, while the faithless preacher came over to Brother Keener and said, "Forgive me. I will quit this business, sell out, pay off the negro who is with me, meet you at your next quarterly conference, and get a license to preach."

Of course, Brother Keener accepted his hand, and the running Jonah left his business voluntarily, as he had promised, met Brother Keener, who was then a presiding elder, and, having been licensed to preach, became a mighty man of God. Meanwhile, let the reader remember that all Brother Keener did was to fix his eyes on the man, rub his beard and look thoughtful.

At the Seashore Camp Ground, where good and powerful preachers had been able to get only a few people to the altar, one afternoon a minister was "put up," not remarkable for intellectuality or spirituality, but had an impressive manner, was quite voluble, and looked like he was saying something when he was saying nothing, and yet when this preacher made a call for seekers the long altar was filled.

I was sitting next to Christian Keener, and, leaning over, whispered, "What on earth did that man say that so moved the people? He has not thought or unction. How do you account for this great result?"

Christian Keener was busy pulling his beard. Just then a large yellow dog came trotting up the aisle, and Brother Keener, without replying, picked up a handful of sawdust and threw it at the canine intruder. A more panic-stricken animal I never saw. He fled with great leaps and bounds as for his life, and as far as we could see him the dog was still running.

Then it was that Brother Keener, turning to me, said: "This is the answer. The dog thought I threw something at him, when it was nothing; so the people here thought they heard a great sermon, when it was nothing on earth but sawdust."

In one of his spells of quiet humor, he argued with a rustic who was driving him to an appointment, that at that moment and in that spot they were in the center of the world. "Just look," pointing over the prairie to the horizon, "don't you see how the sky fits evenly down at the same distance all around, like the lid of a skillet? This in itself shows that we are in the center of the world." The man, perfectly convinced, replied: "I never thought of that before, but I see it now plainly. This is certainly a fact." And he drove on, wonderfully pleased with the thought that he was in the center of this planet. There was no desire on the part of Brother Keener to make the man the butt of ridicule. It was only the spirit of mirth that bubbled up and over now and then out of his delightful spirit. Then, who can tell how it broadened the vision and uplifted the life of the man as the idea crept in, that being in the center of the world, which he intended keeping secret, he would act worthily of being in such a place, and so honored by being situated in such a locality. Christian did his smiling weeks later in telling me of the matter. Not for the world would he have wounded the man by laughing at his ignorance.

But with all these Rowland Hill-like originalities and flashes of humor, we had no better preacher nor truer man to Christ in the Church than Christian Keener. I am confident that the exposure which he met with in his long rounds as a presiding elder led to his physical breakdown and premature death.

If ever a man in a proper sense worshiped his

wife, it was he, and if ever a man loved and lived out the truths of Christian living, it was Christian Keener.

His death made a gap in the circle of my friends that no one has ever been able since to fill. I thank God I ever knew him and for our mutual fellowship and affection.

I am not satisfied to lay a single flower on his grave, but bring a great bunch of immortelles to spread upon the mound of a man concerning whom I am confident that his influence for good still abides on earth, and who has to-day a high rank and great reward in heaven.—From the Gospel Herald (Washington, D. C.)

BATON ROUGE METHODISM.

Mr. W. S. Holmes, one of the most loyal and consecrated men I ever knew, who is now president of the Board of Stewards and superintendent of the Sunday School of the First Methodist Church of Baton Rouge, has in his keeping a book of great interest, upon the fly-leaf of which is written: "Register of the Baton Rouge Methodist Episcopal Church, South, with the General Records, and a Synoptical History and the Statistics. Revised, etc., by Robt. J. Harp, 1851." The book is bound in sheepskin, its pages numbered to 470, some of which are written upon, and some of which are blank, while still others are, unfortunately, missing; and has printed upon the back edge, "M. E. Church Register." The book is now 65 years of age. It contains many revisions of the Church roll, registers of baptisms, marriages, deaths, records of quarterly conferences, notes by various pastors, and other matters of interest. The history of the Church begins with the year 1834; the first revision of the roll contains the names of those who in 1851 had been members since 1834. One of the last items recorded was written by Dr. J. A. Parker and reads thus: "If I am not returned here next year (1892), I trust my successor will keep up the record.—Parker." Two lines follow for 1892 and the "short history" ceases.

The list of pastors, beginning with 1834, contains the following names: Marshall, Porter, Scott, Talley, Scott, Speer, Craighead, Simpkins, Dieffenwierth, Crenshaw, Harmon, Harp, Porter, Goodwyn, Avery, Foster, Suratt, Avery, Linfield, Cravens, Linfield, C. V. Carter, Goodwyn, Chapman, Trippett, Goodwyn, Wilkinson, Christian Keener, Goodwyn, Sawyer, Daves, White, Fauntleroy, J. A. Parker, Evans (1892). The list of presiding elders of the district begins with 1842 and contains the following names: Pipkin, Powell, Crenshaw, Doty, J. C. Keener, Linus Parker, Walker, Evans (1891). The roll of the presiding elders appears broken in many places. J. C. Keener served the district intermittently 12 or 15 years.

In 1834 Baton Rouge was made a station. But the first appointment to this city seems to have been in 1832, when Rev. E. Tabor had charge with outlying preaching places. In 1834 money was subscribed to build the church and in 1836 the building was completed; the task of raising the funds and building the edifice was that of Dr. C. K. Marshall, a most efficient laborer in the Lord's vineyard. As the church then stood, it was the first story of the present building. In 1850 Rev. W. E. M. Linfield made the following note: "The new church was built this year; $14,500 was raised in cash and subscriptions, and about $1000 was left to be secured after dedication. The sermon was preached by Dr. Marshall, the first pastor of the station." Brother Linfield meant by the "new church" that another story had been added to the building erected in 1836, and the spire, as it now appears, was placed upon the church. A parsonage was bought and furnished that year also. On May 18, 1861, Brother Linfield made the following note. "While last year offered the occasion for privation and liberality and was closed most graciously, the excitement in the political world, the dissolution of the old Government, the preparations for war and the hardness of the times have furnished the occasions of great trial; some $7000 unpaid on church subscriptions, and the impossibility of collecting, finds us in a trying strait. The ante-rooms of the basement are used as sewing rooms for the soldiers who are volunteering for the campaign." In 1862, the short history relates that New Orleans and Baton Rouge were captured by the Federalists, and that the Baton Rouge Methodist preacher, Bro. Cravens, was taken a prisoner to New Orleans. Over against the years 1863, 1864, and 1865, notes are made saying that no appointments were made to Baton Rouge those years as the city was within the Federal lines.

In 1871 Brother R. S. Trippett was appointed to Baton Rouge. He devised means, he states in a short entry, to pay the church out of its heavy indebtedness, to raise money for a new floor in the basement and to paint the spire. This must have been a heroic task in those days of great financial depression under Carpet Bag rule and Reconstruction, but the Lord was with the fathers of our Church. In 1890, Dr J. A. Parker states about $1000 was spent upon the church in having it replastered and refrescoed. In 1891 Dr. Parker further remarks, "A lot of ground at the corner of America and Favrot Streets was pur-

The First Methodist Episcopal Church, South, at Baton Rouge, La., in which the Louisiana Conference will meet on Nov. 22d.

REV. C. A. BATTLE,
Host of the Louisiana Conference.
(Photo by C. Bennett Moore.)

Rev. C. A. Battle, our pastor at Baton Rouge, is a Georgian by birth, and comes of a family which on both sides has been allied with the Methodist Church for generations. He attended Young Harris College, of Georgia, where he took the B. A. degree, and later pursued his literary studies further at the University of Chicago, and Vanderbilt. He took a theological course at the latter institution, where he was awarded the degree of Bachelor of Divinity. He joined the Louisiana Conference some eight or nine years ago, and since his connection with it he has been assigned to the following charges: Jennings, Lafayette, Felicity (New Orleans), and First Church, Baton Rouge. Well equipped educationally, an earnest student, a fluent and forceful speaker, and a consecrated, energetic pastor, he gives promise of great usefulness in the years to come. Mr. Battle wields a facile pen and is a frequent and widely-known contributor to the Church press. He is genial, affable, and brotherly, and doubtless will make an ideal Conference host.

chased. The lot was paid for and property deeded to the Board of Trustees of this church. M. C. Aldrich, Pres. Board." In this year a Sunday school was organized at the point where this ground was purchased. It has since grown into a flourishing church of over 200 members. A few years ago a new church was erected in place of the old one. This year, 1916, under the guidance of the able pastor, Rev. H. Wade Cudd, a neat parsonage has been built on the same lot that the church is situated upon.

The "short history" contains no further records of work upon the building of the First Methodist Church. I may add, however, that when Rev. E. K. Means was pastor (1905-1908), $7000 was raised and spent for needed repairs, putting the building in comfortable shape. During this year, 1916, about $2000 has been spent upon the church in replacing the basement floor, which Brother Trippett put in in 1871, with one of cement, in converting the basement into a modern Sunday school room, with individual classrooms, and installing a modern hot-water heating plant throughout the building. During the last two years the building has been relighted, with a different arrangement of lights, throughout.

During the pastorate of Rev. W. W. Drake, one of the most loved of ministers among the membership of the First Methodist Church, the congregation subscribed and paid over $1300 toward the building of a district parsonage, which cost several thousand dollars, on Government Street, where our efficient presiding elder, Rev. H. W. Bowman, now lives.

In 1851 Brother Harp reported, he states in the "short history," 139 members to Conference. At present there are 730 members of the organization. The names of all persons "lost sight of" have been deleted recently, and the above number fairly represents the membership of the church.

It is interesting to note that the Louisiana Annual Conference met in Baton Rouge on Jan. 5, 1853. Brother Linfield states that the Conference was entertained in the city again Dec. 5-11, 1860, at its fifteenth session. Bishop Early presided. Bishop Marvin held the Louisiana Conference in Baton Rouge in January of 1874; and in January of 1886 Bishop Keener presided over the Conference in this city. In December, 1889, Bishop Duncan held the Conference in the First Methodist Church again. In December, 1900, Bishop Galloway was president of the Louisiana Conference in Baton Rouge. And on November 22, 1916, that outstanding and world-known leader, Bishop Hoss, will hold the Conference in the historic edifice of the First Methodist Church of Baton Rouge, the first story of which was built in 1836 and which served as a sewing room for the ladies of the Confederacy, and later as a hospital for the "Yankees" while they held the city during the Civil War and imprisoned the Southern Methodist preacher in New Orleans.

At the Baton Rouge session of the Louisiana Conference of 1886, F. N. Parker, F. S. Parker, J. I. Hoffpauir, and H. S. Johns were admitted on trial. At the session of the Conference in the same city and church in 1889 there were elected and ordained elders the following: J. I. Hoffpauir, J. S. Sanders, F. N. Parker, H. S. Johns, J. O. Bennett, G. A. Mandeville, and F. S. Parker.

In 1889 W. H. N. Magruder and W. H. Goodale were pillars in the local church. Since that time J. R. Holmes, beloved by everybody, and S. B. Jones, the father-in-law of F. N. Parker, both deceased, were zealous leaders in this field. The Board of Stewards at present are: W. S. Holmes, A. T. McGuire, E. F. Fleming, Jr., A. Bogan, Ernest Curtain, Dr. W. S. Cushman, F. D. Dawson, J. K. Dyer, G. A. Evans, Sidney Fairchild, A. A. Fridge, L. A. Himes, C. A. Holcombe, Prof. C. A. Ives, Dr. Tom Spec Jones, J. S. Kean, Dr. Charles McVea, J. R. Murphy, Col. J. W. Nicholson, H. L. Puckett, W. H. Quine, Prof. S. T. Sanders, Matt G. Smith, Prof. O. B. Staples, A. C. Stewart, Prof. H. W. Stopher, Col. I. D. Wall, A. A. Wren.

The church has a live missionary society, two strong and prosperous aid societies, Junior, Intermediate and Senior League organizations, the latter of which is in a thriving and spiritual condition; it has a prayer meeting attendance of about 50, and in many ways is doing the Lord's work in Baton Rouge. The roll of members contains the names of many consecrated and active men and women in the Master's work. There is a bright prospect for the charge.

C. A. BATTLE,
Pastor.

Baton Rouge, La.

REV. H. W. BOWMAN,
Presiding Elder of the Baton Rouge District, within Which the Louisiana Conference Will This Year Meet.

Rev. H. W. Bowman was born in Massachusetts on Dec. 12, 1869. He was left a homeless lad at 11 years of age, and began life as a newsboy. He worked during his vacations at any job he could secure and managed to obtain a high school education. He went to Texas in 1888, where he was converted in 1890. He at once began to preach, and the day after he was twenty-one years old he was received on trial in the East Texas Conference. In 1894 he was married to Miss Mollie Holladay, a daughter of the Rev. S. S. Holladay, of the Louisiana Conference. In 1898 he was transferred to the Louisiana Conference, in which he has served ever since, except in the years 1902 and 1903, which he spent in the Indian Mission Conference. Brother Bowman is in his third year on the Baton Rouge District, where his labors have been fruitful and where he has shown his metal as a leader. He is a forceful and informing preacher, a wise and helpful counselor, and a man of great devotion and fidelity to the Church; and he is held in high esteem by the brethren, both clerical and lay.

REDEMPTION ACCORDING TO ST. PAUL.

By Rev. Olin Ray.

II.

In the Old Testament the idea of redemption was a physical one and always had a naturalistic significance, as is shown in the following: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto Himself for a people, and to make him a name, and terrible things for thy land, before thy people, whom thou redeemest to thee out of Egypt, from the nations and their Gods?" (2 Sam. 7:23. Deut. 26:27). The only conception of immortality found in these writings was that of the family and race. For them redemption was nothing more than to be free from the enemy by a supernatural power, or a release by ransom, as in the case of a slave being freed from his master.

According to Paul, redemption had a new and altogether different meaning. It had a spiritual significance which had never dawned upon the mind of the Jew. It was the deliverance from the powers and influences of sin which had come as a result of the fall and a re-establishment in the presence of God, fully justified because of the meritorious life and death of Jesus Christ; the Greek word used, apolutrosis, meaning a release effected by the payment of a ransom, redemption and deliverance. It is the deliverance effected through the death of Christ from the retributive wrath of a holy God, and merited penalty of sin. (Eph. 4:30, 1 Cor. 1.30, Col. 1:14, Rom. 3:24-26. Thayers). Remission of sins is more than a judicial pardon, for it is an absolute forgiveness. It is the removal of everything that separates man from God. It is a deliverance of the conscience of man from the burden of guilt and from the wrath of an avenging Father.

Any adequate atonement, for man, must satisfy both the holiness and righteousness of God, and at the same time meet the needs of man in his sin. In the atonement made by Christ every requirement was met, making it possible for man and God to be reunited in Christ Jesus. God was pleased to accept the substitution of Christ's suffering for man's punishment. This substitution both vindicated God's holiness and satisfied every requirement of his moral law—"so then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life." (Rom. 5:18). "The death of Christ accomplishes the end of God's moral government more fully than mere retributive justice could ever do. It is a more complete expression of God's nature than punishment could ever be. Punishment expresses only one aspect of it, while the humiliation, suffering, and death of the Son of God, prompted by infinite love, represent and satisfy the total perfection of God." "Being justified freely by His grace: through the redemption that is in Christ Jesus, whom God set forth to be a propitiation, through faith in His blood, to show his righteousness because of the passing over of the sins done aforetime, and the forbearance of God; for the showing I say of His righteousness at this present season; that he might himself be just and the justifier of him that hath faith in Jesus." (Rom. 3:24-26.)

In no sense did Christ assume the guilt of sinful man. "This would be unjust, if not impossible." The substitution of His suffering and death was but another cause of divine action in dealing with sin, rather than its vicarious penalty. This course frees God's action in the treatment of sin from the slightest appearance of laxness, and at the same time meets every requirement for man's redemption. Through Christ's death man became partaker of the spiritual qualities and was released from the curse of the law. Christ redeemed us from the curse of the law, having become a curse for us; for it is written, "cursed is every one that hangeth on a tree." (Gal. 3:13). In this Christ identified Himself with sinful humanity in such a way as to bring this shameful death upon Himself; that by so doing He might redeem man from the powers of sin. It was the sin of man which brought the death of the cross. Christ was treated as a sinner in order that, as a consequence of his suffering, sinners might be made righteous. His death was so far substituted for the sins of man that His suffering and death accomplished in God's moral order the same end which the

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punishment of man would have accompiished, which is the expression of God's holy dispieasure against sin. Nowhere did Paul imply the sameness of kind or tbe exact equivalent between the suffering of Cbrist and the penalty due to sin, yet in some way Christ's atonement met the same end with God and provided saivation for man. "He was made sin for our sakes." (2 Cor. 5:21). The desert of sin is penalty and in the sense that Christ's death averted penaity, oniy, couid it be said to be a substitution of penalty; however, in his sympathy he felt the guilt of the race. Tbe death of the cross is the act by which God becomes reconciled to man.

This redemption was a deiiverance from aii the effects of sin that had come as the result of tbe first man's sin. Not only had man been aiienated from God in the fall, but all creation bad heen disorganized. Thus the Apostle says, "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints of light, who delivered us out of the powers of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, tbe forgiveness of our sins." (Col. 1:12-14. Rom. 2:26. Eph. 1:7).

One of the resuits of sin, stressed by the Apostle, was death. By death he meant more than is ordinarily meant in modern speech. He meant all the consequences of sin. It inciuded suffering, fears, consciousness of guiit, and final separation from God, as weii as the end of the physical iife. The mission of Christ was to give, in the stead of all these, a consciousness of a right relation with God. His purpose was not to carry man hack to where he was before the fall, but to carry him forward unto the purpose of God in bis life, aboiishing from death everything that makes it horrible until he could say, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The blood of Christ had been the price paid for the reiease of man from tbe dominion and power of sin, and consequently from all its punishment.

Paul makes the death of Christ the basis of the whole plan of redemption, yet in doing so he in no way discredits the life which He iived as being a necessary factor in the redemptive scheme. He speaks of the just suffering for the unjust. "Him who knew no sin, he made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21). The hope of our salvation is attributed to the death of Christ. Unbelieving Judaism brought Christ to the cross, which seemed to be the defeat of bis divine purpose, but in the writings of Paul it was the symbol of salvation, and tbe tbing in which he found the greatest giory. He says, "Far be it from me to giory save in the cross of Jesus Cbrist, through whom the world has been crucified to me and I unto the world." In the death of Christ there came a perfect knowledge of sin, which knowledge was necessary in its perfect elimination. This death imposed by tbe race became a meritorious inheritance for the race.

Very little is said in the Pauline Epistles concerning how His death becomes a means of salvation unto mankind, yet Paul was familiar with the Jewish custom of offering the blood of animals for the sins of the people, under the oid dispensation, and doubtless had some idea of how this substitution became effective. Thus he says, "Much more than being justified by His biood sball we be saved from the wrath of God through Him." (Rom. 5:9). Tbe use of the term "blood" as used here carries with it the idea of sacrifice and propitiation. Justice could be met either by punishment or propitiation, and God's love for man caused him to pursue the iatter course, even with the death of His own Son. The prophecies spoken of in the Book of Isaiah concerning the suffering servant, of Jehovah were now interpreted to refer to Christ. He said, "He died for our sins according to the Scriptures." (1 Cor. 15:2.)

The benefit of this atoning blood comes to man hy his dying to sin and becoming alive unto righteousness through faith in Jesus Christ. "Knowing this that our oid man was crucified with Him; that the body of sin might be done away, that so we should no longer be in bondago to sin, for He that died is released from sin." (Rom. 6:6-7). Christ, the head of this new order, died for all, and man comes into the benefits of His death. By this faith there is begotten in man the same spirit that dominated in the life of Christ, and it is because of this spirit that is within him that he is enabled to stand before God justified. A knowledge of this fact enabled the Apostle to say, "It is no longer I that live but Christ liveth in me" (Gal. 2:20); and for me to live is Christ, and to die is gain" (Phil. 1:20). The graco and power of Christ in the redemption of man is mightier than the sin of Adam. This grace not only shows him how he may be redeemed, but supplies in him every needed assistance for bis coming into that new experience.

This deleverance from death, with all its powers, may be experienced in this present world, making the participator a new creature (2 Cor. 5:17), dead to sin (Gal. 5:24), and alive unto a righteousness that gives joy and peace (Rom. 14:17). He is reconciled to God (Rom. 5:1), and saved from all sin (Rom. 8:24). He may be conscious of the present benefits that come from being a son of God, with all the privlieges that such a relation may bring (1 Cor. 15:9). At the same time the Apostle stressed most of all the future aspect of the Christian life. He held this up as a constant stimulus to him that he might endure hardships as a worthy soldier (2 Tim. 4:7-8). His great emphasis on the final redemption may have been partly due to his belief that the second coming of Christ was at hand (1 Cor. 15:19.)

Paul believed that at the coming of Christ the whole universe would bo restored to its original purpose and plan. Man, by redemption, would come into the same relation with the Father that is held by Christ. He shall be made like Him, and inherit things divine. Not only so, but the universe, being out of accord with the divine decree, shall be brought back into harmony with God, and aid in bringing giory and honor to His name. In this final state of the redeemed aii the results of sin shall be done away, and righteousness shall prevail in all things. By sharing in the nature of Christ, he shares in his power in overcoming death, which is man's last enemy. Then, the same power which raised Christ from the dead shall also raise his followers and establish them in the presence of the Father forevermore (Rom. 8:11, 1 Cor. 15:15-16).

Walnut, Miss.

SUNDAY SCHOOL INSTITUTE.

The New Orleans Methodist Sunday School Union, during the latter part of October, heid, in connection with its fourth quarterly meeting, an institute and rally which were productive of much good to the Sunday schools of our Church.

The Union is composed of the officers and teachers of Orleans and Jefferson Parishes. Its officers are: Rev. W. W. Holmes, Honorary President; Rev. A. J. Gearheard, Acting President; Mr. O. J. Dunn, Secretary and Treasurer; Mr. H. H. Gibson, Superintendent of the Aduit Department; Mr. P. B. Habans, Superintendent of Teacher Training; Mrs. Z. A. Morrison, Superintendent of the Home Department; and Mrs. R. H. Harper, Superintendent of the Elementary Department. These, with others who were called to their assistance, made the Institute a decided success, whiie the Raiiy exceeded the expectations of those who promoted it.

The Institute was heid in Rayne Memorial Church. Octoher 18, 19, and 20. Beginning at 7:15 p. m., and continuing until 8 o'clock, divisional conferences were held. Mrs. R. H. Harper presided over the Eiementary Division, and was assisted by Miss Josephine and Miss Susie Juden. Mrs. C. F. Niebergali presided over the Primary Department, and was assisted by Mrs. W. H. Favourite. Mrs. W. W. Holmes, Miss Mamie Hands and Miss Alice Wasson. Miss Cora Godat presided over the Junior Department, and was assisted by Misses Ethel Sarcher, Ruth Barnes, Ellie Jamison, Hazel Von Eye, [illegible] Payne, and Mrs. A. J. Gearheard. Mr. Van Carter conducted the "Teen-Age" Division.

After these divisional conferences, all assembled in the main auditorium for the inspirational addresses. The music was under the direction of Mr. I. N. Niebergall, with Prof. Black at the organ. All the pastors appeared in some way, on the program. Rev. W. W. Holmes conducted the "Bible Hour." Mr. S. A. Montgomery was on the program, and delivered a forceful address. Dr. George A. Oliver, of Philadelphia, was heard Wednesday night. Rev. C. V. Breithaupt, the Conference Sunday School Secretary, was present throughout the Institute, and contributed much to its success.

The Raiiy was held in First Church, Sunday afternoon, October 22. All the schools of the Union were represented, and the attendance was large. Two of tho schools had special cars to carry their children. Rev. W. W. Holmes and Rev. A. J. Gearheard presided. The music was led by Rev. O. M. Morris. "Is the Sunday School Work of America a Man's Job?" was the subject of Rev. C. V. Breithaupt's address. Dr. S. H. Werlein spoke on "The Child and the Commonwealth." A very interesting feature of the Raiiy was the demonstration, "The Value of Memory Work," under the direction of Mrs R. H Harper. Several children recently graduated from the Primary Department of Parker Memorial Church, when questioned by Mrs W H Favourite, answered perfectly every memory verse they had had during their year's work.

Besides working and speaking during the Institute, Rev. C. V. Breithaupt visited all our churches, and made inspirational addresses Brother Breithaupt made a very fine impression upon all our people, and they feel that a wise selection has been made in calling him to the great work in which he is now engaged. His work, if it is continued and let us hope that it may be, by all means will result in giving a great impetus and direction to our Sunday school interests in Louisiana. R. H. HARPER.

Secular News

The recently enacted game law has been defeated in Mississippi.

New Orleans has a free school for the teaching of the Hebrew language.

Hon. W. J. Bryan stated a few days ago that, with the national election off hand, he expected to devote much time to the promotion of the cause of national constitutional prohibition.

The Michigan monument to the Federal soldiers of that commonwealth which has been erected in the Military Park at Vicksburg, Miss., was dedicated with appropriate ceremonies a few days since.

Governor Bilbo has raised $2000 toward the construction of two dormitories that are being planned for the Confederate veterans at Beauvoir, Miss. The facilities for caring for the old soldiers there are at present inadequate to meet the demands.

By the will of the late Colonel W. G. Vincent the Charity Hospital of New Orleans will receive $30,000, and the Medical Department of Tulane University $60,000 for the establishment of a school of tropical medicine. A number of other bequests were made to Catholic institutions in the city.

The recent State Fair in Shreveport, La., was largely attended and was a pronounced success in every respect. It is much to be regretted that fairs in Louisiana are kept open on the holy Sabbath. Agitation to create a sentiment in favor of Sabbath observance and the enactment of Sunday laws is one of the most urgent needs of this fast-developing commonwealth.

Church News

It is stated that during the past four years 140,000 people have joined the Methodist Church in India.

The Methodist Episcopal Church, South, is now reported to be building on an average two churches a day.

Bishop W. R. Lambuth dedicated the new M. E. Church, South, at Willows, Calf., which is said to be a fine structure, on November 5.

Dr. W. F. McMurry, Secretary of the Board of Church Extension, has recently been visiting some of our Annual Conferences in the Far West and delighting them with happy addresses.

Dr. Francis E. Clark, the founder of the Christian Endeavor Society, who last year had a very severe attack of typhoid fever, is again reported to be ill at a hospital.

Dr. J. R. Dobyns has resigned the presidency of the Southwestern Presbyterian University, at Clarksville, Tenn. Dr. Dobyns, who has held this position for but a short time, was formerly engaged in educational work at Jackson, Miss.

Pope Benedict seems to be finding it rather a difficult task to meet the demands made upon him by opposing nations in the European war. Both the Allies and the Central powers are in some respects said to be much displeased with his course.

The Wesleyan Christian Advocate says that, so far, the movement to place ex-officio members in the Annual Conferences in connection with the Laymen's Missionary organization has failed to command the requisite three-fourths majority of those voting on the question.

According to the Midland Methodist, the Annual Conferences thus far held have made a good showing as to the number of preachers admitted on trial. The Western Virginia admitted 8; the Missouri, 7; the Southwest Missouri, 8; the St. Louis, 9; the Holston, 8, and the Tennessee, 11.

The McKendree Methodist Episcopal Church, South, of Nashville, Tenn., recently gave Mr. J. D. Hamilton, who has been a member of its board of stewards for fifty years, a public reception. Mr. Hamilton, who is also Treasurer of the General Board of Missions, is a son-in-law of Bishop H. N. McTyeire.

Bishop E. E. Hoss says that Dr. W. H. Fitchett, the renowned Australian Methodist minister and author, once remarked to him that our Church had produced at least one very great man—Dr. Albert Taylor Bledsoe. Dr. Fitchett is stated to affirm that he owes much to the writings of that profound and brilliant metaphysician and theologian.

A press dispatch from Rome, Italy, states that Pope Benedict will hold a secret consistory on December 4, and a public consistory on December 7. It is expected that several new cardinals will be named at these meetings. One report has been current that France would be given three such officials as a means of showing the Vatican's interest in the people of that country.

From a report in Zion's Herald of the late meeting of the Northern Methodist Bishops, held in Minneapolis, Minn., we extract the following: "From conversation which I have overheard, I judge there is some anxiety among the Bishops over the effect of the proposed unification of American Methodism upon our churches in the South and on the border. In some cases there is a disposition to anticipate the union in local churches and communities. A case or two or three are said to have been cited where our churches were withdrawing from certain fields or attempting to unite with the sister Methodism. The spirit of this was thought to be admirable enough, but the action decidedly premature."

Be content to wade through the waters betwixt you and glory with Christ, holding his hand fast; for He knoweth all the fords in which you may sink under.—Rutherford.

A LITTLE INQUIRY INTO FACTS.

By Rev. T. H. Lipscomb.

It seems to be generally agreed that where the assessments upon a charge are not paid in full the amount collected should be equitably divided among the several causes upon a pro rata basis, giving each an equal per cent of the amount assessed for it.

Yet it seems to be generally thought that this is not done in many instances, and that some causes receive more than their due proportion while others receive decidedly less. Accordingly, from the Boards just before Conference there usually comes a call to collect all possible on all assessments and apportion all according to the general per cent of the total assessment paid.

As Conference Secretary of Education, I have been requested to issue such a call in regard to the assessments for education. The Missionary Voice for October, in its leading editorial, entitled "The Misappropriation of Mission Funds—A Hundred Thousand Dollars Given for Missions Otherwise Applied," comes out in the most startling manner conceivable with a somewhat similar demand. This request and serious complaint and the general feeling of uncertainty as to whether a pro rata division of funds is being made has caused me to make (with acknowledgments to an adding machine) some inquiry into the facts in regard to this important matter, which I offer for the consideration of the North Mississippi Conference, and to its vindication in large measure.

The question which I saw had to be answered was: What per cent did the charges last year **which did not pay in full** pay on the several assessments? revealing whether or not there was wide discrepancy between their percentages paid to education, missions, church extension, etc. To discover this I found the total assessment placed upon the charges not paying in full for each cause, and then the total **paid** for each cause, which enabled me easily to find the per cent paid each cause, where assessments were not paid in full. The charges where everything was paid in full are, of courst, not involved in the question of equitable or inequitable division of funds. They paid, of course, 100 per cent on everything.

The result of this calculation I submit as follows:

From charges **not paying in full** their assessments for the several causes received the per cent indicated below of the assessment placed upon them.

Education	40 per cent
Missions (Home and Foreign)	46 per cent
Church Extension	43 per cent
Conference Claimants	50 per cent
Bishops	51 per cent
American Bible Society	44 per cent
Sunday School Board	27 per cent

The percentages paid by the entire Conference of the assessments made are as follows:

Education	65 per cent
Missions (Home and Foreign)	69 per cent
Church Extension	66 per cent
Conference Claimants	73 per cent
Bishops	76 per cent
American Bible Society	70 per cent
Sunday School Board	58 per cent

These figures tell their own story. They reveal that, as regards the division made among the General Boards, the percentage is much more nearly the same among charges not paying in full than might have been supposed—the Mission Board leading with 46 per cent, and the Board of Education trailing with 6 per cent less.

As Conference Secretary of Education, we should like very much to see this slight discrimination against the educational assessment removed (amounting to several hundred dollars in the aggregate), and a pro rata division made **throughout**—a policy endorsed by the Missionary Voice. The plea that it makes that mission moneys collected in the Sunday schools should not be added to the total and prorated among all causes, but should be added to the mission amount after the division has been made, is entirely reasonable. As a friend to the mission cause, we urge that this plea be regarded.

On behalf of the Board of Education, we earnestly ask that collections be made in full wherever possible, and that a pro rata division be made where the total assessments are not paid. The maintenance of our Church schools and the education of our young ministers are surely causes worthy of such consideration and generous support.

Starkville, Miss.

A LESSON IN CHRISTIAN UNITY.

By R. B. Eleazer.

While the two great Methodisms of the United States are discussing the basis of union, it is interesting to know that three Protestant denominations of Canada have been taking similar steps, and that their union within a short time is said to be assured. Canadian Methodists, Presbyterians, and Congregationalists, after twelve years of negotiations, have agreed on a basis of union and are ready for the final legal steps that shall merge them into one great Protestant body. Calvinism and Arminianism as extremes of theology, and episcopacy and congregationalism as extremes of polity, are to be harmonized in the spirit of Christian unity and mutual concession. The Christian Guardian, the official organ of Canadian Methodism, says of the proposed union:

"The die is cast; and Canada faces a union such as the world never saw before, a union which our fathers would have declared to be impossible, a union which speaks volumes in regard to the broadening of Christian sympathy and the passing of ancient prejudices, and which is eloquent also of a yet wider union which shall come to pass when the Church of Jesus Christ shall have grown big enough to be brotherly and strong enough to discard its century-old prejudices."

Certainly here is a lesson for the Methodisms of the United States, whose differences are insignificent as compared to those that our Canadian neighbors are about to subordinate to the essential unity of all true believers in Christ.

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A HYMN.

(The following hymn, number 231 in our standard hymn book, was written by our versatile chief pastor, Bishop E. E. Hoss. It was designed to be used in the baptizing of infants.—Editor of the Advocate.)

O God, great Father, Lord, and King!
Our children unto thee we bring;
And strong in faith, and hope, and love,
We dare thy steadfast word to prove.

Thy covenant kindness did of old
Our fathers and their seed enfold.
That ancient promise standeth sure,
And shall while earth and heaven endure.

Look down upon us while we pray,
And visit us in grace to-day;
These little ones in mercy take
And make them thine for Jesus' sake.

While they the outward sign receive,
Wilt thou thy Holy Spirit give,
And keep and help them by thy power
In every hard and trying hour?

Guide thou their feet in holy ways;
Shine on them through the darkest days.
Uphold them till their life be past,
And bring them all to heaven at last.

BOY BLUE'S CANDY BEAR.

Boy Blue had seen the beautiful little candy bear many and many a time. It stood in the window of the Racket Store, with many other little pink and white bears. He had seen it every day for ever so long, on his way to and from Kindergarten. In the morning he was afraid of being late, so there was barely time for a hasty peep, but on his way home at noon there was no hurry, and he stood and gazed longingly in at the enticing rows of pink and white and brown candy bears.

Little Girl and Mother and Daddy and everybody else at home had heard all about those "darling little candy bears." The day Boy Blue showed them to Little Girl she agreed that they were the "darlingest Teddy bears" she ever had seen.

"I'd choose a pink one," she said, "like my ribbon."

"I'd choose a brown one," said Boy Blue, "brown like my leggings."

No sooner did they reach home than they went to ask Mother's leave to get one of those "dear little candy bears."

"They's only a dime apiece," said Boy Blue.

Mother willingly consented, and when morning came Mother gave Boy Blue two shining new nickels. Little Girl was older than Boy Blue, and as she had to go to school earlier, she had forgotten to remind Mamma about her dime.

At noon when Mother heard Boy Blue's little pitter-patter in the hall she put her sewing aside and went to see his wonderful bear.

"O, what a little bear!" she exclaimed as she bent to kiss him. It really was a most bewitching little brown bear, only about six inches high, and most maple-sugary looking. Now Boy Blue had not one, but a dozen "sweet teeth." Sometimes Mother said she thought his teeth were all "sweet teeth," so she said, "How ever did you get home with him without even nibbling his toes?"

Boy Blue tucked down his head a moment. His thumbs crept into his pockets and he twisted his toes, while a roguish twinkle came into his eyes as he said, "He's—soap!"

"How do you know, dear?" she asked.

"'Cause I licked the bottom of his foots."

Mother felt, oh, so sorry for him, but she knew that if she said so, the tears would crowd over the little eyes that were twinkling so bravely, so she said, "Well, isn't that the funniest joke we've ever had?" And Mother laughed, and so did Boy Blue.

After a bit Daddy came home from the office and Boy Blue told him about the candy bear that was only soap.

"You'll find a lot of them, Boy Blue, as you grow older—lots of them, little son. Very often the things you'll expect to be candy will turn out to be just soap. It is hard even for grown-ups to tell the real things from those that are make-believe."

And by-and-by Little Girl came in from school. "I bought my little brown bear to-day, Sister," he said, with never the tiniest smile.

"Lem'me see it!" So he drew it forth from his pocket and held it out.

"Oh! how cunning," she cried. And then she asked, "May I lick just once?"

"All you want to," said Boy Blue; but, "one lick" was all she cared for.

She laughed as heartily as any one over the candy bear that was only cheap toilet soap after all.

So Little Girl took her dime and bought some real candy, and divided it with Boy Blue, "'cause you see, Mamma, he saved my dime for me by spending his."—Catherine Rhodes Davis, in Christian Intelligencer.

THE TALKATIVE TURTLE AND THE DUCKS.

A turtle and two ducks, that lived at a certain pond, had a great friendship for one another. One summer, when the sun grew hotter and hotter and when no rains fell, the pond began to dry up. This so alarmed the ducks that they began to make plans to move to a distant pond where there was a great plenty of water. The turtle, thus overhearing them, began to upbraid and scold them. "I thought you were my friends, and now when the pond is drying up and we shall lose our livelihood, I overheard you planning to leave me to my fate!" The turtle cried bitterly and wept. At this the good ducks tried to comfort him. "But," said they, "we would gladly take you with us if we could. We must journey through the air many miles, and you know you can not fly." The turtle continued his weeping, and the ducks finally found a plan to help him. "We can take you with us, but you must do exactly what we command. You know what a prattler you are, and how you never cease from talking. You can go along, but you must not open your mouth to say a single word till we reach our destination. Should you disobey our request you will surely be lost and we can not help you."

The turtle gladly promised to heed their request. The ducks found a stick, and, requesting the turtle to bite the middle, they each took an end in their beaks and soon the three were flying high in the air toward their new home.

As they passed over villages the good folks would gaze upward and cry out at the unusual sight. The turtle became very indignant on hearing these cries of wonder. "Why can't they mind their own business?" thought he. The request of the ducks, however, made him refrain from jeering back at the folks below. At last, on passing over another village, he could keep still no longer and began to scoff at the wondering villagers.

He no sooner opened his mouth than he lost his hold on the stick and fell far down to the earth, where he was instantly dashed to death.

It is sometimes well to heed the advice of friends.—William S. Nortenheim, in Christian Standard.

PAYING THE PRICE.

Into a college community there came at Commencement time a man of splendid presence and fine oratorical gifts. When, with one accord, the boys exclaimed, "That is the man I want to be," an old professor said to them: "Boys, that is a fine ambition. There isn't a nobler man in the country than Mr. R., God bless him! But before you make up your minds to be like him let us count the cost. I have known your man from boyhood; he has suffered privations, thwartings, misunderstandings, losses, crosses, disappointments, and many failures. Boys, are you willing to pay the price for such a manhood? If you are, it is yours."—Moulton.

Life is most beautiful and noble, not when its environment is most splendid, but when it is nourished by the highest thought and the purest loves.—Bishop Spalding.

THE UNION OF THE TWO CHURCHES.

By [illegible]

I beg space in your [illegible] questions. (a) When and [illegible] the two Churches separ[illegible] bers did the Southern [illegible] (c) What was the value of [illegible] property at that time? (d) [illegible] have we now and what is [illegible] Church property? (e) If [illegible] who would own and control [illegible] What is the present [illegible] union? (g) If this [illegible] not likely happen that [illegible] members would revolt [illegible] denominations, or else [illegible] own identity, as the [illegible] did and are yet doing [illegible] Methodist Church still [illegible] ship and in property? (i) We [illegible] care of ourselves just as we have [illegible] these years? (j) Finally, What is the [illegible] this union, anyway?

Holly Springs, Miss.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Some of our [illegible] ants have no money and [illegible] for groceries that they have [illegible] during this year. Let me beg of you to get up [illegible] for this worthy cause in full, if possible. [illegible] will need more money than we can [illegible] with the cost of living as high as it is now. Let us not neglect them. If you have any money send it to our treasurer. I am asking [illegible] to relieve some that are actually in need, but we can not do this unless we furnish him with the money. Please act now.

W. M. SULLIVAN,
Secretary.

Yazoo City, Miss.

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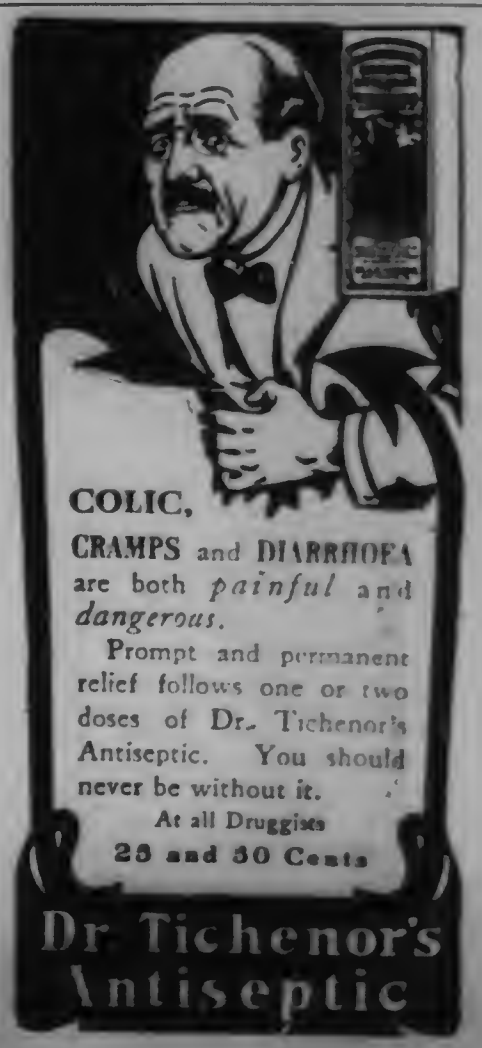
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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

CHANGES IN POLICY OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

Pursuant to the call of the Chairman, the Publishing Committee of the New Orleans Christian Advocate met in annual session in the city of New Orleans on October 26, 1916, with all the members of the Committee present. Dr. J. M. Henry, of the Louisiana Conference, was elected Chairman, and Rev. W. W. Drake, of the same Conference, was elected Secretary. The reports submitted to the Committee by the Editor and Publisher showed the Advocate to be free of debt and in a better financial condition than it was a year ago. This was made possible by the reduction of the office force to a minimum and by the unselfish and tireless labors of the Editor and Publisher. The Committee was so well pleased with the business condition of the paper that it passed resolutions of appreciation of "the faithful, tireless, and unselfish services of the Editor and Publisher." In view of the increased reduction in the margin of profit, because of the more than 100 per cent increase in the cost of paper and the advanced price of other printing materials, and with a desire to maintain the high order of the paper and keep it free of debt, the Committee after careful consideration passed the following resolutions:

Resolved, 1. That the annual subscription price of the New Orleans Christian Advocate be placed at a minimum rate of $1.50 to all subscribers, except to widows of ministers and superannuates (which abolishes all club rates and increases the price to ministers).

2. That the Publisher be instructed to discontinue all subscriptions which are as much as three months in arrears.

3. That these resolutions take effect on Nov. 15, 1916.

J. T. LEGGETT,
For the Committee.

TO THE METHODISTS OF LOUISIANA AND MISSISSIPPI.

In addition to the statement made above by Rev. J. T. Leggett, who speaks for the Publishing Committee, we desire to say a few words. As was recently stated in our columns, we closed our past fiscal year with a better circulation than we had twelve months ago and with the finances of the Advocate more satisfactory than they were at this time last fall. But, notwithstanding these facts, owing to the unusual situation now existing, due chiefly to the European war, we are face to face with conditions which must necessarily be reckoned with. The cost of print paper has increased more than 100 per cent since last January and there has been a large advance in the price of all other printing materials. Both secular and religious journals have felt appreciably these adverse influences, and various expedients have been adopted to stem this rising tide of expense. The great dailies in many instances have reduced their sizes and cut off all subscriptions except those paid for at full prices, and some of them have commenced to use inferior grades of paper. The Northern Methodist Church has raised the price of nearly all its publications, as have also the publishers of such weeklies as The Outlook and The Independent. In our own Church The (Nashville) Christian Advocate has been reduced in size from 32 to 24 pages and the subscription price to ministers has been increased from $1 to $1.50 (a very large percentage of its subscribers are preachers). The Pacific Methodist Advocate and the Midland Methodist are now being issued in eight-page form, and the Florida Advocate has announced that after Dec. 1 its price will be advanced to $2. One other Southern Methodist paper increased its rate to preachers in the beginning of the year, and three of the Southern Methodist conference organs are receiving appropriations from their Conferences to support their editors.

It was the same circumstances which affected these periodicals that led the Publishing Committee in its session the last of October to adopt the regulations set forth by Brother Leggett. We desire, if we possibly can, to avoid reducing the size of the New Orleans Advocate, and it is our purpose to try to keep it up to its present standard, at least, in every particular. Please note carefully the following points in the new policy which we are announcing:

1. The price of the paper has not been raised except to ministers. Its regular price to others has always been $1.50; so all that has been done in the case of laymen has been simply to do away with club rates.

2. The Advocate will be put upon practically A CASH BASIS—the price to all persons (except superannuated preachers and the widows of ministers) being $1.50, PAYABLE IN ADVANCE. And the name of no delinquent will be carried on our mailing files longer than three months, if at all, before it is discontinued.

3. This regulation as to the price of subscriptions is now in effect, and henceforth they should be accepted only for $1.50 each, unless it be from some one included in one or the other of the two classes for whom an exception has been made. (The Publisher is permitted to carry delinquents until the 15th of December, by which time all of the patronizing Conferences will have met, thereby giving pastors an opportunity to secure renewals and make settlement at Conference. After the 15th of December the Publisher is expected to enforce the rule applying to delinquent subscriptions.)

We appeal to the friends of our paper to stand by it in the stress of these unusual times and we believe that they will. We appreciate the good work which our preachers have done for the Advocate, and nothing but a stern necessity could influence us to stand for having it issued to them at a higher cost. We invite a comparison of our paper with other $1.50 publications in our Church, both as to its mechanical make-up and the matter which it carries. We believe that if our constituents would examine the Southern Methodist weeklies published at this price, they would have an enlarged appreciation of their own Conference organ. It is our conviction that if there was ever a time in its history when our Church needed to maintain its press upon an efficient basis, it is now. Despite the present unfavorable outlook for all journals, we believe that there are yet bright days ahead for the New Orleans Christian Advocate.

CHAS. O. CHALMERS, Publisher.
ROBERT A. MEEK, Editor.

THE GIBSON MEMORIAL CHURCH.

It was eminently fitting that a house of worship lately erected in Vicksburg, Miss., should have been named the Gibson Memorial Church, in honor of the Rev. Tobias Gibson, the first missionary to the Natchez country, and that there should be a window in that structure with his name inscribed upon it. No more knightly herald of the Cross ever threaded his way through lonely forests to the far-off frontier to tell the story of redeeming love than this intrepid itinerant, who wrought so well along the mighty Mississippi and whose body there reposes, awaiting the resurrection morn. How much Mississippi Methodism, now great and strong, owes to the labors of this noble and consecrated pioneer eternity alone can tell.

Rev. L. L. Roberts, the pastor of this church, is now making a vigorous effort to pay the indebtedness on it, which includes a considerable balance on the memorial window referred to above. The Methodists of the Magnolia State should count it a real privilege to have a part in this undertaking, thus helping to honor one whose name and memory should never be allowed to perish. Why not send a contribution for this purpose to Rev. L. L. Roberts, Vicksburg, Miss.? One of the regrettable things about our Southern people is that as a rule they do not sufficiently exalt and reverence the great characters that this section has produced. We need to learn to do better in this respect.

BROTHER ELEAZER'S OBJECT LESSON.

Rev. R. B. Eleazer, Editor of The Missionary Voice, in an article which we are publishing this week, refers to the union of the Methodist, Congregational, and Presbyterian Churches in Canada, and apparently is happy over the obliteration of Methodism in that vast country. We wonder if our brother would count such a union in the United States a thing to rejoice over. Such seems to be a fair inference from his utterance. In such a view we cannot concur. We believe that Methodism, in standing for a universal atonement, the witness of the Spirit, and Christian perfection in this life, has a message for mankind which needs to be sounded forth with an increased rather than an abated emphasis, and that if she should form any alliance that would cause her to speak less insistently concerning these great truths, the Christian world would be immeasurably impoverished. John Wesley said that he had never known a congregation to prosper greatly spiritually to which the high attainment of being made perfect in love in this life was not faithfully preached, and probably not less influential for good are the other doctrines mentioned above. It remains to be seen what sort of a Christianity the mongrel religious teaching in Canada will produce.

We stated some time ago that the real question in the background in the present union agitation is, **Whether Methodism is to be preserved? And** we stand by that statement. In a recent issue of the St. Louis Advocate there appeared an editorial, in which, after calling attention to the proposed federation of the non-conformist bodies of Great Britain, it was stated that this would probably be but a preliminary step to the union of the denominations participating in that movement. **That would mean the obliteration of British Wesleyanism—the Mother Church of Methodism.**

In support of our position we would also call attention to the two following statements:

Bishop Hendrix, who seems to be the real leader of the ultra-unionists in the Church, South, in an address at the famous Union Conference at Evanston, Illinois, which later was published in The Methodist Review Quarterly, said: "If we deem that the work of the Lord's Church can best be done under the Episcopal or Presbyterian or Independent form of government, why not reduce to these three forms of polity the countless numerous subdivisions that adhere to these forms until the various united bodies may themselves merge into a common Church with what each can contribute of its own life and government?

Dr. T. H. Lewis (of the Methodist Protestant Church), who is known as the Apostle of the Unification of American Methodism, in setting forth his creed some time ago, declared: "I believe that these divisions (denominations) are contrary to the spirit of the age; that whatever

good they may have done in the past they are now outworn, and that the demands of modern life are for union in religion as much as in business and all other human activities." (We wonder what would happen if all the railroads or factories in the United States were merged, as Dr. Lewis seems to want all the Churches to be. Nearly every State in the Union, knowing the value of competition, has enacted laws to prevent such combinations. Why the right kind of competition is not valuable in church work, none of the anti-denominationalists have yet told us).

With unification with the Northern Methodist Church according to the Oklahoma City plan (which would leave Southern Methodism substantially intact in the South proper and largely autonomous), we probably could stand successfully for the preservation of Methodism if this movement to wipe out all denominations should become increasingly aggressive; but if completely consolidated with a much larger body, there would be no telling into what we might be dragged in a few years. A World Conference looking toward the uniting of all denominations is at this time being arranged for, the preliminary meeting having already been held some months ago at Garden City, N. Y..

THE BETTER WAY.

Would it not be well for our pastors and congregations, instead of seeking to shape their own appointments, to pray that the Holy Spirit may direct in the matter? He presided over and guided the proceedings of the infant Church, and we doubt not that he would perform a like function in this day if his leadership were sought with an equal faith and a similar spirit of self-surrender and obedience. The cabinet room at an Annual Conference ought to be a place of much prayer, made holy by the conscious presence of the great Executive Head of the forces of redemption. The best place for any worker is where our Lord wants him to be.

PERSONAL AND OTHER NOTES.

Rev. O. W. Bradley, our gifted young pastor at Tupelo, Miss., says: "We are closing up what I believe to be a good year." Brother Bradley and Tupelo always have good years.

Brother Battle says that the work of arranging for entertaining the Louisiana Conference at Baton Rouge is going forward finely. The Capital City of this State never does things by halves.

The Annual Conferences in our territory are in sight. The Louisiana will meet in Baton Rouge on Nov. 22; the North Mississippi, at Winona, on Nov. 29, and the Mississippi, at Jackson, on Dec. 13.

Rev. W. S. Selman, of Mt. Picasant, Miss., in forwarding some subscriptions to the Advocate, says: "This charge will make the best report this fall that it has made in ten years." We like the ring of this message.

At Mississippi City on November 5, Mr. Bruce Ehen Verlander and Miss Mary Phoebe Martin were united in marriage, Rev. W. T. Griffin officiating. We congratulate the bride and groom and wish them much happiness.

Brother James H. Ramsey, a leading layman in our church at Houston, Miss., renews his subscription, commends the Advocate, and makes the following reference to his pastor: "Brother Raper has done a fine work here and is in high favor with the people."

Rev. T. H. Lipscomh reports that the ending of his quadrennium at Starkville, Miss., promises to measure up well, and that as he looks back over the last four years he has a good conscience as to his labors there. He has certainly wrought worthily in that field.

The handsome new pipe organ which has been purchased for the Pharr Chapel at Morgan City, La., is now being installed. This is one of the finishing achievements of Rev. C. C. Wier, who is winding up a notably successful four-year pastorate at Morgan City.

Writing from Hot Springs, Arkansas, a few days ago, Dr. Theo. Copeland said: "We have recently closed the greatest revival meeting this city ever had. I took 105 persons into my church. Rev. Burk Culpepper, who was with me, is a genius and a real revivalist."

We acknowledge ourselves indebted to Rev. J. E. Gray, of Logtown, Miss., for some subscriptions, forwarded on the 9th inst. Concerning his charge, Brother Gray says: "My work is in a fairly prosperous condition now, and the year promises to end well."

Rev. W. L. Graves, of Montpelier, Miss., has our thanks for some subscriptions from his charge and a few kindly words of commendation. We are pleased to know that his labors during the recent passing months have been crowned with a goodly measure of success.

In a business letter to our office, Rev. C. M. Chapman, of Rolling Fork, Miss., appends the following note: "My daughter has almost entirely recovered from her recent operation. The year's work here will close in a fairly good condition." We are pleased to have this cheering message from Brother Chapman.

Rev. W. T. Griffin, of Gulfport, Miss., writes: "Evangelist Klein is conducting a revival meeting at Biloxi for our pastor there, Dr. H. F. Tolle. Much interest is being manifested. Rev. J. L. Sells and N. B. Harmon have been assisting Pastor Meigs in a series of revival services at Bay St. Louis. Rev Robert Selby has lately been on the coast in the interest of Emory University."

Just as we are closing our forms, we are in receipt of a postal card from Rev. Paul M. Brown, of Natchitoches, La., which reads as follows: "We are in the midst of a great union revival here. We are having the largest crowds and the deepest interest in the history of Natchitoches. Ask your readers to pray for us. There have been up to the present 75 professions of religion."

Miss Ada McMillan, who resides with her sister, Mrs. J. W. Lockhart, at 826 Louisa Street, this city, has lately returned from a visit to relatives in Pittsburgh, Penn., to the delight of her many friends. Miss McMillan is a member of Second Church and is noted for her activity and liberality in promoting its interests. New Orleans Methodism has in its ranks no truer or more devoted worker than is she.

Rev. and Mrs. Jasper L. Smith, of Gallman, Miss., have lately given the officials and other friends in their charge a most delightful dining. The Editor was honored with an invitation to be present, accompanied with a generous offer to defray his railroad expenses to and from Gallman. We feel that we missed much by not being able to attend. Blessings on this faithful itinerant and his worthy helpmeet!

Since our last issue, the following friends, whose kindness has not been elsewhere mentioned, have brought us under obligations for two or more subscriptions to the Advocate: Rev. J. M. Boykin, Covington, La., 2; Rev. George G. Yeager, Fannin, Miss., 2; Rev. W. C. Carlisle, Guntown, Miss., 5; Rev. J. L. Lay, Indian Bayou, La., 6; Rev. S. E. Flurry, Philadelphia, Miss., 3; Brother M. W. Porter, Harrisonville, Miss., 2; Rev. J. E. Cunningham, Corinth, Miss., 3.

The paper, entitled "Redemption according to St. Paul," by Rev. Olin Ray, who lately was graduated from the Candler School of Theology, which we have published in the Advocate in two installments, is, we think, a highly creditable discussion. It reflects honor upon the gifted young writer and indicates that our young ministers are being well and soundly taught in the Biblical Department of our new University. The view of the atonement set forth therein is thoroughly Scriptural and orthodox.

From a letter from Rev. W. W. Jones, of Lula, Miss., we take the following: "We are coming out pretty well here. The salary is out; the expense of repairing the parsonage is provided for; the new organ will be paid for by Conference, and I have about 5 tons of coal in hand for the winter. My greatest pull is on the benevolences." We dare say that Brother Jones will make the landing on the last item also. He is serving an excellent people and is doing it well. He has kindly consented to report the proceedings of the North Mississippi Conference for the Advocate.

A dispatch from Rev. J. G. Snelling, of Homer, La., Chairman of the Evangelistic Committee of the Louisiana Conference, requests us to state that the evangelistic services that are to be conducted at night during the approaching Conference session will begin on Tuesday evening, Nov. 21, and that the preachers are urged to be present, if possible, from the start. These services will be in charge of Rev. R. P. Shuler, of Austin, Texas, and the singing will be led by Mr. J. Douglas Swagerty. It is hoped that they will be largely attended.

Rev. W. Fred Long, the genial and capable Sunday School Secretary of the interdenominational work in Mississippi, recently received a letter from a fellow-worker in Chicago from which we extract the following: "You know what a high-hearted man Mr. Warren is, and that he is always thinking kind thoughts of other people. He puts into our treasury (for the Sunday school work) several thousand dollars a year, and, at proper intervals, he has a right to name a life member to receive a certificate representing a thousand dollars as having been paid by him into the International Treasury. We are under instructions from him to-day to issue a life certificate to you, and it will be forthcoming as soon as possible." This is a high honor worthily bestowed.

From the Weekly Watchman of Franklin, La., of November 4, we take the following: "Rev. A. F. Vaughan has been holding services at the Methodist Church every night this week, which have been largely attended. His sermons have been strong for the cause of duty and religion and highly entertaining. This is Mr. Vaughan's fourth and last year in Franklin. He has made many friends here among all denominations, and he will go to the new field to which he may be assigned with the best wishes of everybody, because of the splendid service which he has rendered at this place."

Rev. P. O. Lowrey sends us a notice of a Missionary Institute to be held in Donaldsonville, La., Thursday of this week for near-by auxiliaries of the Woman's Missionary Society. It is to be conducted by Frances Niebergall, the Conference President, and Mrs. R. H. Harper, who is the official head of the Children's work in Louisiana, both of New Orleans. The ladies of the Donaldsonville Church will serve luncheon at the noon hour, and friends in Plattenville, Vacherie, Burton, White Castle, Plaquemine, Gonzales, Burnside, Napoleonville, and Indian Village have been specially invited to be present. Among those who have been active in working up this institute are Mrs. W. S. Cary, the President, and Mrs. I. L. Tyree, the Corresponding Secretary, of the Donaldsonville Auxiliary.

Mrs. Lucinda Ann Gearheard died at her home in Lutcher, La., after a somewhat extended illness, on Wednesday, November 8. She was 67 years old, and she and Mr. Gearheard, her husband, had celebrated their fifty-first wedding day on October 29. They had been residents of Louisiana about ten years. The deceased is survived by her husband, Mr. J. M. Gearheard; four sons—Rev. A. J. Gearheard of New Orleans, Mr. A. G. Gearheard of Lutcher, Mr. O. E. Gearheard of Donner, La., and Dr. E. F. Gearheard of Seattle, Wn., and by three daughters—Mrs. F. D. Wilson of Oberlin, Ohio, Mrs. W. Francis of Omaha, Neb., and Mrs. T. W. Jones of Ramos, La. The obsequies were conducted in New Orleans, with Rev. W. W. Holmes officiating, and the interment was made here in the Masonic Cemetery. We extend sympathy to the bereaved, and pray that the Heavenly Father may comfort and sustain them in their great sorrow.

Dr. H. F. Tolle, our pastor at Biloxi, Miss., writes as follows: "Our Sunday School Field Secretary, Rev. J. L. Neill, of Jackson, Miss., is quarantined in his home. His little daughter is down with scarlet fever and he is not even permitted to send out mail from his residence; so all people that may be expecting to hear from him will have to wait until the quarantine is lifted. Anything that needs immediate attention regarding Sunday school matters may be taken up directly with me, and I will look after it the best I can. I am now in the midst of a revival, with Brother G. A. Klein, of Nashville, Tenn., doing the preaching, Brother Renshaw leading the singing, and Brother Grace playing the piano. They make a splendid team. We are just starting, but are hoping for and expecting a great meeting." We are sorry to learn of the illness in Brother Neill's home, and we pray that the Heavenly Father may watch over and soon restore to health the stricken one.

It is claimed that in the late election the following States joined the prohibition column: Montana, Nebraska, Michigan, Oregon, South Dakota, and Utah. The cause suffered defeat in California, Missouri, and Maryland. Woman suffrage was rejected in West Virginia and South Dakota.

The promptness with which Senator Vardaman threw himself into the campaign to prevent the repeal of the recently enacted anti-liquor laws in Mississippi was much appreciated by the prohibitionists of that State, though the Supreme Court finally interfered with the holding of the election.

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The trial service South of Minden has not paid. We hope this extension of the service will produce better results.
Won't you help us maintain this service for you. convenience by patronizing it to the fullest extent possible?
B. S. ATKINSON, Traffic Manager.

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WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
SOUTHERN SEATING AND CABINET COMPANY
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MARRIED.

At the home of the bride's mother, ten miles east of Prentiss, Miss., on Nov. 5, 1916, by Rev. R. T. Nolen, Mr. CLIFTON WILLIAMSON and NINNIE McPHAIL.

At the home of the bride's parents, in Colquit, La., on Sunday, Nov. 5, 1916, by Rev. A. S. J. Neill, Mr. WILL W. MONK and Miss SARAH CHRISTIAN, both of Colquit, La.

A. S. J. NEILL.

"Love is that blessed rod which wins the waters from the hardness of the heart."

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

LLOYD THOMPSON, the infant son of Brother William and Sister Fannie Calhoun, died at the home of his parents on Nov. 8, 1916, and went home to God. Lloyd, as he was called, was a bright, heautiful child. He was 11 months and 2 days old. His body was laid to rest at the Oak Vale Cemetery, in the Williamsonburg charge. As their pastor, we would say to Brother and Sister Calhoun, live so as to meet Lloyd in the sweet by and by at the right hand of God. R. T. NOLEN.

EMMA MARGARET, daughter of P. S. and Mirtie Carley, was born on August 24, 1912, and died at their farm home near Eden, Miss., on October 27, 1916, from diphtheria. Emma was a heautiful, sunny child of sweet disposition, and loved to sing. Only a few days ago she was singing at her play, "Will there be any stars in my crown?" And now she has gone from us to joln the angel choir singing around the throne and praising Him who said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

ALGIE S. OLIVER.

SAMUEL DECATUR HOYET was born in 1851, in Mississippi, and died on Sept. 23, 1916. He was married in 1870 to Miss Olive Ballard. There were born of this union nine children (seven boys and two girls), three of whom preceded him to the better world. Brother Hoyet joined the M. E. Church, South, in 1871, under the ministry of Rev. David A. Givens. We buried him in the cemetery at James Chapel Church in the presence of a large crowd of relatives and friends. Brother Hoyet was wonderfully gifted in prayer. He was always glad to have his pastor visit his home. He was ill for only a short time. He said, "I am ready to go." Oh, that his children may be able to say the same thing when God shall call them! His good wife still survives him. She, too, is waiting to welcome death. He was rich in faith. Weep not, dear loved ones, for if you are faithful you will meet him in a better world. Therefore, be strong in the faith. His pastor,

H. C. MURPHY.

Springfield, La.

JOHN FRANKLIN FOWLER was born in Alabama on July 8, 1864, and died at his home, near Hico, Lincoln Parish, La., on the morning of October 12, 1916. He was married to Miss Bedie English on Octoher 8, 1889. Of this union were born eight children, three of whom died in infancy. Four boys and one girl are still living—all grown and memhers of the Church. By the death of his father, and the marriage of the older brothers, Frank was left to take the lead in making a living for his mother and sisters when but a boy of ten years of age, and never dld a boy stand by mother and sisters more faithfully than did he. I had known Frank from our boyhood days. We worked in the field together, hunted and fished together, and after I became a preacher I was his pastor for eight years (two four-year terms). In all that time I never knew him to use an impure word, or do an evil deed. He joined the Methodist Church in early life, and I am sure the Church never had a truer member, nor the preacher a better friend. He was a kind, loving husband and father. A good man has gone to his reward. May the good Lord bless his family and help us all to so live that we shall meet this good man in heaven!

J. B. WILLIAMS.

MELLISSA SPURLOCK FOSTER was born on February 8, 1837, in Amite County, Mississippi; was married to Dr. David Walker Foster, on April 3, 1856, in Amite County, Mississippi, and died in St. Landry Parish, Louisiana, on September 29, 1916, in the eightieth year of her life. She was the mother of ten children, five of whom preceded her to heaven, while five are left to mourn their loss. She came of hardy stock, and it was well, for to her fell many hardships during the War in the Sixties when moving from place to place, for safety was necessary. She used her same strength and hardihood in constant labors by the side of her husband in his practice in visiting the sick and ministering to the suffering throughout the many years of her married life.

Just when she first united with the Methodist Episcopal Church, South, is not a matter of record, but it was in early life, and ever afterwards she was as true to Christ and her Church as it is possible for a human being to he, never for one moment quailing in service or devotion. Sweet of disposition, kindly in her dealings, her name is as "an ointment poured forth" throughout the Opelousas country.

Interested in missions, she became a life member of the Women's Foreign Missionary Society, and aided as far as possible in all the departments of church work.

During the forty-five years of her married life, her home was always the regular stopping-place of the ministers, and no doubt many to whom she ministered met her as she entered into her rest to greet her for the many kindnesses received at her hands.

She was taken suddenly ill with acute indigestion, while her son, Dr. Paul Foster, was away from home in a sanitarium in New Orleans, and was only semi-conscious after he arrived home in company with this writer, but her few words were full of cheer and faith. Nothing daunting, she faced her Redeemer with perfect assurance.

Rev. J. D. Harper, her beloved pastor, had visited her earller in the day, while she was fully conscious, and upon being asked what portion of the Scripture to read, she responded, "Bless the Lord, O my soul." Brother Harper then read the 103d Psalm and prayed fervently by her hedside.

A large concourse of people followed her remains from the Opelousas Church, after Brother Harper had officiated in a melting service, to the Protestant Cemetery, where she was laid to rest by the side of her honored and heloved husband, who had gone before some sixteen years ago.

She now sleeps the sleep of the just, waiting to respond to the first call of the trumpet on the resurrection morn, and thus will she and her loved ones be ever with the Lord!

H. S. JOHNS.

Baton Rouge, La.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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TO DARKEN HAIR APPLY SAGE TEA

Look Young! Bring Back Its Natural Color, Gloss and Attractiveness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other Ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time: by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful tollet requisite and is not intended for the cure, mitigation or prevention of disease.

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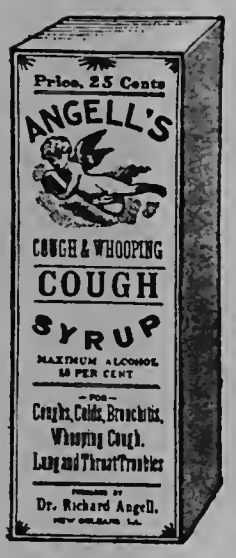

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Mothers, you'll never know what you are missing until you make up this inexpensive, quick-acting cough syrup and try it. Children love its pleasant taste and nothing else will loosen a cough or chest cold and heal the inflamed or swollen throat membranes with such ease and promptness. It's equally as good for grown-ups as for children.

This splendid cough syrup is made by pouring 2½ ounces of Pinex (50 cents worth), into a pint bottle and filling the bottle with plain granulated sugar syrup. This gives you a full pint—a family supply—of much better cough remedy than you could buy ready-made for $2.50—a clear saving of $2.

The moment it touches the inflamed, cold-congested membranes that line the throat and air passages, the healing begins, the phlegm loosens, soreness leaves, cough spasms lessen and soon disappear altogether, thus ending a cough quicker than you ever thought possible. Hoarseness and ordinary coughs are conquered by it in 24 hours or less. Excellent for bronchitis, whooping cough, spasmodic croup, bronchial asthma or winter coughs.

Pinex is a highly concentrated compound of genuine Norway pine extract, combined with guaiacol and is famous the world over for its quick healing effect on the membranes.

Beware of substitutes. Ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

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you must pay proper attention to diet and living conditions, and get plenty of rest and fresh air and good food. Many a life claimed by this affection might have been saved by timely attention to these matters. In many cases, however a rundown system needs assistance. Under these circumstances, try Eckman's Alterative, a lime treatment which has the unique quality of being easily assimilated by the average person.

Give Nature every chance, but strengthen your own chances by using this preparation, which often has effected beneficial results.

No undue claims are made for it, but it has helped in many cases. And it is safe to try, for it contains no opiates, narcotics or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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OLD ENGLISH RECIPE FOR CATARRHAL DEAFNESS AND HEAD NOISES.

If you know of some one who is troubled with Catarrhal Deafness, head noises or ordinary catarrh cut out this formula and hand it to them and you will have been the means of saving some poor sufferer perhaps from total deafness. In England scientists for a long time past have recognized that catarrh is a constitutional disease and necessarily requires a constitutional treatment.

Sprays, inhalers and nose douches are liable to irritate the delicate air passages and force the disease into the middle ear which frequently means total deafness, or else the disease is driven down the air passages towards the lungs which is equally as dangerous. The following formula which is used extensively in the damp English climate is a constitutional treatment and should prove especially efficacious to sufferers here who live under more favorable climatic conditions.

Secure from your Druggist 1 ounce of Parmint (Double strength). Take this home and add to it 1 pint of hot water and 4 ounces of granulated sugar; stir until dissolved. Take one tablespoonful four times a day. This will often bring quick relief from distressing head noises. Clogged nostrils should open, breathing become easy and hearing improve as the inflammation in the eustachian tubes is reduced. Parmint is used in this way as it acts directly upon the blood and mucous surfaces of the system and has a slight tonic action that facilitates the recovery of the patient. The preparation is easy to make, costs little and is pleasant to take. Every person who has catarrh should give this treatment a trial.

VANCLEAVE (MISS.) CIRCUIT.

Dear Dr. Meek: We are entering upon the last month of our third year's work on this charge. In many respects it has been a very pleasant year, but with it came some sad experiences. Our collections are considerably in arrears; the cry of "hard times" has become chronic with some folks, and a terrible storm on the 5th of July brought destruction with it; yet amid all these disasters we are hopeful of good reports in the final winding up of the year's work.

We have had some very good revivals on the work. Congregations have been on a par with any of those of the past years. Quite a number of conversions took place at these services; new family altars were erected; five persons were received on profession of faith, and three Sunday schools have been put in operation since our last writing. We have Sunday schools at all churches on the work and three at schoolhouse appointments, making eight schools within the bounds of this circuit.

Our camp meeting began at the time for which it was scheduled, and it was quite a success. While we had to do considerable work in order to bring about the accomplishment of all the things that pertain to a camp meeting, yet, by the help of a kind Providence, we succeeded. The people who tented and attended the services say it was the best camp meeting that has been held here for several years. Bro. Jones and Bro. Sells, of Wiggins, Miss., were there to begin the preaching, which, as every one knows, was of a high type. Brothers Grice, of Mentorum, and Carter, of the Americus charges, were present a part of the time and preached to the delight of all who heard them. Good singing, conducted by the home choir with the assistance of visiting friends, was a feature of the services that was not by any means overlooked—especially, the quartet, duets, and solos; all being sung by consecrated Christians. Results? There were sixteen conversions, some reclamations, and many new resolutions were made by those present. Only in eternity will the work accomplished be fully made known. We are planning larger things for another year with respect to the camp meeting. To God and the Lord and Savior Jesus Christ be all the glory, honor, and praise, both now and forever. Amen.

W. L. BLACKWELL, P. C.

Don't Wait Till It Rains

and those nagging pains of Rheumatism take hold on you again. Begin now to take "RENWAR" Rheumatic Salts, the new scientific formula that drives Rheumatism out of the blood and makes you well for keeps. You can't rub Rheumatism out any more than you can wish yourself rich. You must remove the cause from the Blood. That's what "Renwar" does. Get a bottle to-day, price 50c., and begin taking it at once. Remember it is guaranteed to give relief or your money back. Sent, postpaid, on receipt of 50c., if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

THE HABIT OF BEING HAPPY.

To keep oneself fairly happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to get depressed in vitality and vigor, to weaken in efficiency, and to grow old before one's time. There is nothing like laughter—not empty-headed laughter, but the intelligent, wholesome, kindly-hearted kind—to keep people young and fresh and fit for business and the obligations of living. Of course this is a prescription not easy to live up to always, but there is no reasonable excuse for not trying to do it. Sometimes it is just about as easy to be happy as to be miserable if one makes up his mind to it, and there is no doubt at all as to which pays the best.—Onward.

AS A MATTER OF INFORMATION.

From the Vanderbilt Alumnus (October, 1916), we quote the following:

"A sermon by Bishop E. R. Hendrix, of Kansas City, the senior Bishop of the M. E. Church, South, in the University Chapel, and an address to the students, faculty and friends of the University by Chancellor J. H. Kirkland, marked the opening of Vanderbilt's new year. The formal opening was October 2, about two weeks later than usual. This date was agreed on by Vanderbilt University and the George Peabody College for Teachers to facilitate their plans of affiliation.

"The most encouraging reports come from all departments of the University. There are more new students than last year, and some of the deans have even insisted that their freshmen are better prepared. Dean Tolman of the School of Arts and Science reports 181 new students to whom orders for matriculations have already been issued as against 156 during last year. 'We expect 200 new men for academic and engineering work before the end of the year,' he has reported. Dean Keeble, of the School of Law, reports thirty-seven new men as against twenty of last year, thirty-three of the thirty-seven being freshmen. The School of Law seems to have caught the drift of the West Campus pretty soon after moving. They report one young lady among their entering students. Dean Tillett reports remarkable progress in the School of Religion. They show an enrollment of forty-two this year, while the total at this time last year was thirty-four. Of these, two are from China, three from Japan, and one from Mexico. Methodist, Presbyterian, Cumberland Presbyterian, Christian, Congregational, Baptist, and Friends are among the denominations represented."

Our views on the Vanderbilt matter are too well known to require any word from us now. We desire simply to note the complete diversion of the Biblical Department of Vanderbilt University from the purpose of its founders. We do not wish that department any harm. We simply note that it is no longer a place for our own ministerial candidates. The purpose of our theological schools is to prepare our men for efficient service in the ministry of the Methodist Church. We want men grounded in our doctrines and acquainted with our own history. We want men versed in our peculiar polity and in love with it.

We beseech our Bishops, our trusted leaders, men whom we have been accustomed to follow, men whom we revere—we beseech our Bishops to refrain from the doing of anything which could be interpreted to commend our young preachers to schools other than our own. Both laymen and preachers who are bending their backs to the establishment of Emory and Southern Methodist Universities have a right to expect and to ask this.—Texas Christian Advocate.

CUT THIS OUT—IT IS WORTH MONEY.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

"Don't try to be better than others—just be better than yourself."

Pessimism is easier than optimism, as tearing down is easier than building up: therefore we should be the more on our guard against it.—James Bryce.

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions and are responsible for the run-down with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

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10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—you must cure your trouble at the source—no use plastering your ceiling so long as your roof leaks.

Stomach Sufferers

If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Blues, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

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To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all other ailments when due to excessive uric acid, no matter how chronic or stubborn if you have never tried The Williams Treatment we will give one 50c. bottle (32 doses) free if you will cut out this notice and send it with your name and address, and 10 cents to help pay postage, packing, etc., to The Dr. D. A. Williams Co., Dept. 1271F, Post Office Block, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50c. bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

A NOTE FROM ITTABENA, MISS.

Dear Doctor Meek: We have recently closed what I think a very helpful protracted meeting here at Ittabena. It was much more than an ordinary meeting. Dr. T. B. Holloman, of the Mississippi Conference, preached the first four sermons. A fine expositor of the Holy Scriptures is the Doctor.

Then Brother John Ritchey dropped in and preached once. He gave us a strong, vigorous sermon, and did it inside of thirty minutes. Then Brother V. C. Curtis came to our help and stayed through the meeting, which lasted fourteen days. It had never been my pleasure to be with Curtis in a meeting before. I was delighted with his work, as were my people. He is one of the very best of our pastor-evangelists. He can come back.

We had another valuable helper in the person of my dear friend, Mrs. S. C. Taylor, of Cleveland, Miss. We all regretted that she was taken sick in the early days of the meeting and had to go home; but she held three or four afternoon services with the women. The work of this consecrated woman will abide.

The Wisdom sisters, who are attracting so much attention throughout the Church, commenced with us in the very first services, and stayed with us through the meeting. They are truly wonderful singers. Their modesty and consecration added much to the merit of their wonderful gospel singing. People came from afar to hear them.

Our presiding elder dropped in to give us a good word, and helped to make things go. The people of Ittabena think much of him, and wonder how it is that he has dwindled down into a presiding elder. He is doing a very fine work indeed on the Winona District, and, despite the short crops in this section, his district will make a good showing at Conference. For the past two years the "cotton bugs" and wet Julys have cut our cotton crop until the two years together made just about half a crop, and when it takes two years to get half of what one usually makes, you can begin to see what work it is going to take to meet our church finances.

Doctor, continue to battle for the right kind of Methodist union, or "unification." A mistake in this respect will hurt Southern Methodism for fifty years or more. Better bunch the negroes to themselves, giving them all the good-will, counsel, fraternity, and prayers that they will allow, but letting them run their own business. This would be best for them as well as us, for they will never make the effort to be what they can be, and should be, until they feel that they are left to work out their destiny alone. They have been "crutched" along, until they know not their own strength. Turn them loose and they may run with the smoothness and swiftness of a black snake in the spring of the year. Any kind of church housekeeping with them will turn thousands of the young life, and older ones, too, from us. Whether it be right or wrong, it may be "death in the pot" to Southern Methodism to adopt a one-church policy for the two races. May the good Lord protect us!

Doctor, I am just in from planting in the back-yard with my own hands four fine fruit trees (two of them apple trees, and two of them peach), for which I paid two long green one-dollar bills. And I want to warn the preacher who shall have the temerity to turn his cow in one them, if I can I will "HANT" him, and the women of the church will fire him forthwith.

I hope to see you soon at the annual meeting-place.

W. S. SHIPMAN, Pastor.

CALOMEL TO-DAY SICK TO-MORROW

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

COMMENDATORY OF REV. H. W. MAY.

Whereas, our beloved presiding elder, the Rev. H. W. May, has completed his quadrennium on the Alexandria District, and, under the law of our Church, must be sent to another appointment, therefore be it resolved, by the officials of the First Methodist Church of Alexandria in fourth quarterly conference assembled:

1. That Brother May, by his exemplary Christian life, by his painstaking attention to the details of his office, by his dignified and manly bearing toward the man outside the Church, by his willingness both to teach and to learn, by his practical direction of and co-operation with the great movements of the day, by his brotherly conduct towards the lay membership and by his sympathetic co-operation with the ministers of his district in solving the difficult problems that confronted them, has proved himself a worthy representative and leader of the cause of Christ.

2. That by building the foundations of the Church broadly and deeply, and by recognizing the wonderful opportunities in this district of varied and rich resources, as is shown by the building of 12 churches and 7 parsonages during the quadrennium, he has put the Methodist Church in the Alexandria District in a position to make great strides in the future.

3. That the Church has prospered under his guidance—its membership has shown a gratifying increase, it has paid more for ministerial support, and is beginning to see and to meet its greater financial obligations towards the benevolences, and its greater spiritual obligations toward the unconverted and the unchurched.

4. That we commend him for his past services, and we wish for him suitable opportunities for his work in the future. We feel that we are losing a friend and brother on whom we could rely and we shall miss him. May he continue to be the bountiful recipient of the blessings of the Almighty!

5. That a copy of these resolutions be spread on the Minutes of the Conference, a copy presented to Brother May, a copy published in Town Talk, and another sent to the New Orleans Christian Advocate.

I hereby certify that the above resolutions were unanimously adopted by the members of the quarterly conference of the First Methodist Church of Alexandria, La., on this the 6th day of November, A D., 1916.

C. W. WARD,
Recording Steward.

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists, 50c a box, or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

No enduring fact was ever built upon a delusion. If Jesus Christ was not the Christ of His own claims, then nothing could save Him from oblivion. —Bishop Woodcock.

WHAT EMINENT MEDICAL MEN SAY ABOUT ALCOHOL.

Sir Frederick Treves.

The noted physician of King Edward VII, Sir Frederick Treves, testifies that "Alcohol is distinctly a poison and the limitation of its use should be as strict as that of any other kind of poison. It is not an appetizer. And even in small quantities it hinders digestion."

Professor Mendal, of Yale University.

Professor Mendel testifies as follows: "Alcohol is a heart depressant; it lowers one's resistence to contagious disease." This testimony by Professor Mendel is re-enforced by the testimony of the highest medical authority on contagion and immunity.

Professor Metchnikoff, of Pasteur Institute, the Scientist.

"Besides its deleterious influence on the nervous system and other important parts of the body, alcohol has a harmful action on the phagocytes, the agents of natural defense against infective microbes."

Prof. Chittenden, of Yale University.

Professor Chittenden is one of the greatest Physiological Chemists in America. He says: "Alcohol presents a dangerous side, wholly wanting in carbo-hydrates and fats. The latter are simply burned up to carbonic acid and water or are transformed into glycogen or fat, but alcohol, though more easily burned, is at times liable to obstruct in some measure at least the oxidative processes of the liver and probably other processes too, thereby throwing into circulation bodies, such as uric acid, which are inimical to health; a fact that at once tends to draw a distinct line of demarkation between alcohol and the too non-nitrogenious foods."—Baltimore Southern Methodist.

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LOUISIANA CONFERENCE.

Admission on Trial.

Applications for admission on trial will please report to the Committee, Tuesday, Nov. 21, at 10 a. m., in the First Methodist Church, Baton Rouge.
R. H. HARPER, Chairman.

Class of the First Year.

The Class of the First Year will please meet the examiners at 1:30 p. m., at the First Methodist Church, Baton Rouge, on Nov. 21—the day before the opening of the Annual Conference. R. S. WALTON, Chm

Class of the Second Year.

The Committee of the Second Year will meet at the First Methodist Church, Baton Rouge, La., Tuesday morning, November 21, at 10 o'clock. Every member of the Second Year Class is expected to meet the Committee.
H. T. CARLEY, Chairman.

MISSISSIPPI CONFERENCE

To Presiding Elders and Pastors.

Let all the Presiding Elders of the Mississippi Conference send to me the names of all delegates and alternates, and the names of the persons to be admitted on trial. Also let all pastors who expect to bring their wives to the Conference, notify me.

Let me have this information at once. Thanking you, I am,

Sincerely yours,
Jackson, Miss. W. G. HENRY.

NORTH MISSISSIPPI CONFERENCE.

Class of the First Year.

Members of the First Year Class who have not taken the course in the Correspondence School will meet the Examining Committee in the Sunday school room of the Baptist Church at Winona on Monday night, Nov. 27, at 7:30, prepared for a written examination.

All other members of the class who have completed the Correspondence Course for the year will meet the Committee in the same room for oral examination on Tuesday morning, Nov. 28, at 8:30.

Signed by: T. H. Lipscomb, J. E. Cunningham, J. T. McCafferty, Committee.

Admission on Trial.

Let those who desire admission into the North Mississippi Conference meet the Examining Committee in the Sunday school class room of the Methodist Church of Winona at 7:30 Monday night, Nov. 27. Come prepared for a written examination.
W. W. WOOLLARD, Chairman.

Class of the Second Year.

The Class of the Second Year will meet in the Sunday school room of the Baptist Church Monday evening, Nov. 27, at 7:30 o'clock. Those who will take examinations from the Committee will meet the Committee at this time. Those members of the Class who have taken examinations from the Correspondence School will meet the Committee promptly at 2 p. m. Tuesday, Nov. 28.

Sardis, Miss. JOHN PARK, Chairman.

Class of the Third Year.

The Committee will meet the Class of the Third Year in the Study of the Baptist Church, Winona, Nov. 27, at 7:30 p. m. Each member of the Class is expected to appear before the Committee, even though he may have taken the course by correspondence.
J. W. DORMAN.

Class of the Fourth Year.

The Class of the Fourth Year will please meet the Committee in the ladies' parlor of the First Baptist Church at Winona, Miss., on Nov. 27, at 7:30 p.m.
J. A. HALL, For the Committee.

"The only life worth living in the long run is a life of love and service to others."

PAINE COLLEGE.

Paine College has had an unusually good opening. The students are here from various parts of the South—Georgia, Louisiana, Mississippi, Alabama, North Carolina, South Carolina, Texas and Florida—nearly two hundred in all—and the boarding accommodations are being taxed to the utmost.

There will be about fifty theological students when they are all in after the meeting of the C. M. E. Conferences.

With the return of Miss Lula Crim to the institution the teacher-training department has been given fresh impetus. There are twenty-five or more young women in training and, in addition to the theoretical work provided, they are being given ample opportunity for observation in the demonstration school, which is also under Miss Crim's immediate supervision.

Three new teachers have been added to our faculty: Professor Peyton of Louisville, Ky., has the chair of science; Miss Maxie Harris of Atlanta University has the Latin, Physical Geography and Community Civics. A new matron, Miss Mary Thomas, of New Orleans University, is doing good work in caring for the health of the students, supervising their home life, and providing the meals for the entire boarding department.

Mrs. MacDonell and Mrs. Ross, of the Woman's Council, visited the institution just before the opening. They went carefully into every detail of the work of Paine Annex, seeking to make ample provision for the needs of the young women and teachers who would board in Bennett Hall and for the work of the industrial department.

Several delegates from Paine College attended this past summer the Student Conferences held in Atlanta and King's Mountain, N. C., for the Young Women's and Young Men's Christian Association, respectively, as a result of which both these organizations are taking on new life.

The Missionary Society, which has as its aim the fostering of interest in the African mission projected by Bishop Lambuth and Dr. John W. Gilbert (the latter a member of Paine College faculty), has again been organized and gives promise of good work. This society provided in its constitution that one-half of all funds collected shall go to the African field and that the other half be used as scholarships for students in training for foreign mission work.

We have had one unfortunate occurrence in the loss of our barn on October 28. The building, quite a good deal of corn, "roughage" for winter use, all the farm interests and the harness were lost. Through the presence of mind of two students the mules escaped, with only a slight injury to one. To those outsiders who watched the fire it meant little, of course—"only one of Paine College's old outhouses burned"—but to the institution it meant a total loss of about $500. The building, poor as it was, will have to be replaced, and new harness and farm tools bought.

A beautiful spirit of co-operation, mutual sympathy, and helpfulness seems to pervade the entire institution. We are looking forward to a good year of work and growth.

May we not have the sympathetic concern, the prayers, the substantial support of our Church at large in the work we are trying to do? It is a work that makes for mutual respect between the races, for the discharge of obligations toward a people who have served us long and faithfully; it is a response to a God-given opportunity and privilege to help make a better South and a better nation.

D. E. ATKINS, President.

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good clear skin; a natural, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman, and likewise every man, could realize the wonders of the morning inside bath, what a gratifying change would take place.

Instead of the thousands of sickly, anaemic-looking men, women and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "rundowns," "brain fags," and pessimists we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening and refreshing the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds; and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store, which will cost but a trifle, but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

THE LOOM OF LIFE

It is a solemn thought that every one of us carries with him a mystical loom, and we are always weaving—weave, weave, weave—this robe which we wear, every thought a thread of the weft. We weave it as the spider does its web out of its own entrails, if I might so say. We weave it, and we dye it, and we cut it and we stitch it, and then we put it on and wear it, and it sticks to us. Like a snail that crawls about your garden patches and makes its shell by a process of secretion from out his own substance, so you and I are making that mysterious solemn thing we call character moment by moment. It is our own self modified by our actions. Character is the precipitate from the stream of conduct which, like the Nile delta, gradually rises solid and firm above the present river, and confines its flow.—Alexander Maclaren

NO NEED FOR SELF-IMPOVERISHMENT.

God will meet every need of our life, if in faith we ask him to, and put at his disposal all that we have. Some of our needs go unmet simply because we fail at one or the other of these two points: either we do not believingly ask him to meet the need, or we do not, by complete surrender of all that we are and all that we have, give him the necessary materials to work with. He needs only the materials that we already have—let us be sure of that. It matters not how poor and scanty our resources are: if they, together with ourselves, in faith are placed unreservedly in God's hands for his using, every need that can ever at any time confront us will be met by him exceeding abundantly above all that we ask or think. God proved this when he met Jesus' need the day that he used five loaves and two fishes to feed five thousand. He has proved it as unmistakably in the lives of his trusting children countless times since then. To live in unmet need, therefore, is both unnecessary and wrong. To be anxious or worried about any need of our life is unnecessary and wrong. God invites us, instead, to live the life of unceasing abundance.—Sunday School Times.

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Get Acquainted Offer.—Make good money during spare time and get a beautiful Cabinet Phonograph free. Write for particulars. T. Pullinger, 1011 Chestnut St., Phila., Pa.

Guinea Pigs.—Raise them. We buy your young stock. Easy, Profitable, Big Demand. Full particulars for stamp. Cavy Sales Co., Fuller Bldg., Springfield, Ohio.

REAL ESTATE.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. E. C. Hoggard & Co., Norfolk, Va.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from SHUPTRINE COMPANY, SAVANNAH, GA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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Mississippi.....Mrs W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

MERIDIAN WESLEY HOUSE THROWN OPEN.

Every Methodist Church in Meridian was well represented yesterday (Oct. 3, 1916) afternoon at the formal opening of the Wesley House in Tuxedo Park, when not only the signal for fall and winter activities was given, but the kindergarten teacher, Miss Duncan, was introduced and a visit made to the little cottage next door, where she will conduct the kindergarten school that is an addition to the work of the Wesley House this year.

The keynote to the all-pervading Christian spirit that governs the big heart of the Methodist women in their labors was made manifest in the inspiring talk that was prayerfully made by Mrs. J. R. Whitaker, president of the City Mission Board. Mrs. Whitaker touched lightly on the work that had been done, realizing, doubtless, that the Wesley House speaks for itself, which it does. But she asked the further co-operation of every one to be able to further the work successfully. Miss Womack, the deaconess, made an interesting talk concerning the home; so did Miss Duncan, the new kindergarten teacher, and Miss Germany, the matron of the nursery.

Opens with Twenty-One.

Miss Duncan said she was pleased to announce that she opened the school the previous day with 21 pupils, and that the outlook was that they would be able to accommodate all that would care to attend. A visit to the adjacent cottage, where the day nursery and kindergarten will be housed, proved interesting. Several little children were there—nine of them. One little toddler was fast asleep in a snow-white crib. All were clean and sweet and showed happy faces. In the yard were fine swings and sand boxes, all well patronized by healthy looking children.

Wesley House is a cottage well arranged, with a spacious hallway running clear through to a rear porch from the front, where also is a broad porch. Rooms are on either side. One side is given to the bedrooms and bath for the matron and helpers. On the opposite side, are the classroom, the dining room and kitchen, and the domestic science hall. In speaking of the sewing classes that would soon begin, Miss Rena Stuart, one of the volunteer teachers said last year they had a class of 90. This was divided into four grades. This is just a mere insight into the great work done in Wesley House.

The Day Nursery, which is a wonderful help to the mothers who are compelled to work in the mills all day, is governed by these rules: No child from a family in which contagious or infectious diseases have been, can be admitted. No child under six months or over nine years can be admitted. The sum of five cents for a day, or a portion of a day, is charged and must be paid daily. Physical examinations are made of all children entering. Children must be brought clean. Every child is under the direct care of the deaconess and matron of the department. Each patron must sign a card agreeing to comply with all rules before being allowed to enter their child.

A notation was made on the blackboard showing the interest and co-operation given this settlement home in the month of September, this being $75 for furnishing kindergarten, M. E. Warren, of Exeter, Cal.; $2 per month pledged by Truth Seekers' Society of East End Methodist Church for kindergarten supplies; blocks and boxes for nursery by Miss Duncan; boxes and blocks, Central Methodist Church, East End Church, Meridian, and Forest and Meadville.

Miss LILLIAN C. PERKINS.

REPORT OF CORRESPONDING SECRETARY OF THE MISSISSIPPI CONFERENCE, THIRD QUARTER.

Number adult auxiliaries, 141; new adult auxiliaries, 5; number members in adult auxiliaries, 2922; new adult members, 152; number Y. P. auxiliaries, 50; new Y. P. auxiliaries, 3; members in Y. P. auxiliaries, 778; new Y. P. members, 52; number Junior divisions, 45; members, 868; Baby divisions, 4; members in baby division, 35; subscribers to Missionary Voice, 887; to Young Christian Worker, 194. Number auxiliaries presenting "Stewardship," 32; Bible women supported, 1; amount sent Council Treasurer, $1725.03.

Mrs. B. F. LEWIS, Cor Sec.

REPORT OF LOUISIANA CONFERENCE FOR THIRD QUARTER.

Number adult auxiliaries, 101; members, 2242; Y. P. auxiliaries, 27; members, 445; Junior auxiliaries, 65; members, 1602; new Junior auxiliaries, 5; new members, 112; Baby divisions, 25; members, 227; new members in these divisions, 19. Subscribers to Missionary Voice, 629; subscribers to Young Christian Worker, 376. Adult mission study classes, 33; members, 485; Junior study classes. 20; members, 600. Number auxiliaries presenting Christian Stewardship, 26. Number schoiarships paid this quarter, 2; scholarships unpaid, 5; number Bible women unpaid, 2. Specials paid this quarter—(1) Houma Deaconess, Miss Kate Walker, (2) Shares in Alice Cobb Bible Woman's School, (3) Salary Miss Anna Belle Williams, Japan, (4) Sam Hunter Schoiarship for Scarritt (Miss Pauline Randle, Louisiana Student).

Financial report for three quarters of 1916. 1st quarter—Total dues, $1073.66; Expense account, $207.38; Retirement and Relief, 41.48; Pledge, $1073.18, 2d quarter—Total dues, $915.19; Expense, $170.23; Retirement and Relief, $34.04; Pledge, $1061.49. 3d quarter—Total dues, $926.37; Expense, $174.27; Retirement and Relief, $34.85; Pledge, $1022.25.

Total pledge paid $3156.92. Balance due on piedge of $4485 for 1916, $1328.08. Total piedge paid for three quarters of 1915, $1822. Pledge paid in 1915, $3674.80.

Mrs. A. P. HOLT, Cor. Sec.

DAY OF PRAYER.

Friday, November 17, has been appointed as a Day of Prayer for Foreign Missions. It is urged that this time may be truly a day, for an entire day is sureiy not too iong a time in which to focus our prayers on the great non-Christian world. We would also emphasize not only the time to be spent, but the fact that it is to be a day of prayer—not a date set for speeches and stirring missionary addresses, but a time for a great outpouring of the heart in constant, unceasing prayer, a time for sending direct petitions to the Almighty Father that the great unevangelized world may come to know Him, whom to know aright is life eternal.

Remember November 17, a Day of Prayer for Foreign Missions.

MISS LIZZIE WILSON, MISSIONARY TO MEXICO.

On Sunday morning, August 27, 1916, at El Paso, Texas, Miss Lizzie Wilson passed to the life above. Heart trouble and other complications were the cause of her death. Miss Wilson was for twenty-two years the principal of Palmore College, Chihuahua, Mexico. Her funeral was quiet and simple. Her intimate friends spoke parting words of love. Her favorite hymns were sung. Her grave, under the trees of Evergreen Cemetery, was covered with flowers.

GOOD FOR MISSISSIPPI!

The Port Gibson District has fifteen auxiliaries. Fourteen observed the Week of Prayer last year, and all expect to do so this year. The Jackson District has more auxiliaries than charges, and there are three charges without societies; but plans are laid to organize these.

Woman's Crowning Glory

is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre. the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

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LIVES LIKE STARS.

It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men. Certainly, in our own little sphere, it is not the most active people to whom we owe the most. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—Phillips Brooks.

To be a Christian is to obey Christ, no matter how you feel.—Henry Ward Beecher.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

A REMARKABLE STATEMENT

Mrs. Sheldon Spent $1900 for Treatment Without Benefit. Finally Made Well by Lydia E. Pinkham's Vegetable Compound.

Englewood, Ill. — "While going through the Change of Life I suffered with headaches, nervousness, flashes of heat, and I suffered so much I did not know what I was doing at times. I spent $1900 on doctors and not one did me any good. One day a lady called at my house and said she had been as sick as I was at one time, and Lydia E. Pinkham's Vegetable Compound made her well, so I took it and now I am just as well as I ever was. I cannot understand why women don't see how much pain and suffering they would escape by taking your medicine. I cannot praise it enough for it saved my life and kept me from the Insane Hospital."—Mrs. E. SHELDON, 5657 S. Halsted St., Englewood, Ill.

Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

If any complication exists it pays to write the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special free advice.

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If you have **Eczema, Itch, Salt Rheum, Tetter**—never mind how bad—my treatment has cured the worst cases I ever saw—**give me a chance to prove my claim.**

Send me your name and address and get the trial treatment I want to send you FREE. The wonders accomplished in your own case will be **proof.** Just address a letter or post card; say, "send me your Free Proof Treatment," and write your name and address plainly.

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Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

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The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

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The old are hungrier for love than for bread.—H. Drummond.

A NOTE FROM WINONA, MISS.

Editor Advocate: A few items from this corner of the Lord's vineyard may not be out of place.

We are now having "Conference" served for breakfast, dinner and supper and also between meals. Not only Methodists but other denominations are looking forward to its coming with interest and pleasure. A new furnace is being installed at a cost of $500, the pipe organ will be put in fine tune, the talented Wisdom Sisters are expected here a part of the time, and everything will be done to make this session of the North Mississippi Conference one of the most pleasant and profitable that has ever been held.

Brother Duncan has already proven his ability as a good pastor and a helpful, strong gospel preacher; so we know he will also prove an ideal Conference host. I am sure that in spite of the boll weevil and hard times, this district will make a most excellent report.

The Woman's Missionary Societies of the district, under the wise leadership of Mrs. Pond, have recently spent about $140 renovating and repapering the district parsonage, which was a much-needed improvement and adds greatly to its appearance.

Mrs. LEE LIPSCOMB.

WOODVILLE (MISS.) CIRCUIT.

The quarterly meeting was held at White's schoolhouse. After preaching and dinner, we had the longest conference that I ever attended, and the liveliest one. Finances were greatly behind, and I attempted to stir the brethren and succeeded; so they talked out in the meeting, and I gave them the full right of way, with good results. Reports were left open, and the next day White's raised its balance on salaries and got a fair start on the benevolences. The stewards of Bethel assumed what was due there on salaries. With this impulse, we are hoping that other places will come up by the Annual Conference. On Sunday we had fine audiences and a good day, with two preaching services. Brother Ellis, from Woodville, preached an excellent sermon in the afternoon. Brother Herring is finishing up the second year of his second term on this work. He is a deeply religious man and a faithful preacher. There is need for a church building at White's, where they have a good organization in a good and thrifty community. In the evening I came into Woodville in Brother McKithen's car, and began a meeting with Brother Ellis, which is to run over next Sunday. We have started off well.—M. B. Sharbrough, P. E.

Nov. 6, 1916.

BOGALUSA AND METHODISM.

Dear Mr. Editor: My attention has been called to Brother Holmes's elaborate write-up of the New Orleans District in which he incidentally mentions Bogalusa and the Methodist Church here. It has occurred to me that the outside world might be interested to know something about the outlook for Methodism in this "city off unto itself."

Bogalusa has, within the past few years, grown from a pine forest to a city with a population of about 12,000. Naturally there have been many changes, and everything has been in an unsettled condition, but the days of uncertainty as to the permanency of the city have passed. Recently one large paper mill was put into operation, and just two weeks ago, in the presence of about 5000 people, Mr. Wood, the paper mill king of the United States, took the spade in hand and broke the ground for the largest paper mill and paper box factory in the South. The Methodist pastor was called upon to invoke the blessings of Almighty God upon this great enterprise. The foundation of the building for this enterprise is now being laid. Mr. W. A. Sullivan, a man so full of faith and plans for a great city here that he can do anything, stated that he had been working steadily for five years with Northern capitalists for this institution, which will insure the future of Bogalusa. He also stated that other manufacturing plants would be located here in the near future.

Some time this month the foundation will be laid for a modern and well equipped Y. W. C. A. building, the counterpart of the magnificent Y. M. C. A. structure here now.

Just a few weeks ago the property holders of Bogalusa voted a $300,000 bond issue for the erection of five new school buildings and other civic improvements. Bogalusa is indeed here to stay, and if the Louisiana Conference does not have a strong Methodist Church here it will be its own fault. The city has been building up in every direction, but the time is near when a suitable site for a new central church building can be decided on.

In conclusion, I will say that at this time the harvest truly is great, but the laborers are few. However, the seed of truth are being sown, and we confidently expect a rich harvest to be reaped as the fruit of our labor. While the financial showing will not be what we and the good people here would like, we have received many tokens of love and good will since coming here, and all things have been made easy and pleasant.

T. J. WARLICK,
Bogalusa, La. Pastor.

BIG EATERS GET KIDNEY TROUBLE

Take Salts at first sign of Bladder irritation or Backache.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out; they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids so they no longer are a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

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NOTICE.

The Committee on Admissions of the Louisiana Conference is called to meet on Tuesday, November 21, at 4 p. m., in the First Church, Baton Rouge. Presiding elders and others interested in candidates for admission on trial or otherwise, will please be ready to represent them at that time.

W. WINANS DRAKE.

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Humility is not so much to think meanly of one's self as not to think of one's self at all.—H. Johnson.

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."—Washington Gladden.

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MATHERVILLE, MISS.

Dear Brother Meek: We are rounding out our second year's work on this circuit. Here we have found many good people, and they have worked hand in hand with their pastor in laboring for the Master. During the present year a meeting has been held at each of the five churches on the circuit. We were ably assisted by Revs. J. L. Decell, C. A. Schultz, L. L. Harger, and J. T. Abney, and Rev. J. N. Broadway preached twice for us. The most visible results of the entire meeting were at our home church, where we were assisted by Rev. C. A. Schultz. The attendance upon the services was good from the beginning. Much of value as regards the spiritual uplift of our people was brought about. We have held on to many of the things that were accomplished. This year we have had quite a number of persons to reform their lives, and twenty-two members have been received into the Church. We are about ready to begin the erection of an additional room to our church at Poplar Springs.

Brother Leggett was with us last Saturday and Sunday (Oct. 27, 28), and held our fourth quarterly conference. The fact that he was closing up his quadrennium of service as our presiding elder made us feel sad. We deeply regret the fact that we have to give him up. The influence of his personal character, as well as his official character as a district superintendent, has been for the advancement of the Church and the kingdom of Christ on this circuit, and the remembrance of his good works will remain long after he has gone.

The following resolution was adopted by our quarterly conference:

Whereas, in the providence of God, Rev. J. T. Leggett has served as our presiding elder for the past four years; therefore, be it resolved:

1. That we most sincerely appreciate his sermons for the great spiritual and mental food contained therein.

2. That we are indebted to him for the kindness, patience, and brotherly love with which he has presided over our quarterly conferences during the past four years of his able administration.

3. That we regret very much to give him up, but having to do so we commend him to any field of labor that he may be assigned to, and we pray that the benediction of Jesus Christ, the great head of the Church, may rest upon him and his labors.

We are planning to finish up the year's work in the best way we possibly can. D. E. VICKERS, P. C.

The bigger the work the greater the joy in doing it.—Henry M. Stanley.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.

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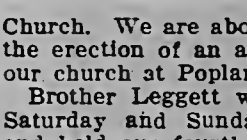

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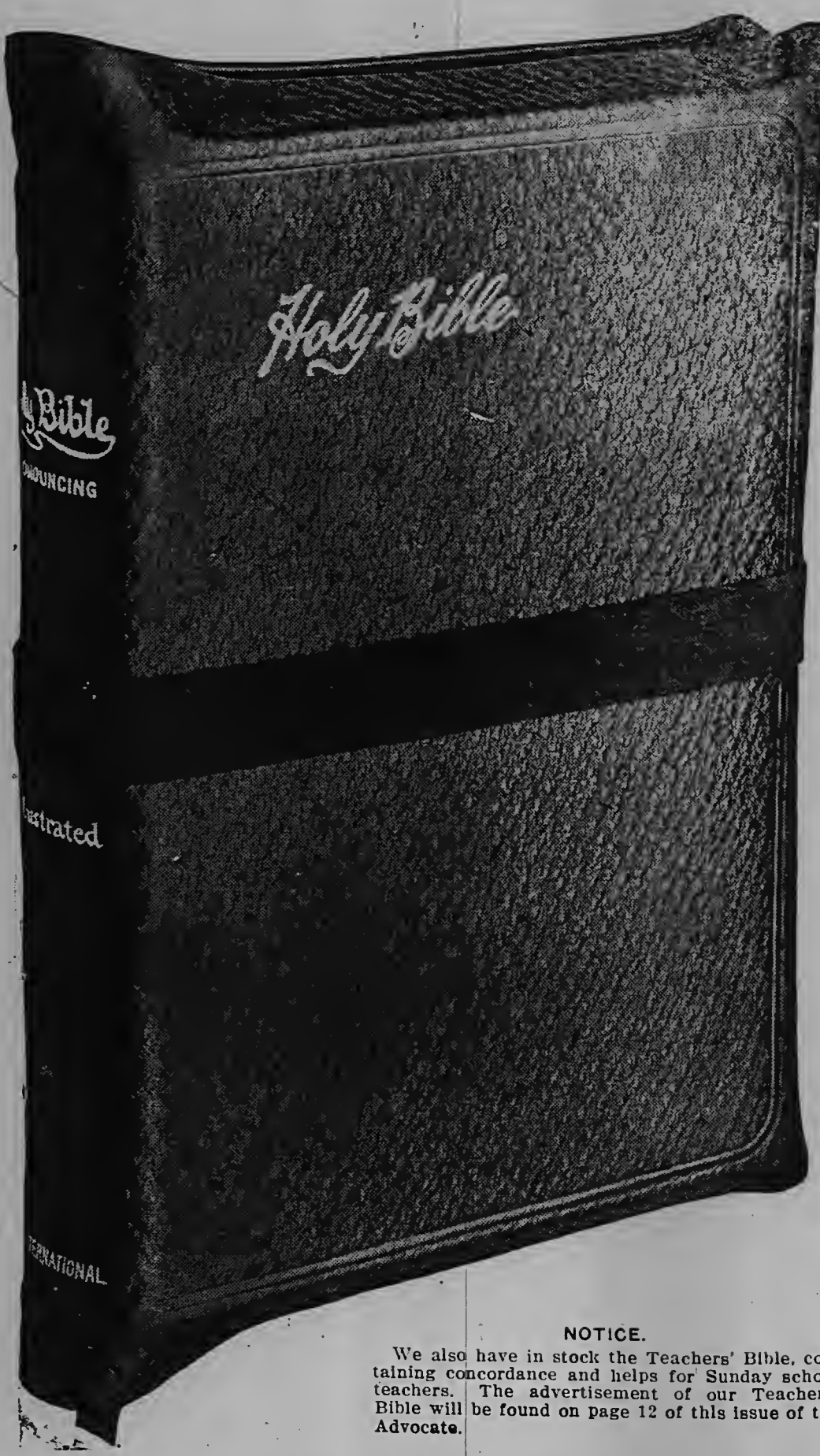

NOTICE.

We also have in stock the Teachers' Bible, containing concordance and helps for Sunday school teachers. The advertisement of our Teachers' Bible will be found on page 12 of this issue of the Advocate.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 47. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3170.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 23, 1916. CHAS. O. CHALMERS, Publisher.

NONE WITHOUT CAUSE FOR THANKFULNESS.

Thanksgiving, like supplication, has its basis in a recognition of our dependence upon God. The latter springs out of a sense of need and a belief in the ability of the Heavenly Father to come to one's succor and assistance. The former is the expression of the appreciation that one feels for mercies and blessings of which one has been the recipient in one's weakness and want. Both are essential elements of true prayer, and each should have a large part in every normal Christian life. The privilege and duty of giving thanks and praise to our beneficent Creator is strongly set forth in the Holy Scriptures. The Book of Psalms is largely made up of hymns voicing gratitude to the great King of kings for the manifestations of his love and favor, and the writings of St. Paul, Christianity's ablest exponent and advocate, are full of exhortations to be thankful. For instance, he thus enjoined the Thessalonians: "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Nowhere on earth is there a human being who is without reason for being grateful to the great Infinite One who brought the universe into existence and who upholds all things by the word of his power. Human life itself is the gift of his gracious hand, and it is inestimably rich in its possessions and possibilities. How splendid is man's present physical inheritance! For him was builded this magnificent planet, the wealth and beauties and glories of which "beggar all description." All its creatures, products, and forces were designed to minister to his comfort, happiness, and welfare. His are its glorious skies, its majestic mountains, its noble rivers, its broad oceans, its fertile valleys, its waving harvests, its fauna and flora, the treasures of its forests and mines, and the mighty agencies, such as steam, electricity, and magnetism, that abound in nature to do his bidding. All the children of men have a share in this noble estate, though its benefits are not as equally distributed as the Heavenly Father perhaps intended they should be. But notwithstanding any inequalities that may exist, no one has yet been able to monopolize the air or the sunshine or the water, or to transfer into his own possession the health and strength and years of existence vouchsafed to others. Personality is an individual thing before God, and he has so fixed it that its noblest endowments are safeguarded and preserved. So, when the poorest among us take stock of the physical blessings that have come to them during the past year, they are certain to find that the Heavenly Father has not been unmindful of them and that they are included among the beneficiaries of his unfailing goodness.

But it is not for the physical man alone that God has made provision. All the needs of his spiritual nature have been abundantly provided for in Christ. For his guilt, there is pardon; for his defilement, there is cleansing; for the conflict in his soul, there is sweet peace; for weakness, there is strength; instead of doubt, there springs up faith, and eyes hitherto blinded are opened to spiritual vision. Nor is this yet all; the one thus regenerated may also have fellowship with the risen Christ and be kept and guided by the Holy Spirit. He may, furthermore, have in his heart an unspeakable joy and find a constant delight in a helpful ministry among his fellow-men.

If we are the children of God, surely the year now passing has brought us not a few spiritual blessings for which we should ascribe praises to the Most High. Shall we not thank him for his patience with our shortcomings; for his willingness to pardon us when he had disobeyed his commandments; for sustaining us amid our sorrows; for the whisperings of his love; for any progress that we have made in holiness, and for any service that we may have been able to render others in his blessed name? As the soul is more valuable than the body, these things are worth more than food and drink and raiment, as indispensably necessary as the latter are. As bad as physical poverty is, spiritual destitution is vastly worse.

Still another thing for which we should be profoundly grateful to the Heavenly Father is for our future inheritance in Christ. Man was not made merely to inhabit the earth for a few years and then to pass away into nothingness. His real home, if God's will is fulfilled in him, is in the sky. There he will attain to a grandeur and a dignity unknown to this lower sphere of existence. There all sufferings will cease, and all losses will be recompensed. As the poet has sung, "Earth hath no sorrow that heaven doth not heal." For the sweet prospect of reaching that fair and glorious land, and the fact that we have nearly passed another milestone on the journey to it, let us pour forth ardent praises to Him who has promised to bring us into heaven at last, that we may abide with him 'neath its cloudless skies forevermore.

> "What no human eye hath seen,
> What no mortal ear hath heard,
> What on thought hath never been
> In its noblest flights conferred—
> This hath God prepared in store
> For his people evermore!"

BISHOP W. B. MURRAH, D.D., LL.D.

Mississippi's own Bishop who will preside over the approaching Annual Conferences in that State. Bishop Murrah was once the popular pastor of the Methodist Church in Winona, the meeting-place of the North Mississippi Conference, and he resided for many years in Jackson, where, on December 13, the Mississippi Conference will assemble, his friends there being numbered by the thousand. These are happy coincidences in the Bishop's first official visit to the Conferences of the commonwealth with which nearly the whole of his career has been identified, and he will be given a heartfelt and enthusiastic reception.

THANKSGIVING PROCLAMATION.

On November 18, President Woodrow Wilson issued the following Thanksgiving proclamation:

"It has long been the custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to the Almighty God for His many blessings and mercies to us and the nation.

"The year that has elapsed since we last observed our day of thanksgiving has been rich in blessings to us as a people, but the whole face of the world has been darkened by war. In the midst of our peace and happiness, our thoughts dwell with painful disquiet upon the struggles and sufferings of the nations at war, and of the people upon whom war has brought disaster, without choice or possibility of escape on their part. We cannot think of our own happiness without thinking of their pitiful distress.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do appoint Thursday, the thirtieth of November, as a day of national thanksgiving and prayer, and urge and advise the people to resort to their several places of worship on that day to render thanks to Almighty God for the blessings of peace and unbroken prosperity which he has bestowed upon our beloved country in such unstinted measure.

"And I also urge and suggest as our duty, in this day of peace and abundance, to think in deep sympathy of the stricken peoples of the world upon whom the curse and terror of war has so pitilessly fallen, and to contribute out of our abundant means to the relief of their sufferings.

"Our people could in no better way show their real attitude toward the present struggle of the nations than by contributing out of their abundance to the relief of the suffering which war has brought in its train.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this seventeenth day of November, in the year of our Lord, 1916, and of the independence of the United States the 141st. WOODROW WILSON,

"By the President:

"ROBERT LANSING,

"Secretary of State."

THANKS FOR ALL.

Nannie J. Rea.

Give thanks to God for sun and rain,
And summer's fruit-crowned trees;
For springtime's bright unfolding buds,
And autumn's garnered sheaves.

Give thanks to God for darkened days,
When wintry winds blow high;
When leafless trees stand bleak and lone,
Beneath a sunless sky.

Give thanks for griefs that seem to march
Like marshaled hosts along;
Oftimes in midst of blackest night,
Is born the sweetest song.

Give grateful thanks for all that comes;
Sun, cloud, joy, grief and pain;
For in our God's eternal plan,
Each one shall have its gain.

—Northwestern Christian Advocate.

THE BEST OUTLET FOR THANKFULNESS.

The best outlet for our thankfulness is to try to make others happy. Selfishness has no songs for this day, but he who follows the Christ will live for his fellow-men, as the best way to live for and to praise his God. We may not only on this Thanksgiving Day scatter the sunshine of joy and gladness, but make every day of the year full of abounding blessedness.—Rev. Edwin Whittier Caswell.

THE BLESSING OF THE DIVINE PRESENCE.

Are you a disciple of the Lord Jesus? If so, He says to you, "I am with you always." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as our eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was," nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now."—Frances Ridley Havergal.

THE LORD IS GOOD.

The Lord is good. Sometimes we forget this. Sometimes we feel it. Always we know it. Very few people are really skeptical as to the goodness, the loving-kindness of the great God who is at the heart of things, who is at the heart of the whole universe as its Author and Upholder. We pity the man who has lost all faith in goodness and in God. The Lord is good. Let us fix this thought more firmly in our minds than ever before. And because he is good we owe him gratitude. We receive his blessings, therefore we ought to thank him. As some one has well said, "Thankfulness is politeness toward God." Thanksgiving ought to be a habit. It ought to be annual, not in the sense of occurring once in November, but annual in the sense of extending the whole year through. Paul says, "In everything give thanks; for this is the will of God in Christ Jesus concerning you."—New York Observer.

A PRAYER OF THANKSGIVING.

Ralph Wells Keeler.

There is no home but what has something for which to thank God on Thanksgiving Day. The experiences of the year may have brought heavy burdens. Sorrow may have made heavy hearts. Sickness may have worn out the bodies of those who have ministered with loving-kindness. Death may have brought heart-break. But through it all God's love and care have been the same. Looking back over the days and nights that seemed endless at the time, there is a something that we would not have missed. In the secret communion of our soul there is a strength that we knew not twelve months ago. Out of the living of the year has come spiritual development. We know God better. We have closer fellowship with Jesus Christ. In a larger sense than ever before we know whom we have believed. Let us, therefore, count our blessings. Let us be glad that we have a faith that sustains in every storm. Let us rejoice and be exceedingly happy, because we have Jesus Christ as Lord and Friend.—Northwestern Christian Advocate.

REJECTED BLESSINGS.

No wonder so many of us are so poor in spiritual things. To our doors evermore come the heavenly messengers, their hands laden with rich blessings, which they wish to give to us. But we are so intent on our earthly ambitions that we do not see them, nor open our doors to them; and waiting long in vain, they at last turn sadly away, leaving us unblessed in our poverty. If we would but train ourselves to take whatever gift God sends to us, we should soon become rich. God's blessings are ever at our doors. He is the giving God. The trouble with us is, that we do not always recognize the blessings when they are offered us. Some of the richest of them come in forms of pain, struggle and sorrow. Let us learn to accept God's gifts, whether they shine in joy or are veiled in shadows.—J. R. Miller, D.D.

METHODISM IN WINONA.

By Rev. W. N. Duncan.

The Methodist Church of Winona, Miss., was organized in 1859. The first house of worship was erected in 1860, having been moved from old Middleton, a village two miles west of Winona. For the first ten years the membership was small, and with difficulty regular preaching services were maintained. In 1871 the Sunday school was organized, and within the next three or four years a more commodious building was erected. Bishop W. B. Murrah, who is to preside at the approaching session of the North Mississippi Conference, was the pastor here for four years, his term of service beginning in 1882. In 1898, while Rev. G. H. Lipscomb was the efficient pastor, the present brick structure, which could not be duplicated for less than $20,000, was erected.

Twice already the North Mississippi Conference has met in Winona. It was held there in 1887, with Bishop J. C. Keener as president, and Rev. J. M. Wyatt as pastor; and again in 1901, with Bishop H. C. Morrison as president, and Rev. J. C. Park as pastor. The Church now has a membership of three hundred and sixty-five, having had thirty-four additions during the present year.

REV. W. N. DUNCAN,
Host of the North Mississippi Conference.

William Noah Duncan, son of Andrew Jefferson and Frances Rainey Duncan, was born in Hardeman County, Tennessee, Nov. 20, 1875. His early educational advantages were confined to the public schools of his native State. Later he attended the High School at Kossuth, Miss., for three years.

THE METHODIST EPISCOPAL CHURCH, SOUTH, AT WINONA, MISS.,
In Which the 47th Session of the North Mississippi Conference
Will Meet on November 29th.

In July of 1897 he was licensed to preach by Heslep R. Tucker, presiding elder of the Corinth District. In the fall of 1899 he entered Millsaps College, from which he was graduated in 1905 with the degree of Bachelor of Arts. While attending college he was called to serve as a supply pastor two different years. From February to December of 1900 he traveled the Tyro Circuit in Tate County, and from February to December of 1903 he traveled the Kosclusco Circuit in Attala County. At Winona in 1901 he was ordained a local deacon by Bishop Morrison, and at Grenada in 1905 he was ordained a local elder by Bishop Hoss. At the latter Conference he was admitted on trial into the traveling connection and was returned to the Pickens Circuit, which charge he had served the previous year as a supply pastor. Since his admission into the North Mississippi Conference he has been given the following appointments: Shaw and Boyle, Durant, Batesville, Senatobia, Holly Springs, and Winona.

Brother Duncan was married on September 20, 1905, to Miss Carrie Sue Foose of Tchula, Miss., who is an ideal pastor's wife and who had been to him a valuable helper in his ministerial labors.

As a preacher, Brother Duncan scarcely has a superior in the North Mississippi Conference. Well educated, studious, possessed of a fine presence, and a forceful and impressive delivery, his pulpit work is of a high order, and he gives promise of large usefulness in the future. It goes without saying that this gifted young pastor will leave nothing in his power undone to make the approaching session of the Conference both a pleasant and profitable one.

REV. L. M. LIPSCOMB.

Presiding Elder of the Winona District, in Whose "Diocese" the Forty-seventh Session of the North Mississippi Conference Will be Held.

Rev. Lee McDonald Lipscomb was born near Spartanburg, S. C., and, with his parents, James W. and Jeannette Lipscomb, moved to Winston County, Mississippi, when about seven years of age. He was educated at the Southern University at Greenboro, Ala., at which place he was married to Miss Nannie Louise DuBois on December 20, 1893, Rev. John Keener, then President of that institution, performing the ceremony. He was admitted into the traveling connection by the North Mississippi Conference in 1891, and has served the following charges: Sidon, Vaiden, Carrollton, Courtland, Coldwater, Senatobia, Durant, the Columbus District, New Albany, Sardis, Booneville, and the Winona District, on which he is closing his first year. Brother Lipscomb possesses a fine physique and is a man of genial and lovable personality. He is devotedly attached to the Church and ever carries its interests on his heart. He is pre-eminently a preacher, and as an expositor of the Word is perhaps quite the peer of any minister in Mississippi. He is most fortunate in having a helpmeet who is literary in her tastes, and who fully sympathizes with his aims and purposes. Together, they constitute a team that would be a valuable asset to any Conference.

MR. HUBERT S. LIPSCOMB,

President of the Epworth League at Winona, Miss.

The Leaguers of that progressive city are looking forward with interest to the meeting of the Annual Conference.

THE MEETING AT STONE CHAPEL.

Rev. George A. Cook in the Eastern Methodist.

Upon invitation of Dr. John F. Goucher, the ministers representing the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches of Baltimore, Washington and vicinity, met at Stone Chapel on Monday, October 9, 1916. It was a most delightful occasion, and one to be remembered by those fortunate enough to be present. The preachers of Wilmington were invited, and several of us attended. Those from Wilmington were: Robert Watt, D.D., Superintendent of the Wilmington District; T. R. Van Dyke, W. A. Wise, Superintendent of the Easton District; L. L. McDougle, J. G. Johnson, E. W. Jones, Milton McCann, and George A. Cook. Stone Chapel is twelve miles west of Baltimore and is a landmark in Methodism, being 130 years old. The church was crowded with ministers, their wives and daughters. Dr. Goucher gave a strong address, in which he reviewed the developments of the past year on the subject of the unification of American Methodism. He dwelt largely upon the action of our General Conference at Saratoga Springs. He was greatly pleased with what was done at Saratoga, and expressed the hope that American Methodism would soon be reorganized on a different basis, with a world outlook. He did not believe this could possibly be accomplished inside of three or four years, as the Annual Conferences would need to act on the proposition.

Bishop A. W. Wilson, D.D., of the Southern Church, now retired, and living in Baltimore, was present. Upon urgent request he addressed the meeting briefly, but appropriately. He expressed himself favorable to the idea of a united Methodism, but could see dangers in the way. He is one of the commissioners from his Church, and said he would not favor any deviation from the recommendations of the Southern General Conference.

After adjournment the company retired to the beautiful country home of Dr. Goucher where we were refreshed with a splendid luncheon, due to the bounty of our generous host.

The postponed exercises consisted of speeches on Methodist unification by Bishop Cranston, President Lewis, of the Methodist Protestant Church; Bishop McDowell, Robert Watt, D.D., and Bishop Collins Denny, of the M. E. Church, South. Bishop Denny is one of the commissioners to settle this important question, and his speech was serious. He expressed the opinion that no progress has been made toward unification for the past five years. We stand where we did five years ago. This sentiment gave occasion for sober reflection in view of what happened at Saratoga Springs. He expressed the belief that the Southern commissioners cannot go beyond the instructions and recommendations of their General Conference. If they hold to that position, our commissioners will need to yield a number of points before we can get together. Great as their desire is for organic union, it is doubtful if they will be willing to meet the terms. There are vast issues at stake, and there is a wide difference to bridge before there can be real union. The commissioners of the two Churches are to meet in Baltimore, December 28, 1916, to compare notes and try the matter out. Dr. Goucher earnestly requested the prayers of the whole Church for that meeting. It may not be amiss to suggest that the Church had better watch, as well as pray. We noticed Dr. D. G. Downey, of New York, and Dr. A. W. Harris, of our Educational Board, both of whom are commissioners of the Methodist Episcopal Church. They were interested listeners to all that was said, but took no part in the talk.

The Church, South, has had the episcopal veto over legislation for the past 46 years. This arrangement makes the Episcopacy a co-ordinate branch of the government, and articulates the responsibility of the Episcopate in conjunction with the General Conference during the session of their chief legislative body. The effect of this has been wholesome. It has protected the Constitution from overthrow at the hands of careless or designing delegates. With us the situation is different. Our General Conferences are a law unto themselves. The Bishops have nothing to say, except to give advice, and they need to be very careful how they give that, or some powerful boss will call them down. This is an evil and a nuisance that should be abated. In harmony with this misconception of liberty, our Conference at Saratoga recommended that reorganized Methodism should have a General Conference that is supreme in legislative, judicial and executive power, with constitutional restrictions and limitations. That is what we have now. Under the guise of democracy it lays the foundation of hossocracy or mobocracy. The doctrines of Methodism are protected by the Constitution, and they may explain why the rationalists are against the Constitution. We believe in the Constitution, doctrines and all. We favor Methodist union when it can be brought about on a real Methodist basis.

Wilmington, Delaware.

A number of the railroads of the United States are preparing to combat the Adamson Eight-Hour Law in the courts. It would be a rather singular development if, after having figured so prominently in the recent national election, this measure should be pronounced unconstitutional.

NOTICE!

To Our Subscribers—

On December 15, 1916, all delinquent subscriptions will be discontinued. There will be no exceptions. We have about 1000 to 1200 **subscribers who are in arrears, and whose subscriptions are being carried at great expense to the Publisher.**

The price of paper used in printing the Advocate has risen 101 per cent since January 1, and the Publisher is compelled to place the business of the paper on a cash basis.

Subscribers are requested to look at the little pink or yellow address label on their papers and see when their subscriptions expire. If your subscription has expired, please send us the money for arrearages and renewal at once. Subscriptions are due in advance.

Our preachers are earnestly requested to help their Conference organ by urging their parishioners to pay arrearages and renew their subscriptions. Fraternally,

CHAS. O. CHALMERS,
Publisher.

THE KING'S CITY.

Rev. H. N. Harrison.

There's a city for all nations,
Towering foursquare, grand and high;
And it stands on twelve foundations—
Jesus built it in the sky.

There is ne'er a city like it,
Nor inhabitants so strange;
Neither sin nor storms can strike it,
And it stands untouched by change.

Faith has seen the glory of it,
Hope has cast her anchor there;
Let me not earth's treasures covet,
Let me breathe a nobler air.

Soon the soul shall lift her pinions,
And on wings unwearied fly,
Through our Father's vast dominions,
To that city grand and high.

Rayville, La.

REV. S. C. STONE.

Rev. Samuel Calloway Stone was born on November 20, 1845, and died at his home in Belen, Miss., on September 26, 1916. He had not been in good health for many months, but he bore his sufferings with patience and resignation. Brother Stone was a native Mississippian, and was for many years a resident of Panola Connty. He was the son of a Methodist minister and the grandson of a Presbyterian divine of distinction, who served twelve years in the Senate of South Carolina. He had the goodly heritage of truly Christian training and became a member of the Methodist Church at an early age. Though quite young at the beginning of the war between the States, he volunteered his services to the Confederate States, joined a cavalry company, and was a faithful and valiant soldier. While thus engaged he was awakened to the fact that his duty was to leave all and preach the gospel of Christ. At once he entered upon his training and preparation for this work. He was educated at Summerfield, Ala. He had great gifts and a splendid intellectual equipment for the responsible work upon which he would soon enter. He joined the North Mississippi Conference of which his hrother, Rev. J. B. Stone, was a member, and served Pontotoc, Koscinsko, and other charges acceptably. He was then made presiding elder of the Greenville District, and was at that time the youngest man in the Church serving in that capacity; but he was equal to the task. He wrought faithfully in this new field and made many friends.

After filling this position, he was transferred to the Arkansas Conference and was stationed at Searcy. During his stay there he was a leading factor in the anti-saloon movement. He always took a strong stand on the side of temperance and education. As a preacher he was clear, forceful, and impressive. He was a close student, especially of the Bihle. He knew and loved that best of all books. His one desire was to know Christ and the power of His resurrection, that by the atonement he might attain unto the resurrection of the dead. After completing his work at Searcy, he was statloned at Malvern, Batesville, and other towns in that Conference. His work was most successful and was acceptable at each place. He then sought location, which was granted him, along with a certificate from Bishop O. P. Fitzgerald authorizing him to exercise his ministry as a local elder in the Church; and following this he returned to Mississippi.

He was first married to Miss Bettie D. Partee, of Panola County, a sister of Captain C. W. Partee, of Belen, Miss., who died during their stay in Arkansas. Several years ago he was married to Miss Mary Megginson, of Holly Springs, Miss. She, with two sons, Dr. J. Boon Stone, of Memphis, Tenn., and Mr. Pat Stone, of Lyon, Miss., survives him. His soul had achieved victory over every temptation, trial, and struggle, and he died in perfect peace and has entered into that rest that awaits God's children. There I shall meet my old friend again. A large sympathetic audience attended his funeral, which was conducted hy Rev. D. R. Wasson. In the Belen Cemetery he sleeps and awaits the resurrection of the just. May the Lord bless and sustain his sorrowing loved ones; and may they find comfort in the precious hope of meeting him again!

Jackson, Miss. S. M. THAMES.

JACKSON DISTRICT NOTES.

This is the time of year that we hear most the cry of "hard times." Conference time is drawing near; the preachers are busying themselves with their collections, the stewards are doing their best to see that the charges pay out, and the poor people, who have been putting off settling up with the Lord and Church to the last of the year are, as usual, raising the cry of "hard times." But here are some encouraging reports from charges in our District: Fikes, of the Brandon and Pelahatchie charge, has all the Conference collections up. He is the first of the district to report collections in full. Yeager, on the Fannin charge, also feels easy about the collections. He is ready to report, "In full."

A debt of $300 on the Pelahatchie Church has been raised this year, and the money secured to furnish and beautify the interior. When this work is finished, the Church will be ready for dedication.

Oliver, of the Eden charge, is happy to report a new church building at Coxburg, where they have been worshiping in a schoolhouse.

Lewis, of Madison, expects to have the church and parsonage there repaired and painted before Conference.

Brothers A. S. Oliver and A. S. Byrd have joined the "Ford Itinerant Party," thus making fifteen cars owned hy the preachers of the district.

Some good revivals have been held recently in the district. Rev. W. M. Sullivan assisted the pastor in good meetings at Brandon and Pelahatchie. In a union meeting with the Presbyterians at Camden, in which Rev. J. W. Ramsey did the preaching, our pastor, Brother Ferguson, received 24 members into the Church. Canton Methodism has had a gracious revival under the leadership of the pastor, with Rev. J. A. Bowen doing the preaching and Rev. J. S. Duke leading the singing. Fourteen were added to the Church. Waldrop, at D'Lo, is making great preparations for a revival there, to begin November 15, with the Conference Evangelist, D. E. Keliy, to do the preaching.

Rev. W. G. Henry, pastor of Galloway Memorial, the church with the largest membership in our Conference, together with his wife, has planned to receive informally the members and friends of the Church this week. They will be "At Home" from Tuesday through Friday at the hours, 3:30 to 5:30 and 7:30 to 9:30 p. m., and are inviting the members to come in alphahetical order, those whose names begin with the letters from A to E to come on Tuesday, and on Wednesday, those with G to L; Thursday, those with M to R, and on Friday, those heginning with S to Z. This is certainly a unique way for a pastor of a large church to get personally acquainted and in touch with all his members.

Two men, who 30 or 35 years ago found their wives in the Madison community in the Baptist Church, and had the pleasure of their companions coming with them into the Methodist Church, were passing through Madison Station not long ago, and, seeing that the churches where they had worshiped in their younger days were in need of new coats of paint, made generous propositions to the churches towards having all the church properties put in first-class repair and repainted. As a consequence, the membership of the two churches are bestirring themselves and expect to have the church properties there in first class condition before the winter sets in:

Brother Hardin, our presiding elder, has greatly endeared himself to the preachers and members of the district, and it is with sad hearts that we realize that the time limit takes him officially from the district with the close of this Conference year. ISOM.

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HEARD IN THE CABINET.

By "Revelator."

The Annual Conference of 1914 adjourns. There is heard, around the depot, the familiar: "Well, Brother Reeder, where do you go?" Then, the reply of the unfortunate Brother: "Why, I go to Rollover Mission. I am getting tired of it. I have a notion to locate. I don't know what Piikins means; I thought he was my friend. Why, I follow that young fellow Snodgrass. They only paid him $414. I know I ought to have had a better place than that."

"Where were you last year, Brother Reeder? What did they pay on your former charge?"

"I was at Spoonerville and just received $409 over there. I had just been there one year and my entire official Board wanted me returned. There is no justice, or sense, either in it."

"Well, Brother Reeder, I think it is a promotion for you. It is a higher class appointment, paying a little more, and there are not so many churches. You had a hard circuit over at Spoonerville. You now have a fine order of people, a good parsonage, with your churches and membership all convenient to reach."

"Yes, I know, but look here: There is young Tenderfoot who has just been preaching three years and who goes to East Side on $600. I've heen preaching fourteen years and you see what they are doing for me. Oh, well, I know these presiding elders have their pets, hut I am getting mighty tired of it and am going to have something better or quit. I will not he hutchered any such way."

The Conference meets in 1915 and Brother Reeder arrives with the usual long face, which bears the mark of determination. He has fully made up his mind to ask for a location if there is no prospect for a better place. He is met at the depot by a young man with a little book in his hand who politely asks: "Your name, please." He receives a reply in tones a little gruff: "I. A. Reeder."

"Yes, Brother Reeder, I think I have heard of you; you go to Colonel Thrifty's, and, by-the-way, the Bishop is to be entertained in his home also."

Brother Reeder says, "I am much obliged. How far is it from the church? I am not right well and don't feel like walking so very far." The young man replied: "Only three blocks, and it is a nice home for you, Brother Reeder."

Brother Reeder was assigned to a room adjoining the one occupied by the Bishop. There was a double partition wall with fireplaces for the two rooms between them, and a small closet to the right of the fireplace in Brother Reeder's room.

On the first day of the Conference the Bishop said: "The presiding elders will please meet me in my room, at Colonel Thrifty's, this evening at eight o'clock." This summons they obey and are all on time. After devotional exercise and organization, a few questions of particular interest are asked. The general routine of work is assnmed amid a prevailing spirit of brotherly love. Mean-

time, Brother Reeder has returned to his room, a little indisposed, just in time to hear the Bishop speak of their duty to the Church and the responsibility of placing the men to the best advantage. He feels able to sit up a while, since he has seemingly been placed here by Providence. The thought of being made a presiding elder actually enters his mind, and he imagines that the purpose of this strange occurrence is to acquaint him with the gravity of his future duties. With the Conference Minutes in hand he noiselessly opens the closet door, thereby having only one thin wall between himself and that interesting company, revealing to his eager ear every word spoken; which, especially the discussions concerning the particular men and pastoral charges, are very interesting to him. He hears many things that surprise him, but agrees that they are true, though he had never thought of them before.

The first evening only a few of the appointments are made and Brother Reeder has a hope that he will not be placed on a district, since learning something of the responsibilities of a presiding elder.

The second meeting of the cabinet is a further revelation to him. His name has not been called. He continues to be unable to attend the evening sessions at the church and has asked to be excused from the meetings of the Epworth League Board, as he does not believe in the Epworth League, anyway.

The third day passes as usual. Many of the appointments are made, but he is unusually interested when Brother Pilkins asks for a man for Rollover Mission. The Bishop turns to the minutes and asks: "Have we provided for Brother Reeder? I see he has just been there one year."

Brother Pilkins answered: "Well, no, not yet, Bishop, but I think we can provide for Brother Reeder later." The Bishop asks why he cannot return.

Brother Pilkins answered again: "Bishop, Brother Reeder is a good man, but the people want a change and I think it justice to the man that we move him. I have in mind a good place in an other district and I am sure the appointment can be made. We can take care of Brother Reeder, so now let us provide for Rollover. The fact is, Bishop, I am sorry, but I have no suitable place in my district for Brother Reeder. He ought to have a better place than I can give him." The Bishop asks for the reasons why there is no suitable place in the Knowltown District for Brother Reeder. Brother Pilkins hesitates and sadly says: "Bishop, Brother Reeder is a good man, and, personally, I love him, but all my places demand a better preacher than Brother Reeder. He doesn't apply himself as he should, and I think to move him into another district would be an inspiration to the man. He is a good man and possesses many good qualities, but—but—well, Bishop, I cannot use Brother Reeder in the Knowltown District."

Rollover is filled with an applicant for admission on trial. An effort is made to place Brother Reeder on a charge in Elder Renfroe's district. Brother Renfroe objects by saying: "Bishop, I have two good places in my district composed of good active people. They are progressive and will stand by the church and pastor. I should be glad to take Brother Reeder for one of these charges—but—but—well—Bishop, I just can't use him."

"Why can't you use him?" asked the Bishop.

"Well—why—Bishop, for one thing, he is always late getting to his appointments. He ignores our order of worship, and I heard Brother Reeder say he had not made a sermon in three years, giving as his reason the fact that he had a sufficient supply on hand and did not need to make any new ones. I also heard him say that he had not read three books since he finished his Course of Study. My people must be given a different man from that." These places are all filled with undergraduates.

The next time the name of I. A. Reeder is called there is an effort made to put him at Newburg, a fast growing village in the Centerville District. Brother Simpkins arose and addressed the Bishop as follows: "Bishop, I wish I could use Brother Reeder; he is one of the best men I ever knew. He is consecrated and very able in prayer. He has a splendid wife who does all she can to help him, but I can't use him at Newburg."

The Bishop asked: "What is the reason, Brother Simpkins, that you can't use Brother Reeder at Newburg? You say he is a good man, and so on."

Brother Simpkins replied: "Bishop, Brother Reeder neglects his work, and I must have a man for Newburg who will stay with his people. Why, last fall, just forty days before Conference, I met Brother Reeder and asked him how his charge was coming up with the Home Mission assessment. He told me he had not collected anything on the benevolences. Before we parted he told me he had been away from home all the week and had made $6.30 clear of expenses, selling patent clothes-pins and said he carried a patent rat-trap as a side line. He said he was going to quit that and write life insurance, and sell, as he went along, a line of kitchen utensils." A suggestion was made to have his name referred to the committee on Conference relations, but he was only 39 years of age and physically strong. Then it was that Brother Pilkins moved that they let Brother Reeder ask for an honorable location. A feeling of deep sympathy for Brother Reeder prevailed, and it was agreed that they should try to provide for him in some way.

The days passed and the appointments were nearly all made, but Brother Reeder had not been placed. He acknowledged that everything was just as represented by the different presiding elders, but that he had never thought of it in that way. In fact, he had **just discovered** I. A. Reeder and would now be grateful for any appointment. He debated the question of asking for a location, but remembered his unfitness for anything else. He was getting $24 a month superintending a country cotton gin, and was paying house rent out of that, at the age of twenty-five, when he entered the ministry. Now, he was getting more than $400 a year with a furnished parsonage. He was, by this time, getting anxious to hear his name again and in connection with some appointment—he cared not which one—and concluded, since these revelations, that he would profit by these criticisms and yet be a man.

At the last meeting of the cabinet only a few appointments were to be made. Some new charges had been formed in the Knowltown District, on the new railroad. The Bishop had decided to place Brother Reeder on one of them, just eighteen miles from Rollover. To this Brother Pilkins objected on the ground that Brother Reeder would be too near Rollover; that he would be continually visiting on the former charge and meddling with affairs up there, which would cause his successor a vast deal of trouble. The Bishop seemed to think the objection not sufficient to hinder the appointment.

Brother Pilkins said: "Bishop, it is a fact that we had, at one time, to move Brother Reeder clear across the Conference to get him away from a former circuit where he caused no little disturbance visiting; he actually caused the pastor, who was a young man, to ask to be moved in the middle of the year." The Bishop decided to overrule Brother Pilkins' objection and place Brother Reeder at Laketown, and, personally, to call his attention to this serious trouble.

Brother Pilkins arose and said: "Bishop, I can not use Brother Reeder in my district at all. It would be a serious injustice to the man for me to keep him there. Why, sir, just this past year he caused considerable friction in the district amongst the preachers by gossiping about the men, and actually suggested slanderous things about some of them. He is not chaste in his conversation. He keeps up with all the scandal published by the daily papers and is conversant with all the gossip in each community, and in his visiting he dwells, even in the presence of young people and children, upon these things. Bishop, I am sorry, heartily so, but I cannot use Brother Reeder. I must have a different type of man for the place." Other cases were discussed. A few charges were assigned pastors who possessed a few of Brother Reeder's traits. However, Brother Reeder was not yet provided for.

Brother Ransome, who had been presiding elder on the Farmingtown District for just one year, had a new mission charge that had not been filled. To this the Bishop called attention. Brother Pilkins said: "Bishop, I think, since Brother Ransome is a new man in the cabinet, we should assist him in getting a good man for that important charge. I am willing to lend him any possible assistance." Brother Ransome thanked Brother Pilkins for his kindness and said: "I shall appreciate any assistance from the brethren." Brother Pilkins said: "Now, Bishop, I have two men in my district either of whom can ably fill the place. I will let Brother Ransome have either of them. I have a local preacher that I can use."

The Bishop asked Brother Pilkins for the names of these men. Brother Pilkins said: "Well—I can—I could—let him have Brother I. A. Reeder." Brother Ransome interrupted him by saying: "Bishop, if it makes no difference with you and Brother Pilkins, I will take the other man." It was agreed that Brother Ransome should have the other man. Brother Reeder was assigned to the new Laketown Mission, on the Riverview railroad. Brother Pilkins agreed to stand by Brother Reeder and the appointment to Laketown.

It was marvelous to see the improvement in Brother Reeder during the next year. At the next Conference Brother Pilkins received a letter signed by the official board of Laketown asking for Brother Reeder's return. As the towns grew the Methodist Church, through Brother Reeder's efforts, had grown with them. At the end of the second year the charge was divided and both new charges wanted Brother Reeder. At the end of the fourth year a man was sent to Laketown Station, and I. A. Reeder was in demand for many places. **All because he had discovered himself.**

The amount of time you spend alone with God, and with your own soul, has no little to do with your comfort, and your strength, and your fruitfulness.—Dr. Alexander Whyte.

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Church News

Mr. John Hix, of Talladega, Ala., gave a few days since $5000 to the Superannuate Fund of the North Alabama Conference.

The vote of the North Alabama Conference on the question of making lay leaders ex-officio members of the Annual Conference was 115 for the proposal, and 124 against it.

The Central Methodist (Lexington, Ky.) says: "Dr. George R. Stuart had a big Studebaker automobile stolen from him recently while he was attending a church service."

At the late session of the Bishops of the Methodist Episcopal Church, Bishop Thirkield was designated to hold the Conferences of that denomination in Louisiana and Mississippi.

Dr. G. W. Eichelberger, who formerly was superintendent of the Anti-Saloon League in Mississippi and later in Georgia, has moved to Arkansas, where he will do evangelistic work for the Presbyterian Church.

Rev. Irl R. Hicks, of St. Louis, Mo., who was once a Methodist minister, but who for many years had been chiefly known as a weather prophet, died a short time since. The St. Louis Christian Advocate speaks in terms of high appreciation of his character as a Christian.

Dr. J. B. Hutton, pastor of the First Presbyterian Church at Jackson, Miss., recently celebrated the twentieth anniversary of his ministry to that congregation. The Jackson Daily News in an editorial speaks of Dr. Hutton as a scholar and leader with but few equals in any denomination.

Bishop A. W. Wilson attended the recent session of the North Alabama Conference and delivered the address to the class admitted into full connection, which was an able and appropriate utterance. Bishop Denny presided over that Conference for the third time, and the Alabama Christian Advocate highly commends his work.

At the advanced age of 87, the mother of the Hon. Charles W. Fairbanks, lately a candidate for the Vice Presidency of the United States, died on October 30. Mr. Fairbanks, who is a well known Northern Methodist layman, is one of the representatives of his Church on the Unification Commission.

The presidency of Bishop Morrison is said to have given great satisfaction to the West Oklahoma Conference. Five thousand accession and a net gain of 1594 members were reported at the late session of that body. We note, in looking over the appointments, that Rev. W. L. Anderson, formerly of the North Mississippi Conference, was assigned to the Clinton District.

The following utterance is from The Presbyterian Journal (New Orleans) of November 15: "The Bishops of the Methodist Episcopal Church, South, have issued an address to their Church on the matter of Methodist Unification that is now pending. The two salient points in it are, first, a distinct planting of their feet upon the Oklahoma City enactment of 1914, and, secondly, an intimation that they are not willing to bargain away any of their great inheritance and glorious memories for any consideration, and that love among themselves is the most important matter just now to promote. Clearly they are not ready to endorse the proposition of the Saratoga General Conference of the Northern Methodists."

OBEDIENCE AND FAITH.

If the ten lepers had not obeyed the Master's voice to go and show themselves to the priests they never would have been healed. It is a significant part of the story, as they went they were cleansed. The healing depended on the obeying, and it is so in all Christ's blessing, it comes as we do His will. We show our faith by trying to do what he commands, depending upon him to give the strength as we make the effort to obey.—Pittsburgh Christian Advocate.

REV. R. A. ELLIS.

Rev. R. A. Ellis, son of Jeremiah Ellis and Nancy (Allgood) Ellis was born in Blount County, Alabama, on August 21, 1842. He was converted and joined the Methodist Episcopal Church, South, in 1856, when only fourteen years old. He moved to Mississippi in 1865, and on September 20, 1866, he was married to Mattie Susan Hudgins, daughter of Rev. J. E. Hudgins, of Oxford, Miss. He was licensed to preach on October 7, 1871, and was admitted on trial into the North Mississippi Conference at Corinth, Miss., in 1872. He was ordained deacon in 1874 by Bishop Doggett at Aberdeen, Miss., and was ordained elder in 1876 by Bishop Pierce at Sardis, Miss.

Brother Ellis served charges as follows: Calhoun Circuit in 1873; was junior preacher on the Oxford Circuit with J. W. Poston, 1874; Toccopola Circuit, 1875; Banner Circuit, 1876, '77, and '78; Oxford Circuit, 1879; New Albany, 1880, '81, '82; Baldwin, 1883, '84, '85, '86; New Albany, 1887; West, 1888, '89; Winona Circuit, 1890, '91. He then was transferred to the Northwest Texas Conference, and was stationed at Quannah and Childress, 1892; Atlas, Okla., 1893, '94; Itasca, Tex., 1894, '95, 96; Reagan, 1897, '98; St. Paul, 1899. He was transferred back to the North Mississippi Conference in 1900, and was sent to the West Circuit, which he served in 1901. He served the Pleasant Grove Circuit and Longtown in 1902, '03, and '04; Sallis in 1905; Belzoni, 1906, '07; Inverness, 1908, '09. In the winter of the same year he took the superannuate relation at Okolona, Miss., and moved to Yazoo City, Miss., where he spent the remainder of his life. His wife, who had been a true, faithful helpmeet in all his work, went to her reward in 1911. Brother Ellis lived his last years with his son, Mr. J. B. Ellis, who, with his wife, tenderly cared for him till the morning of May 13, 1916, when this "prince in Israel" went to his home above.

The dates show that Brother Ellis was 73 years, 8 months, and 22 days old when the final summons came, and that 37 years of that time were spent as a pastor without a break in his work, in which he was faithful to every trust committed to his care. He was a strong, thoughtful preacher who read carefully the standards of our Church, and he wrote himself some things helpful to the student of theology. He always endeavored to make his own life richer by what he read. He was devoted to his Church papers, and when he could no longer see to read them, would sit for hours and listen attentively to his son and his son's wife while they read them for him.

Brother Ellis leaned hard upon God's Word, and in his last days was longing for a deeper and richer experience in his own heart. He was always in his place in the church, and was ever ready to assist in administering the Sacrament of the Lord's Supper, and to render such other service as he was called on for. He would often praise God for his mercy and, while as he approached the end (for he was conscious that it was near), his eyesight was almost gone, his speech much impaired, his step unsteady, he was cheerful. He did not think much of the past, but looked hopefully to the future. He was interested in the Church to the last. He was looking forward with deep interest and much prayer to the revival meeting that was soon to be held here in Yazoo City, when he expected to be associated with Rev. J. A. Bowen again, but instead he went home to live with God.

Brother Ellis was a member of Company K of the 19th Alabama Regiment in the Civil War, and for his country he was a faithful soldier. He leaves three sons to mourn their loss, Dr. Ellis, of Memphis, Tenn., one son in Snyder Okla., and Mr. J. B. Ellis, of Yazoo City, Miss. He belonged to a family of preachers, other members of which were Rev. D. G. Ellis, a superannuate of the North Texas Conference, and Rev. S. B. Ellis, who died while a member of that Conference several years ago.

He was a great help to this writer during the one and one half years he was associated with him. He loved humanity, the Church, and his Lord.

On Sunday morning, May 14, 1916, the funeral was conducted in the Methodist Church in Yazoo City by Rev. J. A. Bowen, assisted by the several preachers of the city, and the body was laid to rest in the city cemetery, the grave being covered with flowers by sorrowing friends.

We miss him, and hope to meet him in the great beyond.

W. M. SULLIVAN.

EVERYBODY A SERMON.

Saint Francis says to a young brother in the monastery: "Let us go into the town and preach." And into the town they go, turning now a corner and now that of the Assisi Streets, but saying never a word. At last the young brother says: "Father, when do we begin to preach?" and Francis answers: "My son, we have been preaching all along." Preaching is not dependent upon pulpits, neither must it be expressed in spoken sermons. Everybody is a sermon as he goes.—George Hodges.

AUTUMN LEAVES.

By Rev. M. B. Sharbrough.

Autumn leaves! Russet and brown,
The virtue tell, that age should crown,
And will, if youth and manhood's days,
Are wisely spent in virtue's ways.

Autumn leaves! Purple and gold,
The glories speak of growing old,
If heart be pure from stains of sin,
And hands are full of good to men.

Autumn leaves! See how they fall,
From every bough, however, tall;
They fall to mingle with the dust,
Just as our earthly bodies must.

Autumn leaves, blown here and there,
With every movement of the air,
The symbol of all earthly things,
Which fly away—all taking wings.

Autumn leaves! They swift decay,
But hope looks to another day,
When leafy boughs shall proudly wave,
And we shall triumph o'er the grave.

Port Gibson, Miss.

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The Home Circle

WHAT AM I THANKFUL FOR?

Rev. William L. Stidger.

I'm thankful for each happy day
I see a little child at play;
For every blessed flower that grows,
For each refreshing stream that flows;
For mountains towering to the skies,
For every bird that sings and flies.
I'm thankful for the rain and sun,
For robes of green the earth has spun
Upon its loom of nights and days,
From sunset threads of gold and rays
Of light the sun doth wean
From out the ocean's breast of green,
To climb the sunlit stairs to God,
And drop again to bless the soil.
I'm thankful for the Hope that springs
Eternal in my heart, and sings
Within me all the winding way
When glory crowns the parting day.
I'm thankful for some work to do;
I'm thankful that God gave me you!
That friends He's sent me undeserved
Who love have given unreserved.
I'm thankful for my cot at night
And for the breaking of the light
That summons me to work and play
Another wondrous, happy day.
And as again the season brings
Thanksgiving Day, around which clings
A thousand memories of old,
A thousand precious bands of gold,
Which bind me to the other ways,
Those other precious friends and days
The day itself, thank God! it sings
A myriad blessed whisperings!

—Pittsburgh Christian Advocate.
San Francisco, Cal.

THEIR THANKSGIVING GUESTS.

By Mrs. George S. Brown.

"Do you know, dear," said Mrs. Gardner, coming into the library where her husband sat reading, "that I am afraid we have been very remiss in the training of our children."

"In what way?" inquired Mr. Gardner, looking up from his book with a glad look of welcome in his eyes for his wife.

"Why, I heard Harry giving three cheers because he saw by the calendar that Thursday week was Thanksgiving day, and when I asked him why he was so glad, he replied, 'because it was a holiday.' I then asked little Ned what Thanksgiving day meant and he answered 'turkey.' Mabel added, 'and mince pie.' And so it occurred to me to find out what the day meant to each one. When Jack came in from school I said, 'What is next Thursday, Jack?' and he shocked me by saying, 'the day we all eat more than we can hold and groan because we have eaten too much, and the next day wish we had some of the good things we couldn't stow away.' Even Edith, when appealed to, declared it was the day we had all we wanted and more than enough."

"Well, isn't it all that?" laughed Mr. Gardner.

"Of course it is, dear, but Thanksgiving should mean so much more. The children talked as if it were the only day in all the year that we have anything to eat, when you know we have enough and to spare always. I fear we have all, old and young, drifted into a way of regarding Thanksgiving as a feast day only for gratifying our appetite, and that we are forgetful of all the year's blessings."

"Well, little wife, what do you propose to do—give us prison food this Thanksgiving and make us realize what a loss of our blessings would mean?"

"Why, no," replied Mrs. Gardner seriously, "but I thought instead of having our feast all to ourselves, or inviting our rich relatives, who could have just as much at home, that we would invite some poor unfortunates to dine with us."

"Quite a fine idea, my dear. I guess we are all rather selfish in our joys, so go ahead and make your plans, and whatever you say shall be done."

The next morning Mrs. Gardner made her proposition at the breakfast table and the young people made no objections.

"How many guests shall we have, mother?" inquired Mabel, "and will you get old ladies from the Old Folks' Home or children from the Orphanage?"

"Neither," said her mother. All institutions have a good dinner on these occasions; so we will look up some that would not have a treat of any kind—the destitute, the lonely, the stranger. There are seven of us. By putting all the leaves in the table, we can easily accommodate fourteen. So let each of us seek out one guest to dine here on Thanksgiving Day."

"Oh, mother," exclaimed Edith, who was at the romantic age and loved secrets, "let's not tell one another whom we invite, just for the fun of it, and see how many surprises will walk in on us Thanksgiving Day."

"Do you think it is safe to trust the children to make their own choice?" inquired their father.

"Why, I believe we will let them try. It will be a lesson to them to seek out needy cases, and I am sure they will be more mindful of their own blessings in future when they see the distress that is about us on every hand," Mrs. Gardner replied and then proceeded to call attention to several needy families that she had heard of and to tell of the loneliness and isolation of many.

"Mumsy," said little Ted, "what makes God give us so much and some people nothing? Does he love us the best?"

"No, my little lad," said Mrs. Gardner, putting her arms about him. "God loves us every one, but some are more fortunate than others, and God means for us to share our plenty with them, and He helps others through us. God depends upon us to scatter his sunshine and blessings and to spread his gospel."

The children had great times making their selection, hinting, telling their initials, etc., but not a soul really knew of any guests that were coming but his or her own.

When the festal day arrived, the table groaned under the burden of good things—a steaming brown turkey stuffed with oysters, rice like grains of snow, creamed potatoes, green peas, yellow yams, artichokes, cranberry sauce, jelly, pickles, chicken salad, and the odor of mince pies from the kitchen, and fragrant coffee. Great bowls of tempting fruit and beautiful flowers graced the table, sideboard and mantel, and all the house wore a festive look.

No one was surprised when Edith's guest walked in, a poor seamstress, who often came to sew by the day for the family, and whose tired face lighted up with pleasure at the cordial greeting that awaited her.

Jack's guest came next—the little boot-black who had a stand near his father's store and who had washed his face until it shone up to the roots of his hair, but he had a line of demarcation there and had entirely forgotten to ply his trade on his own shoes. He seemed greatly embarrassed, but Jack's grasp of the hand and an invitation to play marbles soon set him at ease.

Next came old Mrs. Joals, who took in washing by the day to support her little brood. All knew that Mrs. Gardner had brought her, for she had sent the little children there every year with a Thanksgiving basket.

Harry's friend was the night watchman, and when asked the next day why he had chosen him, he replied, "Why, you said ask some one who is lonely, and who could be lonelier than a night watchman, who never has a soul but bats and cats to keep him company?"

Mr. Gardner introduced his friend then, a drummer who could not get home to spend the festal day and who seemed more than grateful for the hospitality extended him.

Mabel paced the floor nervously for fear her motherless schoolmate would not show up, but she did at last and Mabel ran to meet her just as an electric carriage stopped at the gate. She almost forgot her little chum in the excitement, for she ran in exclaiming, "Who do you think is getting out and coming in our gate? Rich old Mrs. Tucker! What can she want here to-day of all days?" But little Ted was already bounding down the walk and in a few moments came in the parlor with Mrs. Tucker leaning on him, exclaiming, "Here's my company mother." Mrs. Gardner endeavored not to show the surprise she felt and gave a warning glance at the other children.

Now, Mrs. Tucker was considered hard and forbidding, and, knowing her great wealth, no one ever had an idea that she would accept an invitation to a dinner of this kind, but as little Ted said later, "I would like to know who could ever be more lonely than old Mrs. Tucker? No children, no friends, her house all shut up, and all by herself every day in her 'lectric carriage, not even anybody to ride with her." Teddy did not realize that lots of people would have loved to ride in that carriage, that is, had Mrs. Tucker resigned her seat; but so forbidding was her aspect, they preferred walking to sitting in such close proximity. Every Sunday she came to church in her electric coupee alone, walked up the church aisle alone, and out again, never acknowledging a greeting with more than a formal bow. Everybody seemed afraid of old Mrs. Tucker and stood in awe of her; so all the family wondered how little Ted ever had courage enough to ask her to dinner.

Mr. Gardner was very much afraid the old lady would be offended when she saw the guests. The younger children found it hard to keep from giggling, the other guests looked disconcerted, and both Edith and her mother were nervous; but Ted determined to do the honors; so he took Mrs. Tucker's bonnet, brought his chair close to hers, and immediately began to show her his new top and to chatter away as if he had known her all his life. When dinner was announced, Mr. Gardner ushered all the guests in, and, after the blessing, Mrs. Gardner said in her sweet, tactful way: "We planned this day as a surprise to each of us as well our friends. God has given us so much to be grateful for, we thought it a pity to celebrate alone; so each of us decided to invite some friend that would perhaps be lonely on that day, and not one of us knew whom the other would bring. We are so glad to have every one of you and we want you to feel perfectfully at home."

And they did. Nothing breaks down reserve more quickly than a good, hearty meal. Mr. Gardner's drummer-friend proved very entertaining, with a fund of anecdotes; the little seamstress was dimpled and smiled; the night watchman's hearty laugh echoed through the room; old Mrs. Joals fairly beamed, and every child's face was bright and joyous. Even old Mrs. Tucker smiled benignly, and when she went up the stairs to put on her wraps, she said, "God bless that kind little heart in the breast of your Teddy Boy, Mrs. Gardner. He saw through my loneliness. True, I have wealth, and I could buy many Thanksgiving dinners, but of all your guests, even to the very poorest, none could have been lonelier than I. I have no one to love me or care whether I live or die; perhaps it's my own fault; but this feast of yours has taught me a lesson. You have the right idea. I am not going to be unhappy and lonely any more. It is my turn to entertain next; so I want all of your family and every guest to come to a Christmas tree at my house. Let each one bring some one else who is sad and lonely, and even then I won't have enough; so I will send little Ted out to find others. He knows how."

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WOULD BE INEQUITABLE AND IMPROPER.

The question of having the Conference and District Lay Leaders made ex-officio members of the Annual Conference is awakening a good deal of interest throughout the Church. At the late session of the North Alabama Conference, when the matter was under discussion, Bishop A. W. Wilson, the honored and beloved Senior Bishop of Southern Methodism, was called upon for an expression of his opinion and stated that he considered the measure a very unwise one.

It should be kept distinctly in mind that this is not a movement to increase lay representation—if it were that, we would give it our hearty support—it is a proposal to introduce ex-officio membership into one of the larger representative bodies of the Church. As has been stated in these columns, there has at times in the past been talk of making the Bishops and connectional officers ex-officio members of the General Conference, but all such suggestions have been quickly overruled and the representative principle has been preserved inviolate. But if this should be begun in the Annual Conferences, there is no telling into what this policy might soon develop.

But it is said that these Lay Leaders represent all the laity of the Church, and that hence they should be accorded this special privilege. We answer that they do not any more represent all the laity than do the laymen regularly elected by the district conferences to the Annual Conference, or those who act for the laity on the other Boards.

Nor should the fact be overlooked that the Laymen's Movement, as it is now constituted, sustains such a close relation to the Board of Missions as practically to form an adjunct to it. The Board of Missions largely directs and controls it. **Wherein, then, lies the wisdom of giving the Board of Missions so great an influence over more than one-fifth of the members of Annual Conferences in the Connection?** For it should be remembered if an Annual Conference has eight districts it would, if this measure passes, have only 32 regular members, **and nine ex-officio members.** The Board of Missions already has more power than any other Board in the Church—why then should it be given this undue advantage of the other Boards? Think of the vast number of these ex-officio members there would be in all the Annual Conferences in the Church and of the influence that they would have in sending men to the General Conference! Well may we hesitate before we give any body such a tremendous power as this.

But it is urged that these Lay Leaders need to go to the Annual Conference in the interest of the important work which they are expected to promote. Then let us give them the right to go there and be heard on the pending issues, without giving them the right to vote. The laymen appointed on the quadrennial Boards are expected to attend the Conferences when they are not elected as delegates and entertainment is usually provided for them; and doubtless they would be heard on the Conference floor if they should ask that privilege. Why not let this same rule apply to these Lay Leaders?

The point has, furthermore, been made that these Lay Leaders are elected by the district conferences, just as the other delegates are elected to the Annual Conference, and that, therefore, they would be equally representative. To this, we reply that it is quite conceivable that a district conference would like to elect a man to be a Lay Leader that it would not want to send as a representative to the Annual Conference. These Lay Leaders are elected for a specific function, and not for the purpose that other delegates to the Annual Conference are chosen.

There are two things that we should like to see the next General Conference do: (1) send down to the Annual Conferences a measure that would make provision for placing more laymen in them upon a truly representative basis; (2) detach the Laymen's Movement from any special relation to any particular Board and let it be equally the ally and helper of all the Boards.

It has not been our intention in any of the foregoing statements to reflect upon the Board of Missions to the slightest extent. We should have said the same things if any other Board had been involved. However worthy may be the object it has in view, no organization in the Church should be permitted to seek to accomplish it by the adoption of a method that is likely to prove more harmful than helpful in the coming years.

THE ELECTION.

The national election on November 7 was one of the closest and most exciting ever held in the United States. At first, when it was learned that practically all of New England and all the larger Middle Western States, except Ohio, had gone for Mr. Hughes, his election was considered assured, and even newspapers such as the New York Times and World, which had most strongly opposed him, proclaimed him the next President. But later it developed that there had been a landslide for Mr. Wilson in the farther West, and that he had carried all the States in that section except Oregon, South Dakota, and possibly Minnesota. The result is that at this writing the President seems assured of 272 electoral votes, with a probability of getting 4 more, while Mr. Hughes has 243, with the better chance of adding to his list the 12 votes of Minnesota. The number of electoral votes required to elect is 266. President Wilson's plurality of the popular vote promises to be around the half million mark. The United States Senate will continue to be Democratic by a good working majority, but at this writing it is doubtful which party will control the House. The prohibition vote will probably show up to be less than 500,000, and the Socialist vote a little in excess of 1,000,000.

A GREAT MEETING AND ITS LESSON.

On October 29 a gracious revival, which had been in progress for three weeks, was closed at Shreveport, La. It was a Southern Methodist union meeting, all the Methodist pastors in the city participating in it, and the services were held in our spacious First Church. The preaching was done by Rev. John E. Brown, of Siloam Springs, Ark., and the singing was led by Mr. and Mrs. L. C. Smith, of Chicago. Dr. G. S. Sexton's congregation, in whose house of worship the meeting was conducted, was well prepared for the evangelistic campaign, eighteen persons being baptized on the Sunday before it began, and some of the other churches also were in fine working condition at the outset. The services seemed to grip the community from the start and they steadily increased in power and interest. Toward the close of the meeting, the evangelist announced that he would deliver on five successive days addresses on the office and work of the Holy Spirit, and the people appeared to be more impressed by these discourses than they had been by any others. These searching messages seemed to find their way to the hearts of the great audiences that were in attendance and spiritual feeling and fervor were at high tide. So hungry, indeed, were the people for this kind of preaching that they requested Mr. Brown to speak on "The Holy Spirit and Consecration" at the closing service. This he did, and the hour is said to have been a marvelous one. A thousand people were present and hundreds pressed forward in response to an invitation and pledged themselves to live more Christlike and consecrated lives; and three young men professed to be called to the ministry and six young ladies offered themselves for the work of deaconesses. As a result of this revival campaign, there were 90 additions to our churches in Shreveport; but the greatest work done was in the extent to which the experiences of Church members were deepened and enriched.

In talking to us about this truly great revival, Dr. Sexton said he had learned from it this lesson: **that the kind of preaching needed in this day is not that which deals with secular and catchy topics, but which unfolds the deep spiritual truths of the Gospel of Christ.** He said that he was convinced that discourses of this character are not only the most helpful, but, when properly prepared and delivered, that they also have in them the greatest power to interest and draw the people. And we do not doubt that in this view he is correct. The Greeks who said to the disciples, "Sirs, we would see Jesus," were typical of humanity in all lands and ages. The deep cry of the human heart, stifled though it often is, is consciously to find and know God. There is real satisfaction in nothing else. The preacher who, in the hope of gaining the ear of the general public, shelves the Gospel, that he may air his opinions concerning the passing things of the world, though he may win a little temporary popularity, could scarcely make a greater mistake. Christ is the mightiest magnet of the ages, and the ministry that sets him forth most fully will be the most effective and fruitful.

PERSONAL AND OTHER NOTES.

Rev. R. H. Harper, the brilliant young pastor of the Parker Memorial Church of New Orleans, has had a notably successful year. With comparative ease, this congregation raised all its finances in full.

Rev. H. N. Harrison, of Rayville, La., will report the proceedings of the Louisiana Conference for the Advocate, and Rev. O. S. Lewis, of Shubuta, Miss., will report the proceedings of the Mississippi Conference.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Brother A. J. Bonnette, Oberlin, La., 2; Rev. J. W. Ramsey, Heidelburg, Miss., 2.

Rev. R. M. Brown, our pastor in Algiers (New Orleans), is finishing his fourth year in his present important field. He has wrought well, and will leave a good foundation for his successor to build upon. Brother Brown is a hard worker and an efficient pastor.

Rev. C. W. Crisler, the new President of the Seashore Divinity School, has the interests of that organization much on his heart and is endeavoring to work out plans to increase its future usefulness. Let all the brethren in the near-by Conferences lend him a helping hand.

Both the Publisher and the Editor will be out of the office quite a good deal of the time for the next two or three weeks attending the Conferences in Louisiana and Mississippi. Our correspondents are requested to keep this in mind and bear with us patiently for a season.

Dr. H. M. DuBose expects to be present at the session of the Mississippi Conference, which will open on December 13. This will be gratifying news both to the members of the Conference and his host of friends in Jackson, where he served as pastor with conspicuous ability a number of years ago.

Rev. W. J. Wood, of the Winona (Miss.) Circuit, is pleased with what has been accomplished in his charge this year, and says that there are some as choice people within the bounds of his work as can be found anywhere. Brother Wood has our thanks for some subscriptions to the Conference organ.

The November Bulletin of the General Board of Education shows that both Grenada College and Whitworth College are now B-grade institutions, and that among the A-grade colleges Millsaps stands next to Trinity in the amount of its endowment. This is a fine showing for Mississippi Methodism.

A letter from Meridian, Miss., where Rev. J. D. Newsom, one of the honored superannuates of the North Mississippi Conference, now resides, states that he is not strong, but that he hopes to be with the brethren at Winona. We trust that nothing will interfere with his attendance upon the Conference session.

Under date of November 15, Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the North Mississippi Conference Board of Education, says: "Rev. C. A. Northington is the first to send in the educational assessment from the Corinth District." This is in keeping with Brother Northington's record as a hustler.

Brother A. R. Beasley, of Poplar Creek, Miss., sends us some subscriptions and makes the following reference to his charge: "Everything is moving along finely with us. I expect to have a good report at Conference. Our finances are in advance of those of last year, in spite of the fact that crops are shorter in this section than they have been in years."

Dr. Waights G. Henry, the capable pastor of the Galloway Memorial Church at Jackson, Miss., was a visitor to the late session of the North Alabama Conference, which met at Bessemer. Dr. Henry seems to retain a fondness for his native State, but he has won a high place among the Methodists of Mississippi, who hope to keep him in their itinerant ranks.

Brother and Sister J. M. Watson, of Simmesport, La., were in New Orleans last week to attend the Livo Stock Show and paid the Advocate office an appreciated call. They are active Methodist workers, Brother Watson being a steward in our church at Simmesport, and they expressed much interest in the present session of the Louisiana Conference.

Rev. W. E. Thomas, pastor of the Mary Werlein Mission and St. Mark's Hall of this city, has shown himself to be the right man in the right place in caring for the difficult work committed to his hands. He has plans in contemplation for erecting a substantial church for the Italians in New Orleans, and we hope to see this needed enterprise consummated soon.

Rev. W. C. Carisle, of Guntown, Miss., has our thanks for some additional subscriptions from his charge. From his letter we take the following note: "I forgot to say in my recent write-up of my summer's work that I found Rev. C. A. Northington very popular on the New Albany (Miss.) Circuit. He will make at Winona one of the best reports from the Corinth District."

We acknowledge the reception of a wedding invitation, which reads as follows: "Rev. and Mrs. J. R. Jones request your presence at the marriage of their ward, Estelle May Lozenby, to Rev. Claude P. Jones, on the evening of Tuesday, Decemher 5, 1916, at 4 o'clock in the afternoon, at their residence in Gulfport, Miss." We extend in advance our congratulations and best wishes.

Rev. A. J. Davis, of the Waynesboro (Miss.) Circuit, in a business letter to our office appends the following note: "Notwithstanding the bad crop year, I am expecting this charge to make a creditable showing at the Conference in Jackson." Brother Davis' communication brought us 5 subscriptions to the Advocate, 3 of which were new, and for this good service wo extend him our thanks.

From a personal letter to the Editor from Rev. Paul D. Hardin, presiding elder of the Jackson (Miss.) District, we extract the following: "You would have to go a long way to find a more loyal and faithful company of preachers and laymen than we have in this district. We are looking forward to the approaching session of the Mississippi Annual Conference with interest and anticipations of much pleasure."

Rev. R. H. B. Gladney, Sunday School Field Secretary of the Norta Mississippi Conference, seems to have given a good account of himself in his important sphere of service this year. See Rev. J. H. Holder's appreciation of him and his work which appears elsewhere in this issue of the Advocate. We are gratified but not surprised to learn that this faithful toiler and long-time friend of ours has made a good record.

Rev. J. A. Smith, the pastor of Meridian College, reports a gracious revival at that institution, in which the preaching was done hy Rev. C. M. Dunaway, who is said to havo given messages of great power. One hundred and ten persons are stated to have professed regeneration during this meeting and the interesting announcement is made that now over 90 per cent of the entire student body are active Christians.

A message fram Bishop Murrah states that Rev. H. S. Spragins, who for the past four years has been presiding elder of the Greenville (Miss.) District, has been transferred to the Memphis Conference and stationed at First Church, Memphis. Brother Spragins is a choice man in every respect and a remarkably gifted and effective preacher. This appointment is an admirable one, but the North Mississippi Conference will give Brother Spragins up with much reluctance.

Dr. Dunbar Rowland, of Jackson, Miss., the accomplished Superintendent of the Mississippi Department of Archives and History, is spending some days in the Crescent City in the interest of his work. He favored our office with a call last Monday, and had an engagement that afternoon to play golf with Mr. E. H. Roberts, President of the Bank of Orleans. Dr. Rowland, Mr. Roberts, and the Editor were students together and clubmates at the University of Mississippi, being members of the Delta Kappa Epsilon fraternity.

A press dispatch from Hammond, La., on Nov. 16 reads as follows: "Mr. W. T. Holland, Editor of the St. Helena Echo, published at Greensburg, La., passed through here to-day en route home from New Orleans, where he had been attending the Live Stock Show. He told his friends that he had purchased a carload of fine cattle and hogs and expected to run a stock farm in conjunction with his newspaper and law practice." Evidently Brother Holland, who is a worthy Methodist layman, has learned the fine art of living to an advantage.

Brother C. O. Chalmers, the Puhlisher of the New Orleans Christian Advocate, will attend each of the three patronizing Conferences of the paper to look after its financial interests. The brethren are urged to see him as early in the sessions as they can, as he may not be able to remain to the final sittings. The need of renewing subscriptions this fall is more urgent than heretofore, since the paper is to be put upon practically a cash basis and those in arrears will he promptly discontinued.

Major D. C. Peyton, President of the American Prison Reform Association, and Mrs. Joseph H. Byers, its Secretary, have heen spending some days in New Orleans in the interest of the Annual Convention of that organization, which is to be held here in 1917. In company with Rev. J. P. Sutton, they visited the Angola penal farm and other places for incarcerating criminals in Louisiana. Major Peyton delivered a strong address at the First Methodist Church at 11 o'clock a. m. last Sunday.

Dr. I. W. Cooper, the beloved presiding elder of the Brookhaven District, writes as follows: "Rev. J. W. Thompson will report two new churches on the Meadville charge. This pastor is a great worker and a splendid Christian gentleman. Beulah Chapel, eight miles southeast of Meadville, was dedicated on October 31. The Bude congregation will have the opening of its new $3000 house of worship on December 3. The presiding elder of the district was honored hy being given invitations to attend both of these services."

During the three years of his incumbency as pastor of the First Methodist Episcopal Church, South, at Shreveport, La., Dr. George S. Sexton has received about 600 members, and five young men in the congregation have heen called to the ministry. Under Dr. Sexton's leadership, a mortgaged indebtedness of $60,000 on our magnificent First Church building was this year wiped out, which, together with the accrued interest and the amount due on the beautiful pipe organ which was also met, brought the total sum of the debt liquidated since the last Annual Conference up to $80,000. Truly, Dr. Sexton is a pastor who does things.

Mr. W. M. Buie, of Jackson, and Mr. J. D. Barbee, of Greenville, Miss., who were designated by the Millsaps Board of Trustees to secure an oil painting of Bishop W. B. Murrah for the College Chapel, have sent out to the pastors of Mississippi a letter in the interest of this commendable movement. One gentleman has agreed to give $250, and the Alumni of the institution and the preachers and laity of Mississippi have been extended the privilege of having a part in thus honoring this distinguished minister, who was the first President of the College and who for eighteen years directed its affairs with such signal ability. Any funds for this purpose may be sent to Mr. Webster Millsaps Buie, Jackson, Miss.

In its session at Richmond, Va., last week, the Virginia Conference, which is one of the two largest in the connection, in dealing with the question of unification, adopted a paper which Dr. James Cannon, Jr., in a letter to the Editor, says "squarely face the difficulties which confront us, and yet express faith that the Churches will be able to devise a plan which will redound to the glory of God." The general Conference action in declaring for placing the Negroes in a separate Church was endorsed, and the Commission was urged to have its proceedings taken down stenographically and published in a daily bulletin, that the Methodist public may be definitely informed concerning all the deliherations of that body.

Rev. W. H. Coleman, pastor of the First Methodist Episcopal Church, South, at Alexandria, La., writes: "We are closing the Conference year with a week of revival services, in which the pastor is doing the preaching, and Rev. C. V. Breithaupt is leading the singing. Although the weather has not been conducive to such an attendance as we might have had, the interest has been good and about 30 persons have joined the Church up to the present. This brings the number of additions that we have had during the year up to nearly 100. The spiritual life of the congregation has grown deeper and richer, and we are looking forward to the day when this will be one of the great churches of Methodism." We like Brother Coleman's way of winding up the Conference year.

THE ORPHANAGE AND THANKSGIVING.

Just as we are about to close our forms, we are in receipt of the following message from Rev. J. B. Randolph, which we pass on to the brethren:

"Dear Brother Meek: Will you please call the attention of the pastors throughout Mississippi to the importance of observing Thanksgiving, and ask them to please present the claims of our 225 orphan children and take a free-will offering for them at the Thanksgiving service? We are feeling the high cost of living at the Orphanage and our needs will be correspondingly greater. In the case of the North Mississippi Conference preachers, who will be at the Annual Conference in Winona on Thanksgiving, please ask them to arrange for the Thanksgiving service in their churches before they leave for Conference. Everything is moving on nicely in the Home.

Jackson, Miss. "J. B. RANDOLPH,
"Supt. Methodist Orphanage."

A BIG JOB AND A BIG MAN.

The greatest task that confronts us to-day is the mobilization and training of the Methodist army. The best place to do this is in the Sunday school. Our great religious strategists and leaders have worked out and thoroughly tried out plans for doing this. They have put instructions in books and pamphlets, but the man of the hour is the man who has learned the best things and can give them to the pastors and people, the Conference Field Secretary. He is their teacher, helper, and drill master. We will never have an adequately trained, instructed Sunday School army until we put a sufficient number of these Conference workers in the field and let them give their whole time to this important task. This is the pressing need of the hour. This is the big job of the Church. It needs big men, trained men, hard-working men.

North Mississippi is exceedingly fortunate in having just such a man in Rev. R. H. B. Gladney. He is giving a good account of himself in the field. He is a hard worker. No idle bread does he eat. He is a gospel preacher and is touching the vital needs in every charge. He is a thoroughly well equipped man and is giving the Church the full benefit of his information and training. He is a big Sunday school man and should be kept at the job. The writer is in position to know whereof he speaks. No man in our Conference has done a greater work than Gladney. He has our thanks. Let every preacher rally to his support.

J. H. HOLDER.
Sardis, Miss.

FROM BATON ROUGE, LA.

May I speak a few words about our pastor, Rev. C. A. Battle, who has labored so faithfully among us for the past two years? He realizes the sacredness and solemnity of his office and his preaching is "sound speech that cannot he condemned," always exalting Christ above all and putting special emphasis upon the spiritual life as the "one thing needful." We sincerely trust that the Conference will see fit to return him, not only for one year, but to the limit of his possible term.

A MEMBER.

GIBSON MEMORIAL WINDOW FUND.

Since our last report we have received contributions on the Gibson Memorial window as follows: Geo. B. Hackett, $5; H. P. Lewis, Jr., $2; J. A. Wells, $2.50; J. W. Price, $5; W. W. Perry, La. Conf., $1, and B. W. Lewis, $2. I have an idea that all the preachers want to contribute to this fund and that most of them intend to do it, but, like many preachers often find themselves—they just have not the money now.

To overcome this embarrassment, if you will write to me and indicate how much you will give me at Conference. I can make arrangements to take care of the situation. Brethren, the cause is very urgent or I should not continue this appeal.

Thanking everybody for everything, I am your humble servant, L. L. ROBERTS.
Vicksburg, Miss.

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WOMAN'S MISSIONARY MEETING.

The annual meeting of the Woman's Missionary Society of the New Orleans District was held Monday in Rayne Memorial Church. Miss E. Isles led the devotional service, opening the meeting, and, after finishing the business of the morning session, the following addresses were made: Mrs. C. F. Neibergall, led the round table discussion on young people's work; "The Missionary Voice" and "The Young Christian Worker," by Mrs. R. H. Harper; "Missions within Our Conferences, St. Mark's, French Mission and the Mary Werlein," by Miss E. Illes and Rev. W. E. Thomas.

After a delightful luncheon served by the women of the Rayne Memorial Church and a devotional service, Mrs. S. H. Werlein told "How to Use the Bulletin;" Mrs. J. Carter spoke on Bible study; Mrs. William Lamb on mission study and Mrs. R. H. Harper on children's work. Mrs. C. F. Neibergall presented the budget plan, the harvest plan, and the Scarritt plan of financing the mission work.

NEW ORLEANS EPWORTH LEAGUE UNION.

The Union Epworth League of New Orleans held its monthly meeting Monday, November 13, at the Algiers Methodist Church. It was decided to change the name of the organization to The Orleans Epworth League Conference, which widens the scope of the work so as to include all Methodist Churches in the New Orleans District, about twenty in number, among those outside of the city being such as Bogalusa, Plaquemine, Donaldsonville, etc., it being proposed to organize a league in every charge. Louisiana Avenue League, newly organized, was represented for the first time.

Mr. S. A. Montgomery, a well known lawyer of this city, gave a lecture on "Men—Some I Have Known and Some Others." It was something out of the ordinary run of talks, depicting characters who influence our lives, and those present carried away an inspiration.

The crowd was entertained by the Algiers League, the home League taking the attendance banner, with Epworth Church League a close second. —Times-Picayune.

DR. COOPER APPRECIATED.

Whereas, in the providence of God, and in the workings of the Church, it has been our good fortune to have with us as presiding elder for the last eight months of this Conference year Dr. I. W. Cooper; and

Whereas, Dr. Cooper has proven himself faithful and efficient in this office, as in all other offices he has filled in the Church;

Resolved, 1, That we hereby express our high appreciation of his faithful service, brotherly and genial deportment, and very helpful preaching, which has been an uplift to our spiritual lives.

Resolved, 2, That these resolutions be spread upon the minutes of this conference, a copy sent to the New Orleans Christian Advocate for publication, and a copy presented to Dr. Cooper.

Signed: J. M. Wilson, J. G. Ainsworth, W. W. Kimble, J. B. Newell, B. G. Seliers, J. S. Decell, R. E. Welch, J. H. Grice.

The above resolutions were unanimously adopted by the fourth quarterly conference of the Bayou Pierre charge, Mississippi Conference.

Nov. 11, 1916.

IN COMMENDATION OF REV. J. I. HOFFPAUIR.

Whereas, Rev. J. I. Hoffpauir, presiding elder of the Lafayette District, has held the last quarterly conference of his quadrennium for our circuit, and has fulfilled his duties during his entire administration in a most acceptable and judicious manner, and has cooperated in every way possible in the promotion of the interests of the kingdom among us by his wise counsel and unwearying ardor; therefore be it resolved:

1. That we, the members of the Fourth Quarterly Conference of the Eunice charge, do hereby express our gratitude for these aforesaid services, and do exceedingly regret the termination of our official relations with Brother Hoffpauir for the time being. It is our sincere desire and prayer that God will bless him and continue his opportunities for future service, preserve his health and the health of his loved ones, and that success may as heretofore crown his labors.

Resolved, further, that we send a copy of these resolutions to the New Orleans Christian Advocate for publication.

Signed: S. F. White, F. S. Crabtree, T. T. Steward, Committee.

Iota, La.

A HAPPY PASTOR.

Dear Advocate: On the night of October 25 there was driven to Dr. J. S. Austin's garage, about 50 steps from the parsonage, a new 1917 model five-passenger Ford car, which has been presented to the Oak Ridge pastor to facilitate his pastoral work, and to this day we have been unable to find words to express our appreciation for this generous act on the part of our parishioners and friends. But upon the first opportunity after receiving the car, we got on our knees before God and thanked Him for causing the car to be given us and begged Him to enable us to use it to "spread Scriptural holiness over these lands."

The men instrumental in our getting it were F. L. Austin, steward at Oak Ridge, and J. L. Hintson, a citizen of the Oak Ridge community, though not a member of any church. These men can never know here just how grateful we feel to them, nor can the others who contributed know our feelings toward them. May God richly, abundantly, and constantly bless them all, and may not a single one concerned in the matter fail to have an abundant entrance after awhile into the everlasting kingdom of Jesus Christ! Amen!

Just before the car was ordered, Brother Austin said, "When you get it you must write to the Advocate about it," and I said that I intended to do so. I am writing, but my words fall far short of conveying my feelings. But, by the grace of God, we intend to show our appreciation in actions rather than by words.

I am glad to say that we are still moving towards a full report for Conference. We have necessarily been hindered some on account of affliction and death in my wife's family. However the Lord is touching hearts all over the circuit and we are encouraged on every side. Reader, please pray much for me.

Yours in Christ,
J. A. WELLS, Pastor.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

If men were as eager to discover good as evil and had the same delight in spreading the report of it; if good examples were made public as the bad ones always are, the world would be better for it.—Mormontel.

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If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.
Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

YOUR OPPORTUNITY.
The DOOR OF OPPORTUNITY swings both ways. One side is labeled "Push;" the other side, "Pull." Whether you enter from the "Push" side or the "Pull" side, you must have BUSINESS TRAINING in order to succeed. The BEST PLACE to get it is Draughon's Practical Business College at Shreveport, La.

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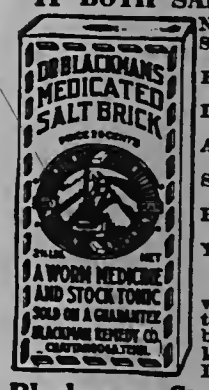

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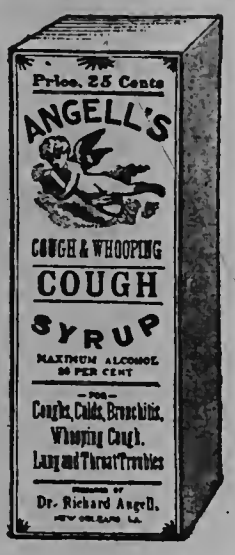

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Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give ful information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 429C Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sunday School

OCTOBER TEACHER-TRAINING ENROLLMENT.

"Every Sunday school is challenged to face the following statement and to say how it will answer it: No Sunday school has a right to expect to 'find' a sufficient number of well-equipped officers and teachers for the effective accomplishment of its work. The Sunday school that does not select and train its teachers may expect, as a rule, to fail in finding efficient teachers and consequently to this extent will fail in its task as a Sunday school. The selection and the training of an adequate corps of teachers is not, therefore, a merely ornamental process of the exceptional school, but the essential condition of progress and efficiency for every school."—Rev. John W. Shackford, Superintendent Department of Teacher-Training, Southern Methodist Church.

An examination of the enrollment of teacher-training classes and students for the month of October shows that nearly one-half of the total number of classes enrolled and more than one-half of the total number of students enrolled for that month came from the seven Conferences of the Gulf Division. The figures are as follows:

Alabama Conference—three classes, 66 students, at Atmore, DeFuniak Springs, Montgomery. Little Rock Conference—One class, 13 students, at Hot Springs; one individual student. Louisiana Conference—four classes, 55 students, at Homer, Plain Dealing, Pioneer, Selma. Mississippi Conference—six classes, 66 students, at Brandon, Carpenter, Hazelhurst, Jackson, Moss Point, Silver City. North Alabama Conference—ten classes, 223 students, at Albany, Albertville, Bessemer, Bexar, Breenan, Covin, Detroit, Ensley, Hartselle, Hacklehurg, 23 individual students. North Arkansas Conference—one class, seven students, at Danville. North Mississippi Conference—eight classes, 55 students, at Crenshaw, Fulton, Potts Camp (2), Rosedale, Shannon, West Point, Winhorn. Total for the Gulf Division—33 classes, 509 students. The aggregate for the Church was 70 classes, 958 students.

Of the diplomas awarded during the month the Division secured four First Course at Montgomery, and one Advanced Course at Greenshoro, both in the Alabama Conference.

Brother Wolford, Field Secretary for the North Alahama Conference, again leads the Church in the number of classes and students enrolled for the month. Brother Gladney, Field Secretary for the North Mississippi Conference, comes second in number of classes, but the Alahama Conference, the Mississippi Conference and the South Georgia Conference lead him in number of students enrolled.

A. L. DIETRICH.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofua, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

AN EXTRAORDINARY OCCASION.

In the annals of our Church it does not seem to have been a custom among pastors to call their official boards together for social enjoyment, and to feast. As a rule, the social feature of a stewards' meeting is all too lacking, and the real enjoyment there is not sufficient to make it very attractive. It is purely a business meeting at which business is dispatched as rapidly as possible, and when the last item has been disposed of, and the meeting stands adjourned, each member hastens to resume his own affairs without feeling, perhaps, that he has been drawn closer to his fellow-man.

Rev. J. L. Smith is rounding out his fourth year as pastor on the Gallman charge in good style. He has been faithful at his post each year, but his crowning work has been done this, his fourth year. Substantial improvements have marked his activities during the year. The parsonage has been enlarged and beautified; he reports all his church buildings in good repair, and he expects to go to Conference with full financial reports, and many added to the Church.

As an expression of his love and appreciation for their faithfulness, on the eighth day of November, he called his official board together at the parsonage and gave them a dining. Sixteen stewards, the presiding elder and his wife, four or five ladies, and this writer were present. The table was spread in the yard just in front of the parsonage. At 1 o'clock p. m. a sumptuous dinner was served. Immediately after dinner, Dr. Cooper arose and called Brother Smith, and with some appropriate remarks presented him with a beautiful gold watch given by the churches he had served so acceptably.

After an hour of social converse, the elder called the stewards together, in what we sometimes call a fifth quarterly conference. The small deficits that remained on the pastor's salary, and the collections ordered by the Annual Conference were satisfactorily guaranteed, and it was resolved that the pastor's salary for next year would be increased $100. See how a faithful pastor and a wide-awake presiding elder can prepare the way for the incoming preacher!

Brother and Sister Smith were truly royal in their entertainment. Nothing, on their part, was left undone in ministering to the pleasure of their guests. Late in the afternoon, as the company dispersed, we all felt that the day had been spent, both pleasantly and profitably, and we wondered why it had been left for Dr. Smith and his excellent wife to introduce an occasion so unique. H. L. NORTON.

Haziehnrst, Miss.

Are You Out of Sorts, impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill and Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufacutred by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

TIME IS SHORT.

Oh, my friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them ont of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of these men were dead to-morrow; you who are letting your neighbor starve till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day; if you could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

No evangelization is Christian that is not educational; no edncation is Christian that is not evangelistic.—J. F. Goucher.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it to-day.

TO END CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of Parmint (double strength), and add to it ½ pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucous stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

Heed the Warning If You Have a Cough!

The deep-seated cough that does not yield to ordinary treatment may lead to distressing pulmonary troubles. Or it may bring on a chronic bronchial affection. Many persons now incapacitated might have avoided such disastrous results by timely care and efficient medical treatment.

Among the latter Eckman's Alterative has an enviable record. It is a lime-bearing preparation which is easily assimilated in most instances. Where used in connection with nourishing food and proper living, it has given widespread relief.

Its freedom from poisonous or habit-forming drugs of any nature whatsoever renders it safe to try. And its content of calcium gives it tonic value. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

APPENDICITIS

If you have been threatened or have GALLSTONES, INDIGESTION, GAS or pains in the right side, write for valuable book of information FREE
W. E. Bowers, Dept. 318, 2139 S. Dearborn St., Chicago

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

NORTH MISSISSIPPI CONFERENCE.

Class of the First Year.

Members of the First Year Class who have not taken the course in the Correspondence School will meet the Examining Committee in the Sunday school room of the Baptist Church at Winona on Monday night, Nov. 27, at 7:30, prepared for a written examination.

All other members of the class who have completed the Correspondence Course for the year will meet the Committee in the same room for oral examination on Tuesday morning, Nov. 28, at 8:30.

Signed by: T. H. Lipscomb, J. E. Cunningham, J. T. McCafferty, Committee.

Admission on Trial.

Let those who desire admission into the North Mississippi Conference meet the Examining Committee in the Sunday school class room of the Methodist Church of Winona at 7:30 Monday night, Nov. 27. Come prepared for a written examination.

W. W. WOOLLARD, Chairman.

Class of the Second Year.

The Class of the Second Year will meet in the Sunday school room of the Baptist Church Monday evening, Nov. 27, at 7:30 o'clock. Those who will take examinations from the Committee will meet the Committee at this time. Those members of the Class who have taken examinations from the Correspondence School will meet the Committee promptly at 2 p. m. Tuesday, Nov. 28.

Sardis, Miss. JOHN PARK, Chairman.

Class of the Third Year.

The Committee will meet the Class of the Third Year in the Study of the Baptist Church, Winona, Nov. 27, at 7:30 p. m. Each member of the Class is expected to appear before the Committee, even though he may have taken the course by correspondence.

J. W. DORMAN.

Class of the Fourth Year.

The Class of the Fourth Year will please meet the Committee in the ladies' parlor of the First Baptist Church at Winona, Miss., on Nov. 27, at 7:30 p.m.

J. A. HALL, For the Committee.

MISSISSIPPI CONFERENCE

To Presiding Elders and Pastors.

Let all the Presiding Elders of the Mississippi Conference send to me the names of all delegates and alternates, and the names of the persons to be admitted on trial. Also let all pastors who expect to bring their wives to the Conference, notify me.

Let me have this information at once. Thanking you, I am,

Sincerely yours,

Jackson, Miss. W. G. HENRY.

Glass of Salts Cleans Kidneys

If your Back hurts or Bladder bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they no longer are a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast; and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter-pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.

BACKACHE—KIDNEY TROUBLE.

Cut This Out—It Is Worth Money.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

"The life that has no clouds has no showers of special blessing. Clouds and showers go together."

MISSISSIPPI CONFERENCE.

Class of the First Year.

Each member of this class will please put into our hands before December 12 certificates of this grading, if he has stood examination on the Course in the Correspondence School or the Seashore Divinity School. If he expects to be examined by us at the Annual Conference, let us know; and be sure to meet us at 3 p. m., December 12, in the Sunday school room of Galloway Memorial Church, Jackson. Please heed this.

H. WALTER FEATHERSTUN, For the Committee.

CRAWFORD, MISS.

Dear Dr. Meek: We are winding up for Conference. This has been a busy year with us. Our beautiful church at this place was destroyed by lightning on Sept. 13, 1915, and much of this year has been taken up in rebuilding it. We are now rejoicing over the new edifice which is completed, except for a little minor work. It is painted inside and outside. A good lighting plant has been installed. The house is seated with circular pews of mahogany finish. We added three Sunday school rooms (the first building had only two by division). We were presented with a very fine bell by Captain A. J. Ervin in memory of his sainted wife. The church is insured, and every cent that we owed on it is paid. It is now ready for dedication, and we are happy.

I was assisted in my meetings by Brothers Halfacre and Baird. These young men acquitted themselves well. We had a spirituai uplift at each of the two churches, and, as a result, we added 16 to our membership.

Brother Woollard, our presiding elder, has been faithful in his work. He held our fourth quarterly conference yesterday. We can not yet report in full on finances, as no part of our State has been hit harder by the boll weevil and the general failure of crops than this section. But we will do our best.

Well, we hope to meet with the brethren at Conference, and we trust that we shall have a good session. Let our young men suffer a word of exhortation. That is, let them be at their places when their names are called. How often does it happen when a young man's name is called that he is out of the house, and may be out of the town. This absence will never help to prepare him for usefulness in the ministry or to learn the polity of our Church. D. W. BABB, P. C.

For Pile Sufferers

Sample Package of the Famous Pyramid Pile Treatment Now Offered Free to Prove What It Will Do for You.

Pyramid Pile Treatment gives quick relief, stops itching, bleeding or protruding piles, hemorrhoids and all rectal troubles, in the privacy of your own home. 50c a box at all druggists. A single box often cures. **Free sample for trial** with booklet mailed free in plain wrapper, if you send us coupon below.

FREE SAMPLE COUPON

PYRAMID DRUG COMPANY,
545 Pyramid Bldg., Marshall, Mich.

Kindly send me a Free sample of **Pyramid Pile Treatment**, in plain wrapper.

Name .....

Street .....

City ..... State.....

Faces As Fair As A Summer's Day

Are Possible if Stuart's Calcium Wafers Are Used for a Short Time After Each Meal.

Many people have been heard to say that they used creams and lotions for years without effect, yet after five or six days of Stuart's Calcium Wafers their complexions were perfectly clear.

"I Got Rid of Blackheads in a Jiffy by Using Stuart's Calcium Wafers."

They contain no poisonous drug of any kind, are perfectly harmless and can be taken with absolute freedom, and they work almost like magic. Calcium Sulphide, their principal ingredient, is the greatest blood-cleanser known to science.

No matter how bad your skin may be, Stuart's Calcium Wafers will quickly work wonders with it. It's goodbye to blackheads, pimples, acne, boils, rash, eczema and a dirty "filled-up" complexion. You can get a box of Stuart's Calcium Wafers at any drug store at 50 cents a box, and you will be positively delighted with their wonderful effect.

Free Trial Coupon

F. A. Stuart Co., 342 Stuart Bldg., Marshall, Mich. Send me at once, by return mail, a free trial package of Stuart's Calcium Wafers.

Name .....

Street .....

City .....State.....

BE UP AND DOING.

"Up and be doing" is the word that comes from God for each of us. Leave some "good work" behind you that shall not be wholly lost when you have passed away. Do something worth living for, worth dying for. Is there no want, no suffering, no sorrows that you can relieve? is there no act of tardy justice, no deed of cheerful kindness, no long-forgotten duty that you can perform? Is there no reconciliation of some ancient quarrel, no payment of some long-outstanding debt, no courtesy, or love, no honor, to be rendered to those to whom it has long been due; no charitable, humble, useful deed by which you can promote the glory of God, or good will among men, or peace upon earth? If there be any such deed, in God's name, in Christ's name, go and do it.—Dean Stanley.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

"STAND FAST IN THE LORD."

We as Christians should have our faith so strongly anchored in God as to make us as unshakable as the Rock of Gibraltar, which in the English language is a symbol of immovable firmness, assaulted as it is by the rough waves of the Mediterranean Sea. False philosophies and erroneous religious teachings surround us on every hand. They come to us disguised so as to appear to be the truth, though they are far removed from it; and the evil one succeeds in entrapping many thousands of souls in these nets which he has so shrewdly spread. We are bewildered and almost overwhelmed by the snares which magnetic personalities, affecting great piety, but being really and truly tools of the devil, whether consciously or unconsciously (that matters little, so far as we are concerned), have laid for those people on whom the Church has a weak hold and who are not fixed in their convictions about anything. But we have had sufficient warning to enable us to prevail against the wiles of the devil. Christ said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." And again, "For there will arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they would deceive the very elect."

The rise of many isms and the tendency of the thought of the world toward materialism as regards religion have clearly shown the truth of the Master's words just quoted. Nineteen hundred years ago, more or less, the Samaritan woman said unto Christ at Jacob's well, "Sir, I perceive that thou art a prophet," and to-day in the twentieth century we are beginning to realize partly, if not yet fully, that hers was a true statement. We are living in perilous times, so far as our spiritual life is concerned. Men and brethren, what shall we do? Let us not be quick to go off after fads or to take up with things that are a mere semblance of Christianity. We must remain true to "the faith once delivered unto the saints." Doctrinal soundness must be stressed as never before. Our grip upon God must grow firmer each day that we live and our trust in Him more implicit.

It is well that we should seek the good that is in our fellow-men and that we should try to cultivate it, but we must not be discouraged if to begin with we find a preponderance of evil in the barren and uncultivated soil of many of God's prodigal sons and daughters. The unregenerate human heart has never been and never will be much affected by Christianity indirectly, for it is only directly by conversion that any change of thinking and living can take place in the heart of man, from which proceeds every good and evil thing. The fight between right and wrong has been going on through countless ages, but it is fiercer now than ever. Let us make a final stand for righteousness and truth in this world. We go forth to meet the foe not in our own strength, but in the Lord's strength, remembering the words of our God, "Not by might, nor by power, but by my Spirit." May every true believer be strengthened, and may he be given understanding in all things!

ROBERT EDWIN MEEK.

Small Wounds Often Fatal.

It is the little cuts, bruises, sores or burns that so often prove fatal by their being neglected and resulting in blood poison. There is no use taking any risk when a 25c box of Gray's Ointment will give you protection. A little of this extraordinary ointment, if applied at once to the affected part, will allay pain and heal the wound. For nearly a century it has been in daily use in a vast number of homes and its effectiveness is attested by hundreds of letters which we have received from those who use it. For sale at most drug stores. For FREE sample, write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

REDUCED RATES.

All railroads in the bounds of the North Mississippi Conference have granted special rates for the meeting of that body. A certificate must be secured each time a ticket is purchased in going to the Conference. These certificates, when properly signed by Rev. Olin Ray and the agent of the I. C. R. R. at Winona, will secure reduced rates returning.

Fraternally,

J. R. COUNTISS.

TRUE CHARITY.

Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observing of them and that we should not be blind to their good qualities when we are so sharp-sighted to their bad ones. What if others are weak, is that a reason for you no longer keeping any friendship with them? You who complain of their troubling you, do you give nobody any trouble? You that are so shocked at the faults you see—if all to whom you have been troublesome should return the trouble they have had with you, you would be oppressed with the weight. And, besides, even supposing that men had nothing to reproach you with, yet consider further what obligations you lie under from God to show forbearance towards others, for which you know you have such abundant occasion at His hands. —Pittsburgh Christian Advocate.

Send No Money — **Your Own Christmas GIFT**

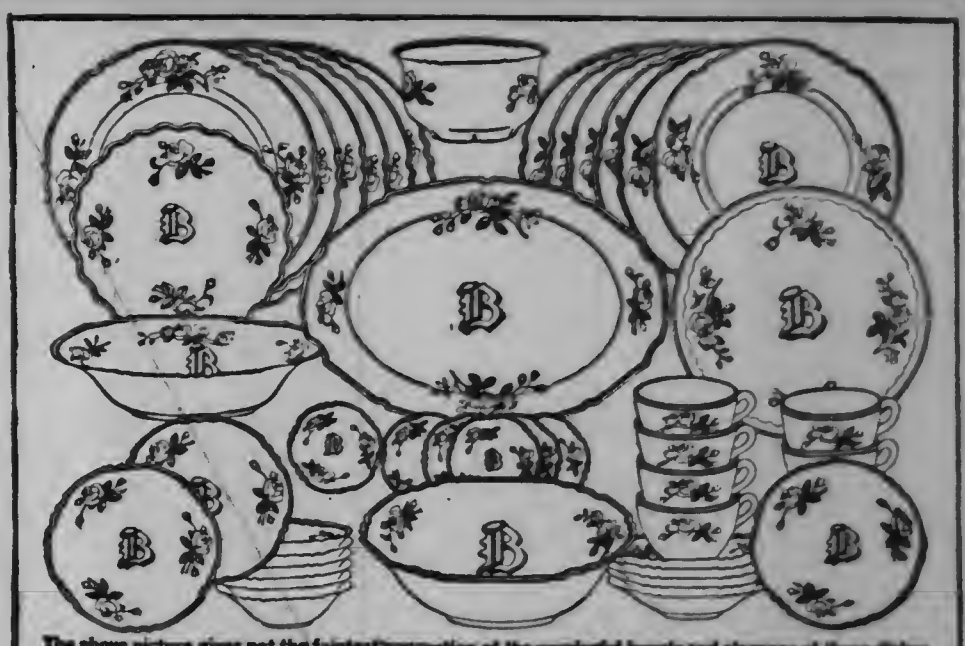
This 42-Pc. $10 Value Set of China, beautifully decorated in old rose pattern, with your initial or religious emblem

You want this elegant Set of Dishes in your home before Christmas Day

We mean that you shall have it

Write Today!

Tomorrow may be too late



The above picture gives not the faintest suggestion of the wonderful beauty and elegance of these dishes. You must see them to realize the startling nature of this absolutely extraordinary offer.

This is Strictly a Christmas Offer

They Write This Way:

Louisville, Ky. Received the dishes last week, and am certainly much pleased.—Miss A. Hermann.

Lebanon, Ind. Many thanks for the beautiful dishes. Everyone thinks them lovely.—Mrs. Mary Welch.

Gurley, Ala. I have just finished selling the oil and had good luck. M. O. herewith.—Ella McIlroom.

Waynesboro, Va. Received the dishes yesterday. I am more than proud of them.—Mrs. Thomas Davis.

Decatur, Texas. Your oil is simply great. No trouble selling it.—Mrs. A. M. Miller.

New Paris, O. All like the oil. Of 15 families I sold 12. I want the dinner set.—Miss Ola Benson.

And Many Thousands More

Christmas will be here before you know it. You can easily secure a set of these beautiful dishes for yourself or as a present to a friend if you will act promptly. Fill out and mail the the coupon today. Send no money—just the coupon, that's all.

No Money in Advance — **Our Startling Offer. Beautiful Dishes Free!**

We trust the people because they trust us. Our plan is so fair, our goods give such satisfaction that we run no risk nor do you. Every woman loves fine dishes and likes lots of them. You can be the first among your friends to own and use the newest thing in fine table china—beautifully decorated and with the emblem besides—absolutely unique in china making. These dishes cannot be bought in stores anywhere. One or two hours time will get you this set of elegant dishes, and win the envious admiration of all your friends.

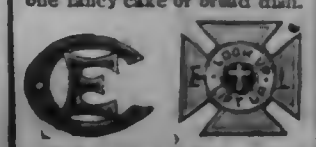
We take this costly but effective way to advertise "Kibler's All-Round Oil," the most wonderful quick selling, cleaning, polishing and lubricating oil ever made. It works like magic. Put up in liberal sized bottles, selling for only 25 cents per bottle. And as a gift with each bottle, to each purchaser, we provide an elegant picture, a reproduction in the original colors of a world's masterpiece of art, of large size, pictures in every way worthy of framing and hanging on your wall and which would cost in the art store up to 50 cents each. Just think of it!—a full bottle of this wonderful new oil and a large art picture, either worth alone 25 cents but both together only 25 cents.

We Trust You — We will send you without any money in advance, or delay for references, 24 bottles of the Oil and 24 of the art prints with enough free goods to more than cover express charges. Sell the oil for 25 cents per bottle and give each purchaser one of the art prints. Send the $6.00 you collect to us and we will immediately ship you the entire set of 42 dishes. We guarantee the dishes against breakage in transit. If any are broken we will replace them free.

No Reference Required — But you should act quick. We don't want anynne disappointed, and will guarantee a set of the dishes to everyone who orders our assortment, but we cannnt extend the time for acceptance indefinitely. Just fill out and send in Free Coupon at left. We guarantee your sales. Any you don't sell we'll take back. Could we do more?

Write today and be sure of your dishes!

Read Carefully — The above set comprises six large dinner plates, six tea or dessert plates, six large cups and six saucers to match, six butter plates, six oatmeal or sauce dishes, one sugar bowl, one large oval vegetable dish, one round vegetable dish, one large meat or game platter, one fancy plaque, one fancy cake or bread dish.



All (except cups and saucers) with your initial, or religious or fraternal emblem—Christian Endeavor, Epworth League, Knights of Columbus, Odd Fellows, or any of the many others.

Cut This Out

Our Special Free Offer

J. L. 18.

Send No Money!

Just Sign and Mail this Coupon Today

W. D. KIBLER CO., Indianapolis:

I have read above offer. Ship me the assortment of Oil and pictures, with free goods to cover express charges. I will sell the oil at 25 cents a bottle and remit you $6.00, on receipt of which you will at once ship me the full set of dishes shown and described above.

(Signed) Name.....

P.O. Address, Town.....

R.F.D. Route..... State.....

Nearest Express Office.....

W. D. KIBLER CO.

BOX J. L. 18. INDIANAPOLIS, IND.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

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North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NEWTON DISTRICT NOTES.

The Laurel (Mississippi) First Church was honored by having the Missionary Council field worker, Mrs. S. S. Harris, occupy the pulpit at the morning and evening services on Sunday, Oct. 22. Her messages were so intensely interesting and the great need for more workers so clearly explained that it was no surprise at the close of the night session when a splendid young Christian woman volunteered, with the assistance of her Sunday school class, to support a Bible woman in China. This only illustrated Mrs. Harris' often repeated statement that when Folks heard Facts, Funds were the natural result.

Newton came next, and an afternoon and an evening meeting were held, both being well attended and great interest being manifested. It was a great pleasure to have present several representatives from Forest, Hickory, Decatur, and Union. The hospitality of the Newton people added largely to the pleasure of the visitors, and a few hours spent with our beloved Mrs. J. M. Weems was a benediction to the District Secretary. We have the promise of at least one new auxiliary as a result of Mrs. Harris' inspiring talks at Newton.

The last visited in the Newton District was Philadelphia, where two services were held, as usual. The interest manifested was very gratifying, and the hospitality of the good people of Philadelphia was lavish. The only regret in regard to Mrs. Harris' visit was its brevity. Her mind is such a storehouse of knowledge and her heart so full of human love and sympathy for her fellow-man, that her very presence was an inspiration, and if we could have had her long enough to reach each auxiliary, we feel that the district would have grown by leaps and bounds; but we are exceedingly grateful to the Council for sending Mrs. Harris, even for a short stay, and we believe that her work will result in great good, not only to the auxiliaries, but particularly to the District Secretaries, who are bound to be more efficient workers, from their association with this good woman.

Mrs. J. C. CLARK,
Dist. Secretary.

A MEETING AT ST. MARK'S HALL.

Dear Mrs. Harrell: I want to tell you and the readers of the Advocate of a meeting that the ladies of Carrollton Avenue Church, New Orleans, held at St. Mark's Hall, Tuesday, November 7.

Some two weeks ago I had the pleasure of meeting Miss Gibson, the new head-resident of St. Mark's, Miss Isles, Miss Capers, and Miss Cason at a luncheon and found them so charming and so enthusiastic about their work that the thought came to my mind, why not arrange a reception for these ladies that the ladies of Carrollton Avenue Church might have the pleasure of becoming acquainted with them and gain the inspiration that had come to me? After asking Miss Gibson if the plan would be agreeable to them, arrangements were made to have the reception at St. Mark's Hall.

Every one was enthusiastic about it from the start. Several of our members filled their automobiles, these stopping at Mary Werlein Mission, where Mrs. Herr, our missionary there, showed them over the building and gave them a splendid talk. Mrs. Herr joined the ladies in the trip to St. Mark's and was one of the honoraries of the occasion. The other ladies went together on the street car, and later we found that we numbered about forty-three in all.

The large rooms on the second floor were filled with lovely flowers, and the committees arranged for served the delightful refreshments, which were furnished by the Carrollton ladies.

After an inspection of the building and the different kinds of work being carried on there, the ladies assembled in the chapel and, led by our pastor's wife, Mrs. N. E. Joyner, held a short but very precious prayer service.

Miss Gibson told of how we could help in the work there. Some personal workers were needed in the sewing school; one, who could play the piano, in the kindergarten; old magazines and children's books, also scrap-books for the reading room; sofa pillows, pictures, or any furnishings for the girls' domestic science rooms; clean, soft rags for the clinic; new pieces for models in the sewing classes.

As she talked, one could see that every person in the room was deeply interested, and we trust that many who read these lines may see the wonderful opportunity and will help supply these needs. More than all else, let our prayers ascend to our God for this work and for the lovely Christian women who have given their lives in his service there.

Mrs. JOHN CARTER.

A LETTER OF ENCOURAGEMENT FROM NASHVILLE.

My Dear Sisters:

The reports for the last quarter are so good that we come to you with a note of rejoicing. The Treasurer's report shows an increase of $37,877.98 in the Conference collections for the three quarters over the same period in 1915. Never before have the collections been more encouraging. For this we praise God.

The pledge however has fallen below our expectations, and we face the fact that the last quarter must be our most important, and that there must be earnest effort to crowd into the remaining two months that which we have failed to do in the first ten.

At the Council, $231,753 was pledged, and $123,526 has been received. Referring to your records (Mississippi Conference), we find your Conference promised $5000, and that $2644.21 has been received, which shows that $2,355.79 must be collected before the end of this year, if you measure up to your pledge. Please send this message to our auxiliaries, and urge them to fulfill their pledges. Our missionaries and institutions depend upon you, and He who has called us to this service is keeping a record of our efforts. We cannot fail Him or them.

Remember we serve not ourselves in this beloved work; nor, as dearly as we love it, is the work done for the Church. This work is done for Christ, "whom having not seen we love." Our missionaries and deaconesses and teachers are his hands, his tongue, his feet; and we make it possible for them to take his message.

Yours with love,
Mrs. R. W. MacDONELL,
Mrs. E. B. CHAPPELL.

Mrs. B. F. Lewis, Corresponding Secretary for the Mississippi Conference Society, sends us a copy of a letter sent to the District Secretaries, relative to the above. In it she says: "It speaks of their urgent concern and voices my own very great desire that you push the matter of the pledge NOW—early in the fourth quarter. Will you not make out for each auxiliary in your district an itemized statement of the amount due from that auxiliary on the dues, and the amount pledged at the Annual Meeting; credit the statement with the amount paid during the three quarters now past, so that each one will know what we are expecting of them this quarter?

"Ask if it would be possible to close up this account by or before the first of January. If there should be a slight shortage on the pledge (and there has always been), and I could know it by the first of January, I could raise it before the twentieth. But as we are slow in closing up the accounts, I do not find out what the shortage is until the books are closed. Let us make an effort to have this different this year.

"Remember our Resolution to have a Harvest Day."

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Louis, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

A LITTLE UNUSUAL.

Dear Dr. Meek: I think we had an unusual quarterly conference last night for the New Albany Church (and I am inclined to think it would be unusual for most churches). Everything was reported "In full" by the Board of Stewards, and I had the pleasure of making out my statistical report to the Annual Conference before the meeting of the quarterly conference. We have "hard times" up this way, and prices are high with us; but we don't talk about it. I do not recall having heard a steward mention hard times in discussing Church matters. I am sure you have surmised that this board must be a faithful, loyal, hopeful, and royal set of men, and so they are. S. L. POPE.

New Albany, Miss., Nov. 15, 1916.

Turn Hair Dark With Sage Tea

If Mixed with Sulphur It Darkens so Naturally Nobody can Tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound," for about 50 cents a bottle. It is very popular, because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money. Advantageous rates; easy payments; profits to policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU. For applications and particulars address

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"I DON'T SUFFER ANY MORE."

"Feel Like a New Person," says Mrs. Hamilton.

New Castle, Ind.—"From the time I was eleven years old until I was seventeen I suffered each month so I had to be in bed. I had headache, backache and such pains I would cramp double every month. I did not know what it was to be easy a minute. My health was all run down and the doctors did not do me any good. A neighbor told my mother about Lydia E. Pinkham's Vegetable Compound and I took it, and now I feel like a new person. I don't suffer any more and I am regular every month."—Mrs. HAZEL HAMILTON, 822 South 15th St.

When a remedy has lived for forty years, steadily growing in popularity and influence, and thousands upon thousands of women declare they owe their health to it, is it not reasonable to believe that it is an article of great merit?

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

A WORD OF APPRECIATION.

Dear Dr. Meek: I am not given to much writing, but I can not refrain from speaking a word of appreciation of the article in a recent issue of the Advocate entitled "Millsaps Preachers' League." Three things prompt and give me courage to let my voice be heard in your paper:

1. A deep and genuine appreciation for the message from that much-loved organization—the Millsaps Preachers' League. It is the first definite news I have heard from the League since 1911.

2. To correct a seeming error or misstatement. Relative to the present enrollment (twenty-eight of the thirty-five in the college), the writer said: "This is a better showing than was made any year since the establishment of the College." If, from the founding of the College in 1891, all records were available they would show that for the years 1906-'07, and, with one exception in 1908, every ministerial student in Millsaps College was an active member of the Preachers' League. The records would further show that for the sessions of 1909 and 1910 this organization maintained about the same ratio (28 to 35) as the present ratio; and during the sessions 1906-'07-'08 and '09 the League held weekly meetings.

3. To let the Millsaps Preachers' League know that I am deeply interested in it, and rejoice with untold fullness in its success. I think I speak the minds of all true Leaguers in the above utterance. It does my heart good to hear that the League is striving to take its rightful place above the various other organizations of the College. If the "specially called of God" can not take the lead in every phase of life, I ask the question, Who Can?

I want to thank Mr. Butler for writing this good and encouraging news. To me it was like a letter from home, for Millsaps College is next to my childhood country home in love and fond recollections.

I hope the League will favor us with a "write-up" occasionally.

A. JOE BEASLEY.

Longview, Miss.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

"God's hold on us makes our hold on Him eternal."

BOYCE CHARGE (La. Conf.)

Dear Advocate: As the Conference year is approaching a close, a few words with reference to the work accomplished on the Boyce charge this year may be of interest. When Brother Perry came on this work this year our Sunday school was well organized and thriving. Through the year the school has grown in interest, in helpfulness, and in service. This was then the only Methodist Sunday school north of Alexandria on this side. Since that time, Brother Perry, with the help of Mr. J. A. Ingram and others, has organized schools at Zimmerman, Collins, and Eden, near Boyce, and others near Chenevville, the southern end of the charge. Brother Perry is a splendid Sunday school pastor and he has won and held the love and esteem of the workers of all denominations in this parish. While no spectacular methods have been used, our church work has gone steadily forward and the year just closing has marked a deepening of the spiritual life of our members and a great ingathering of souls for the Master. This has been chiefly due to the fearless, yet loving preaching of our pastor this year.

The interests of our church paper have not been neglected, and our charge is leading the State in the number of subscriptions to the Advocate.

The Church has prospered in a material as well as a spiritual way. Our parsonage has been improved and beautified, and plans have been laid for building Sunday school rooms to our Church. Like the Psalmist, we feel able to say, "Bless the Lord, O my Soul."

A CHURCH MEMBER.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

LITERARY NOTICE.

God's Minute—A book of 365 daily prayers—60 seconds long—arranged in calendar form—a prayer to a page, with a verse of Scripture at the top of the page on encouragement to worship. The prayers were written expressly for this book by 365 of the most eminent evangelical clergymen and laymen in the English-speaking world. Cloth, 334 pages; price, 35 cents net. The Vir Publishing Company, 200 North Fifteenth Street, Philadelphia, Pa.

The idea of the book was suggested by the thought that so many Christian people offer as an excuse for not having family devotions, that they haven't time. This spiritual contribution to the Christian world's literature proves that only a minute devoted to the worship of God can be made an inspiring one to begin the duties of the day.

Among the contributors to the book are Wilfred T. Grenfell, Professor W. H. Griffith Thomas, Reverends John Clifford, F. B. Meyer, Washington Gladden, Hugh Black, Timothy Stone, Bishop Quayle, Russell H. Conwell, David J. A. L. Burrell, Hoyt M. Dobbs, Ira Landrith, Floyd W. Tomkins, Bishop Woodcock, Maud Ballington Booth, President E. Y. Mullins and many others eminent in the evangelical religious world. The first edition of 21,000 copies was sold in advance of publication. The publishers have made the book possible of the widest circulation by the modest price at which it can be purchased.

We ought to rejoice when we find ourselves being tried. It is a sign that trouble is being taken over us, that God is fighting for us. We may comfort ourselves with the thought that God would not allow us to be in a position where honorable escape was impossible.—W. E. Orchard.

WATCH For the Bible Bargain advertisement in this paper next week. They are the most appropriate gifts.

To Live Long!

A receipe given by a famous physician for long life was: "Keep the kidneys in good order! Try to eliminate thru the skin and intestines the poisons that otherwise clog the kidneys. Avoid eating meat as much as possible; avoid too much salt, alcohol, tea. Try a milk and vegetable diet. Drink plenty of water, and exercise so you sweat—the skin helps to eliminate the toxic poisons and uric acid."

For those past middle life, for those easily recognized symptoms of inflammation, as backache, scalding "water," or if uric acid in the blood has caused rheumatism, "rusty" joints, stiffness, get Anuric at the drug store. This is a wonderful eliminator of uric acid and was discovered by Dr. Pierce of Invalids' Hotel, Buffalo, N. Y. If your druggist does not keep it send 10 cents to Dr. Pierce for trial package and you will know that it is many times more potent than lithia and that it dissolves uric acid as hot water does sugar.

WHEN IT LOOKS DARK to any weak or ailing woman, Dr. Pierce's Favorite Prescription comes to her help. For "female complaints" pains, internal inflammation or ulceration, bearing-down sensations, and all chronic weaknesses and derangements, this is the proven remedy. It's the *only* one so sure that it can be guaranteed. "Favorite Prescription" will benefit or cure, in the case of every tired and afflicted woman.

An easily procured vegetable pill is made up of May-apple, the dried juice of the leaves of aloes, and the root of jalap, made into a tiny pellet and coated with sugar. It was first put into ready-to-use form by Dr. Pierce nearly 50 years ago. Almost every drug store in this country sells these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Pellets. They have Dr. R. V. Pierce's stamp.

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BENEVOLENCE NOT RELIGION.

A man recently undertook to justify himself in a conversation with me for abstention from church-going and from saying his prayers. He said: "It seems to me that doing one's duty to one's neighbors as one would be done by is good enough religion for anybody." I told him it was not religion at all, for it had nothing to do with God. Religion is concerned with our relations with God; and to practice religion means to cultivate these relations and to get continually into more effectual personal touch with God. "Suppose," I said, "I were to say to my father, 'I love you with all my heart, and therefore I am going to do all I can to serve your children, my brethren; but I had rather let it go at this, and not be obliged to meet you;' would that be a proper state of affairs? Surely not, and yet it would be strictly as logical as to make the doing to our neighbors as we would be done by an excuse for refusing to enter the house of God and cutting His acquaintance."—Rev. F. J. Hall, D. D.

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FOOD FOR THOUGHT.

Whoever is conscious of a desire to live better than he has been living, to him Christ comes as truly as He ever came to men who were mending their nets beside the Galilean lake. We make a mistake when we wait for any other call than that.—George Hodges.

The remedy against death is God; He caused us to live; He implanted in our hearts this mysterious terror; but why did He? He did it that we might learn the more to trust Him as being ever present with us; as being around us; sustaining us, taking us, as it were, in His arms — the arms of a loving Father.—Capes.

When thou prayest, remember to say little, and to mean every word. Rather do not pray at all than pray without thinking. Ask for the Holy Spirit, that He may never leave thee. Pray as if Jesus stood beside thee listening; pray anywhere, and at any time, especially at evening and morning, remembering that prayer from a pure heart is sweet as the fragrance of flowers.—Robert Bird.

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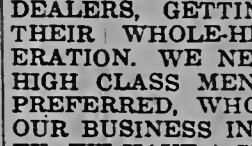

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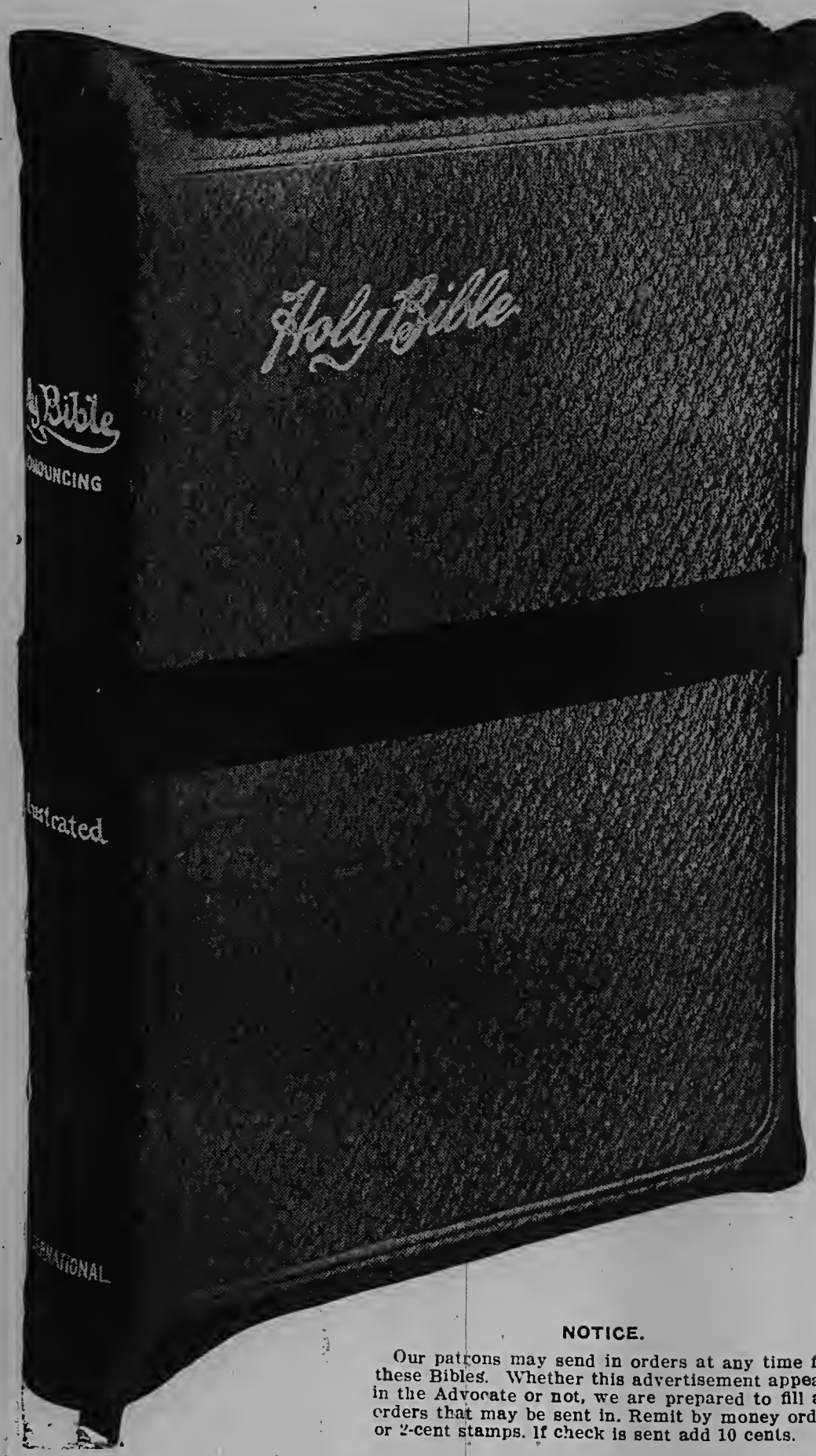

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3171.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 30, 1916. CHAS. O. CHALMERS, Publisher.

EDITORIAL.

"By all means use some time to be alone;
Salute thyself—see what thy soul doth wear;
Dare to look within thy chest, for 'tis thine own;
And tumble up and down what thou find'st there."

* * *

The Master honors reliance upon him. In the spiritual kingdom the self-sufficient are the inefficient, and they who know their own weakness are strong in the power of God. There is a Scriptural basis for the old aphorism, "Man's extremity is God's opportunity."

* * *

The spirit of the preacher in the pulpit colors his message, either strengthening or weakening it. No sermon can be separated from the true personality of the man who delivers it. Character is never dumb—on the contrary, it ever speaks, whether one is conscious of it or not.

* * *

The following appeared in a secular daily just prior to the late national election: "In one of the leading Methodist Churches in St. Louis, instead of the regular prayer meeting service, the election returns will be announced, private wires having been installed for that purpose. During the evening refreshments will be served." We scarcely need to say that if there was any foundation for this report, we think that the minister who set aside his prayer meeting for the purpose assigned is to be pitied. We confess that we are somewhat skeptical about the matter, however, as few churches hold their regular prayer meetings on Tuesday nights.

* * *

There is a strong and subtle temptation to seek to achieve what the world calls success in Christian work; but the important question is, when the Master scrutinizes the record, what will he adjudge to be the chaff, and what the wheat? There is undoubtedly in this day much counterfeit Christianity, which parades with great glitter and show. One of the most discouraging things in the existing situation is that the world has come into the Church sufficiently to corrupt largely its ideals. This is all the more reason why the true disciple of Jesus should remember that his "citizenship is in heaven" and strive in his labors to accomplish results that are in harmony with its standards.

* * *

We do not think that Methodism has been helped by its drift toward ritualism. We can hardly hope to rival the Catholic and Episcopal Churches in that respect. If people are hunting that, they are apt to go where they can get the best that is to be had in that line. Neither can Methodism boast of an antiquity reaching far back toward the days of the Apostles. The simplicity of its worship, the Scripturalness of its teaching, and its emphasis upon heartfelt religion have constituted the glory of our Church in the past, and if she is wise she will adhere to these same characteristics in the years to come. If she is true to her Lord and true to herself, her best days, we dare say, are yet to be.

BUT ONE WAY.

There is no new road to heaven. The way our fathers went is the way that we must go. There are some things that do not change. A child comes into the world in the twentieth century in the same manner that he did in the first century; and the human soul finds its way into the divine kingdom by the same process now as in the beginning. And along precisely the same path it must go forward to the acquisition of spiritual strength, holiness, and fitness to dwell with the pure and good forever in the Father's house on high. The essential elements of Christianity are immutable. And so, for that matter, are the fundamental principles that underlie all the established sciences.

BISHOP ALPHEUS WATERS WILSON,

Senior Bishop of the Methodist Episcopal Church, South, who fell asleep in Jesus at his home in Baltimore, Md., on Tuesday, November 21.

Bishop Wilson had just visited some of the Annual Conferences, at which he spoke with remarkable clearness and force. Though feeble, it was not thought that the close of his extraordinary life was so near at hand, and his death was unexpected. The news of it has created widespread sorrow throughout the bounds of Southern Methodism. The loss of this majestic minister would have been great at any time; but at this critical period, from a human standpoint, it seems wellnigh irreparable. For nearly half a century he had been a commanding figure in the Church to which he devoted his life, and the historian will give him a large place in its annals. Being in our office for only a few hours between Conferences, we cannot at present write of his great career—his monumental work. Concerning that we shall have something further to say later. We extend sympathy to the bereaved relatives, and pray that the Heavenly Father may comfort and sustain them.

CHRISTIAN HYMNS OUT AND THE DANCE IN.

We take the following from the Times-Picayune of November 10:

"From Dr. Mendel, editor of the Jewish Ledger, a note was received by the New Orleans School Board, at its meeting Thursday, protesting against the practice of singing Christian hymns during Christmas celebrations in the schools. The communication stated that singing hymns violated the secular sanctity of the schools, and gave offense to a number of parents, and attention was called to the decision of the Supreme Court of March 22, 1915, which was that all secular teaching and even the reading of the Bible in the schools should not be permitted. The board decided that while the celebration of Christmas should be continued in the schools, care should be taken by the teachers in selecting hymns to use only those that would not be offensive to the non-Christian pupils."

Along with this announcement, our city papers have recently carried pictures of groups of girls attending the public schools who were scheduled to dance before the crowds at the Farm and Live Stock Show lately held in New Orleans. With Christ and the Bible ruled out of our public schools and dancing being given increasing attention in them, the outlook is not bright as to the moral influence they shall exert in the future.

THE CARNEGIE FOUNDATION.

The following press dispatch was sent out from New York on November 16:

"Pensions amounting to $687,000 were paid to 331 college and university professors and 127 widows of teachers during the past year by the Carnegie Foundation, according to the annual reports of Dr. Henry S. Pritchett, president, and Mr. Robert A. Franks, treasurer. During the eleven years it has been in existence 53 professors and 152 widows have received from this fund benefits aggregating $4,912,000."

While obviously it has been of great assistance to some, we have never seen a statement concerning the work of the Carnegie Foundation for the pensioning of teachers that we have not been impressed with the small number of its beneficiaries. That a fund which helps less than 500 persons should have created the stir in the world that this Foundation has, even swinging honored and historic institutions from their denominational moorings, presents rather a humiliating picture as to the mighty power of money and the weakness for it of even men who are far above the average in point of intelligence and earning capacity.

As was stated in the Advocate some weeks ago, it is expected that this Foundation will in the future be operated more in the nature of life insurance, with old age endowments (for which teachers are expected in some measure to pay), than as a wholly free pension fund as heretofore. We infer, however, that the ban against Church schools will still be maintained, as we have seen no announcement to the contrary.

"The best remedy for self-conceit is to be well introduced to yourself."

LOSS OR GAIN.

To talk with God no labor's lost.
Talk on—talk on!
To walk with God no strength is lost.
Walk on—walk on!
To wait on God no time is lost.
Wait on—wait on!
To grind the axe no labor's lost.
Grind on—grind on!
The work is quicker, better done,
Not needing half the strength laid on.
Grind on—grind on!

Work without God is labor lost;
Full soon you'll find it to your cost!
Little is much if God is in it;
Man's busiest day's not worth God's minute;
Much is little everywhere
If God the labor do not share;
So work with Him, and nothing's lost!
Work on—work on!
Who works with Him does most and best.
Work on! Work on!

—Unidentified.

PRACTICAL CHRISTIANITY.

A few months ago mention was made on this page of the refusal of a man to write advertisements for cigarettes at $1500 a year. A subscriber writes us of his acquaintance with a member of one of our large churches in northeastern Pennsylvania of the same type. At a time when misfortune in the family made increased pay necessary, he was offered twelve dollars a week to write a half-page advertisement for a wholesale liquor dealer. The offer was declined with thanks, saying that "booze money is blood money, and I can't betray my Lord nor my brother at a price." The dollar was not "almighty" with this man.—Baptist Commonwealth.

THE AIM OF THE CHURCH.

Any Christian Church that has come down to the altogether inglorious task of trying to save itself has testified to men and to angels that it is not worth the effort that it is making. There is only one worthy ideal and purpose that any Church that names its Master's name can have, and that is the ideal and purpose that was His, of giving and spending itself to redeem and to save the world. The Church that thinks more of itself, of its own success and growth, than it does of the intellectual, moral, and religious needs of the community in which it exists, has ceased to be a Church at all in any high meaning of that word. The Christ who said that men can save their lives only by losing them stated a great divine principle that has application to organizations quite as much as it has to individuals. The Church that is succeeding in a wordly way, whose pews and whose coffers are both full, and yet which has not a great overflowing heart of love for the human need all about it, is a Church out of which the Christ of the Church has departed.—The Christian Guardian.

A TRIBUTE TO THE POWER OF CONSCIENCE.

A remarkable testimony to the power of conscience is found in the so-called Conscience Fund of the United States. This fund was started in 1811, when a letter was received containing five dollars, which the writer confessed having taken from the Government. This was given to the Treasury, and records of such contributions have been kept ever since, although the money itself is not kept separate. Nothing further was received until 1872. From that date until the present year only one year has passed without additions to the conscience fund. During the last fiscal year, $54,923.15 was received, including one contribution of $30,000 and another of $10,000. It was the largest income during any one year. The total fund now is $498,763.54.

It has been truly said that the conscience fund preaches a sermon. It shows that there are men and women who are not satisfied with ill-gotten gains, but who feel the constraining influence of a desire to be honest. Square dealing is essential to a mind at peace, and the frequent contributions to the conscience fund demonstrate that not until a wrong is rectified can the human mind find rest. —American Messenger.

THE PAST.

(An extract from the great address of the lamented S. S. Prentiss, of Mississippi and Louisiana, on the occasion of the centennial celebration of the landing of the Pilgrims.—Editor of the Advocate.)

The human mind cannot be contented with the present. It is ever journeying through the trodden regions of the past, or making adventurous excursions into the mysterious realms of the future. He who lives only in the present is but a brute, and has not attained the human dignity. Of the future but little is known; clouds and darkness rest upon it; we yearn to become acquainted with its hidden secrets; we stretch out our arms towards its shadowy inhabitants; we invoke our posterity, but they answer us not. We wander in its dim precincts till reason becomes confused, and at last start back in fear, like mariners who have entered an unknown sea, of whose winds, tides, currents and quicksands they are wholly ignorant. Then it is we turn for relief to the past, that mighty reservoir of men and things. There we have something tangible to which our sympathies can attach themselves; upon which we can lean for support; from which we can gather knowledge and learn wisdom. There we are introduced into nature's vast laboratory, and witness her elemental labors. We mark with interest the changes in continents and oceans, by which she has noted the centuries. But our attention is still more deeply aroused by the great moral events, which have controlled the fortunes of those who have preceded us, and still influence our own. With curious wonder we gaze down the long aisles of the past, upon the generations that are gone. We behold, as in a magic glass, men in form and feature like ourselves, actuated by the same motives, urged by the same passions, busily engaged in shaping both their own destinies and ours. We approach them and they refuse not our invocation. We hold converse with the wise philosophers, the sage legislators, and the divine poets. We enter the tent of the general, and partake of his most secret counsels. We go forth with him to the battlefield, and behold him place his glittering squadrons; then we listen with a pleasing fear to the trumpet and the drum, or the still more terrible music of the booming cannon and the clashing arms. But most of all, among the innumerable multitudes who people the past, we seek our own ancestors, drawn towards them by an irresistible sympathy. Indeed they are our other selves. With reverent solicitude, we examine into their character and actions, and as we find them worthy or unworthy, our hearts swell with pride, or our cheeks glow with shame. We search with avidity for the most trivial circumstances in their history, and eagerly treasure up every memento of their fortunes. The instincts of our nature bind us indissolubly to them, and link our fates with theirs. **Men cannot live without a past; it is as essential to them as a future.**

MESSAGE OF THE BRITISH CONFERENCE.

The following communication, being the answer of the British Conference of 1916 to the address of the General Conference of the Methodist Episcopal Church, South, was received by the Secretary of the College of Bishops, read to that body, and directed to be given to the Church:

"Dear and Honored Brethren: The yearly Conference assembled in London, under the presidency of Rev. Dr. Tasker and meeting for the first time in our new church house in the city of Westminster, received with unfeigned pleasure your address. We give God thanks for the success which you report to us and for the spirit of hopefulness which inspires you. We regret that the circumstances of the time prevented our receiving and welcoming a delegate from your great Conference. It would have been our joy to have listened to his voice and shown him similar courtesies to those which were showered upon our representative, who told us in his own graphic way of the greatness of your work. We are all well aware, and not least those of us who have visited America, how difficult it is to realize your conditions. You think in millions and work in cities of magnificent distances which make our islands shrink in proportion. But we remember 'the essential oneness of Methodism,' to borrow your own words, and in this we rejoice.

"We are not able, judging by figures only, to report the success our hearts long for. There are many explanations, into which it is not possible to enter in this communication. Taking a wider survey of our influence, we are thankful to remember that at no former period have we touched the nation's life as we do to-day. The impalpable in Christian work will not submit to representation. We are touched by the eloquent references you make to our fiery trial of war. A visitor to our country at this moment might easily misunderstand the strange calm of the people. He would attribute it to indifference born of ignorance. The reasons are much deeper. Never before did we engage in a conflict as a nation. Our soldiers were professional and to some extent apart from the general life. This battle is fought by the people. There is scarcely a home, from the palace of the king to the cottage by the wayside, that has not sent a son to the field or a daughter to nurse the wounded or to work in the munitions factory. Death that enters one house to-day may enter the next to-morrow. We are like one family whose interests are identical. We are sustained by the grace of God, because our own cause is just. Our Conference responded whole-heartedly to the words of our President in his inaugural address when he said: 'If we had kept out of this conflict, it would have been the loss of our honor.'

"We note your generous wish that we may be represented at your next General Conference. We feel that circumstances must decide when the hour strikes.

"We again assure you of our sincere and prayerful interest in all your affairs, of our gratitude for your sympathy, and may your God and ours guide you continually!

"Signed on behalf of and by order of the Conference. SIMPSON JOHNSON, Secretary."

LIFE'S PICTURE.

Mrs. V. T. Ellis.

You are painting a picture in life,
And one you'll view again some day;
Do not let it be marred with strife—
Let it be one of spotless ray.

In the great drama of this life,
In its whirling and seething throng,
Joys, sorrows, age, and youth are rife.
And mingled are its wail and song.

Let the Great Artist dye his brush
And paint for thee—"THY WILL BE DONE."
This only can our heart-throbs hush,
And 'quaint us with God and his Son.

Peace will reign on submission's brow,
Love, faith, and trust make it complete;
And lo! the painting in the now
Will show wherein it is replete.

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THE LOUISIANA ANNUAL CONFERENCE.

By Rev. H. N. Harrison.

First Day—Wednesday.

The seventy-first session of the Louisiana Annual Conference was called to order promptly at 9 a. m., Wednesday, November 22, 1916, with Bishop E. E. Hoss in the chair. After singing hymn No. 355, the Conference was led in prayer by the Bishop. Hymn No. 106 was then sung. The Bishop selected for comment the opening verses of the 7th Chapter of Matthew. There is, he said, in these verses a prohibition of harsh, critical, and censorious judgment. We are to remember that we are to be judged by the same rule. A man must forgive if he would be forgiven. Nothing is truer than that a man gives himself away in the judgments he passes upon others. A man declares his own character when he makes declarations about other men. While there is no prohibition of one's right justly, properly, and fairly to guage and weigh a man's worth and character, yet we need caution in setting ourselves up as critics of others. Do not pull motes out of your brother's eye when you have a beam in your own. Be sure that you are not living in a glass house, and in particular if you should pull a mote out of another's eye, do not preserve it in a cabinet for future use. Perhaps the most important lesson in these verses for us is that we should be more severe in our judgments of ourselves than of others. Let us be more and more tender, tolerant, and charitable towards our brethren. Let us be increasingly kind and gentle, and let us not forget that harsh and cruel judgments must be recognized as sins just as much as certain gross forms of wickedness.

At the conclusion of these comments the Bishop announced hymn No. 492, "Oh for a Closer Walk with God."

Rev. F. S. Parker, secretary of the last session, was requested to call the roll, after which he was unanimously elected secretary of the seventy-first session.

The bar of the Conference was made to include the whole auditorium, and the hours of meeting and adjournment were fixed at 9 a. m. and 12 o'clock m.

A resolution was adopted requiring the preachers to file their reports on the first day of the Conference, and a further resolution was submitted and adopted that an assistant statistical secretary be appointed for each presiding elder's district to edit the reports of the preachers.

The following were appointed: Alexandria District, W. W. Perry; Baton Rouge District, H. T. Young; Lafayette District, C. E. Fike; Monroe District, H. W. Ledbetter; New Orleans District, H. B. Carré; Ruston District, W. L. Doss; Shreveport District, J. C. Rousseaux.

Rev. W. W. Holmes for the presiding elders announced the annual committees, of which the following are the chairmen: Conference Relations, J. B. Williams; Memoirs, J. D. Harper; Public Worship, C. A. Battle; District Conference Records, J. C. Rousseaux; Church Publications, R. H. Harper; Sabbath Observance, Geo. S. Sexton; Temperance, S. H. Werlein; Lay Activities, W. S. Holmes.

Dr. W. F. McMurry was then introduced and said a few words.

Prof. H. N. Whaling and also Frank Reedy from the Southern Methodist University were introduced to the Conference.

Rev. C. W. Crisler, of the Mississippi Conference, was called to the front by the Bishop and introduced to the brethren.

Question 19 was called, "Who are the supernumeraries?" Their names were called and characters passed. Rev. Geo. D. Anders was placed on the effective list. The name of Rev. P. H. Fontaine was referred to the Committee on Conference Relations.

The names of the superannuates were called and their characters passed. The honor roll of the Conference lacked one name—Rev. J. A. Parker. God had called this noble veteran to his eternal reward during the year. His name was referred to the Committee on Memoirs. Rev. C. F. Staples, having recovered his health, was returned to the effective list.

The name of Rev. F. N. Sweeney was referred to the Committee on Conference Relations. Rev. H. T. Bolz requested that he be placed on the superannuate list and his name was referred to the proper committee.

The Bishop then called for the reports of the presiding elders, which were as follows:

H. W. May, presiding elder of the Alexandria District: Have the best district in the Conference. The last year has been the best. Have twelve more churches and fifteen hundred more members than when I started.

H. W. Bowman, presiding elder of the Baton Rouge District: Fine year. Increase in nearly every charge in finances and especially in additions on profession of faith.

J. J. Hoffpauir, presiding elder of the Lafayette District: Increase on nearly all lines. Have had a splendid year, notwithstanding considerable sickness amongst us. A great many accessions and a good financial showing.

A. S. Lutz, presiding elder of the Monroe District: Over 1000 accessions in the district. Have helped in fourteen revivals. Increase in finances is marked.

W. W. Holmes, presiding elder of the New Orleans District: Faced a great task all the year, occasioned by the terrible storm which swept the city of New Orleans. Churches have been rebuilt, progress has been made, and the people are very hopeful and encouraged. The outlook is fine.

Briscoe Carter, presiding elder of the Ruston District: We have a splendid band of workers in the Ruston District. Have had a heavy net gain in finances and members. By far the best year of my quadrennium.

C. D. Atkinson, presiding elder of the Shreveport District: Have put emphasis on five things this year. (1) Evangelism, 1000 accessions; (2) the child and the Sunday school; (3) Church Extension, building five new churches, four parsonages, also a district parsonage; (4) the place of woman in the work of the Church; (5) the benevolent collections. Raised $3000 for the Orphanage. Nearly all the preachers paid in full.

Dr. F. R. Hill, Sr., then arose and in a very feeling statement requested to be put on the supernumerary list, and his name was referred to the Committee on Conference Relations.

Telegrams of greeting were ordered sent to the Baptist Convention in Mansfield, to the Christian Convention in Alexandria, and to the Presbyterian Synod in New Orleans.

O. J. Chandler was reported as transferred to the Kentucky Conference.

The names of the preachers in the Alexandria District were called, their reports made, and characters passed.

After a number of announcements had been made, the doxology was sung, and the first day's session came to a close.

Second Day—Thursday.

Bishop Hoss conducted the devotional services by giving out hymn No. 354 and by reading and commenting upon the 7th Chapter of Hebrews concerning the unchangeable priesthood of our Lord Jesus Christ. The Bishop magnified the mediatorial office of our Lord, and laid emphasis on the words, "He ever liveth to make intercession for us."

The minutes of the previous session were read and approved.

Rev. C. W. Crisler, from the Mississippi Conference, was introduced and represented the interests of the Seashore Divinity School.

Question 4, "Who are admitted into full connection?" was called, and the following names were read: W. R. McPherson, J. L. Evans and A. D. George. After some very earnest words of counsel and exhortation, the Bishop asked the candidates the usual questions. They were admitted into full connection and then elected to deacons' orders.

Dr. Stonewall Anderson spoke on behalf of the General Board of Education, and was followed by Prof. H. N. Whaling, of the Southern Methodist University, who earnestly represented the highest ideals in Methodist education and made a very strong appeal for students. Mr. Frank Reedy gave a most intersting description of the founding and progress of the great Southern Methodist University at Dallas. The University possesses assets amounting to $2,210,000.

Prof. Bobbitt was then introduced and represented Mansfield Female College. The College has 68 girls in the dormitory and has room for only 7 more. Graduates from this school may teach in the public schools of the State without having to undergo any further examination. Send your girls to Mansfield.

Announcements were then made, the doxology was sung, and the second day's session came to a close.

Third Day—Friday.

The session was opened by the singing of hymn No. 312, "O happy day that fixed my choice," after which Rev. J. D. Harper was called on to lead in prayer. Hymn No. 313 was sung, and the Bishop read and commented upon Paul's prayer as found in Ephesians, 1st Chapter. St. Paul was a man of prayer, especially of intercessory prayer. The power that works in a Christian man is the same power that raised our Lord in triumph from the grave. Let us have the fulfillment of this prayer in our hearts and catch the vision and spirit of the great Apostle. These were some of his suggestions.

The minutes of the previous session were read and approved.

Dr. F. S. Parker rose to a matter of personal privilege, and in a few feeling and well chosen words presented to Bishop Hoss in honor of his forty-fourth wedding anniversary a lovely silver tray as a token of esteem and affection from the members of the Louisiana Conference. The Bishop made a most happy and feeling response in appreciation of the kindly sentiments which prompted the gift.

Telegrams of greeting from the Baptist Convention in Mansfield and the Christian Convention in Alexandria to the Louisiana Conferece in session at Baton Rouge were received and read by the Secretary.

Dr. R. H. Wynn was then accorded the privilege of the floor, and represented the claims and interests of Centenary College.

Rev. W. W. Drake followed Brother Wynn in a very strong address in which he urged the preachers to make it a point of conscience to raise the educational assessment for our schools.

Rev. J. M. Henry, D. D., also presented very clearly and forcefully the great opportunity and responsibility we have in Centenary College in Shreveport. The Bishop added some very strong words of counsel in which he urged the ministers to stand by the institution we have in Shreveport, using the words, "Don't give up anything you have in Louisiana. Keep every bit of your property." The Bishop took up a subscription for Centenary, heading the list with $100, and a sum amounting to $2000 was soon raised.

Mrs. A. P. Holt was introduced and represented very forefully the work and interests of the Woman's Missionary Society in Louisiana. The work of the Woman's Missionary Society is showing fine progress in organizing new societies and in raising money for the work of the Master.

A telegram of greeting was received from the Presbyterian Synod in New Orleans, extending best wishes to the Louisiana Conference.

The names of the preachers of the Baton Rouge District were called, their reports were made, and characters passed.

A. L. Dietrich was introduced as the representative of our General Sunday School Board, and gave some very interesting information on teacher-training, missionary work in the Sunday school, and the systematic development of childhood.

The names of the preachers in the Lafayette District were called, their reports were made, and characters passed.

Rev. M. C. Holt was located on his own request.

Announcements were then made, and, the hour of adjournment having arrived, the hymn, "All hail the power of Jesus' name," was sung, and the Conference adjourned.

Fourth Day—Saturday.

At the opening of the fourth day's session, the Louisiana State University Glee Club gave the Conference a rare treat in the singing of Beethoven's "The Heavens Resound." The young gentlemen acquitted themselves most happily and their effort was heartily enjoyed and appreciated. This treat will long be remembered by the ministers of the Louisiana Conference.

After prayer by Rev. Thomas Carter, the minutes of the third day's session were read and approved. The question whether the Conference lay leaders and the district lay leaders shall be ex-officio members of the Annual Conference came before the Conference, and after discussion pro and con, the vote stood 67 for and 64 against.

The Monroe Disrict was called, the preachers made their reports and their characters were passed.

Rev. Mr. Dunning of the Christian Church was introduced to the Conference.

The New Orleans District was called and the preachers gave their reports. Dr. F. S. Parker spoke most hopefully of the progress and prospects of the Epworth League and of the circulation of The Era. Dr. H. B. Carré and Dr. Thomas Carter gave interesting accounts of the work in which they had been engaged in Nashville.

The Ruston District was next called, the preachers made their reports and their characters were passed. W. W. Drake gave a very fine report of the work in the Minden Church and stated also that there had been an increase in the circulation of Church literature.

The Shreveport District was called, the preachers reported fine progress all over the district, and from every quarter came most commendatory remarks concerning the administration of the presiding elder.

By a rising vote the Conference passed the character of Dr. R. H. Wynn.

Question No. 1, "Who are admitted on trial?" was called, and the following were voted on and admitted: B. D. Watson, James M. Boykin, Q. R. Henry, R. T. Ware.

Question 2, "Who remain on Trial?" was called, and F. B. Hill, R. W. Smith, B. H. Andrews, and J. L. Lay were passed in character and their names were advanced to the Class of the Second Year. The characters of E. G. Wood and A. C. Searcy were passed and they were continued in the Class of the First Year.

The Question, "Who are re-admitted?" was called, and the name of A. C. Holder was reported; but, at his own request, his name was withdrawn.

The name of Rev. S. A. Steel was reported as recived by transfer from the Upper South Carolina Conference.

Wesley W. Lanthrip, from the Methodist Protestant Church, was received in elder's orders.

Question No. 9, "Who are the deacons of one year?" was called and the names of T. L. Bryson, W. A. Mangum, and W. F. Henderson were reported and they were advanced to the Class of the Fourth Year. W. B. Perrit requested that his name be stricken from the roll of the ministry of the M. E. Church, South. C. M. Thompson requested to be located.

C. E. Fike, James Cady, and J. A. Alford were elected to elder's orders.

On motion the Conference adjourned to meet at 2:30 p. m.

Afternoon Session.

After religious services, which were conducted by Dr. Jno. T. Sawyer, the minutes of the morning session were read and approved.

The report of the committee on Conference Relations was read and adopted. The report of the Church Extension Board was read and adopted.

Dr. McKenney was introduced and presented the cause of our Representative Church in Washington, D. C., and stated that the Louisiana Conference, as such, had not yet identified itself in a financial way with this enterprise, and urged our ministers to set apart a subscription for this cause and raise it in their respective charges. The total amount so far raised from all sources for this enterprise had reached the sum of $312,500.

In a resolution submitted by a committee and read by Dr. S. H. Werlein, the Bishop was authorized to appoint a committee of seven men, one from each district, to present the cause of our Representative Church in the charges of each district and raise a fund of $2500 for this enterprise. This resolution was adopted.

The report of the Sunday School Board was read and adopted.

Question 52, "Where shall the next Conference be held?" was called, and Rev. W. W. Drake nominated Minden. The nomination having been duly seconded, Minden was unanimously selected as the next place of holding the Annual Conference.

Report No. 2 of the Board of Education was then read. In this report the Board recommended that the Bishop appoint Revs. Thomas Carter and H. B. Carré to professorships in Vanderbilt University. The Bishop raised the question as to why this recommendation was made when it was understood that he would not accede to it, and explained the grounds of his refusal to appoint men to Vanderbilt. He further said that he felt that the Board had not dealt properly or fairly with him in making these recommendations, since the Board understood very well his views and judgment in the matter and knew that he would not and could not appoint these brethren to Vanderbilt. Much discussion ensued, in which Dr. Carter, the Bishop, and others, took part, and the item recommending the apopintment of these brethren was by vote of the Conference stricken from report No. 2 of the Board of Education.

On motion the Conference adjourned to meet at 9 a. m. Monday.

(To Be Concluded Next Week.)

Statistics of the Louisiana Conference.

What is the number of local preachers and members in the several circuits, stations and missions of the Conference? Local preachers, 86; increase, 19. Members, 37,812—increase, 1122. (It was later discovered that there was an error in this item and that the gain in membership was over 2100.—Ed. Ad.)

How many have been licensed to preach during the year, and have their names been furnished to the department of Ministerial Supply and Training? Seven. Two names sent in.

How many candidates for the ministry are there, and have their names been furnished to the department of Ministerial Supply and Training? Nine. Five names sent in.

How many infants have been baptized during the year? 949—decrease, 91.

How many adults have been baptized during the year? 1338—increase, 25.

What is the number of Epworth Leagues? 81—increase, 12.

What is the number of Epworth League members? 2219—increase, 147.

What is the number of Sunday Schools? 343—increase, 19.

What is the number of Officers and Teachers? 3026—increase, 342.

What is the number of Sunday school scholars enrolled during the year? 32,674—increase, 2404.

What amount was assessed by the last Conference for the support of the Superannuate preachers, and the widows and orphans of preachers? $7000.

What has been collected on the foregoing account, and how has it been applied? $4458 collected—increase, $627. Distributed to the claimants.

What has been contributed for Missions? Foreign Missions, $5398—increase, $809; Foreign Missions Special, $496—increase, $301; Home Missions, $6483—increase, $1947; Home Missions Special, $20—decrease, $372; Conference Missions Special, $65. Total Missions, $12,462—increase, $1750.

What has been contributed for Church Extension? $3241; Special, $10; total, $3251—increase, $799.

What has been contributed for Education? Conference Education, $5611—increase, $1708; Education Special, $7202; total for Education, $12,813.

What has been contributed for the American Bible Society? $423—increase, $33.

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What has been contributed for the support of the Presiding Elders and Preachers in charge? Presiding Elders, $17,751—increase, $504; preachers in charge, $119,047—increase, $9821; total for Ministerial Support, $136,798—increase, $11,325.

What has been contributed for the support of the Bishops? $1061; increase, $175.

What is the number of Societies, and Houses of Worship owned by them? Number of Societies, 406, no increase. Houses of Worship, 357—increase, 18.

What is the value of Houses of Worship, and what is the amount of indebtedness thereon? Value, $1,419,310—increase, $63,688; indebtedness, $63,357—decrease, $56,688.

What is the number of pastoral charges, and the number of parsonages owned by them? Number of pastoral charges, 145—decrease, 7; number of parsonages, 128—increase, 10.

What is the value of the parsonages, and the amount of indebtedness thereon? Value, $272,070—increase, $16,851; indebtedness, $21,037—increase, $1895.

What is the number of Districts and District Parsonages? Districts, 7; parsonages, 6—increase, 1.

What is the value of the District Parsonages, and the indebtedness thereon? Value of District Parsonages, $29,000—increase, $6000; indebtedness, $6050—decrease, $890.

What is the number of Churches that have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? 6; amount of damage, $457.

What are the insurance statistics? Insurance carried, $650,725; premiums paid, $1690; losses collected, $1023.

How many copies of the General Organ, and of the Conference Organ are being taken? General Organ, 282—increase, 26; Conference Organ, 1697—increase, 60.

ROBT. W. YUGHAN,
Statistical Secretary.
HENRY T. YOUNG,
H. W. CUDD, Assistants.

Appointments.

Alexandria District—Briscoe Carter, presiding elder; Alexandria, W. H. Coleman; F. R. Hill and P. H. Fontaine, supernumeraries; Boyce and Woodworth, J. W. Faulk; Bunkie, J. M. Alford; Bon Ami and Carson, S. L. Riggs; Colfax and Montgomery, W. S. Henry; Campti, E. L. Cargill; De Ridder, P. M. Brown; Glenmora and McNary, W. W. Perry; Jena: "Nolly Memorial" and Jonesville, J. O. Bennett; LeCompte and Cheneyville, B. H. Sheppard; Longville, J. S. Rutledge; Merryville, J. W. Booth; Natchitoches, J. W. Lee; Oakdale, F. M. Freeman; Oberlin and Reeves, J. A. Bonnett; Pineville and Meridian, R. V. Fulton; Pollock, to be supplied; Trout and Good Pine, W. F. Roberts; Rapides Circuit, A. A. Phillips; Selma and Rochelle, L. E. Crooks; Standard, E. G. Wood; Provencal, to be supplied by G. W. Bolton; De Ridder Mission, to be supplied by E. S. Williams; Indian Mission, to be supplied; State Sunday School Secretary, C. V. Breithaupt.

Baton Rouge District—H. W. Bowman, presiding elder; Amite, Alonzo Early; Baker, J. B. Fulton; Baton Rouge, First Church, C. A. Battle; Keener Memorial, H. W. Cudd; Clinton, A. J. Coburn; Denham Springs, to be supplied by P. S. Carpenter; Franklinton, J. A. McCormack; Gonzales, B. H. Andrews; Greensburg, Q. R. Henry; Hammond and Natalbany, L. I. McCain; Jackson, S. S. Bogan; Kentwood, John Sholars; Olive Branch, J. L. Cady; Pine Grove, B. D. Watson; Ponchatoula, J. B. Williams; Springfield, to be supplied by H. C. Murphy; Wilson, J. L. Evans; Zona, W. R. McPhearson; Zachary, J. J. Kelly; Chaplain State Penitentiary, H. S. Johns; Conference Evangelist, H. T. Young.

Lafayette District—H. W. May, presiding elder;

Abbeville, J. I. Hoffpauir; Crowley, R. W. Tucker; Eunice, A. A. Bernard; Evangeline Mission, H. B. Thomason; Franklin, H. N. Harrison; Gueydan, J. H. Hoffpauir; Houma Mission, G. A. Morgan; Indian Bayou, G. D. Anders; Jennings and West Lake, C. F. Staples; Lafayette, Wm. Schuhle; Lake Arthur and Bell City, J. D. Nesom; Lake Charles, N. E. Joyner; Lafourche Mission, to be supplied by A. D. Martin; Melville, H. B. Vandenburg; Morgan City, I. T. Beck; New Iberia, H. N. Brown; Opelousas, J. D. Harper; Patterson and Jeanerette, F. B. Hill; Rayne, C. E. Fike; Sulphur and Vinton, Louis Hoffpauir; St. Martinville, to be supplied; French Mission, Martin Hebert; Missionary Secretary, N. E. Joyner.

Monroe District—A. S. Lutz, presiding elder; Bastrop and Collinston, O. L. Tucker; Bonita, A. D. George; Brooklin, to be supplied by S. J. McLean; Calhoun, J. L. Lay; Columbia, T. J. Warlick; Eros, J. F. Waltman; Farmerville, Robt. Randle; Gilbert, J. R. Roy; Lake Providence, C. C. Miller; Mangham, R. H. Bamburg; S. W. B. Colvin, junior preacher; Mer Rouge and Oak Ridge, W. R. Harvell; Monroe, E. K. Means; Oak Grove, W. T. Woodward; Ouachita Mission, to be supplied by W. W. Lantrip; Rayville and Delhi, I. T. Reames; Sicily Island, W. J. Porter; Tallulah and Newelton, D. C. Barr; Waterproof, George Fox; West Monroe, A. S. J. Neill; Winnsboro, S. D. Howard.

New Orleans District—W. W. Holmes, presiding elder; Angie-Talisheek Circuit, to be supplied by R. F. Flowers; Bogalusa, A. I. Townsley; Covington, J. M. Boykin; Donaldsonville and Vacherie, P. O. Lowrey; McDonoghville, W. A. Mangham. New Orleans: Algiers, C. C. Wier; Carrollton Avenue, A. F. Vaughan; Daisy to be supplied; Epworth, C. M. Morris; Felicity, R. M. Brown; First Church, S. H. Werlein; Louisiana Avenue, A. J. Gearheard; Parker Memorial, R. H. Harper; Rayne Memorial, to be supplied; Second Church, J. A. Alford; St. Mark's Hall and Mary Werlein Mission, W. E. Thomas; St. Mark's Hall, Italian preacher, G. V. Romano; Plaquemine and Point Coupee, G. P. White; Slidell, T. J. Embree; Secretary Epworth League, F. S. Parker; Professor in Emory University, F. N. Parker; Superintendent Orphan Boys' Home, J. L. Sutton.

Ruston District—J. M. Henry, presiding elder; Alberta and Castor, to be supplied by F. P. Moss; Arcadia, T. H. Morris; Athens, W. D. Kleinschmidt; Bernice, S. D. Roberts; Bienville, W. F. Henderson; Cotton Valley, T. J. Holladay; Dubach, G. D. Purcell; Elmore, W. E. Akin; Gibbsland, C. F. Sheppard; Haynesville, J. G. Sloane; Haughton, T. L. Bryson; Homer, W. L. Doss, Jr.; Jonesboro, J. M. Brown; Minden, K. W. Dodson; Plain Dealing and Bonton, C. B. Powell; Ringgold, to be supplied by J. F. Dring; Ruston, J. G. Snelling; Sibley, A. D. Harper; Simsboro, R. W. Smith; Winnfield, R. S. Walton; Superintendent Methodist Orphanage, R. W. Vaughan.

Shreveport District—C. D. Atkinson, presiding elder; Anacoco and Pickering, to be supplied by C. F. Starnes; Bayou LaChute, J. F. Foster; Belcher, J. C. Price; Bossier City and Wesley, H. W. Jamieson; Cedar Grove and Blanchard, S. J. Davies; Coushatta and Lake End, A. H. Parker; Grand Cane, L. C. Wilson; Greenwood, J. C. Rousseaux; Ida Circuit, A. C. Searcy; Leesville, V. D. Skipper; Logansport and Longstreet, H. B. Perritt; Mansfield, A. G. Shankle; Many and Gandy, J. L. Williams; Mooringsport, W. F. Henderson; Noble, R. T. Ware; Naborton and South Mansfield, F. J. McCoy; Pleasant Hill, T. D. Lipscomb; Pelican, F. R. Power. Shreveport: First Church, S. A. Steel; Noel Memorial, W. W. Drake; Texas Avenue, L. M. Hoffpauir; Queensboro, H. W. Ledbetter; Vivian, B. T. Crews; Zwolle, S. S. Holladay. President Centenary College, R. H. Wynn; Professor in Centenary College, H. T. Carley; Commissioner of Representative Church, Washington, D. C., Geo. S. Sexton; Superintendent Anti-Saloon League, A. W. Turner; District Commissioners of Washington City Representative Church: Briscoe Carter, H. W. Bowman, H. W. May, A. S. Lutz, W. W. Holmes, J. M. Henry, C. D. Atkinson.

Transferred: O. J. Chandler to Kentucky Conference, F. R. Hill, Jr., to West Texas Conference.

RATES OF SUBSCRIPTION OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

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WANTED—A middle-aged lady to have charge of a home near Sibley, La., and care for an old lady and grown son; a good home for the right woman. Address Mrs. Fannie Sheifer, Box 7, Minden, La.

REV. H. S. SPRAGINS,

The newly-appointed Pastor of the First Methodist Episcopal Church, South, at Memphis, Tenn.

Brother Spragins has just finished a notably successful quadrennium on the Greenville (Miss.) District. Prior to that, he served with great acceptability pastorates at Corinth, Oxford, and Greenwood, Miss. Attractive in appearance, an earnest student, a gifted preacher, and a faithful, conscientious pastor, he gives promise of large usefulness to the Church. We heartily commend him to the Methodist of Memphis and the brethren of the Memphis Conference.

THE METHODS OF LIQUOR JOURNALS.

The following article appeared in the September number of "Facts," a liquor journal published in New Orleans:

Seattle is Hard Hit.

The Los Angeles Times prints the following letter from a woman describing conditions in Seattle, Wash.:

"I was reading in the Seattle Times of August 4 about a 'Los Angeles Paper Shedding Tears Over Seattle' in regard to the dry law.

"Well, I have lived in Seattle over ten years, and prohibition has about finished the place. We have all the troubles that come with the dry law. Seattle is a fine city, but we have not the right people in office. We have more preachers and reformers talking politics and siding with the Mayor who is nothing more in the estimation of many people than an agitator destroying property. This will not stop drinking. I think the State that can not regulate the liquor question is a weakling, and sooner or later will fall.

"Everywhere you go in the city of Seattle to-day you see the sign, 'For Rent.' Any person seeing so many signs can come to but one conclusion—that something is wrong.

"Tourists are not very many this year and they make connections so closely that Seattle does not see them. Many go by way of Vancouver to Alaska and return home by way of Canada.

"It would pay you to visit Seattle and see the empty stores. On First Avenue I think everyone is selling out. Second Avenue has plenty, too; plenty of offices to rent, also, and houses. You get tired of counting them.

"Thousands of people have left Seattle; had to leave; could not get any work, as the work was taken from them. Times are dull and taxes are awful. I know, as I own property. I have advised many of my friends in the East not to think of coming to Seattle at the present time. Seattle is a big blow town, and the drinking is going on just the same. Prohibition is a farce, and I hope the people of California will keep their minds and will not bring poverty on their heads and have to go to another State to make a living. I know as soon as I can sell what I have I will go back to Detroit. Warn the people! "MRS. HANNA WOOD."

What Investigation Showed.

Noticing the extreme and surprising statements contained in the above-mentioned article, Mr. Robert Babington, of Franklinton, La., wrote to Mr. McGill, the Mayor of Seattle, and received from him in reply the following communication:

"Robert Babington, Esq.,
"Sheriff's Office, Franklin, La.

"Dear Sir: I have your letter of Sept. 22, enclosing clipping signed by one Hanna Wood, purporting to discuss the dry situation in this city.

"The article is being reproduced generally throughout the country wherever the liquor fight is on and I have previously been asked to give the same information.

"The county and city records here fail to show that any such person ever owned any property or paid any taxes whatever in this city or King County, in which Seattle is situated. Neither does the city directory show any such name for this or some years previous to this year. I think the person is entirely fictitious as many similar ones have been proven to be when used in this connection. As to the "facts," the article is false in its entirety. "Very truly yours,

"H. G. GILL."

(It is scarcely necessary to comment on the foregoing disclosure. Hard pressed, indeed, must be the cause that resorts to such tactics.—Editor of the Advocate.)

A MESSAGE FROM BROTHER STOCKWELL.

Dear Dr. Meek: Our home is made to rejoice to-day at receiving the following telegram:

"We arrived in New York to-day, and are at Hotel Girard. My wife was sick on the way over, but she is better now. Lambuth and I are both well. I will wire you from New Orleans.
(Signed) J. A. Stockwell."

We hasten to let our friends and brethren know the glad news and rejoice with us. You will hear from us again. Yours most truly,
A. M. MAYO.

Lake Charles, La., Nov. 23, 1916.

THE ADVOCATE COMMENDED.

Dear Dr. Meek: A word of thanks to you for the truly great paper you are sending out to bless the Church and the world. Its mission is a great one. Why don't the preachers and laymen open wide the door of every Methodist home to its entrance and almost miracle-working power? As a transforming agency it is at work day and night in all climes to which it has access and under all conditions. Its influence is subject to no arithmetical computation. To the Church it is a Bishop, presiding elder, preacher in charge, and a multitude of good things. Rightly appreciated, a flood of subscriptions would deluge your office. Effort will do it. Worthy, worthy, worthy is the Advocate. You are giving us good measure "shaken together, pressed down, and running over." The Church is not responding accordingly.
C. W. SCOTT.

McNair, Miss., Nov. 17, 1916.

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Secular News

The pecan crop in the Gulf Coast section of Mississippi is stated to be largely a failure this year.

Several thousand cigar-makers have struck for higher wages in Tampa, Fla. We scarcely think that society would sustain any loss if they should permanently desist from such work.

General Goethals has expressed the view that the slides that have been interfering with the Panama Canal will be "overcome finally and for all time."

During the past ten months there were constructed in the United States 968 sailing, steam, gas, and unrigged vessels. Besides these, 36 wooden and 11 steel vessels were built for foreign countries.

The Madison Square Garden Company, of New York City, has gone into voluntary bankruptcy. Its liabilities are said to be more than $3,000,000, and its assets about $2,750,000. The Madison Square Garden is considered the best exposition place in the great metropolis.

Miss Jeanette Rankin (Republican) is thought at this time to have been elected to Congress in Montana. If this is true, she will be the only woman in that body, which numbers 435. Miss Rankin, who is said to be small physically, is a graduate of the University of Montana.

Former Queen Liliuokalani, of the Hawaian Islands, has requested Mr. Daniels, Secretary of the Navy, to name one of the United States battle cruisers Hawaii. It is thought, however, that the scheme of naming the new cruisers for famous old ships of the American Navy will be adhered to.

According to a press dispatch, the National American Woman's Suffrage Association will open equal suffrage schools in the 36 non-suffrage States. If we have been correctly informed, this would seem to be a work of supererogation, since nearly all the colleges for young ladies are said to be already teaching the doctrine of woman suffrage.

President Wilson is said to have taken out hunter's license in Virginia, with a view to trying his hand at shooting quail in that State. A secular paper observes that, before Mr. Wilson, the Nation has had 14 hunting Presidents, as follows: Washington, Jefferson, Jackson, Tyler, Taylor, Pierce, Buchanan, Lincoln, Hayes, Garfield, Arthur, Cleveland, Harrison, and Roosevelt.

The corn crop in Mississippi is estimated at 50,000,000 bushels, about 20,000,000 bushels less than the crop of 1915. Louisiana's crop is about the same as in 1915—45,100,000 bushels. The general yield per acre of all agricultural products in Louisiana is about 2 per cent greater this year than last year, while the composite yield in Mississippi is 32 per ceut less than the average.

It has been announced that the University of Chicago is to have a Medical School with an $8,000,000 endowment, which will make it the richest institution of the kind in the world. Of this sum the General Board of Education (Rockefeller) will give $2,000,000, and the University will donate a like sum and a site valued at $500,000. The remainder of this amount is to be secured from friends of the institution, one of whom Mr. Julius Rosenwald, a trustee of the University, has already subscribed half a million dollars.

Dr. Percival Lowell, founder and director of the Lowell observatory at Flagstaff, Ariz., which is connected with Harvard University, died as a result of a stroke of apoplexy at that place on November 12. For ten years much of Dr. Lowell's study had been devoted to the planet Mars. His home was in Boston, where he was born on March 13, 1855, but he spent a part of every year in Arizona. Several astronomical expeditions were organized by him, among them being an eclipse expedition to Tripoli in 1900, and an expedition to the Andes in 1907 to photograph Mars.

ADDRESS TO THE BISHOPS.

To the Bishops of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

Dear Brethren: At a meeting of the representatives of the Commissions on Unification appointed by our respective General Conferences, which meeting was held in Baltimore, October 9, 1916, the following action was taken:

1. It was voted that the first meeting of the commissioners in joint session should be held in Baltimore, opening at 10 a. m., December 28, 1916, at the First Methodist Episcopal Church.

2. It was agreed that at 10:30 the commissioners would hold prayer service in their session room, to be followed by public service and the holy communion in the church auditorium, Bishop Alpheus W. Wilson preaching the sermon and Bishop Earl Cranston conducting the communiou service.

3. It was further advised, subject to the decision of the Joint Commission, that all business sessions of the Commissions should be private and that all social functions should be avoided in the interest of the work of the commissioners.

It was further agreed that the commissioners should attend a watch-night service in a body at Trinity Episcopal Church, South, Baltimore, Sunday night, December 31; that the ministerial members be requested to make no engagements for Sunday morning except in co-operation with the joint committee appointed by the Union Preachers' Meeting of Baltimore, and that all commissioners should avoid engagements in conflict with the watch-night services at Trinity Church; and that Bishops Wilson and Cranston, as chairmen of their respective commissions, should be requested to submit to the Bishops of both Churches for their action a common paper calling them to issue a common appeal to both Churches, urging every Methodist congregation to observe the closing hours of the year as a time of special prayer to the Divine Head of the Church to guide the commissioners in the consideration of the grave questions involved in the unification of the two Churches.

Now, therefore, dear brethren, we are communicating to you the requests and suggestions contained in the foregoing; and at the same time, in order to facilitate the obviously valuable suggestions of a common appeal from the Bishops of both and to save your time in correspondence, we take the liberty of inclosing a form of appeal which we trust may be acceptable to our colleagues of both Churches.

Yours faithfully,
A. W. WILSON,
EARL CRANSTON.

MESSAGE TO METHODISM.

To the Presidlng Elders, District Superintendents, Pastors, and People of the Methodist Episcopal Church, South, and the Methodist Episcopal Church—Greetings:

You have already been advised that the commissioners appointed by direction of the General Conferences of the above named Churches, twenty-five from each Church, have been called by their respective representatives to meet in Baltimore, Md., on December 28, 1916, for the consideration of the very grave and important matters committed to them. The date named seems to be the very earliest possible consistent with the official and business engagements of these commissioners.

That you may better apprehend the gravity and far-reaching significance of this meeting, we subjoin an outline program of the initial and preparatory services contemplated by the commissioners as indicating their own estimate of the serious and sacred task upon which they are to enter.

The commissioners will meet at Baltimore on Thursday, December 28, 10 a. m. At 10:30 they will engage in prayer service. At 11 o'clock a public service will be held, with a sermon by Bishop A. W. Wilson, followed by the holy communion. At 3 p. m. the first business session (private) will be held. Friday, the 29th, will be devoted to consultation sessions of the Commissions and to organization; Saturday, to such business as the Joint Commission may determine. On Sunday, the 31st, every minister of the Commission is expected to preach on "The Spirit of Methodism," and it is earnestly desired that every pastor in both Churches may hold the same theme before his congregation. On Sunday night, the 31st, the commissioners in a body will attend watch-night services at Trinity Methodist Church, South, and they jointly request that every congregation of both Churches shall observe watch-night and make the work of the Joint Commission on Unification the subject of special prayer during the closing hour of the year. In the interest of their work the representatives of the Commission hope that all social functions may be avoided during their sessions.

It seems to us as the Bishops of these two negotiating branches of Methodism that the time and place for the first meeting of the Joint Commission are most happily chosen. Our Churches will be reminded of the Christmas Conference held at Baltimore in 1784 and the organization of the Methodist Episcopal Church in America as the outcome of the faith and wisdom of that Conference. We are also deeply impressed that our two Churches, having a common heritage in the work of the pioneer fathers who composed that devout assembly, will approve, as we heartily do, the purpose of the commissioners to approach their great responsibility in the very presence of God and through a spiritual preparation without which their conclusions would be futile and untrustworthy.

We therefore unite with our respective commissioners in earnestly and affectionately entreating all our Churches and people to wait reverently and beseechingly before God in devout supplication for his blessing upon the commissioners in all their meetings and discussions, and that he may so lead and direct their individual thoughts and feelings that their joint labors may result in such agreements and constructive plans as may in the largest measure glorify his name and advance the kingdom of our Lord through the people called Methodists.

We also urge all presiding elders, superintendents, and pastors to observe the program of services requested by the commissioners for Sunday, December 31. May great grace rest upon every minister of God who preaches to his people on that day on "The Spirit of Methodism," and marvelous power be witnessed at every altar especially sanctified by the observance of the watch-night service throughout all our borders and in all the tongues that proclaim our gospel of free and full salvation!

A. W. WILSON,
COLLINS DENNY, Secretary;
EARL CRANSTON,
LUTHER B. WILSON, Secretary.

If a law lately enacted in South Dakota stands, candidates for the Presidency will have to visit that State and speak in the future, or their names cannot appear on the ballots used in the primary elections. The candidates of the same party for the nomination for the Presidency and Governorship will be required to meet each other in joint debate.

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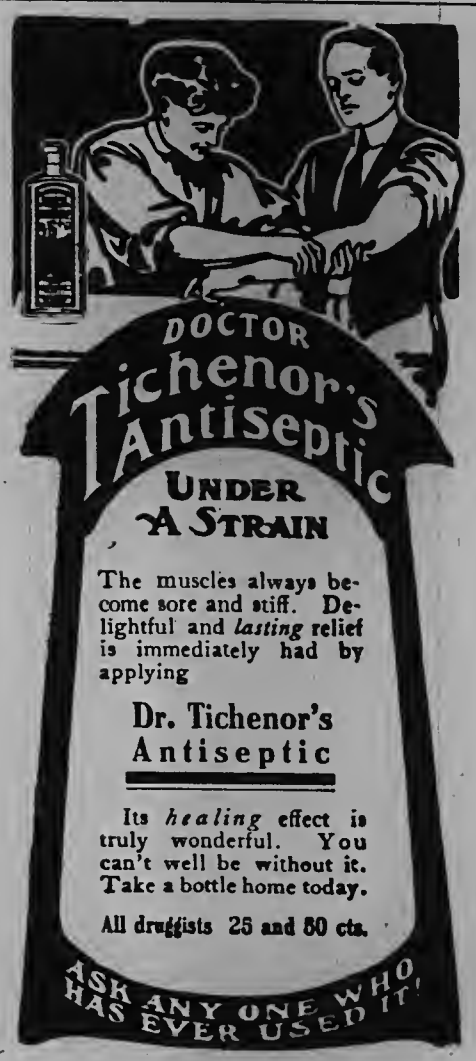
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The Home Circle

WHO IS SHE?

I know the dearest little girl,
About as big as you,
Her eyes are black or brown or gray,
Or maybe they are blue;
But, anyway, her hands are clean;
Her teeth are white as snow;
Her little dress is always neat;
She goes to school, you know.
This little girl—I love her well,
And see her often, too—
If I to-day her name should tell—
She—might—be—you.

—Little Folks.

BILLY'S SUCCESS.

For two days Billy had been trying to establish himself in business as a newsboy and bootblack. But the people didn't seem to pay any attention to his cries, and the big boys even abused him. At last the poor little fellow—he was only seven years old—crept sobbingly into the station out of the sight of his tormentors.

Sister Louise, a deaconess, who spent several hours every day at the station, went to comfort him.

"What's the matter?" she asked.

"I can't sell a paper," whimpered Billy, "and can't get a shine."

"Well, maybe its because you're hungry and don't look good-natured. Come and get something to eat."

Billy was hungry; he had had no breakfast, and the lunch from a box which a traveler had left did make him feel better natured. When he had finished he was ready to answer the deaconess' questions. His father was dead. His mother was sick and very poor. He must earn his own and his mother's living.

"But I can't earn anything," he said again. "The boys chase me off and the people won't buy."

"What do you say when you ask for a shine?"

"Black yer boo-oo-ots!" The voice was a disagreeable whine.

"But you must be cheerful and polite if you want to succeed. You must say, 'Please, sir, have a shine? Only five cents!'" The deaconess' voice was animated and her face beamed.

Little Billy caught the enthusiasm, and a smile broke through the tears. They started out to find a customer.

"There's a man who needs a shine," the deaconess said.

Billy ran with all his might. "Please, sir, have a shine?" he shouted. "Only five cents."

The man looked into the boy's expectant face and put out a soiled boot. Billy fell to work, pausing only to give the deaconess an occasional exultant glance. When he had finished he ran back to show her six cents the man had paid him.

"Did you offer the gentleman a paper for the extra cent?" she asked.

This was a new idea, and the boy darted away again. The man bought a paper and gave the boy another cent.

"I must go now and take the money to my mother," he exclaimed. The deaconess gave him the rest of the box of lunch and watched him trudge away in high spirits.

But there was a storm brewing among the older boys. Business was done too brisk, and the smaller boy was likely to damage their trade. Billy would fare worse than ever at their hands when he returned flushed with his success. So the deaconess told them Billy's story. "And, boys," she finished, "you don't know how hungry he was this morning. And he was crying when I found him."

"We'll give him a fair show, then," they promised heartily.

And Billy has gone bravely on with his own business, and has never been molested since.—Lutheran.

MY MISCHIEVOUS LITTLE NEIGHBOR.

Louisa A'hmuty Nash.

Somebody would ring our door-bell, and then scamper off; and we could never discover the culprit.

One evening at dinner, it rang, and we saw a little boy running in the next door. My husband went over to complain. His father was at home and he whipped him.

We had not lived long on the street, so I called next day, for friendliness' sake. The mother told me, that it was five-year-old Effie who rang the bell and not Jimmie!

Soon after from my opposite neighbor's window I saw Effie, smearing our panes with dirt. I ran across and said, to her, "Do you want my daughter who is coming home to-day, to say to me, 'How can you be so careless, mother, about your dirty window?'"

She looked ashamed, and I added, "You help me clean it, won't you, like a good little girl?"

I took her with me into the house to fetch the requisites, with an extra rag for her little fingers. When done, she looked up at me beseechingly, asking, "What next, please?"

So I brought her in, saying, "I saw your dolly with a very old, ragged skirt. Suppose we make her another one?"

She ran home, brought the doll, and helped me take measurements on paper. Then pinning the paper on some pretty bright calico, I proposed that she should do the cutting. Having done that well, I started the sewing. I found that she had not a notion of managing her needle, but she learned quickly, first on a piece of rag.

She sewed for half an hour, when I said, "You must go home now, dear; it's your lunch time!"

"May I come again?"

"Why, yes, come to-morrow morning dear, about eleven o'clock." And I kissed her good-by.

When the dolly was fitted out, I asked her if she would like to draw with my pencil.

"I don't think I could!"

"O, yes you could, if I show you the way. Scribble on that bit of paper while I get your drawing ready!"

I made a heavy outline of a vase on the table, and pinned a piece of thin paper over it, saying, "Next time we'll put some flowers in it."

I was surprised how well she copied the lines. "I'll take it home and show it to daddy!" she said. I was seated, and to-day, she kissed my cheek of her own accord.

She gradually traced more complicated drawings, the vase flowers among them, and after a time she began to make little drawings herself. On alternate days we sewed.

My typewriter was a delight to her. I showed her how to pick out words from a copy. To her delight, she one day typed a little letter to her daddy, who was away from home.

The child was so quiet and so self-contained over her occupations, that mine were scarcely interfered with at all.

After a while we left the city; I heard later from my old neighbors that Effie was quite transformed. She never bothered a doorbell, or did anything mischievous to anybody.

It was just a lack of occupation that had made her what she was. The busy child is the good one and the happy one!—Northwestern Christian Advocate.

A BOY WITH TWO FACES.

I've heard about the queerest boy,
A boy that has two faces;
One face is round and full of joy,
As out of doors he races.
But when his mother calls him in
He changes to the other,
And that is long and sour and thin—
I'm sorry for his mother.

—Little Folks.

I am sorry for those people who grouch that they could be successful in their respective fields of endeavor, if blessed with opportunity. They are losing one every time that they stop to complain.—Herbert A. Schloss.

IN MEMORIAM.

(A tribute—Mrs. H. C. Montgomery, who died November 1, 1916.)

Beautiful Spirit, wing thy flight
Across life's sunset skies afar,
To lands beyond the realms of night,
Where shines the bright, and Morning Star

Dark is the sea of shadows o'er
Whose vast expanse thy spirit flies,
Yet morn breaks on the other shore,
'Tis there eternal morning lies.

I know not where the ransomed spirit
Finds its eternal resting place,
I know not where the good inherit
The matchless mercies of His grace!

I know not where the Harbor lies,
Upon whose shining golden strand
The home-bound see with glad'ning eyes
The Galilean Pilot stand.

But, ah, full well I know somewhere,
Triumphant reigns the sov'reign soul,
And love seeks there, finds only THERE,
Its ultimate, its final goal

And well I know, while here to-day
Her body rests beneath the sod,
Her soul hath burst the bonds of clay,
And kneels before the throne of God.

Fold o'er the heart the tired hands,
Dear heart and hand that ever strove
To honor duty's least command,
The first to hear the call of love.

The loving smile, the tender grace,
The selfless life, the gentle heart,
Woven with hints of her dear face,
Are of our lives the better part.

There is no death. To such as these
Love's all is never given in vain,
But in God's vast eternities
It reaps a harvest rich in grain.

Home, Home at last! The tired eyes
On sights and sounds celestial gaze;
The glows and gleams of Paradise,
The smile of welcome on His face.

Madison, Miss. A FRIEND.

NEW CHURCH EXTENSION PUBLICATIONS.

"The Answer"—a poem by Mrs. H. P. Beard, of Birmingham, Ala.

"Bread Upon the Waters"—a story by Rev. H. H. Smith, of the Virginia Conference.

"The Board of Church Extension and New Mexico"—a short address by Rev. J. H. Messer, of the New Mexico Conference.

"Ways and Means at Pinknoeville"—a story by Rev. C. F. Wimberly, D. D., of the Louisville Conference.

"A Certain Church Trustee"—a story by Rev. M. L. Gray, of the Missouri Conference.

Copies of the above, and other Church Extension publications, may be secured without charge on application to W. F. McMurry, Corresponding Secretary, Louisville, Ky.

NOTICE!

To Our Subscribers—

On December 15, 1916, all delinquent subscriptions will be discontinued. There will be no exceptions. We have about 1000 to 1200 subscribers who are in arrears, and whose subscriptions are being carried at great expense to the Publisher.

The price of paper used in printing the Advocate has risen 101 per cent since January 1, and the Publisher is compelled to place the business of the paper on a cash basis.

Subscribers are requested to look at the little pink or yellow address label on their papers and see when their subscriptions expire. If your subscription has expired, please send us the money for arrearage and renewal at once. Subscriptions are due in advance.

Our preachers are earnestly requested to help their Conference organ by urging their parishioners to pay arrearages and renew their subscriptions.

Fraternally,
CHAS. O. CHALMERS,
Publisher.

Christian Advocate.

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ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

"FRET NOT THYSELF BECAUSE OF EVIL DOERS."

Worry is energy spent for a useless purpose, and what is thus consumed is that much gone to sinful waste. The problem presented by evil-doers in society is too great a burden for the shoulders of one man to bear or for a human mind to attempt to solve. If a person undertakes such a thing, he is likely to become either a pessimist or an optimist, when he ought not to allow himself to be given over entirely to either of these extreme states of mind. As the old saying goes, "It takes all sorts of people to make a world." To begin with, they are neither wholly good nor are they wholly bad—the former estate they can never hope to attain to in this life; the latter they may, by stifling the best impulses of their nature. If we see people who possess noble qualities of character, we are quick first to admire and then to love them afterwards. On the other hand, when we see those whose characteristics stand openly condemned before us we do not merely detest what we see in them, but we deplore the fact that human nature ever presents itself in such an unlovely and unlovable manner.

The world is so very large that it is difficult for man, with his short sight, to see but one little part of it at a time, and what he sees even then depends to a large extent upon what he is looking for. A man may be confined to a very small area, and, having no first-hand knowledge of what other men in other parts of the earth are doing, and under what conditions they are living, may judge the whole world to be good or bad according to the moral and religious atmosphere that exists around him, and by his very limited experience. Often he who sees the evil people in the world and their doings forgets that there are good people also and presumptuously sits down to mourn over the fact that he is the only godly man on the face of the earth, as if it were so and he could change things in this way. He wants to die because he thinks that he alone of all the children of men is righteous. How foolish he is! The Lord is not slow to make him conscious of his mistake.

A man may possess health, wealth, and a reasonable degree of happiness, and consequently, for awhile at least, he may feel that earth is a heaven so far as he is concerned; and his brother man, on the other hand, may be ground down by the heel of poverty, affliction, and trouble until he thinks that the world has no good in it at all, and he would be quick to declare it to be the direct opposite from a heaven to him. We fear that no man extremely rich, poor, happy, or miserable is capable of holding a safe and sane view of conditions in society. All are partly right and partly wrong. So far as society is concerned, there is much to rejoice in and much to weep over. But the whole duty of each man is to act his part in the affairs of the world as he would that others should theirs, regardless of what men may think, say, or do, and to leave the rest to God and to his fellow-men.

ROBERT EDWIN MEEK.

PERSONAL AND OTHER NOTES.

"Work Day" for the Louisiana Orphanage brought to that institution about $5000. But it still needs assistance, and our Methodist congregations would do well to remember it on Thanksgiving Day.

Rev. T. M. Brownlee has had a fruitful year at Belzoni, Miss., and will carry an excellent report to Conference. Brother Brownlee is an efficient worker, and one of the growing young men of his Conference.

An optimistic note comes from Cedar Bluff, Miss., where W. A. Bowlin is the appreciated pastor. He says: "We are going to have a good report from this work—probably the best within a number of years—notwithstanding the boll weevil."

Mr. T. L. Boswell, of Nashville, Tenn., a son of Dr. J. W. Boswell, has our thanks for $2, which he kindly sent us for our "Helping Fund." Brother Boswell was himself connected with the publication of the Advocate, while his honored father was its editor.

Rev. J. W. Bell is finishing a four-year term on the Aberdeen District of the North Mississippi Conference, which has made considerable progress during his incumbency. Brother Bell is noted for his poise and good judgment, which are valuable characteristics for a district superintendent.

In a business note to our office, Rev. J. T. McCafferty, who is winding up a notably successful quadrennium at Eupora, Miss., appends the following note: "Our people here are completing an eight-room parsonage. It will be a comfortable home for its preacher." Eupora Methodism has been forging forward in more respects than one within the past few years.

Mrs. G. W. Musser, of Gayle, La., in renewing her subscription to the Advocate, adds $1.50 to be used in the way that we think will accomplish the most good. It will be applied to our "Helping Fund," which is designed to send the Advocate into needy homes into which it could not otherwise go. We scarcely need to say that we are grateful for this generous remembrance.

As a result of the death of Bishop Wilson, Bishop Murrah, the first episcopal reserve, will become a member of our Commission on Methodist Unification. Another change in the personnel of that body has been brought about by the resignation of Judge J. L. Kelly, who, because of business engagements, felt that he could not serve. This places on the Commission Judge H. H. White, of Louisiana, the first lay reserve.

Rev. A. H. Williams, of Strongs, Miss., says: "We finish pleasantly at Strongs and Prairie, with a net gain in membership, and the payments for all purposes, in proportion to numerical strength, will overtop many of the big stations, and are beyond the records of last year." Brother Williams is a forceful and impressive preacher, and we are pleased to know that his labors this year have been crowned with a goodly measure of success.

Mr. J. H. Johnson, of Clarksdale, Miss., who is one of the leading laymen of the Mississippi Delta, in a personal note to the Editor, expresses much regret at having to give up Rev. H. S. Spragins, who has been assigned by Bishop Murrah to First Church, Memphis. Brother Johnson is by no means alone in this feeling. The North Mississippi Conference has sustained a great loss by the transfer of Brother Spragins, who was perhaps its most popular member.

LOUISIANA CONFERENCE NOTES.

By the Editor.

Dr. F. S. Parker is a master of the secretarial art, having had years of experience in that work, and he had a capable corps of assistants in the persons of Rev. J. F. Foster, Dr. Thomas Carter, Rev. R. W. Vaughan, Rev. H. T. Young, and Rev. H. W. Cudd.

The Conference was finely entertained in Baton Rouge, the historic Capital City of the State. Brother Battle made an unsurpassed Conference host, and he and Sister Battle dispensed a generous hospitality in their parsonage home, having at their table at different times a large number of the preachers.

Dr. Franklin N. Parker came all the way from Atlanta, Ga., to attend the session of the Conference, and the brethren gave him a warm and heartfelt welcome. He is a great favorite with Louisiana Methodists. He gave a glowing report of the work which is being done by the Theological Department of Emory University, in which he is the brilliant professor of Systematic Theology.

The transfer of Dr. S. A. Steel to the Louisiana Conference was gratifying to his many friends and admirers in this State. There was not a little speculation as to whether he would go to First Church, Shreveport, or to Rayne Memorial, New Orleans. He was pleasantly greeted on every side, and his eloquent address on Francis Asbury on Sunday afternoon thrilled the large audience that heard him.

One of the interesting events of the session was the presentation by the Conference to Mr. H. H. Ahrens of a very fine gold fountain pen as a token of its appreciation of his services in reporting its proceedings. He has been doing work of this character for twenty-five years, and Bishop Hoss, who made the speech of presentation, was highly complimentary as to the excellence of it. Brother Ahrens' remarks in reply were appropriate and happy.

Among the visitors at the Conference, we noted Rev. G. H. Thompson and Rev. C. W. Crisler, of Hattiesburg, and Rev. L. L. Roberts, of Vicksburg, Miss. Brother Crisler made an address in the interest of the Seashore Divinity School, in the course of which he announced that Dr. Charles L. Goodell, of New York; Dr. Henry Churchill King, of Ohio, and Bishop W. A. Quayle, of the Methodist Episcopal Church, will be among the lecturers at the next session of this school.

The night evangelistic services, under the direction of Rev. J. G. Snelling, with Rev. R. P. Shuler, of Texas, doing the preaching and Mr. J. D. Swaggerty, of Siloam Springs, Ark., as the leader of the singing, attracted much attention and were largely attended. Brother Shuler's messages were earnest and stirring. A well laid plan for an evangelistic campaign covering a period of seven months, which is expected to extend throughout the entire State, was adopted by the Conference. The paper setting forth this plan will be published in the Advocate at an early date.

The past year was a good one for Louisiana Methodism. There was a gain of more than 2100 in the membership of the Church, and an increase in the work in practically every respect. The Conference statistics, with the exception of those which pertain to the property of our educational institutions (which were omitted because of their incompleteness), appear elsewhere in this number of the Advocate. In them it will be noted that the Conference organ shows a gain in circulation, though the Publisher has been hewing much more closely to the line than heretofore in cutting off delinquent subscriptions.

Obviously one of the most beloved members of the Louisiana Conference is Dr. R. H. Wynn, President of Centenary College. The brethren lost no opportunity to show this. Dr. Wynn is making a great sacrifice to remain where he is, and they appreciate his spirit and the service which he is rendering. The quickness with which a subscription of $2000 was secured to meet the pressing needs of Centenary, in response to an appeal from Bishop Hoss, showed that it has a strong hold upon the affections of the Methodists of the State. When all the Centenary men in the Conference room were asked to stand up, about 45 arose. The influence which has gone forth from this school in Louisiana and other States is immeasurable.

We take the following from the report of Rev. H. H. Ahrens in the Times-Picayune of Nov. 28: "The feature of the morning and afternoon sessions of the Louisiana Annual Conference of the Methodist Episcopal Church, South, to-day was a long and somewhat heated discussion on the subject of the unification of all American Methodist Churches. Dr. S. H. Werlein presented a resolution strongly indorsing union, and other similar documents were offered. A resolution offered by Rev. W. H. Coleman was accepted as a substitute for Dr. Werlein's paper, and adopted by the Conference. Pending its adoption speeches were made by Bishop E. E. Hoss, C. A. Battle, S. H. Werlein, W. H. Coleman, and Briscoe Carter. While the Conference favored union, it was evident that the Methodist ministers are far apart as to the final terms of that union."

Bishop Hoss's personality was perhaps never more outstanding than it was on this interesting occasion. Though physically weaker than in former years, his great intellect sparkled and shone forth with unabated brilliancy and vigor, and his spirituality seemed to be even deeper and more impressive than in other days, while the overflowing graciousness and courtesy for which he is so distinguished were at their best. His morning talks were luminous, stimulating, and truly helpful. His address to the class admitted into full connection was magnificent, and his sermon on "The Fatherhood of God" on Sunday at 11 o'clock a. m. was of the very highest order—beautiful in exposition, searching in its appeals, and overpowering in its pathos. At times his voice rang out like a trumpet, while at others it vibrated with an emotion that few could resist. Handkerchiefs were in evidence on every side. It is safe to say that Baton Rouge will never forget the visit and public ministrations of this remarkable minister. We counted it a rare privilege to hear him again and he gave us a spiritual uplift such as we have not had in many a day.

The feature of the Conference which perhaps awakened the most feeling was the settlement of the question as to whether Dr. Thomas Carter and Dr. H. B. Carré should continue to be appointed

professors in Vanderbilt University; but it should be kept in mind that this issue was one that involved a great principle and which in no sense was a personal one. Because of the peculiar relations existing between Vanderbilt University and the Church, and the efforts of that institution to compete with our own schools in the training of our young ministers, the College of Bishops in its recent session at Atlanta decided that it was best, all things considered, to cease to appoint professors and students to it, and entered into an agreement that this hereafter should be their policy. Bishop Hoss made it plainly known to his cabinet and to the Conference generally that he would adhere to this rule and would make no such assignments. The Conference Board of Education, however, decided to ask the Conference to request the appointment of these brethren and submitted a report with this end in view. What was intended to be acomplished by such action, it is not for us to say. There were various explanations of its purpose. When the report was read, Bishop Hoss inquired as to the object of it and stated his reasons for the position which he had taken. Then followed an extended debate which was spirited and at times somewhat acrimonious. Those who participated in it were Rev. W. W. Duke, Dr. J. M. Henry, Dr. Carter, Dr. Carré, Dr. Fitzgerald S. Parker, Rev. W. H. Coleman, Colonel I. D. Wall, and Bishop Hoss, who in the very nature of the case was directly involved in the pending action. The speeches of the Bishop, Dr. Thomas Carter, and Colonel I. D. Wall, of Baton Rouge (who is a grandson of the renowned Dr. William Winans and who stood with Bishop Hoss on the issue), were notably able, many remarking that they had never heard them equaled at any General Conference. A motion, made by Rev. W. H. Coleman, to strike from the report of the Board of Education the request for the appointment of Drs. Carré and Carter, finally prevailed by a large majority. This discussion took place on Saturday afternoon, and on Monday afternoon Dr. Carré was located at his own request. Subsequently Rev. H. W. Bowman, presiding elder of the Baton Rouge District, made a motion to locate Dr. Carter, which, after discussion, prevailed by a vote of 73 to 33. A statement was then made by Dr. Carter, after which "he and Bishop Hoss clasped hands, while members of the Conference wept." Resolutions expressing affectionate regard for Drs. Carter and Carré were then adopted. It should be distinctly understood that Bishop Hoss was ready at any time to give these brethren appointments in the Conference, with the understanding that they would fill them. Indeed, he would have been powerless to do otherwise.

WHAT CAUSED THE WAR.

In the New Orleans Advocate of August 3, a writer says: "That bloody four years' war was the direct sequence of the division of Episcopal Methodism," but farther on in this same communication the writer proceeds to state, "Having read the history of that division, I do not see how mortal man could have avoided it; possibly it was the purpose of our Father that the division should occur." But if the division of the Church was compelled to occur, and it was the purpose of God that it should occur, where comes in the blame to the M. E. Church, South, and to the M. E. Church for this separation, and for the present existence of the two distinct Churches; and wherein is the blame to them for the coming about of the war?

If it was God's purpose that these Churches should divide and the division produced the Civil War, then, of course, God brought on the four years of strife and of death and loss, and no blame attaches to the Churches. The tree had grown up and must "shoot out branches" (Mark 4:32) at the proper psychological time; but surely the growth of the big Methodist "mustard stalk" had nothing to do with producing the war. The conditions at the North and also at the South demanded the division, and it was consummated in great sincerity and in perfect innocence, and no doubt under the direction of the great Leader of the Church. The triumphant perpetuity of these Churches would not indicate that the division had caused the war. How could an all-wise and compassionate God preside over a Church division, when a fearful and disastrous war would certainly be the result of the legislation directed by Him? Satan might stir up strife and produce a war—such would be like the antagonist of the Church—but such procedure would be very unlike God, who is the Leader of the Church.

The history by John Clark Ridpath says, on page 644, in the Review of Reviews edition: "The most general cause of the Civil War in the United States was the different construction put upon the National Constitution by the people of the North and the South." Also this same historian mentions as causes: "The different systems of labor in the North and in the South," "The want of intercourse between the people of the North and of the South," "sectional books," "professional politicians," and "slavery as a controlling factor that led to the estrangement of the two sections;" but the war is not mentioned as the **"natural sequence"** of the legally and devoutly arranged Church division.

God greatly honored this division by making it a wondrous benediction to the people, both in the North and in this Southern country; so much so, that if "playing the fool" and "wandering in the wilderness" were true of the M. E. Church, South, as contended by some, it would by all indications be eminently wise to wander in the wilderness some more—for several generations to come—that the desert places may continue to bloom yet more, and that other millions yet may be saved. Our fathers and our mothers were saved during those wanderings, and a great Church has developed as a result of "playing the fool." The good work should continue. To be "fools for Christ's sake" is apostolic, anyway, and directly in line with God's plans for the world's salvation.

Strongs, Miss. A. H. WILLIAMS.

BILLY SUNDAY ON MILITANT CHRISTIANITY.

"The Christian needs to be a fighter. Booth went into the London slums and lifted up the submerged tenth of Christ. What are you doing, you lazy sinners? Frances Willard aroused two continents to the horror of the liquor traffic. What are you society dames doing? Grenfell established the Labrador mission, and you sit here toasting your shins. I'm through preaching on how to control your temper. The average church member hasn't any temper worth controlling. He'll rage over a lost collar button, but remain quiet while the body politic rots into hell.

"People of America, do you know the soil you walk on, the coin of your pocket, the flag above you, were all bought by the blood of martyrs? The world needs men willing to fight and die for the good of mankind. They are the real Christians.

"It is told of Robert Bruce that when he died, he told the Earl of Douglas to take his heart and put it in the sepulcher of the Savior. Douglas started out with a gallant band of Scots, and they were attacked by savage Moors.

"Douglas and his men were hard pressed by an overwhelming force. The battle was going against them. Finally Douglas raised the jewel box in which rested Bruce's heart, and flung it into the midst of the enemy. 'Lead on, O heart of Bruce,' he cried. 'Lead on, O heart of Bruce that never knew fear of defeat! We follow thee!' And they did follow, and the Moors were vanquished."

Here Mr. Sunday raised his hands as if about to fling a jewel box far out in front of him:

"By the 600,000 drunken slaves who reel and stagger out of the saloons," he cried, "by the weeping women, by the broken-hearted mothers who wring their hands over the graves of lost sons, I call you to battle, my friends. Go out, O heart of Christ. We'll follow to victory."

A STRIKING SIMILARITY.

There is a striking similarity in the resolutions adopted by our Annual Conferences on the subject of unification. One Conference—one of those in Missouri we believe has varied the stereotyped form by declaring that they are looking to the future and not to the past. Is there then a propaganda being carried on by somebody, or somebodies, in the interest of what is called unification?

It is also noticeable that most of these resolutions that have been adopted favor merely unification—few of them even going so far as to indicate upon what basis the unification is favored or desired. Very little is being said about the plan adopted by our General Conference on this matter.

Again we raise the question, Is there abroad the Church somewhere a propaganda favoring just any sort of unification, or union with the Methodists Episcopal Church? And is this advocacy intentionally leaving out what our General Conference endorsed that the Commissioners may feel themselves free to adopt any plan that the majority will favor? It would seem that the members from our Church on the Joint Commission will have no authority to agree to anything that is not contained in the general outline for the unification of Methodism by reorganization adopted by our last General Conference. Why then this indefinite sort of resolution that simply commits the Church as far an Annual Conference resolution can do it to the abstract something called the unification of Methodism? Our Church is through its highest legislative authority committed to a certain kind of unification and to nothing else.

All of this indicates that there is need for our people to see to it that nothing that is done, or that is proposed shall divide us as a Church. Nothing can be done until the Church through its constituted channels has acted on any plan that may be proposed.—Wesleyan Christian Advocate.

THE BEGGAR.

James Russell Lowell

A Beggar through the world am I—
From place to place I wander by
Fill up my pilgrim's scrip for me,
For Christ's sweet sake and charity!

A little of thy steadfastness,
Rounded with leafy gracefulness,
Old oak, give me—
That the world's blasts may round me blow,
And I yield gently to and fro,
While my stout-hearted trunk below
And firm-set roots unshaken be

Some of thy stern, unyielding might,
Enduring still through day and night
Rude tempest-shock and withering blight—
That I may keep at bay
The changeful April sky of chance
And the strong tide of circumstance—
Give me, old granite gray

Some of thy pensiveness serene,
Some of thy never-dying green,
Put in this scrip of mine—
That griefs may fall like snow-flakes white,
Ready to be an angel bright—
O sweetly-mournful pine

A little of thy merriment,
Of thy sparkling, light content,
Give me, my cheerful brook—
That I may still be full of glee
And gladsomeness, where'er I be,
Though fickle fate hath prisoned me
In some neglected nook

Ye have been very kind and good
To me, since I've been in the wood,
Ye have been gone nigh to fill my heart,
But, good-bye, kind friends, every one,
I've far to go ere set of sun,
Of all good things I would have part,
The day was high ere I could start,
And so my journey's scarce begun

Heaven help me! How could I forget
To beg of thee, dear violet!
Some of thy modesty,
That blossoms here as well, unseen,
As if before the world thou 'dst been,
O, give, to strengthen me

It was to the Psalms that the suffering Savior turned in the hour and power of darkness.—H. J Swallow.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

CALLIE KNOTT (nee Youngblood), was born in Natchitoches Parish, La., on August 31, 1872, and departed this life on Nov. 3, 1916. The deceased was the wife of George Knott, a loyal steward at old Beulah Church. Of this happy union were born two sons and one daughter, all of whom, together with the husband and two brothers, live to mourn her departure. Converted at the age of seventeen, she united with the Church and ever remained true and faithful to the Master's cause. To loved ones and friends watching by her bedside during her illness she expressed her faith in the Lord, and asked them to meet her in heaven. She died as she had lived, leaning on the arm of the Savior. "Precious in the sight of the Lord is the death of His saints."

J. T. LITTLE.

ANNIE LORA OSBORN, the six-month-old infant of Mr. Wall Osborn, was born on Jan. 28, 1916, and was carried from earth to heaven by the death angel on July 29, 1916. When she was six weeks old her mother was called to the heavenly home, leaving little Annie Lora in the care of relatives. For some time she was with her grandmother, Mrs. Crews. About two weeks before her death she was carried to Kentucky to her father's people. She was not well when she arrived there, and her illness increased until the angel of the Lord took her from a world of care to a world of bliss—there to be with her mother throughout eternity. All was done for her that loving hands could do; but to no avail. She was a sweet child, and was loved by all who knew her. Jesus loved her too, for he said, "Suffer the little children to come unto me."

Weep not, father and relatives. God makes no mistakes. "All things work together for good to them that love the Lord." May God greatly biess and comfort the father and relatives who survive her, and keep them ready for heaven at all times!

S. C. MOODY, P. C.

MEMORIAL RESOLUTIONS.

Whereas, on Nov. 3, 1916, God, in his infinite wisdom, called from this world to her heavenly home, Mrs. Kate Eldrige, a faithful and beloved member of the Methodist Episcopal Church, South, at Shannon, Miss., and a charter member of our society; therefore be it resolved:

1. That we, the members of the Woman's Missionary Society at Shannon, Miss., have sustained the loss of a faithful friend and coworker, and that in the losing of her who was one of our senior members we have had taken from us the noble example of Christian sacrifice and service which she in her life constantly set before us.

2. That her true and loyal life of devotion to her Church, her family, and her friends will ever be an inspiration to those who knew and loved her for the worth of her character.

3. That we extend our heartfelt sympathy to the bereaved family, and commend them to our loving Savior, who alone can speak words of condolence that will bring consolation and comfort to their grief-stricken hearts.

Signed: Mrs. M. P. Muse, Mrs. Mattie Neal, for the Society.

We ought to rejoice when we find ourselves being tried. It is a sign that trouble is being taken over us, that God is fighting for us. We may comfort ourselves with the thought that God would not allow us to be in a position where honorable escape was impossible.—W. E. Orchard.

WHAT IS HIGHER CRITICISM?

In a conversation with one of our preachers, and a president of one of our Colleges, he said that Mr. Wesley and Dr. Adam Clarke were higher critics. Is this statement correct, or does it misrepresent these two illustrious scholars and fathers in Methodism? What is higher criticism, and what do we understand to be the meaning of the term when used with reference to the Bible? Webster's definition of the word 'critic' says, "One skilled in judging; a fault-finder." So when this term is used in connection with Bible study it is commonly understood to mean finding fault with certain parts contained therein, raising a doubt as to its divine inspiration.

Mr. Wesley, who was no doubt one of the best educated men of his day, and who was a profound and close student of the Bible, never in all of his writings, notes or sermons criticised or found fault with or created a doubt as to the divinely inspired Word of God. But, on the contrary, all that he said or wrote has been edifying to the Christian, strengthening him in his faith in the Bible, and has been used to the glory of God in the salvation of sinners, causing a new reverence for and love of the inspired Word of the Lord. Who that has read the preface to Wesley's sermons could for a moment think of him as being among those who criticised or found with any part of the Bible? And the same may be said of Dr. Adam Clarke who, like Mr. Wesley, had his peculiar views about some minor things, but who never let them get in the way of his influence and teachings concerning the inspiration of the Bible, which produced a reverence for the Holy Book and strengthened the faith in the divine record among those who read these writings in his day, and they have the same effect upon those who read them now.

Dr. Charles F. Deems, who was once a Southern Methodist preacher, but afterwards pastor of the Church of Strangers, N. Y., Editor of Christian Thought, and also author of a most helpful book, entitled "Light of the Nations," called the higher critics "the destructive critics." Spurgeon in referring to higher criticism, said, "In the dogmas of modern thought there is not enough mental meat to bait a mouse-trap. As to food for a soul, there is none of it. An ant would starve on such small grain. No atonement, no regeneration, no eternal love, no covenant—what is there worth thinking upon? Those who preach the cross of our Lord Jesus Christ are the terror of modern thinkers. In their heart of hearts they dread the preaching of the old-fashioned gospel, and they hate what they dread."

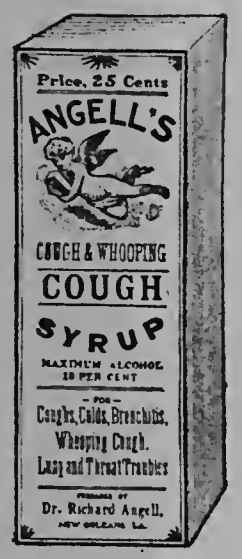
E. B. PARTIN, M. D.
Chunky, Miss.

DON'T USE SOAP
on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, course and scanty, then you are not giving it proper treatment. The hair needs food just as the rest of your body, and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

JUNG & SONS CO.
Alecto RED ASH
The BEST OF ALL **Coal**
SWORN CERTIFICATE OF WEIGHT WITH EACH LOAD
Phones: JACKSON 716, 717

TAKES OFF DANDRUFF, HAIR STOPS FALLING
Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.
Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.
There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.
Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

YOUR OPPORTUNITY.
The DOOR OF OPPORTUNITY swings both ways. One side is labeled "Push;" the other side, "Pull." Whether you enter from the "Push" side or the "Pull" side, you must have BUSINESS TRAINING in order to succeed. The BEST PLACE to get it is Draughon's Practical Business College at Shreveport, La.

Contains no Habit-forming Drugs


25c and 50c at all Druggists

GUARANTEE OF ADVERTISING.
All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.
JACOBS & CO., ADV. MANAGERS,
Clinton, S. C.

NOTES FROM PORT GIBSON DISTRICT.

Affairs are encouraging at Woodville. Finances will be paid in full. After three years' service the pastor grows in favor with his people. A movement was started for the building or purchase of a new parsonage, or for a thorough remodeling of the old one. At Woodville I was the guest in the home of Brother Lyt Lewis, and no presiding elder was ever more pleasantly situated. I assisted the pastor in an eight days' meeting. The good and faithful choir was ably led by Rev. C. W. Hillman, a student of Port Gibson College. Ten persons united with the Church.

At Centerville a good congregation attended the service and the conference on Monday morning. The prospects are for salaries in full, with some advance in the benevolent collections. Harrell is rounding out a four years' term of acceptable and useful service.

At Gloster I spent a night with Brother Simmons, whom I found sick but with his usual interest in the work. On the next morning—that cold Tuesday—I went with the pastor in his auto to Mt. Vernon, fourteen miles away, where the quarterly meeting was to be. Despite the bitter cold, a good congregation assembled. The consolidated school took a recess, and more than a hundred pupils with their teachers crowded the house. The building, which is just finished, is one of the best country churches in the Conference. Made of the best heart pine and covered with cypress shingles, unless destroyed by fire or storm, it should stand for near a century. It cost about $1500, and is nearly paid for. The stove had not been put in, and it was cold.

Liberty and all of the country churches pledged salaries in full. We are expecting Gloster also to come up. I am sorry that the collections have not fared quite so well to date. Williams is closing his third year with the love and confidence of his people.

A cold ride to Gloster, a trip home, and then a severe cold that for a week has stopped my journeying followed in succession. I expect to start again in the morning. Brother O'Neil kindly went to Nebo in my stead, and reports that Loftus and his people are doing splendidly. I am sorry I did not get to see them this time.

M. B. SHARBROUGH, P. E.
Port Gibson, Miss., Nov. 27, 1916.

Wouldn't You Like to Get Rid of That Catarrh?

Well, here is your opportunity. I am going to give away, during the next ten days, two thousand packages of Gauss Combined Treatment to those who need it, and if you want relief, sign the coupon at the foot of this notice, and the free package will be forwarded to you at once by parcels post.

I want to prove to you that Gauss Combined Treatment will relieve your catarrh. The method is effective, because it strikes at the root of the trouble and gives permanent relief by removing the cause. This is the only correct way to treat catarrh and if you want quick and lasting results, send at once for the free package. Fill out the coupon below and package will be sent to you by return mail.

FREE

This coupon is good for a package of GAUSS COMBINED CATARRH TREATMENT, sent free by mail. Simply fill in your name and address on dotted lines below, and mail to C. E. GAUSS, 363 Main Street, Marshall, Mich.

. . . . . .

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

WHAT CHARLESTON LEARNED.

The brewers are flooding the malls with circulars to voters in Kansas City warning them that prohibition will increase taxes. One way to judge whether it will or not is by looking at the experience of other cities.

Charleston, S. C., used to receive $53,000 license revenue from fifty saloons. It closed them July 1, 1914, and has been dry ever since. Mayor G. E. Bruce of that city writes:

"Now as to the financial condition. The city has forged ahead and has built in the last two years forty miles of streets and kept pace with all improvements, kept the streets clean and the city in good, sanitary condition. This was done without increasing the taxes, but instead we have been able to reduce the levy from seventy-nine cents to fifty-five cents for the running expenses of the city, or in other words, we have reduced the levy twenty-four cents and have ample cash on hand to pay all obligations. This comes about by a large reduction in the police department, a large reduction in the court expenses and a large reduction in the poor fund. These reductions greatly exceed the $53,000 we received from the fifty-three saloons in the city. Real estate is much more valuable and the closing of the saloon has increased the merchandise and food consumption."—Kansas City Star.

I desire no other evidence of the truth of Christianity than the Lord's Prayer.—Madam de Stael

COLLAPSIBLE THEOLOGY.

In their out-of-door summer preaching, our Unitarian friends in New England are using a collapsible pulpit—a phrase which has caused not a little mirth in some quarters unfriendly to liberal theology. Collapsible pulpits are suggestive of collapsible theology.—Standard.

A GREAT SUBJECT.

The noted English preacher, Dr. John Clifford, after a long and fruitful ministry, has retired. Recently he visited his native village and preached. He began his sermon with this personal reference: "Sixty-four years ago I preached my second trial sermon as a candidate for college from this pulpit. I chose then a great subject. Young men are not always as modest in their choice of texts as those of riper years and fuller experience. My text on that occasion was, 'Behold the Lamb of God that taketh away the sin of the world.' That was the subject with which I began my ministry. I come to you to-day as a tired old man, after sixty-four years' service and fifty-seven as the pastor of one church, and I have the same message and the one I have tried to preach all these years."—Central Christian Advocate.

COUGHING—CROUP BRONCHITIS

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey & Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

"The end crowns the work, but there is a good deal of satisfaction in the work itself before it is crowned."

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

"In prayer it is better to have a heart without words than words without a heart."

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

SAVED BY PRAYER.

A life-boat went out on a dangerous coast to the relief of a ship-wrecked vessel. The waves ran high and threatened to swamp the boat. At last the captain said: "Mates, shall we turn back? We are going to certain death. The ship has sunk, and doubtless all hands have gone down with her." There was a moment's hesitation and then one man cried out, "No, let us go on. As I ran down the beach I passed two ladies on their knees praying for the lives of the men in yonder wreck. I believe God will hear them. I believe we may find some alive." His words had such an effect on the crew that they plucked up courage and rowed on midst the breakers. They picked up five poor fellows, one by one, clinging to wreckage, and otherwise supporting themselves. The prayers of those two ladies had saved those lives.—Bombay Guardian.

OLD-TIME REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it to-day.

ECZEMA Can Be Cured FREE Proof To You

J. C. Hutzell, R. P. Druggist

All I want is your name and address so I can send you a free trial treatment. I want you just to **try** this treatment—that's all—**just try it.** That's my only argument.

I've been in the drug business in Fort Wayne for 30 years, nearly everyone knows me and knows about my successful treatment. **Over four thousand people** have, according to their own statements, been cured by this treatment since I first made this offer public.

If you have **Eczema, Itch, Salt Rheum, Tetter**—never mind how bad—my treatment has cured the worst cases I ever saw—**give me a chance to prove my claim.**

Send me your name and address and get the trial treatment I want to send you FREE. The wonders accomplished in your own case will be **proof.** Just address a letter or post card; say, "send me your Free Proof Treatment," and write your name and address plainly.

J. C. HUTZELL, Druggist
2451 W. Main St. Fort Wayne, Ind.

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and inexpensive treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the irritating, hacking cough of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 37 years of successful use. *Send postal for descriptive Booklet.*

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

GALL STONES (No Oil) AVOID OPERATIONS

No more Gallstone Pains or Aches in Stomach, Back, Side or Shoulders; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Biliousness, Headache, Constipation, Blue Cats, Nervousness, Blues, Jaundice, Appendicitis. These are common Gallstone symptoms—can be Cured. Send for home treatment MEDICAL BOOK on LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. **FREE**

GALLSTONE REMEDY CO., Dept. 371 210 S. Dearborn Street CHICAGO

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

A VISIT TO MY OLD HOME.

Dear Dr. Meek: On Monday, October 23, 1916, my family and I left our home here in Meridian, Miss., to visit our relatives at McComb, Auburn and Wesson, Mississippi. We spent eight days with our dear homefolks at Auburn. We found my father "stuck up;" yes, very busy making up his ribbon cane molasses. The crops on an average, as best I was able to learn, in that immediate farming section are fairly good compared with previous years. To say that we had an enjoyable time at each place with our relatives does not begin to express our feelings.

I found the faithful and energetic pastor on the Adams charge, Rev. R. H. Barr, in a fine humor, and optimistic. He is doing a splendid work on that charge, I was asked by him to preach for him at my old home church, Adams, and I reluctantly consented to do so. Though the fifth Sunday was an off day, we had a real good little congregation, and I surely did enjoy meeting the dear good home people again, and having the blessed privilege of preaching to them. As I looked over the congregation my heart was made sad to find that some of the faithful ones of my old home church had fallen on sleep, and had gone out to live with the God whom they loved and served so faithfully while they were with us here in this world of mutation. Although we miss seeing their smiling faces in the house of the Lord, and hearing them give in their ardent testimonies, witnessing to the great fact that the blood of Jesus Christ His Son cleaneth us from (not in) all sin, infusing new life, hope and joy into these cold hearts of ours. Thank God, this morning for the touch of their lives upon our lives. They are gone, but not forever. We expect to meet them again in the City Celestial. Their memory is precious to us. That the blessing of our Heavenly Father may abide ever with the faithful pastor and his people on the Adams charge, is my prayer.

My brothers at McComb, Miss., informed me that their wide-awake pastor, Rev. W. N. Thomas, of East McComb, was in high favor with his people, and doing all in his power to lead his flock nearer to the Lord Jesus.

While we were visiting relatives at Wesson, Miss., I had the happy privilege of meeting my dear, good, young friend, Rev. I. L. Peebles, and I found him cheerful, optimistic, and young and happy in the love of Jesus. Brother Peebles is doing a good work on the Wesson charge. Any people that may secure him as their pastor, can rely on this one fact, that they have got a splendid preacher, and one of the best pastors to visit his people in our Conference. When it comes to preaching the doctrines of our Church none can excel him. If you hear him once, you will want to hear him again. I want to say as a young preacher that Brother Peebles' life and ministry have proven to be very helpful and inspiring to me in more ways than one. Thank God for such true men as he!

Things are still going well with us here at the Seventh Avenue Church, and also up at the Marion Church. Souls are still ploughing their way through to victory and a full salvation in Jesus' name. To God, we are careful to give all the glory! The Sunday services and the prayer meeting services are all being well attended. When a people are Spirit-filled, and ready always to testify to the saving power of the gospel of the Lord Jesus, it isn't any wonder that the Lord Jesus is with them in every service to bless and gladden the hearts of His children. We are looking toward the sunset of life with our hearts filled with the love of Jesus and a passionate desire to lead souls into the life abundant, which can only be found in Jesus Christ our Savior. May God continue to bless and use you in his service. I am as ever,

Faithfully yours,
HILARY WESTBROOK.
Meridian, Miss.

Ladies! Darken Your Gray Hair

Use Grandma's Sage Tea and Sulphur Recipe and Nobody will Know.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out of date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

THE REAL SOURCE OF POWER.

Amid all the calls for "visions"—"enthusiasm" — "organization" — in Church and Christian work, let us never forget that the only way we can help others to a better life, nearer to Christ, is to be near Him ourselves; and the only way to be near Him and receive of His strength is to * * * be near Him, live near Him.

The new life is strong or weak as we live much or little with Christ, He speaking with us in the study of His Word, we communing with Him in prayer.

The enthusiasm, so called, which comes from men is a mere galvanizing to apparent life, which does not last.

"Alone with God," in heart-to-heart fellowship with Him, is the only real source of life and vision and enthusiasm that lasts, and brings results to the world.—**Presbyterian Record (Montreal).**

HIGHLY COMMENDED.

Whereas, our beloved presiding elder, Rev. G. H. Thompson, has completed his quadrennium on the Hattiesburg District and, under the law of our Church, must be assigned to another field, therefore, be it resolved by the officials of the Ellisville charge, in fourth quarterly conference assembled:

1. That we are indebted to him for much spiritual uplift because of the sermons he has delivered, and the kindness, patience, and brotherly love with which he has presided over the quarterly conferences during the past four years.

2. That we regret to give him up, and feel that in his going, we are losing a friend and brother on whom we could rely, and a presiding officer without a superior in the Mississippi Conference. We commend him to the people in any field of labor to which he may be sent, and pray that God's blessings may ever attend him in his efforts to advance the work of the Master.

3. That these expressions be made a matter of record and that their publication in the New Orleans Christian Advocate be requested.

(Signed by the officials, and unanimously adopted.)

That Well Known Saying

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

REV. J. H. GRICE APPRECIATED.

Resolved, 1. That we, the members of this (the Bayou Pierre) charge in the fourth quarterly conference at Pleasant Valley, hereby express our appreciation of the earnest and faithful service in our behalf which our beloved pastor, Rev. J. H. Grice, has rendered during the four years that he has been with us, during which time he has made himself very close and dear to us as a man, as a brother, and as a minister of the Gospel.

2. That we shall always rejoice in whatever success may attend his labors in the vineyard of the Lord.

3. That happy indeed will be the charge that secures the services of Brother and Sister Grice.

Signed: J. G. Ainsworth, J. M. Wilson, J. S. Decell, and others.

TELEGRAPHING IN JAPANESE.

The Japanese, like the Chinese, have no alphabet in the ordinary sense, every word in their written language being represented by a separate character. In telegraphing in those languages, therefore, about 10,000 words are selected, and figures ranging for 1 up to 9999 are allotted to each word. Each word of a message to be transmitted by telegraph is then first given its proper number by the telegraph clerk, by means of a dictionary which has been prepared under the authority of the government. These numbers are then transmitted by the Morse alphabet, and when received the message is translated back in the Chinese or Japanese characters by reference to a corresponding dictionary.—Cassier's Magazine.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

CUT THIS OUT

OLD ENGLISH RECIPE FOR CATARRHAL DEAFNESS AND HEAD NOISES.

If you know of some one who is troubled with Catarrhal Deafness, head noises or ordinary catarrh cut out this formula and hand it to them and you will have been the means of saving some poor sufferer perhaps from total deafness. In England scientists for a long time past have recognized that catarrh is a constitutional disease and necessarily requires a constitutional treatment.

Sprays, inhalers and nose douches are liable to irritate the delicate air passages and force the disease into the middle ear which frequently means total deafness, or else the disease is driven down the air passages towards the lungs which is equally as dangerous. The following formula which is used extensively in the damp English climate is a constitutional treatment and should prove especially efficacious to sufferers here who live under more favorable climatic conditions.

Secure from your Druggist 1 ounce of Parmint (Double strength). Take this home and add to it ½ pint of hot water and 4 ounces of granulated sugar; stir until dissolved. Take one tablespoonful four times a day. This will often bring quick relief from distressing head noises. Clogged nostrils should open, breathing become easy and hearing improve as the inflammation in the eustachian tubes is reduced. Parmint is used in this way as it acts directly upon the blood and mucous surfaces of the system and has a light tonic action that facilitates the recovery of the patient. The preparation is easy to make, costs little and is pleasant to take. Every person who has catarrh should give this treatment

In the Treatment of Tuberculosis

remember that first aid to relief is found in abundance of fresh air—day and night—freedom from over-exertion and pure food.

Attention to these matters should do much to arrest the progress of he malady, but in many cases there is need for extra help. Where Nature has to work with a weakened body her power is limited.

Under such circumstances, try Eckman's Alterative, which has been used with large benefit by many sufferers. In numerous cases it has helped to bring about recovery. Also it has been successful in treating asthma and bronchial troubles.

And since it contains no opiates, narcotics or habit-forming drugs, its use is not attended with danger. Sold by leading druggists or sent direct. Bookiet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right with the system full of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which, if not eliminated every day, becomes food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood, causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, but who simply can not get feeling right are urged to obtain a quarter-pound of limestone phosphate at the drugstore. This will cost very little but is sufficient to make anyone a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

MISSISSIPPI CONFERENCE

To Presiding Elders and Pastors.

Let all the Presiding Elders of the Mississippi Conference send to me the names of all delegates and alternates, and the names of the persons to be admitted on trial. Also let all pastors who expect to bring their wives to the Conference, notify me.

Let me have this information at once. Thanking you, I am,

Sincerely yours,

Jackson, Miss. W. G. HENRY.

Reduced Rates.

All railroads in the bounds of the Mississippi Conference, except the N. O. and G. N. Railroad, have granted special rates to members and delegates attending the meeting of that body in Jackson, Dec. 13-18. Brethren will please get a certificate each time a ticket is purchased, and bring it to Conference and have it signed by the Railroad Secretary of the Conference and by the agent at Jackson, who will sell you return ticket at a reduced rate.

Fraternally,

E. L. ALFORD.

Committee on Admissions.

The Committee on Admissions, of the Mississippi Conference, will meet in the room, designated by the pastor, of the Galloway Memorial Church, Jackson, on Wednesday afternoon, December 13.

T. B. HOLLOMAN, Chairman.

Historical Society.

The Historical Society of the Mississippi Conference will hold its annual session in the auditorium of the Galloway Memorial Church, Jackson, on Tuesday, December 12, at 7:30 p. m.

T. B. HOLLOMAN, President.

The Auditing Committee.

The Auditing Committee of the Mississippi Conference will follow the usual course of procedure and send statistical blanks to each preacher in plenty of time before Conference convenes. We are anxious to have the reports as near perfect as possible this year.

W. T. GRIFFIN,
for the Committee.

Gulfport, Miss.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Mr. W. M. Buie, of Jackson, Miss., is now Treasurer of the Board of Education of the Mississippi Conference. Send all money for education to him.

NOLAN B. HARMOND,
Secretary.

"No man can do his praying for a week ahead, any more than he can do his breathing to-day for to-morrow."

Faith is the belief in a possibility of something not contrary to reason, but for the time above it.—Prof. W. R. James.

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•Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc.•**Antiseptic Anodyne,** used internally and externally.•Price 25c.

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We make a buy before the advance in stock and offer you 7 for 5c cards.

100 beautiful designs at $1.00 per 100. 24 for 25c. 15c per dozen postpaid. 150,000 sold last Xmas to satisfied customers. Special prices to dealers in large quantities. PENTECOSTAL PUBLISHING CO., LOUISVILLE, KY.

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These cuts show the difference in size of India and regular paper and also show style of all the overlapping edge Bibles mentioned in this adv.

Our Big Xmas Special

Affords splendid opportunity for you to select an appropriate gift for any Christian relative or friend, young or old, or to replace your own worn-out, dirty Bible, with a new, modern print, attractively bound Bible, at a very desirable saving.

We bought more than 4,000 copies before the great advance in price; hence, we offer them at the following low prices.

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PAPER—Fine, white, thin Bible paper, durable.
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CHRIST'S WORDS are printed in red, very impressive.
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REFERENCES—40,000; seventeen maps, family record.
SIZE—Only 6½x9¼x1¼, weight, less than three pounds.
PRICE—Sells by agents at $6.50. Our price $2.50 by express or 25c extra for postage.
Name in gold, 25c extra. Patent thumb index free.

Our Ideal India Paper Bible.

FOR TEACHER, PASTOR OR FRIEND

It is printed with long primer type
It is self-pronouncing
It is bound in Persian morocco.
It is silk sewed and guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps
It has silk head-band and marker
It is 8¼x5¾ inches.
It weighs only 22 ounces.
It is only 15-16 of an inch thick.
It is sold regularly at $7.50.
Its Special Price, postpaid **$5.00**
It will last a lifetime, ordinary use.
Improved Thumb Index 35c extra
Name lettered in Gold 25c extra.

Specimen of Type

THESE *are* the sons of Is'ra-el; Reu'ben,[1] Sim'e-on, Le'vi, and Ju'dah, Is'sa-char, and Zeb'u-lun,

Remember, this is a
Genuine BAGSTER BIBLE
Same style in Oxford make at the same price

Extra Special.

Same style, contents and quality as above Ideal Bible with the black-face minion type, size 5½x7¼, weight 20 oz. Regular agents' price $7 or $8. Our special price.... **$3.50**
Greatest value ever offered in a Bible

Specimen of Type

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

Genuine Leather Binding Flexible

The Greatest Value
Ever offered at the price

Only $1.00

and 25c to pay postage, packing and mailing.
Size of Bible 5 1-2x8 1-4 inches
Chapter headings on outside corner of pages, making the Bible self-indexed.

Self-Pronouncing Edition

Bound in Genuine Seal Brown Leather with overlapping covers; full circuit, round corners, Red Under Gold Edges, silk head-bands and purple silk marker, Yapp lined.

The Type is Large, Clear, Sharp and Black and is printed on a good quality of paper EASY TO READ. Containing Concordance, 40,000 Questions and Answers, 10 Colored Plates, Maps of Bible Lands in Color, Etc.

Each Bible in a neat box with elastic band

Testaments.

Beautiful extra quality leather bound self-pronouncing vest pocket clear print, regular price 75c, our price 40c, $4.00 per dozen.

Same as above with overlapping edges and illustrations. Special price 50c, $5 per dozen.

Old Folks' Testament and Psalms, extra large type, convenient size. Special net prices, cloth binding, postpaid, 75c; morocco binding, postpaid, $1.25. We have small cloth bound Testaments, 15c, 25c.

Small Pocket Bible.

Size 3 3-8x5 1-8x5-8 of an inch thick; weight 8 ounces. Morocco binding, overlapping edges. Clear, readable pearl type, gold edges. Stamped in gold on side and back. Patent open flat binding that will never break in the back. Regular price $1.20.
Our special price, postpaid..... **90c**
Same style of Bible, Oxford India paper, weight only 5 ounces. Net price $1.25.
Your name in gold 25c extra.

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Largest type used in a convenient size Bible. Small pica type. It takes the place of a family Bible. Contains family record beautifully printed. Bound in a splendid quality, flexible morocco, stamped in gold. Guaranteed not to break in back. Regular agents' price $3.50
Our price, postpaid..... **$2.25**
Your name in gold, 25c extra.

Specimen of Type

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

India Paper Pocket Reference Bible.

Beautiful quality white Opaque India paper. Size 4 1-4x6 3-4x5-8 of an inch thick, weight 12 oz. Splendid Morocco binding, overlapping edges, silk headbands and marker, stamped in gold. Just the Bible for young people and ministers to carry in pocket. It contains references and maps only, minion type. Index 35c extra. **$2.50 Value for $2** postpaid.
Name in gold 25c extra.
Same as above with Concordance $2.50.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Daizell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTES FROM ST. MARK'S HALL.

Clinic.

This is one of the most interesting and far reaching features of our work. If you could see the crowd of patients gathered in our yard and waiting room on Clinic days, you would feel repaid if nothing else was accomplished at St. Mark's. The work is in three sections—the General Clinic, the Eye Clinic, and the Child Welfare Clinic. The work of the latter is largely preventive.

Boy Scouts.

Possibly it can be said without fear of denial that our Boy Scout Troop is the most interesting in the city. Our Scout Master is faithful and self-denying. When a worker praised him for what he did for the boys, he replied: "But just think what it means to me. I have to live up to the ideals I have for my boys." Besides investing his life, he uses his means. Almost every night in the week the boys are given right-of-way at St. Mark's Hall.

The Sewing School.

The sewing school opened with an unusually fine attendance. Both scholars and teachers came back full of enthusiasm. Two new features were added—the Little Mother's class, in which the girls make baby clothes for the Clinic, and a fancy work class for last year's graduates. The story hour given at the opening is a most interesting feature.

Kindergarten.

This department is growing steadily. The fine co-operation of the parents gives a degree of stability not often found in kindergartens. There are rare possibilities wrapped up in this work with the children. We are sadly in need of a volunteer to play the piano or assist with games.

Milk Station.

St. Mark's has one of the six stations of the City Child Welfare Association. Milk is distributed daily by one of their trained nurses, who looks carefully after the health of the babies. This department is doing excellent work.

Statistics.

Number visits received, 165; number visits made, 679; number phone calls, 161; number letters and cards written, 25; average attendance, Sewing School, 49; average attendance, Kindergarten, 16; average attendance, Children's Choir, 7; average attendance, Boys' Clubs, 31; average attendance, Sunday School, 66. Dispensary: number General Clinics 14, consultations 405; number Eye Clinics 5, consultations 63; number Child Welfare Clinics 8; consultations 120; number bottles milk distributed 1350. Receipts: Dues from Kindergarten, $2; dues from Clinic, $6.50; total, $8.50.—St. Mark's Bulletin.

THE BELGIAN CONGO.

Three young women have been appointed to work in the Belgian Congo. The Belgian Congo is in West Central Africa and has a population of about 15,000,000. There are a number of tribes, speaking about one hundred languages and dialects. The Southern Methodist Mission is among the Batetela tribe, which numbers about 400,000. The chief station of the Mission is at Wembo-Niama, which is about four degrees south of the equator, with an altitude of eighteen hundred feet. Our first missionaries reached Africa in the very last of the year 1913. The work as at present organized consists of evangelistic work largely under the direction of the native evangelists who came to us from the Southern Presbyterian Mission. The church at Wembo-Niama was dedicated on January 3, 1915, and there were present about 350 persons. There is a mission school, with an average attendance of 65. Medical and clinic work is carried on in the Mary Long Hospital. The Ten Commandments, the Lord's Prayer, the Beatitudes, and some small portions of the Old Testament have been translated into the Batetela language. Some valuable work in translation has also been done in school text-books.

MISS BENNETT AND MISS HEAD IN JAPAN.

Miss Bennett and Miss Head describe very enthusiastically the greeting they received as they landed at Yokohama: "Miss Atkinson, Miss Hackney, and Miss Worth were the first to greet us, followed by Dr. Wainright, and Brothers Hager and Callahan. This and the large package of letters that was handed as we left the steamer made us know that a royal welcome awaited us in all our missions in the Orient."

They write further: "We had our first ride in Jinrikishas to the Tokyo depot, where we took the train, and in about half an hour were in the hospitable home of Dr. Wainright. At 2 p. m., we left for Nikko, a little resort where the Emperor has his summer home, world-famed for its beauty. Far more interesting to us than the Emperor's palace was the little Japanese house where Miss Atkinson and a small party of missionaries from China and Japan had been gaining strength for another year's work. The four hours' train ride to Nikko and two days' stay there gave us our first view of Japanese life, with its wonderful mixture of ancient and modern civilization. We saw a Japanese man dressed in up-to-date American clothes, Panama hat, spotless linen with an English walking cane, and gloved hands, sitting opposite us in the railroad coach, and with perfect sangfroid change his costume to the usual Japanese kimono and wooden shoes, regardless of the spectators, native and foreign. We saw our own missionaries buy small bottles of milk and pots of tea (ocha) from the numberless venders of all kinds of flesh, fish, and fowls, who called out their wares at every station. The buying was less entertaining to us than the drinking of these beverages, as they sat Japanese fashion on the car seat with the upturned bottles and refreshed themselves. We were apt pupils and at once began to follow that fashion. Ocha (tea), milk, and ochabo (red cap) are our stock in trade when we stop at the stations now."

GOOD NEWS FROM HOLDING INSTITUTE.

Electric lights have been placed on Holding Institute campus. No danger of being lost on the campus now. Beds for only three more girls are available in the girls' department, though there is room for more boys in the barracks. The campus is now made safe in the event of fire by introducing fire hydrants within easy reach of the different buildings. They need a small chemical outfit for extinguishing fire inside. This would cost $185. Anybody who wants to give it is free to do so.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $165,000 paid to **widows, orphans,** and **disabled.** Over $50,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

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WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores

How to avoid Operations

These Three Women Tell How They Escaped the Dreadful Ordeal of Surgical Operations.

Hospitals are great and necessary institutions, but they should be the last resort for women who suffer with ills peculiar to their sex. Many letters on file in the Pinkham Laboratory at Lynn, Mass., prove that a great number of women after they have been recommended to submit to an operation have been made well by Lydia E. Pinkham's Vegetable Compound. Here are three such letters. All sick women should read them.

Marinette, Wis.—"I went to the doctor and he told me I must have an operation for a female trouble, and I hated to have it done as I had been married only a short time. I would have terrible pains and my hands and feet were cold all the time. I took Lydia E. Pinkham's Vegetable Compound and was cured, and I feel better in every way. I give you permission to publish my name because I am so thankful that I feel well again." —Mrs. Fred Behnke, Marinette, Wis.

Detroit, Mich.—"When I first took Lydia E. Pinkham's Vegetable Compound I was so run down with female troubles that I could not do anything, and our doctor said I would have to undergo an operation. I could hardly walk without help so when I read about the Vegetable Compound and what it had done for others I thought I would try it. I got a bottle of Lydia E. Pinkham's Vegetable Compound and a package of Lydia E. Pinkham's Sanative Wash and used them according to directions. They helped me and today I am able to do all my work and I am well." —Mrs. Thos. Dwyer, 989 Milwaukee Ave., East, Detroit, Mich.

Bellevue, Pa.—"I suffered more than tongue can tell with terrible bearing down pains and inflammation. I tried several doctors and they all told me the same story, that I never could get well without an operation and I just dreaded the thought of that. I also tried a good many other medicines that were recommended to me and none of them helped me until a friend advised me to give Lydia E. Pinkham's Vegetable Compound a trial. The first bottle helped, I kept taking it and now I don't know what it is to be sick any more and I am picking up in weight. I am 20 years old and weigh 145 pounds. It will be the greatest pleasure to me if I can have the opportunity to recommend it to any other suffering woman."—Miss Irene Froelicher, 1923 Manhattan St., North Side, Bellevue, Pa.

If you would like special advice write to Lydia E. Pinkham Med. Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

REV. R. F. HARRELL APPRECIATED.

Whereas, Rev. R. F. Harrell has been our pastor for four years, and will have to leave us on acount of the time limit; therefore, be it resolved:

1. That we tender him an expression of our appreciation of his untiring efforts and of the faithful and efficient service that he has rendered while with us.
2. That we heartily commend him to any people to whom he may be sent.
3. That we pray God's blessings upon him, his family, and his labors in the Master's vineyard.
4. That a copy of these resolutions be sent to the Centerville Jeffersonian and to the New Orleans Christian Advocate for publication.

JOHN L. ASH, Secretary.

The above resolutions were adopted by the fourth quarterly conference of the Centerville (Miss. Conf.) charge, M. E. Church, South.

PAYING THE PREACHER.

Dear Advocate: Some months ago I wrote you a short article somewhat along the lines which herein follow. However, I am so convinced that my position is practical and beneficial that I beg space to call attention to the subject again. As our Conferences will soon convene I am trying to emphasize the idea of the different boards of stewards making a cash collection before the preacher arrives and delivering it to him at the beginning of his work. My notion is that too many good preachers are embarrassed when they reach their new appointments because they have no money on hand. They have expenses like other people and pride as well.

My original plan was like this: Take an appointment where the salary is, say, $1200. That would be $100 per month, or $300 per quarter. In a congregation of that size it would be an easy task to find twelve persons who would readily pay as much as $25 on their pastor's salary at the beginning of the Conference year. Thus he would have $300 without any further ado about it, and this would relieve all immediate embarrassment. Let us next take a circuit which pays $600. That means $50 a month, or $150 a quarter. It would be easy to find ten men who would pay $15, or fifteen men who would pay $10 to start with.

One serious objection I have heard urged against this plan is that the pastor's first money would likely come largely from the board of stewards and that the rest of the congregation would hold back their payments because of the idea that he did not need it. That argument, I think, is met by the fact that the board frequently has to sign a note with the new preacher and have him borrow the first money on his new work. What is the difference in getting the cash and being done with it and in signing the note? Besides that, if this plan were announced openly, and the congregation understood it, there would be a lot of money paid in at the start which is held back. Let's try the plan. What board of stewards will first adopt it and make up a purse as above indicated and hand it to their pastor upon his arrival? Then he would feel free and easy and better prepared to enter upon his Master's work.

W. A. BELK.

Holly Springs, Miss.

Meat Cause of Kidney Trouble

Take Salts to flush Kidneys if Back hurts or Bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

Can You Write a Letter Like This?

Mrs. Theo. Kuker, Florence, S. C., writes us under date of Aug. 29, 1915, as follows: "I have ordered 'RENWAR' for several people and many others come to me for the name and address. As my recovery has heen so wonderful I am happy to recommend such a sure remedy. It has never failed to relieve those who used it." This is only one of such letters received by us almost every day. You, too, can be well, if you will. "Renwar" relieves rheumatism by removing the cause, uric acid, from the blood. For sale by all druggists, 50c per bottle, or sent postpaid on receipt of price if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

RESOLUTIONS OF APPRECIATION.

Whereas, Rev. P. D. Hardin, presiding elder of this (the Jackson) District, who has found his way deeply into the hearts of the people of the Sharon Circuit, will be removed by the operation of the time limit at the sitting of the Annual Conference for the present year; therefore be it resolved:

1. That he has proved himself a faithful and efficient presiding elder.
2. That he has been brotherly and kind in his administration at all times, being happy in the possession of an excellent Christian spirit.
3. That, we heartily commend him to any field to which he may be sent by the appointing power, and our prayers are that the lines may fall to him in pleasant places.

Signed: A. S. Byrd, W. H. Coulter, W. C. Joiner, H. L. Walker, W. J. Leggett.

The above resolutions were unanimously adopted by the fourth quarterly conference of the Sharon Circuit, Jackson District, Mississippi Conference.

OAK RIDGE, MISS.

Dear Dr. Meek: On the night of November 19 there was rendered at Oak Ridge a program for the benefit of the Methodist Orphanage at Jackson, and, considering the practice the children had had, it was indeed a success. Every one on the program did his part well indeed, and the two ladies, Mrs. S. P. Grant and Miss Elmer Austin, who were responsible for the occasion certainly deserve credit for their part. We took up a collection for the Home and received $15, for which we were very thankful. You can always depend on Oak Ridge to do its part when the cause is worthy. The longer I am among these people the better I like to reside in their midst. We are behind with our Conference collections, but there is a movement all over the charge to pay them in full. The Lord bless every effort toward this worthy cause!

J. A. WELLS, P. C.

Drinking of Water

(BY W. LUCAS, M. D.)

The general conclusions of the latest Medical Scientists proves that drinking plenty of pnre water both between meals and with one's meals is beneficial to health. It has now been proven by means of the X-rays and actual tests upon many healthy young men that the drinking of large amounts of water *with meals* is often beneficial. Therefore if you want to keep healthy drink plenty of pure water (not ice water), both with your meals and between meals. If you ever suffer from backache, lumbago, rheumatism, or any of the symptoms of kidney trouble—such as deep colored urine, sediment in urine, getting out of bed at night frequently and other troublesome effects, take a little Anuric before meals. These Anuric tablets can be obtained at almost any drug store.

TO RESIST THE ATTACK—of the germs of Consumption, Scrofula, Grip, Malaria, and many other diseases—means fight or die for all of us. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on *healthy flesh*, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spot," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.

"The Common Sense Medical Adviser," latest edition, in French cloth binding, will be sent free on receipt of four dimes or stamps to pay the cost of wrapping and mailing *only*. Address Dr. Pierce, Prest. Invalids' Hotel, Buffalo, N. Y.

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RECOGNIZED BY THOUSANDS

S. S. S. is today the World's Standard Blood Purifier—a reputation gained by its own merit as Nature's true assistant in successful treatment of blood diseases. Your own blood may be calling for help in fighting some form of blood disease—Get a bottle of S. S. S. today and avoid the possibility of a long siege of bodily discomfort.

Swift Specific Co.
Atlanta, Ga.

PROHIBITION ITEMS.

In Montgomery, Ala., in one case the other day, they destroyed 2300 half pints of liquor and yet "prohibition don't prohibit."

"Only one line of business in the South has been injured by prohibition and that is, the number of convicts has been seriously lessened," says the Manufacturers' Record.

Arrests for drunkenness in Toronto during two weeks of the wet month of September, 1915, were 457 and for the same period during the prohibition month of September, 1916, the number was 88. The arrests for all offenses were 742 during the prohibition period and 1665 during the license period.

Under Minnesota's local option law, 44 counties have voted dry and 1050 saloons have been closed in less than two years.

Wise counsel may accelerate or mistakes delay it, but national prohibition is sure to come.

ADDRESS OF AN AGED MINISTER TO HIS PALSIED HAND.

Old hand, what ails you? Cannot you be still for a moment? Seventy and six years have left their marks on you. But bless the King in Zion this day for all the service you have been able to render Him. How often have you handled the sacred pages of His Word! What use you have been in preaching His gospel! How often you have baptized loving disciples! How many you have received into fellowship in His Church! For how many you have broken the emblem of His broken body! Poor old hand! I remember when you were fair and young and strong. Never mind the past. Thank my loving Lord, it will not be long before you put your fingers into the print of the nails in His hand; not long before you will lay a crown at His feet; not long before He will stretch out His own hand, mighty to save, and grasp you and greet you, and His touch will heal your palsy and send immortality thrilling through your every vein and fiber. Be of good cheer, old hand! You shall soon touch more than the hem of His robe, and be healed forever!—Northwestern Christian Advocate.

NOT PEACE, BUT A SWORD.

Christ's statement that He had come to bring strife and a sword on earth did not mean that He wished any such results to accompany His coming and His work, but that such results were inevitable. Christ sets up a standard that arouses the antagonism of evil-minded men. He tells people to be unselfish, helpful, self-sacrificing, and because people are naturally greedy and selfish and self-seeking, they not only refuse to accept His standards, but oppose and attack those who do. Every moral reform is opposed by those who do not wish to be just and right, and whose self-interests will be injured by the triumph of righteousness. Christ has come to bring peace, but before peace can reign wrong must be overthrown, and wrong cannot be overthrown without a struggle. The "foes" referred to doubtless mean literally the members of one's own family circle who oppose the cause of righteousness and love. There have been countless cases in which this sad prophecy of Christ has been literally fulfilled, and a man or woman, or perhaps a child, found that his opponents, in his zeal for Christ's cause, were those of his own household.—The Christian Herald.

Medicated Smoke Drives Out Catarrh

Catarrh is a disease of the mucous membrane. It is characterized by a discharge through the nostrils or into the throat. It usually begins with a cold in the head. Beginning in the nostrils it spreads to all the mucous membranes of the body. The nasty discharge being swallowed, it upsets the stomach and from the stomach it is taken into the blood, and poisons and deranges the whole body. The discharge is all the time inclined to work its way from the nose back into the head—down into the throat—into the bronchial tubes and lungs. Herein is its greatest danger. Catarrh often destroys the organs of hearing and removes the sense of smell.

Try This. Pleasant Herb Smoke Free

(CONTAINS NO TOBACCO)

Dr. Blosser, who has devoted 42 years to the treatment of catarrh, is the originator of a combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. This smoke vapor reaches all the air passages of the head, nose and throat. *As shown in the accompanying illustration*, the warm healing antiseptic vapor is carried directly to the very parts affected. This Remedy fights and kills the catarrh germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. It is a most reliable remedy and is so simple and convenient that it can be used at home by any man, woman or child. It is entirely harmless, containing no tobacco or habit forming drug. No matter how severe or long standing your case may be he wants to show you what the Remedy will do for you.

Free Sample Package by Mail

(FIVE DAYS' SUPPLY)

Write a post card or cut out and fill in the free sample coupou, mail it to Dr. Blosser and he will send you by mail a liberal trial package entirely free. This free package contains some of the Remedy for smoking in a pipe (new pipe included) and some of the medicated cigarettes. He will also send you an illustrated booklet explaining about catarrh and giving letters from customers who have used this Remedy. When you try the free sample you will see how the warm pleasant medicated vapor goes to every spot and gives such immediate relief.

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CHURCH NEWS.

(Compiled by the Nashville News Bureau.)

The East Oklahoma and West Oklahoma Conferences propose to cooperate in raising $60,000 for the endowment of a chair in the School of Theology of Southern Methodist University, Dallas.

At the recent session of the North Alabama Conference there was presented to the Conference a check for five thousand dollars, the gift of Mr. J. H. Hicks, of Talladega, Ala., to the superannuates and other Conference claimants. This generous contribution was distributed to the claimants and gave to each an increase of nearly fifty per cent above the amount that otherwise would have been provided.

Rev. D. L. Coale, of San Antonio, Tex., one of the general evangelists of our Church, reported to the West Texas Conference at its recent session that during the year there had been four thousand conversions in meetings held by him. One hundred young men and boys gave their lives to the work of the ministry, and ninety young women and girls pledged themselves to special work as missionaries or other Christian service.

The November Bulletin of the Board of Education classifies the schools of our Church as follows: Two universities, sixteen A-grade colleges, eleven B-grade colleges, twenty-six junior colleges and C-grade colleges, thirty-one academies, and four missionary training schools. For all of these schools the properties are valued at $15,008,196, and endowments amount to $9,160,467. The number of students enrolled during the past session was 19,649.

Dr. O. F. Sensabaugh, who has completed four years of service as presiding elder of the Dallas District, made the following report at the session of the North Texas Conference: Members received this year, 1655; total in four years, 6933. Total paid pastors, $27,772; net increase in four years, $10,182; average salary, $1621; average per member, $14.80. Total for all purposes, $121,261; total for all four years, $536,795. All leading churches out in full; four new parsonages bought or built; church and parsonage debts either paid or provided for; five new churches built.

It is stated that the Nobel Peace Prize will not be awarded this year, and that the amount of money usually thus applied will be carried over to 1917.

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Holly, Mistletoe, spanish-moss, magnolia and palmetto decorations direct from woods. Big Value. Two sizes: homes, $1.00; churches $2.00. B. Oster, Florahome, Fla.

Guinea Pigs.—Raise them. We buy your young stock. Easy, Profitable, Big Demand. Full particulars for stamp. Cavy Sales Co., Fuller Bldg., Springfield, Ohio.

Get Acquainted Offer.—Make good salary during spare time and get a beautiful Cabinet Phonograph Free. Write for particulars. T. Pillings, 1011 Chesnut St., Phila., Pa.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 49. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3172.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 7, 1916. CHAS. O. CHALMERS, Publisher.

EDITORIAL.

Affectation of learning abounds, but real scholarship is still regrettably scarce.

* * *

If Methodist Churches are to choose their pastors, Methodist pastors should be allowed to choose their churches.

* * *

He cannot fail who works with God, and he who works against Him cannot but be defeated in the end. The omnipotent and omniscent One must inevitably triumph at last.

* * *

Christ expects every Christian to be a soul-winner. And never were the opportunities for such work greater than they are to-day. Nearly everywhere the fields are white unto the harvest.

BISHOP MURRAH'S WORK AT WINONA.

Bishop Murrah's presidency at the late session of the North Mississippi Conference gave great satisfaction. He presided with ease and was at all times courteous and considerate in the chair, though he was prompt and firm in his decisions and dispatched business without needless delay. His platform utterances were to the point and quite impressive. His address to the class admitted into full connection was appropriate and able, and his sermon on Sunday at 11 o'clock held the close attention of the great audience and elicited much favorable comment. His work in the cabinet was highly commended by the presiding elders, and we do not think that we have ever known the appointments at a Conference to give more general satisfaction. Mississippians have abundant reasons to be proud of their Bishop, who is a worthy successor to Robert Paine and Charles B. Galloway, whose names are so imperishably written in the annals of Southern Methodism.

THE NORTH MISSISSIPPI CONFERENCE AND UNIFICATION.

We are publishing in this issue of the Advocate the resolutions of the North Mississippi Conference concerning the unification of American Methodism. Respecting this action, we desire to call attention to the following facts:

1. The Conference planted itself squarely on the Oklahoma City plan of unification. The necessity of placing the Negroes in a separate Church is specifically stated. Not a single speaker ventured to proclaim a willingness to break away from the specifications of this plan at any point.

2. There was not in the remarks that were made a single commendation of the Saratoga enactment. The resolution touching upon it does not undertake to construe its significance, but leaves the interpretation of its meaning to the Northern Commissioners, who are soon to meet with our representatives in Baltimore.

3. The resolutions recognize it to be the function of our Commissioners to "elaborate and perfect" the tentative plan formulated by the Joint Commission and endorsed by our General Conference, with the important modification concerning the colored Methodists. There is no hint that they are considered to have power to revolutionize this plan or to devise another.

As will be seen, the Editor of the Advocate signed these resolutions, and he stood for their adoption. He did not write them, however, and they are not in every particular expressed as he should have preferred to have them. But we were in general accord with them, except as to the seemingly hopeful view they take of the outlook for the consummation of the unification movement,

REV. PAUL D. HARDIN,
Presiding Elder of the Jackson (Miss.) District.

Brother Hardin is finishing his fourth year on the Capital District of Mississippi, where he has made an excellent record. He is a vigorous and effective preacher, an able administrator, and a wise and tactful leader. The work of the Church in all departments has made gratifying progress in the territory under his supervision during the past four years, and the pastors and people in the charges embraced in it will sever their official relations with him with much regret. Brother Hardin is in the prime of life and gives promise of large usefulness in the future. He was a member of the last General Conference, and is one of the most popular men in the Mississippi Conference.

which is a very immaterial point. We agree with Bishops Hoss and Denny that, according to the terms laid down, the two great Episcopal Methodisms do not now seem to be any nearer together now than they were five years ago. We stated, however, in the beginning of the present unification agitation that we would stand for the Oklahoma City plan as it was originally interpreted, both in the South and in the North, and this we have done, and shall continue to do. But if any effort should be made to break away from any of the basal principles of this plan, we shall vigorously resist the attempt. We told the Conference that we would never support any scheme of unification which would not preserve the substantial integrity and autonomy of the Southern Church in the South proper and group the colored Methodists in a separate communion, and by this declaration we shall resolutely stand. To the splitting of our Church with the Mississippi River as a dividing line, or to the chipping off of the Texas Conferences, we will never give our consent.

It is well known to those who have talked to us within recent months that we have held the conviction that the wisest course for our Annual Conferences to pursue was to have nothing to say at present on the subject of unification—the course which most of the Northern Annual Conferences seem to be following. The Annual Conferences sustain a vital and official relation to this movement, and must sooner or later pass upon any plan of relating the two Churches more closely that may be agreed upon. Therefore, their utterances in the present confused state of things, unless very carefully worded, may be misunderstood and made to carry a significance that they did not intend to give them, and consequently embarrass them at a later time. So, our first efforts were to persuade the brethren who wished to make some deliverance to consent to await further negotiations by the Joint Commission, which, so far as we know, no one in the Church is seeking to hinder; but, being unable to bring them to this view, we deemed it best to try to keep the Conference united by concurring in a declaration in favor of the Oklahoma City plan, rather than to stir up within it the spirit of factionalism, when in reality there was yet no issue before it. This desire to avoid dividing the Conference was not, however, fully realized, since a considerable number of the brethren (estimated by some to be about one-third of the body) stood against even this deliverance in favor of the Oklahoma enactment.

On the whole, we are more firmly convinced by the late developments than we have ever been that an attempt upon the part of the extreme unionists to jam through a scheme of union that would shiver to pieces the Church, South, would stir up a tremendous storm and result in immeasurable disaster to Southern Methodism. The Oklahoma plan would stop overlapping, allay friction along the border, and give concert of effort wherein it is needed. These are the great ends to be achieved, and with their realization every reasonable and Christian demand would be met. We are fully satisfied that there are hundreds of thousands of our people who would not stand for anything beyond this. This conclusion is based upon information derived from conversations with pastors and leading laymen and other dependable sources of knowledge as to the situation.

He who waits to do a great deal of good at once will never do any.—Dr. Johnson.

He loves us every one as though there were but one of us to love.—St. Augustine.

THE NORTH MISSISSIPPI ANNUAL CONFERENCE.

By Rev. W. W. Jones.

First Day—Wednesday.

The forty-seventh session of the North Mississippi Annual Conference of the Methodist Episcopal Church, South, met in the enterprising little city of Winona on November 29, 1916, at 9 o'clock a. m., with our beloved Mississippian, Bishop W. B. Murrah, in the chair.

The sacrament of the Lord's Supper was administered by the Bishop, assisted by Brothers W. S. Lagrone, R. O. Brown, J. A. Hall, and Dr. J. W. Boswell. The service was impressive and brought to all hearts the consciousness of the indwelling Christ and His coming to earth again. This service closed with a prayer by Bishop Murrah and the hymn, "Savior, more than life to me."

Bishop Murrah arose and expressed great pleasure in meeting with his own Conference, after an absence of seven years, from which Conference he was not absent for a period of thirty-five years until seven years ago. He mentioned the fact that many of the brethren had answered to the roll call in the skies since he met with the Conference.

Rev. J. R. Countiss, Secretary of the last Conference, called the roll.

Rev. J. R. Countiss, for many years the efficient secretary of the Conference, was unanimously re-elected. Rev. Olin Ray was elected Railroad Secretary. Revs. J. J. Baird and A. T. McIlwain were elected Statistical Secretaries.

The usual committees were announced. Rev. J. H. Holder moved the nomination of a special Orphans' Home Committee. The motion carried and the committee was appointed, after a brief address by the Rev. W. W. Woollard.

The Bishop addressed the Conference, commending the special mention of the death of the Senior Bishop, A. W. Wilson, by the Committee on Memoirs.

The hours of opening and adjourning were fixed at 9 a. m. and 12 m., respectively.

Rev. J. H. Holder suggested that a special memorial service, in which tributes might be paid to the memory of Major R. W. Millsaps, founder and friend of Millsaps College, be held at some suitable time. The entire Conference heartily concurred.

The following brethren appeared at the bar and were introduced to the Conference: Dr. Pinson, Dr. Brown, Dr. Stuart, Rev. C. W. Crisler, of the Mississippi Conference, and Mr. Fitzgerald, of the Publishing House. Mr. Fitzgerald made a brief address to the Conference, referring to impressive words of the lamented Bishop Galloway, which had been of inestimable worth to him ever since he heard them. He then mentioned the products of the Publishing House and spoke encouragingly of the success of the House in the distribution of religious literature.

Rev. J. E. Cunningham was placed on the Board of Education in place of Rev. H. S. Spragins, who had been transferred to the Memphis Conference.

Rev. J. W. Dorman was placed on the Epworth League Board to fill a vacancy caused by the death of Dr. H. G. Henderson.

A communication to the Board of Education, in which was noted the abundant success of Emory University, was read by the secretary of the Conference.

Bishop Murrah spoke briefly concerning the appointment of the Educational Commission and its responsibility in the midst of confusion and bewilderment, of the meetings at Birmingham and Atlanta, of the growing conviction that the South must have a university whose power and influence should be felt throughout the world. The result of these meetings was the magnificent donation of a million of dollars by Mr. Asa Candler. The conditions now are flattering and without precedence. The demand of the Church is for two universities, one west and one east of the Mississippi River, that the humblest as well as the wealthiest shall have the benefit of, as well as have stock in the same. He said, "A university is a matter of growth, and is never complete." He emphasized the importance of the local colleges. Bishop Murrah is a member of the Educational Commission.

Mr. J. H. Sherard offered the report of the Trustees of the Methodist Hospital in Memphis, Tenn. The report described the plan for the building, which will be begun at an early day. The fourth Sunday in January was set apart as 'Hospital Day,' and the trustees asked the prayers of the Church in behalf of the movement.

The Bishop called Question 22, "Are all of the preachers blameless in their life and official administration?" The following presiding elders made reports from their respective districts:

Rev. J. W. Bell—700 net gain in membership in the Aberdeen District. Preachers all faithful, having done their best.

Rev. W. W. Woollard reported 1000 accessions to the Church in the Columbus District; heroic work done by all the preachers. He spoke in commendatory terms of the stewards, who in the midst of much discouragement had fought bravely against the odds, as he also did of the Sunday school superintendents and the women of the district.

Rev. T. H. Dorsey reported a forward-movement in the Corinth District, good revivals in all charges, and much improvement in the church property and parsonages.

Rev. W. W. Mitchell, of the Durant District, reported advancement, many old debts having been paid, and an increase in insurance on parsonages and churches and many members received into the Church.

Rev. H. S. Spragins said: "The salaries of all the preachers were paid in full; 14 out of the 17 charges had paid all the assessments for all purposes." Special mention of the new church at Clarksdale to cost over $50,000 was made. Brother Brown is working heroically and finds the spiritual life of the church revived since the efforts to build the new house of worship. Brother Spragins commended the work of the preachers in his district.

Following the report by Brother Spragins, Rev. J. E. Cunningham, of Corinth, addressed the Conference, expressing his surprise and regret that Brother Spragins was leaving us. His remarks were highly enjoyed by the Conference and called forth approval and applause. Dr. Boswell contributed to the occasion with brief remarks.

Rev. L. A. McKeown brought greetings from the Rev. R. M. Davis, who was on his couch suffering his last earthly affliction. A telegram was immediately sent to Brother Davis, who is loved by all the preachers and has contributed to the life of many of the most useful men of the Methodist Church in Mississippi.

Rev. J. H. Holder reported from the Sardis District a good increase in membership and splendid revivals. The number of organized classes in the Sunday school had been doubled and Sunday school rooms are being provided in the country churches; two new parsonages and a new district parsonage have been built; preachers all loyal.

Rev. J. H. Felts, of the Holly Springs District, reported finances $5000 ahead of last year; approximately 800 accessions to the church; harmony and good-will prevailing in the district.

Rev. L. M. Lipscomb reported 700 accessions to the Church in the Winona District. The work done by the women of the district deserved special mention, as they were very active, one Missionary Society having raised $700, and another $1100. Belzoni and Moorhead are beginning the erection of new houses of worship.

Bishop Murrah addressed the Conference, commending the men for the success achieved under the discouraging conditions. He said, "No one can ever know what the North Mississippi Conference has done for the country." He mentioned the success of the Hospital and called attention to the interest the city of Memphis is taking in the movement.

Rev. H. M. Ellis, who is known to all, addressed the Conference in behalf of the Hospital. He said: The magnificent plan for the building is the result of time and the product of conservative thought. It takes time to do big things. Ample provisions are being made for all necessities, convenient and commodious operating rooms are being designed. The buildings are to be 5 and 7 stories high. Enthusiastic men of Memphis are ready to begin the city campaign. Three and a half millions of people are looking to Memphis for hospital service. Other Churches are now compelled to take care of our preachers and laymen by the scores. There is need for a Christian Hospital with a special pastor and chaplain to minister to the dying within its walls.

Brother Holder read a communication from Rev. W. C. Harris under the recall of Question 22. His name, with others, was referred to the Committee on Conference Relations for the superannuate relation.

Dr. T. C. Wier was present and made a report of his labors for the year.

The name of Rev. J. T. Lockhart was left on the effective list.

The Bishop asked the presiding elders to meet him at 3 o'clock.

Rev. H. M. Ellis invited the preachers all to visit him. He lives on the Hospital property, which we should see.

The morning session adjourned with the Doxology, and the benediction by the Bishop.

Wednesday Afternoon.

The service opened with the hymn, "I love Thy Kingdom, Lord," and a prayer led by Dr. Tucker, who represented The American Bible Society in Brazil. The 16th Chapter of Luke was read. Dr. Tucker addressed the audience, giving a brief description of the work of the Bible Society in Brazil. He said, "God is truly blessing the study of the Scriptures in Brazil. The soldiers in the trenches are calling for the Bible."

The choir sang hymn No. 349, "Savior, thy dying Love," after which Rev. Robert Selby, of the Mississippi Conference, announced a text in Matthew 25:15, and preached an able sermon on the subject of "Christian Stewardship." He called attention to the great issues and said, amongst other striking truths: "There is a sense in which we may retrieve, but past failures remain. We have been so busy preaching and as careless about the cultivation of the talents in the field that we have lost more than words can express. Not so much the quantity as the quality of the work done receives commendation."

Service closed with Hymn No. 312 and the benediction by Dr. Boswell.

Wednesday Evening.

Service opened promptly at 7:30 o'clock, with a song by the choir, "The Holy City." Rev. J. E. Thomas announced the hymn, "My Faith looks up to Thee." The congregation was led in prayer by Rev. W. C. Lester. Rev. J. A. Hall read the scripture lesson from the 9th Chapter of 1st Corinthians. Rev. W. N. Duncan, the popular pastor and energetic host of the Conference, announced Hymn No. 544, which was sung by the congregation, after which the Wisdom Sisters sang, "I'd rather be the least of those who are the Lord's alone, than wear a royal diadem and sit upon a throne."

Rev. J. R. Stuart, representing the Superannuate Endowment Fund, addressed the audience. His address was remarkable because of the instruction and inspiration he brought to the Conference. Some of the remarks of Dr. Stuart were: "There is an awakening sentiment regarding old age provisions in the atmosphere of modern times. Thirty railroads are pensioning their superannuated employees. Business concerns are doing the same. The national government has for a long time been making ample provision for the aged who have served in the various departments. An army chaplain is now retired on $2200. The average preacher on about $150. The right of support inheres in the gospel ministry; it is founded upon divine truth. Divine sanction of it is found in the Levitical law, which resembled our regulation of ministers. The preachers take a vow to abstain from business." He paid a beautiful tribute to the wives of itinerant ministers, saying, "If there is a

set of people more heroic than itinerant ministers, it is the wives of itinerant ministers."

After the address, which deserves to be called a strong message from a warm heart, the Wisdom Sisters sang with fervor and expression, "I saw a wayworn traveler in tattered garments clad."

Rev. J. E. Thomas arose and said: "I have been authorized by a layman to say, 'If there is a superannuate preacher without a home who will come to his town he will give him a home as long as he lives.'"

The service closed with the doxology and benediction by Rev. Thos. Porter.

Second Day—Thursday.

The Conference opened at the usual hour, with Bishop W. B. Murrah in the chair. A Scripture lesson from Psalm ciii was read, after which the congregation sang with one accord, "O, for a thousand tongues to sing my great Redeemer's praise!" Rev. Ben P. Jaco led in prayer.

The following visitors were introduced: Mr. C. O. Chalmers, publisher of the New Orleans Christian Advocate, and President A. F. Watkins of Millsaps College. Dr. Watkins read the report regarding the success of the College and the encouraging features relative to the opening of the 25th session of same. He emphasized the Bible study department and said 33 preachers have matriculated this year, and that there are more in sight.

Mr. J. H. Sherard read a second report from the Orphans' Home, stating that the directions of the Government experts are being carried out in the management of the Home, in regard to sanitation and a well balanced diet. There has been prosperity on the farm, good health in the home, religious service every day, with preaching on Sundays, and 50 of the children have joined the Church this year.

Dr. Howard, of the Candler School of Theology, was introduced to the Conference.

Bishop Murrah called Question 22, "Are all the preachers blameless in their life and official administration?"

At this time a telegram was read from Rev. T. W. Lewis in which he said: "My heart turns toward Winona this morning." A suitable Scripture reference was mentioned. It was the pleasure of the Conference to hear the report of the Rev. J. W. Boswell, D. D., of Nashville, Tenn., former Editor of the New Orleans Christian Advocate.

A report containing greetings and an account of the work in the army from Chaplain J. A. Randolph was read by the Secretary.

The calling of Question 22 was suspended, and Rev. W. W. Woollard read a report from the Efficiency Conference held at Grenada in the spring. The report contained many things that evidenced great results. Rev. J. R. Countiss read a memorial asking for the perpetuation of the Efficiency Conference.

The Bishop resumed the call of Question 22, and the preachers responded as their names were called. All reports were favorable. It was noticeable that there was very little said about the discouraging conditions. This evidenced the strong faith and zeal of the men, both ministers and laymen.

When the name of Rev. D. L. Cogdell was called, he made a report of his work, gave a brief survey of his life as a young soldier, and also as a minister, after which he said he was ready to retire from the active service. The Conference, led by L. M. Lipscomb, voluntarily sang "How firm a foundation, ye saints of the Lord."

Rev. W. G. Burks reported a good year on the Dumas charge.

At 11 a. m. the congregation assembled for the Thanksgiving Service. Dr. A. F. Watkins announced Hymn No. 2, "Come thou Almighty King." Dr. Watkins led in prayer. Dr. Howard, of Emory University, read Psalm 24, and a lesson from Romans 13. The choir sang a special song, "Praise ye the Lord." Dr. Howard announced as a text, Psalm 127:1, "Except Jehovah build the house they labor in vain that build it," etc. Extracts from the sermon are: "This nation began as a spiritual enterprise. Christianity is fundamental to the constitution of society and the organization of human government. Life in the Church and State is founded in the family. The home of the humblest is his castle. The family is the ark of the most sacred interests of the State. Marriage is not so much a provison of the statutes as an ordinance of the creation. Marriage was written in the precepts of God before shameful lust stained the statutes of modern States." The interests of the public schools was mentioned; "through these the foundation of our religious civilization might be threatened. Pagan teaching makes pagans. If there is a Christian document outside of the Bible it is the Mayflower Compact. Paganism has never built an enduring State. Christianity is the only sure builder of empires. Seventy-four per cent of our criminals are under the age of 20 years. We inherit the past, but we create our future. Let us have a uniform justice for the Court-house and the Church." The service closed with the song, "Children of the Heavenly King," by the Wisdom Sisters, a collection for the Orphans' Home was taken up, and the benediction was pronounced by Bishop Murrah.

At three o'clock, Rev. J. M. Bradley, of Aberdeen, preached an impressive sermon to an appreciative audience.

The religious services are characterizing the Conference as a great occasion to all the people, both residents of the town and visitors.

Evening Service.

Missionary Anniversary Occasion.

Hymn No. 631 was announced by Rev. W. L. Duren, President of the Conference Board of Missions. Rev. T. H. Dorsey led in prayer. Rev. W. L. Duren read the report of the Board of Missions and announced Hymn No. 415, "Faith of our fathers living still." The congregation sang. The Wisdom Sisters sang, "When the Lord passed over Egypt." Rev. W. L. Duren made some brief remarks, and introduced Dr. W. W. Pinson, General Secretary of the Mission Board, from Nashville. Dr. Pinson addressed the congregation on the great subject as announced, "Methodism and Missions." Respecting the duties of the Church to the mission work, Dr. Pinson said, "It looks as if we do not measure up to the demands, and that God will have to raise up those who will." Speaking of the work of the women he said, "They have done better than last year. They do not pay much attention to as little things as the boll weevil. Methodism and Missions are two words that are not strangers to each other. Methodism is one of the surprises of the world." Reference was made to Woodrow Wilson's book on "The Life of Wesley." "Methodism is only a protest against lifelessness and irreligious practices. Wesley put emphasis on old Scriptural doctrines, empowering the doctrines so that they would not only make martyrs but rejoicing saints. When you come to the rock bottom, predestination is not preachable. Had it not been for missions we would not have had any Methodist Church. It was the missionary passion that swept Wesley out. Lots of men know religion in the books who do not know it in the heart. Wesley said, on hearing Maxwell, 'Let God do what He will.' This is the foundation of our Church.' The laymen of the present were commended; many are offering their service to the preachers. A plea was made for less controversy and more love. A striking portrayal of the rise and evolution of the Methodist Church was as inspirational as it was providential. To be a Methodist church member, or a Church or Conference, you must be missionary." The address was instructive, inspirational and helpful in many ways. May its impression remain in our hearts!

At the close of the address the congregation was inspired by the awakening song, "Out in the breakers are perishing souls," sung by the Wisdom Sisters. It is characteristic of them to make suitable selections for all occasions.

The service closed with Hymn No. 610, and the benediction by Dr. Pinson.

Friday—Third Day.

The Conference met at the usual hour, after a song, "Prayer is the soul's sincere desire," sung by the Wisdom Sisters. Hymn No. 349 was announced. Dr. Howard led the devotional exercises. He spoke of the goodness of God in answering our prayers in a larger measure than we expect when we are prayerful.

The minutes of the preceding session were read and approved.

Rev. T. W. Lewis, Dr. J. M. Sullivan, of Millsaps College, and the pastors of the local churches were introduced to the audience and welcomed with fitting remarks by the Bishop.

On motion, Rev. L. P. Wasson was placed on the Board of Church Extension.

Rev. J. W. Bell, presiding elder of the Aberdeen District, announced the voluntary withdrawal of Rev. S. B. Myers from the Methodist ministry and the surrender of his credentials. The Conference accepted Brother Myers' withdrawal.

The following were admitted on trial into the traveling ministry, under Question 1: W. R. Lott, Jessie T. Simmons, Wesley S. White, A. F. Moore, Simon W. Bryant, R. G. Halling, and J. R. Robertson.

The Bishop called Question 2, "Who are continued on trial?" and the answer was as follows: A. J. Beasley, W. C. Beasley, S. H. Caffey, S. F. Harkey, R. G. Lord, C. D. McGee, R. G. Moore, C. A. Parks, W. I. White.

At this juncture the Rev. J. E. Cunningham, of the Committee of the First Year, spoke in commendatory terms of the Class of the First Year.

C. O. Pate was discontinued at his request.

The following were elected Deacons: A. R. Beasley, W. D. Bennett, C. R. A. Brantley, H. M. Cochran, J. B. Conner, G. L. Lauderdale, A. T. McIwain, Guy Ray, R. H. Ruff. Other members were continued in the same class, not having met the requirements of the Discipline as regards the necessary preparation for the examinations.

The following, having met the necessary requirements, were advanced to the Class of the Fourth Year: J. H. Brooks, C. T. Floyd, I. F. Holland, F. H. McGee, D. R. Wasson, Melville Johnson, and J. D. Wroten.

The following not having met the requirements were continued in the same class: W. W. Bruner, W. N. Dodds, J. R. James, and W. J. Wood.

T. E. Yancey was, at his own request, located.

Rev. E. S. Lewis read the report of the Sunday School Board, which commended the activity of the Field Secretary, Rev. R. H. B. Gladney, and recommended his reappointment to the same work.

The Bishop called Question 14, "What traveling preachers are elected elders?" The following were elected: J. H. Bell, A. M. Bennett, B. F. Bullard, R. I. Collins, T. L. Houston, P. F. Luter, D. R. McDougal, T. H. Mills, T. L. Oaks, W. V. Shearer, E. D. Simpson, E. R. Smoot, A. W. O'Bryant.

M. A. Burns was continued in the same class.

The name of G. W. McLain was referred to the Committee on Conference Relations for the supernumerary relation.

Olin Ray, having been at the university at Atlanta and not having served the required time, was continued in the class, but passed in the examination.

Dr. J. M. Sullivan, of Millsaps College, addressed the Conference, making a good report of the work being done in the College. He spoke of the friendly feeling existing in the College, and of the cooperation of the student body with the faculty in active religious work. The graduates from Millsaps are standing at the head in the various professions in which they are engaged.

Question 22 was resumed, and many of the preachers made good reports; amongst them was J. T. McCafferty, who reported a good, new parsonage at Eupora; the people want the preacher to have as good a house as any of the people in town have. (A good example.) 'Mac' moves on acount of the time limit—guess some hearts are turned toward Eupora's good parsonage.

J. J. Garner, S. A. Brown, V. C. Curtis, W. J. O'Bryant, J. D. Simpson, and G. W. Gordon made good reports from their respective charges, evidencing faithful work on the part of the pastors

GALLOWAY MEMORIAL CHURCH.

By Dr. W. G. Henry.

By an act of the Legislature of Mississippi on May 13, 1836, the ground known as square No. 12, north, was set apart for the purpose of the use of the denominations then in existence in Jackson—Methodist, Baptist, Presbyterian and Episcopalian. The Methodists paid $50 for their lot, which is on the corner of North Congress and Yazoo Streets. There is no doubt as to the validity of the deed, as it was made by the State of Mississippi directly to the Methodist Church.

The present structure is the third house of worship to be erected on this lot. The First was called the "Methodist Church," the second, the "First Methodist Church," and the present one, "Galloway Memorial," bearing the name of the matchless orator and statesman, Bishop Charles B. Galloway.

Under the leadership of Dr. A. F. Smith, the

DR. W. G. HENRY,
Host of the Mississippi Conference.

Rev. Waights G. Henry is a native of Alabama, having been born in that State, not far from Columbus, Miss. He is well educated, being a Ph. D. of Yale University. He has an inquiring mind and continues to be a diligent student, notwithstanding his fine equipment for the work of the ministry. He took a course in Sociology last summer, and is at present studying law at Millsaps College. He has grown steadily upon the people of Jackson as a preacher and pastor during the three years that he has been in charge of the Galloway Memorial Church, which is the largest congregation in Mississippi, and is to-day more popular with his flock than he has ever been. Under the leadership of Dr. Henry, the magnificent church edifice in which his congregation now worships, which had been started by his predecessor, Dr. A. F. Smith, has been brought to completion, free of debt, at a cost of approximately $100,000. This is considered the finest and best equipped structure for religious work in the Magnolia State, and all the Methodists of Mississippi feel a pride in it. Dr. Henry is busy getting things ready for the Conference session, which is expected to be a memorable one.

work on the present building was begun, and it was brought to completion under the administration of the present incumbent.

The membership of the Galloway Memorial is large, and during the work of erecting the building the membership kept up all specials for missions at home and abroad. Indeed, it has been an era of enlargement in many directions. They have not sung, "Hold the Fort," but their chorus is, "Onward, Christian Soldiers."

The building is equipped with all modern conveniences, and we are prepared to furnish each Committee or Board with a room without sending them away from the building.

The former pastors have wrought well. Such names as Watkins, Du Bose, Bolling, Black, Galloway, and a host of others will show how greatly Jackson Methodism has been favored. But this does not tell all of the story. Some of the most princely of laymen have been and are now members of this church. The membership is singularly free from worldliness, and the spirit of loyalty to the Church is beautiful.

It has been nine years since an Annual Conference was held in our city, and it is the wish of the citizenship of Jackson that this coming session may be the best.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

(Continued from Third Page.)

and people. Marvin Langley reported 4 churches, 4 prayer meetings, 4 Sunday schools and everything in full. W. F. Rogers, J. A. Poe, and C. P. Moss all made good reports and said nothing about the boll weevil. H. M. Young reported good results from his labors. J. B. Randolph was present, but withheld his report about the great Mississippi Orphanage until a later time.

The hour of adjournment having arrived, the Wisdom Sisters sang, "Amazing grace, how sweet the sound," and Rev. W. W. Woollard pronounced the benediction.

Afternoon Service.

A service under the auspices of the Evangelistic Committee was conducted by Rev. W. S. Lagrone. After singing Hymn No. 361, Rev. W. M. Young led in prayer. Rev. J. H. Bell read Isaiah, 6th chapter. Brother Lagrone announced Hymn No. 19. The following brethren made appropriate remarks: W. S. Lagrone, J. H. Bell, and J. A. Bowen.

The Wisdom Sisters sang an appropriate song, after which the Rev. W. M. McIntosh preached a soul-stirring sermon on "The necessity of keeping the upper connection," or the necessity of supernatural power. The Spirit came upon the audience as the evangelist preached and a real Pentecost was enjoyed.

The service resulted in two conversions and a few reclamations. At the close a reconsecration service was held, in which all the preachers offered themselves for a fuller usefulness in God's service. Rev. J. A. Bowen led the closing prayer and the Wisdom Sisters sang the Gospel in their usual way. The song was the prayer, "O, Lord, send the power and baptize every one."

Evening Service.

The evening service was the Sunday school anniversary.

The Sunday School Board were seated on the rostrum. Judge J. G. McGowen, President of the Board, announced Hymn 545. Dr. Henry led the opening prayer. Rev. J. T. Lewis read the first six verses of the first chapter of Second Timothy. Judge McGowen introduced Rev. R. H. B. Gladney, the Field Secretary, who made a brief report of his labors during the year. He had made 116 visits, 50 of them being to country Sunday schools. Brother Gladney said: "The Sunday school is a religious educational institution. Education without religion is dangerous. The missionary spirit registers the heart-beat of the Church." The four factors in the Sunday school were discussed, namely, the preacher, the superintendent, the teacher, and the parent. We need the co-operation of the parents to meet the emergencies of the day.

A. L. Dietrich, Divisional Secretary, spoke briefly but profitably. He sounded a very optimistic note.

The Wisdom Sisters sang, "There are Lights Along the Shore," and Judge McGowen introduced the chief speaker of the hour. We were all inspired and the entire audience was lifted to the heights as we listened to the Rev. C. D. Bulla. He discussed in his characteristic way the work of the Wesley Bible Classes, of which work he is General Superintendent.

The service closed with a solo by the Hon. Mr. Whitehurst, of Leland, the song being, "The Ninety and Nine," and benediction by Dr. Bulla.

Saturday—Fourth Day.

Conference opened at 9 a. m., with Bishop Murrah in the chair.

The Wisdom Sisters sang, "There is a happy land far, far away." As this song was lifted to heaven by these gospel singers we felt that an angelic invitation was being given to all to head that way.

Rev. J. E. Thomas read the 121st Psalm and announced Hymn No. 334, "My faith looks up to Thee." Brother Thomas led in prayer. After the reading of the minutes of the preceding session by the Secretary, whose minutes need no revising, Rev. J. C. Park read the report of the Ministerial Relief Association: "$948 have been paid to four

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THE GALLOWAY MEMORIAL CHURCH, JACKSON, MISS.
Where the Mississippi Conference Will Meet on December 13th.

beneficiaries during the year 1916."

Dr. Bailey, of the Mississippi Anti-Saloon League, addressed the Conference. Following are some extracts from Dr. Bailey's address: "It is an honor to any one, even a Bishop, to stand before the North Mississippi Conference." "We need not to disturb the temperance and prohibition question, but to build on the foundation we have laid." He discussed the undermining methods of the enemy, the liquor crowd, and the way the Lord is delivering us from them. "Local option was the best first step toward perfection, and I believe we are exhorted to 'Go on to perfection.'" "Mississippi is as dry as the people and the officers will let her be dry." Rev. L. M. Lipscomb moved that we express our gratitude and assure Dr. Bailey of our co-operation by a rising vote. This was done.

Rev. W. S. Lagrone asked that the name of R. A. Tucker be placed on the Evangelistic Committee in place of the name of S. A. Brown, whose duties forbade his service.

The Bishop called question 22: "Are all the preachers blameless in their life and official administration?" The Greenville District men were called. W. C. Lester mentioned good work by the women. E. M. Shaw reported good improvement in buildings. R. O. Brown, good Sunday school, collections in full, and a church under construction. This had been mentioned in previous report. J. E. Stevens—One church built, $1,070 paid to Hospital, and Coahoma leads the State in contributions to the Orphans' Home. J. R. Bright—Two Woman's Missionary Societies, excess in salary, and the contemplation of a church building with ample room for the Sunday school. J. T. Lewis is providing for 16 Sunday school rooms at Greenville. R. W. Evans made a good report, but was not satisfied with his work, as there had been no conversions in the charge. E. H. Cunningham, the competent reporter for the Commercial Appeal, whose reports are accurate, since he is thoroughly conversant with all the terms used in the Conference, made a fine report: 32 members received into the Church, had a visit from the Bishop during the year, and has a lawyer who can sing. W. W. Jones reported an increase in financial contributions of $1000 over any previous year, but a deficit in benevolences. (This deficit was largely provided for by a telegram later.) The writer being called out, the items of the reports of J. W. Ward and W. C. Galceran were missed, but they can be vouched for as good from these men.

Rev. R. A. Meek made brief remarks, thanking the brethren for their support, and further stated that the North Mississippi Conference was leading all the patronizing Conferences in subscriptions. Rev. A. C. McCorkle reported the liquidation of a church debt and 23 members received into the Church on profession of faith.

The Bishop called question 28. The name of R. G. Carisle was announced as coming to us from the Congregational Methodist Church.

The class for admission into full connection was called to appear before the Conference and the Bishop delivered an appropriate address, extracts from which are as follows: "I remember when I stood in the same place that you now occupy." "I believed I was asking rights and privileges of the best and noblest brotherhood on earth." "The Conference had a right to know something of me, spiritually and otherwise." "The man is as high on the humbiest circuit as in the largest city church in the connection." "The completest perfection is a mother's love; she will sacrifice her life for the child; why should we not attain this degree of love for God and our brother?" "Never disparage the function of preaching." "If you are to be effective preachers or pastors you must know your people. There is a great demand for pastors in the true sense of the term." "Many laymen would dislodge great preachers for a warm-hearted pastor." "Nothing is of greater importance than that we visit from house to house in a purposeful, tactful manner." "Be diligent; much time is lost in loitering." The usual questions were very impressive; this is characteristic of our beloved Bishop. When the question, "Are you in debt so as to embarrass you?" was asked, the Bishop said, "Debt sounds very much like 'death' to me."

The promising-looking young men constituting this class are: A. R. Beasley, W. D. Bennett, C. R. A. Brantley, A. T. McIlwain, Guy Ray, R. H. Ruff, J. B. Connor, G. L. Lauderdale, H. M. Cockrum, and R. G. Carlisle.

Mrs. Conger, President of the Woman's Missionary Society, addressed the Conference, bringing greetings from the women of the Conference, and expressed thanks for all the aid rendered by the preachers. Some of the remarks by Mrs. Conger were: "The Woman's Missionary Society is a channel through which the women of the Church contribute their work." "There are 300 Societies in the Conference." "There is felt a need for more Young People's societies." "The year closes Dec. 31st. Look for the last quarter's report; it will be the best report of the year." "Extension of the work depends upon the organization of the country churches. Lay hold upon the young life in the country."

The Bishop submitted the question handed down by the General Conference of 1914: "Shall the Conference Lay Leader and the District Lay Leader become members of the Annual Conference?" Dr. J. W. Boswell asked for some one to speak in favor of the measure, as he "wanted to oppose it." Judge E. V. Hughston, of Greenwood, then did so. In his address to the Conference he expressed the confidence of the laymen in the preachers and as being "satisfied with the way they are doing things." He said there should be a Conference in which the preachers had the chief authority.

Dr. Boswell mentioned objections, namely: "It discriminates against other boards." "It enlarges the membership of the Annual Conference in the wrong way." "It introduces a species of aristocracy." Dr. Meek spoke briefly, stating the concise and definite results of the measure. He said: "Lay Leaders are elected as Lay Leaders, and not as members of the Annual Conference." After a thorough discussion of the measure by those who held opposite views, the vote was taken and the measure lost by a vote of 88 to 44.

P. T. Callicott read the report of the Joint Board of Finance. It was gratifying to note the increased interest in the support of the Conference Claimants.

The following announcements were made for preaching on Sunday:

Methodist Church—11 a. m., Bishop Murrah; 3 p. m., memorial service; 7:30 p. m., Dr. W. F. McMurry.

Baptist Church—11 a. m., J. C. Park; 7:30 p. m., L. P. Wasson.

Presbyterian Church—11 a. m., J. A. Hall; 7:30 p. m., J. E. Cunningham.

Bishop Murrah pronounced the benediction.

Afternoon Session.

The Conference opened with a Hymn, "My soul, be on thy guard," by the congregation. Rev. W. M. Young led in prayer.

After the reading of the minutes of the preceding session by the secretary, Bishop Murrah called Question 22: "Are all the preachers blameless in their life and official administration?" Rev. L. A. McKeown made a good report from Byhalia. (Luke McKeown's report never needs any comment.) Rev. W. L. Storment's report was as you would expect of the man, good. Rev. R. A. Tucker reported many additions to the Church membership; $11,000 had been subscribed to Grenada College. Rev. W. J. Lott, who had been serving Holly Springs since the death of Dr. H. G. Henderson, reported good things from that church. Rev. W. S. Selman has 4 churches, 4 Sunday schools, 3 prayer-meetings, and full collections. Rev. A. S. Briscoe's report was excellent. Rev. E. S. Lewis has received 32 into the Church and has a Sunday school roll greater than the Church membership. The presiding elder answered very favorably for D. H. Crowson, who was called home on account of sickness in his family. Rev. T. J. Hopper increased his collections over last year. Rev. J. W. Dorman has an A-grade Sunday school, thoroughly organized, and a religious congregation. In answer to a special question by the Bishop, Brother Dorman said he learned some things while a presiding elder, i. e., how to be a better pastor. Rev. C. W. Baley has had a good year. Rev. J. R. Countiss answered with a brief remark when his name was called. Rev. B. P. Jaco had traveled 10,000 miles in the interest of Grenada College, visited 80 places, and had averaged speaking to a congregation "every other day during the year." He had raised in cash and subscriptions over $37,000; had enjoyed the work to which the Church called him a year ago. Rev. W. H. Mounger's report was in keeping with his record and characteristic of the man. Rev. E. G. Mohler had well-organized Sunday schools and active W. M. Societies. Rev. H. G. Roberts reported good missionary societies and collections. Rev. W. D. Wendel had a Sunday school educating a Chinese preacher. The women of Como are supporting a girl in the Vashti Home. Rev. W. R. Goudelock had increased his Church membership and made good collections. Rev. J. A. Biffle had doubled his church membership. Rev. G. A. Baker had all his Sunday schools graded and has more organized classes than any other charge in the Conference. Rev. James Porter reported Sunday schools in all the churches, good prayer-meetings, and Woman's Missionary Societies. Rev. T. H. Porter had 41 accessions, good Sunday schools, teacher-training classes, and increased insurance on the property. Rev. J. C. Park's good Sunday school reported many items of special activity. Rev. J. A. Patterson, not being present on account of sickness, was represented by his presiding elder, who gave a good account of him and his success. Rev. R. H. B. Gladney had visited 36 of the 38 circuits in the Conference. He called attention to the inaccuracies in the reports from the various charges; this was timely. He has distributed more than 800 books during the year. He expressed gratitude for all the help he has received from the brethren. He is anxious to visit all the pastoral charges. Rev. T. M. Brownlee had received 47 into the Church; had two W. M. Societies; pastor's salary and Conference collections in full. Rev. J. H. Smith reported finances better

(Continued on Eighth Page.)

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THE LOUISIANA ANNUAL CONFERENCE.

By Rev. H. N. Harrison.

(Continued from last issue.)

Fifth Day—Sunday.

Dr. Jno. T. Sawyer conducted the love feast at the First Methodist Church beginning at 9 o'clock.

After the love feast Bishop Hoss announced a hymn, and Rev. Jno. F. Foster led in prayer. The Bishop selected the 100th Psalm for responsive reading. As the second lesson, the 12th Chapter of Hebrews was read. Hymn No. 355 was then sung. The Bishop preached from the text, "Our Father which art in heaven." (Matthew 6:9.) He said that there are some truths which differentiate Christianity from all other religions, such as the truth set forth in the text—the Fatherhood of God. This truth is found nowhere else in the religions of the world. The Bishop made a strong presentation in his discourse of the significance of suffering.

At the conclusion of the sermon the Bishop ordained the following to deacons' orders: W. R. McPhearson, James L. Evans, A. D. George, J. E. Craig, J. G. Sawyer.

The Bishop then proceeded to ordain to elder's orders the following candidates: C. E. Fike, J. S. Cady, J. A. Alford, F. B. Hill.

Alonzo Early was received in elder's orders.

A memorial service was held at 3 o'clock in the afternoon for Rev. Jas. A. Parker, who had died during the year.

Dr. S. A. Steel delivered a very eloquent address on Francis Asbury, which was a great treat to those who heard it.

At night Rev. Robert Schuler delivered a sermon to an overflowing congregation.

Sixth Day—Monday.

The Bishop opened the Conference by announcing hymn No. 4. Rev. H. W. May led in a most earnest and fervent petition for divine guidance in the business of the Conference. Hymn No. 91, was next sung.

The Bishop took occasion at this point to speak of the late Bishop Wilson, and related many interesting facts of his life and ministry. Some of these grew out of a long personal acquaintance with the Bishop. "He carried a flaming torch as a Bishop throughout the Church, and was in my opinion the greatest preacher our Methodism has produced. No man so profoundly influenced my life as the Bishop and I shall never get away from the touch of his powerful personality."

Hymn No. 611 was announced and sung.

The minutes of the afternoon session of Saturday, November 25, were then read and approved.

The report of the Committee on Evangelism and the report of the Committee on Church Publications were read and adopted.

Rev. H. T. Young and Rev. J. D. Swaggerty were recommended as Conference Evangelists by the Committee on Evangelism.

The Trustees of the New Orleans Depository resigned, and desired to turn over to the legal conference the property which they have been holding in trust. After much discussion the matter was referred to a committee which should report later, submitting the names of men who would serve as trustees in place of those who resigned.

The reports of the Epworth League Board and the American Bible Society were read and adopted.

The report of the Orphanage Board was read and adopted. R. W. Vaughan presented the cause and present condition of the Orphanage, and made an appeal to the Conference to assist him in providing more ample accommodations for the children who are ever appealing to him for a home and shelter, which now must be denied them. He said, "Many children have been turned away because we have no room for them, and we desire a new and commodious building to meet these exigencies. Will you brethren join with me in providing such a building?"

At this point some of the brethren from the Lafayette District, through Brother Brumby as their spokesman, presented Rev. J. J. Hoffpauir with a beautiful watch foh.

Dr. S. H. Werlein presented a series of resolutions on the subject of unification signed by 81 members of the Conference. A prolonged debate ensued on these resolutions, during which a motion was made to adjourn and resume the discussion at 2:30 p. m.

Before adjournment Rev. E. K. Means, on behalf of the preachers of the Ruston District, in a very happy speech presented Rev. Briscoe Carter with a handsome gold-headed umbrella and a beautiful collar button as a token of affection and esteem.

The Conference re-assembled at 2:30 p. m., and resumed the discussion of Dr. Werlein's resolutions. Rev. W. H. Coleman submitted a substitute for these resolutions, which was duly seconded. This substitute covered and conserved the fundamental principles adopted at the Oklahoma Conference. The substitute was adopted by a vote of 68 to 65.

The committee to which was referred the nomination of a new board of trustees for the New Orleans Depository reported the following names: H. F. Foster, G. D. Shands, C. H. Wasson, Paul Renshaw, E. H. Prescott, Dr. A. C. King, W. B. Summers, W. F. Sherwood, and H. H. Ahrens. The Conference adopted the report.

A motion was made to strike from the report of the Committee on Church Publications the words, "We are fortunate in having," referring to the incumbency of Dr. Meek as Editor of the New Orleans Christian Advocate. The motion was defeated by an overwhelming majority.

The Committee on District Conference records made its report, which was adopted.

By vote of the Conference the General Board of Church Extension was invited to meet next year in New Orleans.

Rev. H. B. Carré was located at his own request.

The report of the Committee on Temperance was read and adopted.

W. S. Holmes was elected Conference Lay Leader.

A resolution of thanks was submitted by Rev. A. I. Townsley, expressing the appreciation of the Conference for the splendid entertainment extended to the members of the Louisiana Conference by the good citizens of Baton Rouge.

The Conference adjourned to meet at 7 o'clock p. m.

The Conference met for its final session at 7 p. m.

The Committee appointed to investigate the character of Rev. W. T. Woodward reported no trial necessary in his case.

Rev. J. G. Snelling addressed the Conference on the subject of a State-wide evangelistic campaign, suggesting that we take one district at a time, and a goal of 7000 new members for 1917. This plan will be taken up by the Evangelistic Committee in co-operation with the presiding elders and preachers of the various districts.

On motion of Rev. H. W. Bowman, which was seconded by Rev. H. W. May, the Rev. Thomas Carter was located by a vote of 73 to 33.

Question 53, "Where are the preachers stationed this year?" was called, the appointments were announced.

SECULAR NEWS.

The Territory of Alaska has voted for prohibition by a large majority.

It is estimated that 28,000 Americans are fighting in the service of the Entente powers in the European War.

The battleships to be constructed for our Navy during the year 1917 will be named Colorado, Maryland, Washington, and West Virginia.

In an election held October 28 Australia voted against conscription for army service. The election, however, was very close, the vote being about in the proportion of 9 to 8.

Our country's output of aluminum in 1853 was 83 pounds. In 1914 it was 80,000,000 pounds, and this year it is expected to mount up to 200,000,000 pounds. This metal is said to be supplanting copper for many purposes, being much cheaper.

The foreign trade of the United States for the year 1916 will approximate $8,000,000,000, which is about one-fifth of the international trade of the world. This is a 50 per cent increase over 1915, and is about 100 per cent in advance over the foreign trade of 1914.

In twenty-four months the British Army in Europe has increased from 200,000 to more than 4,000,000—the largest volunteer army ever mustered in the history of the world. Providing for this immense body of men is a stupendous task. For instance, it has taken in twenty months to meet the needs of these soldiers nearly 20,000,000 blankets, 23,000,000 knives and forks, and 21,750,000 pairs of boots.

Of the 551 members of the present Congress of the United States, 308 are lawyers, 74 are from the ranks of business men, 63 are grouped in the class of educators and journalists, and only 16 are farmers. The remaining 80 are grouped under the heading, "all others," their occupations being difficult to classify. It is interesting to note in this connection that there are in the United States about 120,000 lawyers and 7,500,000 farmers.

A writer in the New York Herald claims that the plan adopted by Congress to relate the State malitia to the regular Army of the United States by having those willing to become a part of the National Guard to take a new oath to serve actively with the colors for three years in the dual capacity of State and Federal troops, and to be subject to the call of the National Government for three additional years if necessary, is not working successfully. It is reported that of the 130,000 soldiers in the organized State militia, more than 40,000 have refused to pledge themselves to military service in the desired manner.

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The Home Circle

CLEAN APRONS.

Two little girls in clean aprons were out walking one sunny afternoon.

"I will try to keep mine clean," said Mary.

"Yes," said Margery, "I must, too, for mother does not like to see me all mussed up.

The two little girls walked quietly along, picking flowers. Suddenly Margery drew back her hand, half scared. Mary asked her what she saw.

"There is something moving among the flowers," said Margery in a whisper.

Carefully they pushed the flowers apart, and there, in a miserable little heap, lay a tiny puppy. He looked up at the two little girls with big, pleading brown eyes and tried to stand up. But he was too little and too weak to do so.

"He is nearly starved," said Margery.

"Poor little thing!" she said gently. He is lost and hungry. I shall take him home to mother.

"Oh, he is only a dog," said Mary. "Just see how dirty he has made you."

"Mother won't mind, I know," Margery answered, and held the puppy close.

When Margery reached home she laid the little dog down in a corner of the porch and went to mother.

"Why, Margery!" her mother began.

Then Margery told her all about the poor little dog and took her mother down to see it. She gave it a big bowl of bread and milk and while Margery went up-stairs to dress for tea, mother gave the puppy a good bath, too. Margery hardly knew him and was delighted with him—especially when her mother told her that she might keep him for a pet.

Margery ran to her mother and hugged her ever so hard. "Then you were not angry, were you, mother dear?" she asked.

Mother smiled and shook her head. "No, indeed, dear," she said. "A little girl with a tender, loving heart is all right in mother's eyes and in God's eyes, too."—Eugene T. Finn, in The Sunbeam.

THE SENTINEL.

Fred had been reading for a long time, it seemed to Elsie, and she did wish that he would stop and play with her instead. Suddenly he looked up and asked, "Papa, what is a sentinel?"

"Well, Fred," said papa, "I usually find that the best starting-point for such a question is the dictionary, and here is what it says: 'Sentinel. One who watches or guards; specifically, a soldier set to guard an army, camp, or other place from surprise, to observe the approach of danger and give notice of it.'"

"Oh, yes, I know!" said Fred. "A sentinel is a soldier with a blue uniform and a bayonet," and his eyes sparkled as he spoke.

"Well," said papa, "a soldier may be and often is a sentinel, but there are sentinels who are not soldiers, and, come to think of it, I believe there is one out in the yard now."

"Oh, where?" asked Fred and Elsie in the same breath, and looking out of the window eagerly.

"Put on your hats and come with me," said papa.

Fred looked doubtful; he was a little afraid his papa was joking, and Elsie, with her mind full of soldiers, held very close to papa's hand.

They went out through the garden and close to the barn-yard fence. "Now," said papa, very quietly, "see who can find the sentinel first."

Fred and Elsie looked about. There was nothing alive in sight but the geese, and they were fast asleep. Then they noticed that one great white goose was not asleep, but was standing awkwardly upon one leg, looking here and there.

"Oh," exclaimed Fred, "I know—" But before he had finished the sentence there was a loud "Quack! quack!" from the big white goose, and instantly the whole flock was wide awake and noisily flapping their wings.

Then how papa and Elsie and Fred laughed! "He was a sentinel, sure enough," said Fred, "for he not only watched, but he gave the alarm. Do geese always have a sentinel on guard when they sleep?"

"Yes," said papa, "they never sleep without one of their number on guard."

"Well," said Fred, with another laugh, "they're not such geese as we take them for, after all, are they?"—Julia D. Cowles, in Olive Leaf.

WHERE ENGLAND GOT THE NAME OF JOHN BULL.

In the "Question and Answer Department" of The New Orleans Times-Picayune of November 19, appeared the following:

D. H. S., Pass Christian, Miss.: Please tell me why and when the term "John Bull" was applied to the British?

The term "John Bull" was first given to Great Britain by John Arbuthnot, a Scotchman, a noted British physician and man of letters and a great wit, in his satirical work, "Law is a Bottomless Pit," published in 1712. He also gave the name Nicholas Frog to the Dutch, and Jean Crapaud (toad) to the French people.

Noticing this inquiry and answer, Dr. A. Gordon Bakewell, a highly esteemed Episcopalian minister of New Orleans, who is 94 years of age, but who is still in the active work, informed the Times-Picayune that he did not concur in the view that it had set forth in its reply to its correspondent, and sent to it the following letter bearing on the subject for publication, which he said expressed his opinion of how the English secured their nickname, after a careful investigation of the matter:

To the Editor of The Times-Picayune:

In the region of the Taurus mountains (as will be found on our maps), in the southwest promontory of Asia Minor, there dwelt, about the year 525 B. C., a tribal people known as "Taurica"—their tribal standard being "Taurus" (a one-horned bull)—which was the standard of Ephralium (the son of Joseph) one of the northern tribes of Israel.

From cumulative evidence they appear to have been one of the northern tribes of Israel who, upon the approach of the invasion of Palestine by Tegiath-Telizer, king of Nineveh—about 736 B. C.—escaped by land to the region of the Taurus mountains, where they remained until the main body of their fellow northern tribes, who had been carried captive by Teglath-Telizer, escaped from exile, during the disturbances of the wars between the Assyrians and Babylonians, and who journeyed westward; and according to the Bible (2nd Esdras), settled for a time in the region of the river "Serath"—the Danubian provinces of Austria.

In the course of time this main body of the escaped northern tribes emigrated northwest, their objective point being Britannica.

Later in history the "Taurica" followed the trail of their fellow tribes until they located in an angle of country between the northern part of Saxony and the southern part of Denmark (which in modern time is called Selwick, as seen now on our maps).

There they were known as "Angles" or "Engies," from the "Angleor Engleland"—where they dwelt. Both words, "Angleland" or "Engleland," being of Saxon and Danish origin. (See Webster's Dictionary).

But, upon their tribal banner was still depicted the "Taurus" (one-horned bull) (Deut. 33-17), which was the origin of the "Unicorn," now upon the royal coat of arms of Great Britain. And from which circumstance they were called not only Angles or Engiesh, but also Bullmen.

Finally, when those Anglo or Englo Saxons conquered England, and dwelt there, this nickname became (not without reason) the familiar burlesque appellation of John Bull.

A. GORDON BAKEWELL.

MRS. RANSOM J. JONES.

The end of the long and beautiful earthly life of Mrs. Sarah Frances Mounger Jones came suddenly on the morning of September 18, 1916. But the summons, all unlooked for, as it was, had no terrors for this "handmaiden of the Lord," who for nearly seventy-nine years had walked by his side. The summons could hardly be counted sudden to her, who because of the great company gone before, had her face every hour more heavenward than earthward.

She was born on October 3, 1837, at Paulding, in Jasper County, Miss., being the daughter of Henry Mounger and Celia Millsaps. Her father was a prominent lawyer, and was a judge of the Circuit Court for a goodly number of years. Her mother was the daughter of Uriah Millsaps, a wealthy, benevolent, widely connected citizen of the county. From both sides, she inherited those characteristics, as far as they can be inherited, of culture, mental strength, refinement, and religion, that have made the names of Mounger and Millsaps conspicuous in Mississippi's civil and religious life.

One understands her character the better to read from a tribute by one who knew her well: "She was brought up in a home where religion was vital and potent, morning and evening prayers being offered without fail. A true and beautiful piety consecrated all the scenes and incidents of that long ago."

In her youth she gave her heart to God and became a member of his Church. She had the benefit, even then, of the faithfully kept country Sunday school, and "all about there were instances of fervent and devoted piety." To the end of her life, she bore the stamp of the best Methodist womanhood, characterized by a mingling of large culture and unaffected devoutness.

Her education was received at Pleasant Hill and Paulding, in Jasper County, and at Pierce's Springs in Clarke County. These advantages taken up by a strong quick mind, together with a great love of private reading, developed a mental life thoroughly furnished and rich. The same writer, quoted above, says of her: "All these things were seen in her alert and vigorous and cultivated mind in the after days, and especially in her fluent conversation, and in her superior ability in letter-writing. To get a letter from her was a pleasure hardly to be matched."

In 1858 she was married to the Rev. Ransom J. Jones, of the Mississippi Conference, and for forty-two years she filled faithfully, splendidly, the delicate, responsible, fruitful field of an itinerant's wife. With a beautiful and helpful spirit, she accepted what the Providence of God brought, making the parsonage home one of rare sunshine and joy, and proving a partner and helper in her gifted husband's life work.

Sister Jones was the mother of five children. A little girl, Mary Lou, died a number of years ago; Mrs. J. E. Reed (of Meridian) died about a year ago, and Mr. Watson E. Jones has passed away since his mother's death. There remain—two sons, Mr. H. Mounger Jones, of Vicksburg, and Mr. Charles G. Jones, of Meridian.

The sixteen years of her widowhood have been mostly spent in Meridian in the home of Mrs. J. E. Reed, and her motherhood received a large compensation in the love, reverence, and devotion of all of her children.

She was a sister of Dr. E. H. Mounger, of the Mississippi Conference, and between them existed a beautiful comradeship.

While confined within a narrow circle during the last few years, she never lost her large, keen, intelligent interest in every movement of Christ's kingdom.

The funeral was held from East End Church on the afternoon of September 19, and her body was laid to rest here by the side of her sainted husband.

Who shall adequately write a tribute to the wives of itinerants? It has not yet been done. But by an angel's hand in the Book of Life, we shall find their names written in letters of gold.

H. B. WATKINS.

Meridian, Miss., Nov. 1, 1916.

We should not be blind to the immense truth that whatever has been made known to us by revelation has always been true.—Bishop of Calcutta.

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Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

PERSONAL AND OTHER NOTES.

Prof. Thomas Carter and Rev. W. E. Thomas were in the Advocate office last week. We regret that the Editor did not have the pleasure of seeing these brethren.

Rev. Robert Randle, of Harrisonburg, La., and Rev. H. N. Harrison, now of Franklin, La., visited the Advocate office this week. We scarcely need to say that we were glad to see them.

We have been asked by Rev. L. L. Roberts, the pastor, to announce the fact that Dr. H. M. Du Bose will dedicate the Gibson Memorial Methodist Church of Vicksburg, Miss., on Sunday, Dec. 10, at 11 o'clock. All former pastors are cordially invited to attend this service.

Rev. J. M. Morse, our pastor at Brookhaven, Miss., sends us the following item of news on a postal card: "We will lay the corner-stone of our new Methodist Church on Dec. 12, at 10 a.m." We congratulate Brother Morse and his worthy flock upon the progress they are making in carrying forward this enterprise.

Rev. H. T. Young writes us as follows: "My permanent address for the year will be Jena, La.. This promises to he a very husy year for me. I have had already several calls for December and January and have made engagements for a number of spring and summer meetings." As our readers will remember, Brother Young was made Conference evangelist for Louisiana, a work for which he is considered admirably equipped.

Rev. M. B. Sharbrough, presiding elder of the Port Gibson District, sends us the following note: "Rev. E. L. Alford, who is closing his fourth year on the Anguilla (Miss.) charge, reports all of the finances in full, with some surplus, and a remittance for every assessment in the hands of the treasurers of the Boards one week hefore the Conference session." Thls is, indeed, a fine showing.

Rev. T. D. Lipscomb, of Donaldsonville, La., paid the Puhlisher of the Advocate a business call last week, but found him out of the city, attending the Conference at Winona. Brother Lipscomb looks zealously after the interests of the Advocate in his charge, and in doing so he sets an example which is well worth following. He is preparing to leave Donaldsonville for his new charge, Pleasant Hill, La.

We have in hand a letter from Rev. L. S. Jones, written from Hattiesburg, Miss., which reached us too late for publication In this issue of the Advocate, but which will appear next week. We regret very much to note that Brother Jones has been confined to his room with illness for six weeks, and that he does not expect to he ahle to attend the approaching session of the Mississippi Conference. The brethren will miss this worthy itinerant, who, notwithstanding his afflictions, writes most cheerfully.

From the Donaldsonville (La.) Chief of December 2, we take the following: "Members of the Methodist congregation and friends in other denominations are gratified over the reappointment of Rev. P. O. Lowrey as pastor of the local Methodist Church. Mr. Lowrey has been stationed here for the past year, and has proved to he an earnest worker in the Lord's vineyard and a citizen of high ideals. He returned from Baton Rouge Tuesday morning, after attending the Louisiana Annual Conference of the Methodist Episcopal Church, South."

We regret to chronicle the death of Mrs. F. M. Wall, which occurred on Sunday, Nov. 12, at the ripe old age of 71 years. Commenting briefly upon her character, her son-in-law, Rev. J. A. Wells, says: "She was one of the most loyal and consecrated souls that I have ever met. She knew how to have audience with God in prayer. She really prayed, and oh, how I am going to miss her!" Sister Wall resided near Hickory, Miss. Her obituary will appear later. We extend sympathy to the bereaved and commend them to the Heavenly Father, whose message unto those that mourn is that they shall be comforted.

In his weekly Bulletin of December 3, Rev. C. A. Battle, pastor of our First Methodist Church at Baton Rouge, La., made the following statement to his congregation: "The pastor desires to say for himself and his wife that they are happy in being reappointed to First Church, Baton Rouge, for another year. For the many words of commendation and love we feel especially grateful and assure the congregation of the utmost reciprocity. Never shall be forgotten the evening of Thanksgiving Day, when a large number of friends brought gifts to the parsonage as expressions of love. This was a happy occasion; it touched our hearts, and, if possible, it knitted us closer together."

We did not see or hear read the paper on unification that Dr. S. H. Werlein submitted to the Louisiana Conference, or the substitute for it that was offered by Rev. W. H. Coleman and adpoted. Therefore, we can not speak from first-hand knowledge as to what was done; but it will be noted that our reporter, Rev. H. N. Harrison, states that the Oklahoma City plan was adhered to in the resolutions that were passed. The attention of our editorial confreres who have seemed disposed to twit the Editor of the New Orleans Advocate upon standing alone in this State in his position concerning this issue is respectfully called to Brother Harrison's account of what took place.

RESOLUTIONS CONCERNING UNIFICATION.

"Whereas, from the organization of the Methodist Episcopal Church, South, in 1845, our Church has endeavored to keep the spirit of the Plan of Separation adopted by the General Conference of united Episcopal Methodism in 1844, and in all our official declarations we have been the first to extend the olive branch of concord and co-operation, and as well to extend the hand of an honorable fraternity and federation, and to that end have taken the lead in suggesting the different Commissions organized by Northern and Southern Methodism for a more fraternal and a closer relationship, and that from the Federal Council of Methodism, created, at the instance of our representatives, by the General Conference of the Methodist Episcopal Church, the Methodist Protestant Church, and our own beloved Church, clothed with ample authority thereunto, there was worked out a series of suggestions, called a "General Plan," for the Unification of American Methodism by Reorganization, which suggestions were submitted to our General Conference at Oklahoma City for adoption, amendment, or rejection, and later were submitted to the General Conference of the Methodist Episcopal Church for the same purpose; and

"Whereas, our General Conference thereupon, with great earnestness and by unanimous consent, made declaration (1) that it 'considers the plan outlined in the suggestions as tentative, but nevertheless containing the basic principles of a genuine unification,' and (2) that it 'regards the unification of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South, by the plan proposed, as feasible and desirable and hereby declares itself in favor of the unification of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, in accordance with this general plan of reorganization,' and (3) that our representatives in the Federal Council 'are hereby instructed and empowered to act as Commissioners in elaborating and perfecting the tentative plan which has been proposed and in carrying forward such negotiations as have for their purpose, and may result in the consummation of the proposed unification in accordance with the basic principles enunciated in the suggestions which were adopted by the Joint Commission and reported to the General Conferences,' and which plan was also passed upon by the General Conference of the Methodist Episcopal Church at Saratoga Springs, with certain recommendations following, and also their representatives were instructed and empowered to carry forward the negotiations; and

"Whereas, in these declarations hy our General Conference, it was distinctly recommended 'that the colored membership of the various Methodist hodies be formed into an independent organization, holding fraternal relations with the reorganized and united Church;' and

"Whereas, the Joint Commission has been called to meet on December 28, 1916, and our venerable, and now ascended, patriarch, Bishop Alpheus W. Wilson, and the venerable patriarch, Bishop Earl Cranston, Chairmen alike of their respectlve Commissions, together with the Secretaries of the Commission, the Rev. Bishops Collins Denny and Luther B. Wilson, have issued a message to Methodism in which it is said that 'it is earnestly desired that every pastor in both Churches may hold same theme ('The Spirit of Methodism') before his congregation on Sunday, December 31, and they jointly request that the night following every congregation of both Churches shall observe watch-night, and make the work of the Joint Commission on Unification the subject of prayer during the closing hour of the year; and

"Whereas, our revered Bishops have solemnly declared 'that as Bishops of the Church we consider ourselves bound to support this action (of our General Conference) to the full extent of our ability and influence—any statement to the contrary, by whomsoever made, being utterly without foundation in fact,' and that nearly every Annual Conference, held this fall, has expressed its approval of this action of our General Conference; therefore,

Resolved hy the North Mississippi Annual Conference, "(1) That we believe God sat enthroned over the councils of the General Conference of 1844, and that, though the good and earnest men composing that Conference held views apparently irreconcilable, yet the guiding hand of providence was discernible in their deliberations and conclusions in adopting the 'Plan of Separation' and that we look with pride on the history of our Church, not only as to its evangelistic zeal and fidelity to the faith of our founders, but as well to its fraternal dealings with our sister Church of the North. It gives us pleasure to recall that the great Joint Commissions of Methodism, commencing with the Cape May Commission of 1876, then the Commission on Federation of 1894, and later the Federal Council of Methodism of 1906, had their conception in the brains and hearts of our leaders; and that from the council of these Joint Commissions have grown a sincere fraternity, a co-operation and federation, which, it now appears, is ripening into a unification of all our forces for the spread of Scriptural holiness, free from the rivalry of conflicting altars.

"(2) That we express our hearty approval of the action of our General Conference at Oklahoma City in its declarations concerning 'unification by reorganization,' and in instructing its representatives to continue the negotiations in elaborating and perfecting the general plan proposed for the unification of American Methodism. We are persuaded that the task of forming a final plan for unification acceptable to the preachers and people of both Churches is one of tremendous proportions and responsibilities, involving many difficult points of adjustment, and demanding not only great patience and wisdom on the part of the negotiators, but as well the guiding mind of the unerring Holy Spirit, without which all our plans will come to naught.

"(3) That we approve the recommendation of our General Conference concerning the colored membership of the various Methodist bodies being organized into an independent organization holding fraternal relations with the reorganized and united Church. We believe it to be best for them. We believe, further, that these relations should be so close and vital as that the Bishops and preachers of the reorganized Church may have opportunity to co-operate with those of the colored Church for all betterment of their people, and that the boards of the reorganized Church should co-operate with the boards of their Church in assisting them to work out their problems. We are not disposed to forget or to shirk our obligations to our colored people.

"(4) That in keeping with the call of 'the message to Methodism' we ask all our pastors to use the 11 o'clock hour on December 31, to hold before our congregations the theme, 'The Spirit of Methodism,' and that we call our people to an hour of earnest intercessory prayer at a watch-night service, especially interceding and importuning that the Holy Spirit may control the deliberations and lead to the conclusions of the Joint Commission in their meetings.

"(5) We believe it would conserve the best interests of Methodism for a stenographic record to be made of all the proceedings of the Joint Commission, to be published in full after its work is finished for the information of our preachers and people; and that as far as may be compatible with the interests of the negotiations in progress we believe it would be well to give to the Church from day to day information of the Commission's proceedings.

"(6) That a copy of these resolutions be sent to the secretaries of our Commissioners."

Signed: W. W. WOOLLARD,
R. A. MEEK,
H. S. SPRAGINS.
JOHN W. BOSWELL.
J. R. COUNTISS.
JAMES H. FELTS.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

(Continued from Fifth Page.)

than last year and 30 accessions to the Church. Rev. W. S. Lagrone had a great year; 12 family altars had been established; a debt of $3000 against the church was paid. The presiding elder represented Rev. J. J. Brooks in terms of praise.

Rev. J. A. Hall reported an increase in church membership of 57; $7000 raised in the charge. Rev. J. H. Mitchell had received 18 into the Church, including a Chinaman who never misses service; good Sunday school and men's class. Rev. O. W. Wagoner received several into church membership on profession of faith; had one graded Sunday school. Rev. W. S. Shipman had a well-organized church and collections in full. The name of Dr. J. W. Price was referred to the committee on Conference Relations for the supernannuate relation. A free-will offering was made for Dr. Price. Rev. L. W. Cain had churches and Sunday schools well organized, and doing well. Rev. A. A. Martin had received 26 on profession of faith, and reported an advance in finances. Rev. Joe H. Ingram had had fine meetings, a $15,000 church under construction, collections in full. Rev. E. B. Sharp mentioned special work of the Woman's Missonary Society. Rev. John Ritchey had organized a good charge and had a good year. Rev. J. A. Coleman reported a good year, "all in full." Rev. O. L. Savage reported all collections in full, an increase in membership of 84. Rev. W. N. Duncan, Conference host, reported an increase of 39 in membership, 2 Woman's Missionary Societies, which raised $768; good contributions to Orphans' Home.

The Bishop called Question 1, "Who are admitted on trial?" L. M. Lipscomb, presiding elder of Winona District, anewered, J. Hendrix Mitchell.

Rev. W. W. Woollard read and moved the adoption of a paper endorsing the Oklahoma plan of unification by reorganization with the M. E. Church. After a thorough discussion of the paper and the issue by Brother Woollard, Dr. Meek, Dr. Boswell, Rev. J. Ritchey, Rev. W. W. Mitchell, Rev. J. T. McCafferty, Rev. J. R. Countiss, and others, the paper was adopted.

Bishop Murrah called Dr. Meek to the chair, which place he occupied with grace and ease.

Rev. W. W. Woollard, presiding elder of the Columbus District, asked that J. M. Carpenter be discontinued at his own request. The Conference ganted the request.

Rev. J. E. Cunningham addressed the Conference relative to the placing of the oil painting of Bishop Murrah in Millsaps College. A contribution was made.

The name of Rev. W. J. Burt was referred to the Committee on Conference Relations for the superannuate relation.

Judge E. V. Hughston read the report of the Committee on Lay Activites. Judge Hughston was re-elected Conference Lay Leader.

Rev. A. H. Williams read the report on the American Bible Society, which was adopted. Rev. E. B. Sharp read the financial report from the same committee, which stated that the committee had made the same assessments as were made the previous year.

Conference adjourned with the benediction by Rev. J. W. Raper.

Saturday Evening.

Service began promptly at 7:30 with the singing of hymn No. 361, "Day is dying in the west." Rev. E. S. Lewis led in prayer. The Scripture lesson, 6th Chapter of Galatians, was read by Rev. O. W. Bradley, former pastor at Winona. The Wisdom Sisters sang, "Jesus is all the world to me." Rev. W. N. Duncan made announcements for the following day, after which the congregation sang, "Savior, more than life to me." Rev. L. A. McKeown announced his text, Galatians 6:17, and preached a helpful sermon on "The Marks of the Lord Jesus."

"The marks of the Lord Jesus are: First, Love; second, Patience; third, Self-Sacrifice." (Truly, Luke McKeown bears them all.—Reporter.) The preacher said, "They that enter the gate must bear the marks." "Great sacrifice brings about great things." The Wisdom Sisters sang, "Jesus paid it all." Rev. L. A. McKeown pronounced the benediction.

(To be concluded next week.)

Appointments.

Aberdeen District—T. H. Lipscomb, presidng elder; Aberdeen, J. M. Bradley; Aigoma, R. P. Goar; Amory and Nettleton, J. E. Thomas; Buena Vista, W. R. Williams; Calhoun City, R. M. Evans; Fulton Circut, A. F. Moore; Greenwood Springs, R. G. Hafling; Houlka Circuit, A. Joe Beasley; Houston, J. W. Raper; Houston Circuit, J. W. Raper, Jr.; Montpelier Circuit, W. L. Graves; Nettleton Circuit, A. S. Briscoe; Okolona, J. W. Bell; Okolona Circuit, C. R. A. Brantley; Pontotoc, W. M. Young; Prairie and Strongs, C. W. Baley; Shannon Circuit, W. D. McCullough; Smithville Circuit, D. C. Foust; Tremont Circuit, L. H. Floyd; Tupelo, O. W. Bradley; Vardaman Circuit, E. H. Rook; Verona Circuit, W. N. Dodds; Assistant Sunday School Editor, J. W. Boswell; Conference Evangelist, J. A. Bowen; Conference Secretary of Education, T. H. Lipscomb.

Columbus District—W. W. Woollard, presiding elder; Artesia and Sessums, T. J. Halfacre; Brooksville, J. M. Guinn; Cedar Bluff, W. A. Bowlin; Cochrane Circuit, J. W. Robertson; Columbus, First Church, W. L. Duren; Central Church, W. V. Shearer; Columbus Circuit, T. E. Gregory; Crawford, D. W. Babb; Longview Circuit, R. G. A. Carlisle; Macon, E. N. Broyles; Macon Circuit, I. F. Holland; Mashulaville Circuit, A. W. O'Bryant; Mayhew Circuit, R. L. Ellis; Shuqualak Circuit, A. S. Raper; Starkville, J. C. Park; Sturgis, J. C. McElroy; West Point, L. P. Wasson; Chaplain U. S. Army, J. A. Randolph; Conference Evangelist, J. H. Bell.

Corinth District—T. H. Dorsey, presiding elder; Booneville, J. M. Wyatt; Booneville Circuit, J. D. Boggs; Burnsville Circuit, B. G. Whitehurst; Chalybeate Circuit, B. P. Fullilove; Corinth, First Church, J. E. Cunningham; Corinth, South Side, J. R. James; Corinth Circuit, A. L. Davenport; Dumas Circuit, W. G. Burks; Golden Circuit, Guy Ray; Guntown and Baldwin, J. D. Simpson; Hickory Flat, E. Blizzard; Iuka, L. A. McKeown; Iuka Circuit, W. I. White; Kossuth Circuit, D. R. McDougal; Mantachie Circuit, James Porter; Marietta Circuit, M. E. Scott; Mooresville, J. W. York; Myrtle Circuit, J. A. Goad; New Albany, S. L. Pope; New Albany Circuit, C. A. Northington; Ripley and Blue Mountain, J. J. Baird; Ripley Circuit, M. L. Ward; Rienzi Circuit, W. W. Hartsfield; Sherman Circuit, W. B. Baker; Silver Springs Circuit, G. B. Love; Tishomingo Circuit, W. C. Beasley; Wheeler Circuit, W. T. Bazzell.

Durant District—W. W. Mitchell, presiding elder; Ackerman Circuit, Charles D. McGehee; Acona, P. F. Luter; Bellefontaine Ct., T. L. Houston; Black Hawk Circuit, J. G. Johnson; Chester Circuit, H. M. Cockrum; Durant, J. T. McCafferty; Ebenezer Circuit, A. J. Henry; Eupora and Maben, T. H. Mills; Hesterville Circuit, S. F. Harkey; High Point Circuit, E. D. Simpson; Kilmichael Circuit, J. J. Garner; Kosciusko, S. A. Brown; Kosciusko Circuit, C. A. Parks; Lexington, B. P. Jaco; Louisville, W. C. Carlisle; Mathiston Circuit, Carl Oaks; McCool Circuit, T. L. Oakes; Noxapater Circuit, G. W. Gordon; Pickens, W. M. Langley; Poplar Creek Circuit, A. R. Beasley; Sallis Circuit, J. A. Patterson; Sidon, J. A. Poe; Slate Springs Circuit, S. W. Bryant; Tchula, C. P. Moss; Vaiden and West, H. M. Young; Superintendent Orphanage, J. B. Randolph; Assistant Superintendent Orphanage, G. L. Lauderdale; Student Millsaps College, R. G. Moore.

Greenville District—V. C. Curtis, presiding elder; Arcola and Hollandale, J. A. Coleman; Benoit and Beulah, J. D. Wroten; Boyle Circuit, J. Hendrix Mitchell; Clarksdale, R. O. Brown; Cleveland, T. M. Bradley; Coahoma and Lyon, J. E. Stevens; Friars Point, J. R. Bright; Glen Allan, A. T. McIlwain; Greenville, J. T. Lewis; Gunnison, R. W. Evans; Jonestown and Evansville, D. R. Wasson; Leland, E. H. Cunningham; Lula and Dubbs, W. W. Jones; Merigold and Alligator, W. R. Lott; Rosedale and Hillhouse, J. W. Ward; Shaw, W. C. Galceran; Shelby and Duncan, W. M. Campbell; Tunica and Robinsonville, Olin Ray; Editor New Orleans Christian Advocate, R. A. Meek; Chaplain U. S. Army, J. M. Moose; Secretary Board of Missions, J. T. Lewis.

Holly Springs District—James H. Felts, presiding elder; Abbeville Circuit, R. S. Lawson; Ashland Circuit, G. C. Gregory; Byhalia, A. C. McCorkle; Coffeeville and Bethlehem, W. L. Storment; Grenada, R. A. Tucker; Holcomb Circuit, C. T. Floyd; Holly Springs, E. R. Smoot; Lamar Circuit, T. H. Porter; Mount Pleasant Circuit, M. A. Burns; Oxford, E. S. Lewis; Paris Circuit, D. H. Crowson; Potts Camp Circuit, J. L. Nabors; Randolph Circuit, R. M. Papasan; Red Banks Circuit, S. H. Caffey; Taylor Circuit, R. G. Lord; Toccopola Circuit, T. J. Hopper; Waterford Circuit, N. N. Maxey; Water Valley, First Church, J. W. Dorman; Water Valley, North Main and Pine Valley, A. H. Williams; President Grenada College, J. R. Countiss; Grenada College Commissioner, T. M. Brownlee.

Sardis District—J. H. Holder, presiding elder; Arkabutla Circuit, J. B. Connor; Batesville, E. G. Mohler; Charleston, W. H. Mounger; Cockrum, F. H. McGee; Coldwater, H. G. Roberts; Como, R. P. Neblett; Courtland Circuit, R. I. Collins; Crenshaw Circuit, W. R. Goudelock; Eudora Circuit, J. A. Biffle; Eureka Circuit, Jesse T. Simmons; Hernando, M. Johnson; Longtown Circuit, G. A. Baker; Oakland Circuit, W. F. Rogers; Olive Branch Circuit, W. S. Selman; Pleasant Hill Circuit, W. W. Bruner; Sardis, W. D. Wendel; Sardis Circuit, W. D. Bennett; Senatobia, J. H. Brooks; Tyro Circuit, A. M. Bennett; Wall Hill Circuit, O. P. Armour; Sunday School Field Agent, R. H. B. Gladney; Student Millsaps College, Wesley White.

Winona District—L. M. Lipscomb, presiding elder; Belzoni, W. O. Wagoner; Carrollton Circuit, J. H. Smith; Drew, W. S. Lagrone; Dublin Circuit, J. J. Brooks; Duck Hill Circuit, B. F. M. Bullard; Greenwood, J. A. Hall; Indianola, J. H. Mitchell; Isola Circuit, E. M. Shaw; Itta Bena, W. S. Shipman; Lambert Circuit, J. T. Lockhart; Minter City and Phillips, A. A. Martin; Moorhead, R. H. Ruff; Ruleville, J. H. Ingram; Schlater, E. B. Sharp; Sunflower Circuit, L. W. Cain; Swiftown Mission, John Ritchey; Tutwiler Circuit, W. C. Lester; Valley Mission, E. C. Driskell; Webb Circuit, O. L. Savage; Winona, W. N. Duncan; Winona Circuit, W. J. Wood.

Transferred: R. B. Burks to Tennessee Conference, H. S. Spragins to Memphis Conference.

OVERCOAT LOST.

Dear Dr. Meek: Will you please announce through the columns of the Advocate that some one took my overcoat off the piano in the basement, or Sunday school auditorium, of the First Methodist Church in Baton Rouge last Monday morning, Nov. 27? (The name of my coat is the "New Progress;" or the "Keep-Dry.") I should be glad if the brother who has it would express it to me here, or at Sicily Island, La. I will get it at either place. W. T. WOODWARD.

Oak Grove, La., Dec. 2, 1916.

LOST.

Some one exchanged overcoats with me on the east-bound Southern train out of Winona on Monday afternoon, Dec. 4. My coat is a dark-gray cravenette, "style-plus" make, with a copy of the New Orleans Advocate in the pocket. The coat I have in the exchange is a dark-gray cravenette, "style-plus" make, with a copy of Monday's Commercial Appeal and a rusty nail in the pockets, with the mark on the inside, "Sold by Kennington's, Jackson, Miss." The coat I lost is new, and the one left to me shows considerable wear.

W. E. STOKES.

Macon, Miss. Dec. 5

WANTED—A middle-aged lady to have charge of a home near Sibley, La., and care for an old lady and grown son; a good home for the right woman. Address Mrs. Fannie Sheifer, Box 7, Minden, La.

NOTICE!

To Our Subscribers—

On December 15, 1916, all delinquent subscriptions will be discontinued. There will be no exceptions. We have about 1000 to 1200 subscribers who are in arrears, and whose subscriptions are being carried at great expense to the Publisher.

The price of paper used in printing the Advocate has risen 101 per cent since January 1, and the Publisher is compelled to place the business of the paper on a cash basis.

Subscribers are requested to look at the little pink or yellow address label on their papers and see when their subscriptions expire. If your subscription has expired, please send us the money for arrearage and renewal at once. Subscriptions are due in advance.

Our preachers are earnestly requested to help their Conference organ by urging their parishioners to pay arrearages and renew their subscriptions. Fraternally,

CHAS. O. CHALMERS,
Publisher.

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TREATMENT
FOR THE
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ESPECIALLY RECOMMENDED DURING THE PERIOD OF TEETHING.
MRS. WINSLOW'S

SOOTHING SYRUP

Checks wind colic.
Corrects intestinal and digestive troubles, and other infantile ailments.
Soothes the fretting and wakeful baby.
Gives relief to the mother.

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With Therapeutic Values

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Prompt, efficient and safe purgatives.

Sodium Citrate

A most effective alkaline salt which makes the curd of cow's milk more flocculent and easier of digestion. It has given excellent results in the treatment of vomiting, colic and diarrhoea in children.

Sodium Bicarbonate

A purely alkaline salt which tends to neutralize hyperacidity of the stomach.

Oil Anise
Oil Carraway
Oil Coriander
Oil Fennel

Grateful, aromatic carminatives and corrigents.

Cane Sugar Syrup

Prepared by the cold percolation process, making it a pure, permanent vehicle.

Buy a bottle today and keep it handy.

Sold by druggists throughout the world.

Prepared in the
Modern Hygienic Laboratory of

The Anglo-American Drug Co.
NEW YORK CITY.

What we really are, somehow or other, will ooze out.—F. W. Robertson.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On Aug. 27, 1916, EDGAR STYLES FISHER, a son of G. W. Fisher, of Pace, Miss., left his friends of this world to join those of the spiritual realm. It is natural for us to say good things about a person after he is gone. However, Styles' death does not cause us to speak kindly of him—rather it was his life that calls forth such expressions.

He was what a young man ought to be, for he was clean both in soul and body. This was the testimony of all who knew him. He had the highest regard for his father, always asking his advice regarding places of entertainment.

Styles was a young man twenty-five years of age and had for some time been an active member of the Methodist Episcopal Church, South, always attending upon its ordinances. His voice was charming and was used for the glory of God. It was very striking that on "Mothers' Day" he sang very sweetly, as a solo, "Tell mother I'll be there."

He left a father, sister, little brother, and scores of friends to mourn his departure. We pray the Father's richest blessings upon the bereaved ones, for their's was a great loss. His pastor,

J. D. WROTEN.

MRS. R. A. BAKER.

Mrs. Louise Wing Baker, whose mother was a cousin of Abraham Lincoln, was born at Brewster, Mass., on March 19, 1836. Thence, in early life, with her family she moved to Michigan, where, in Medina township, she was married in 1854 to Reusalear A. Baker, and there lived on a farm until her husband's death in 1883; after which, with her three children—Engene, Carrie, and Herbert—she moved to Morenci, Michigan, which place she ever afterwards considered her home. In 1894 she came to Whitecastle, La., to live with her son, Herbert L. Baker, who had a year before accepted a position with the Whitecastle Lumber Co., at that place.

Following a custom of spending the summer months with friends and home folks in Morenci, from which she had only varied once since coming South, it was on the occasion of this annual home-going visit, in company with her granddaughter, Miss Olive Baker, who was acting as both her companion and her nurse, that she ascended to "the house not made with hands, eternal in the heavens," on Friday morning, Oct. 20, 1916, while a guest of Mr. V. E. Baldwin, a brother of Mrs. H. L. Baker.

Assisted by the pastor of the home Baptist Church, of which Sister Baker had continued to be a member, and the pastor of the local Methodist Church, the funeral was conducted by Rev. C. E. Wakefield, a member of the Michigan M. E. Conference, a long-time friend of the family, and a member of the firm of the Baker-Wakefield Cypress Co., of Plattenville, La. The pallbearers were old friends of the family from the Medina Baker home community, and the music was rendered by the local Methodist choir.

Since Sister Baker was a lover of flowers, and took special notice of them as love tokens at the burial of friends and dear ones, it was a happy coincidence that her casket should have been profusely covered with these fragrant emblems of love and purity. For, since they could not be present in person, her friends and the employees of Brother Baker's lumber mill at Plattenville, La., where as a member of the family his mother had spent the last years of her life, sent through Northern florists a very beautiful offering of artistically arranged flowers, the arrangement being a green wreath with a crescent of dainty flowers to the lower right, and a bow of lavender tulle in the upper left corner, the wreath being supported by a pedestal that rested on a base of green leaves set in cut chrysanthemums. The members of the Donaldsonville Sunday school, where Brother Baker is the superintendent, also sent a spray of ferns, pink rosebuds, and white carnations. Members of the family, too, placed on the casket a spray of white rosebuds and Easter lilies, as their tender good-by love token. And besides the various floral remembrances from other friends, the ladies of the local (Donaldsonville) Baptist Church presented a bouquet of pink and white carnations. To the flowers from Donaldsonville was attached a card bearing the inscription: "A love token from Louisiana friends who were blessed by the last years of her genuinely pious and unselfish life."

While from other standpoints Sister Baker was a most exemplary character, it was in her home that her practical saintliness was seen to the best advantage, and her mother love was seen to be most beautiful. Her son, with whom she lived, was her ideal and her joy—her own boy, "Bert." And his wife and daughter were to her as dear children, and ministered to her needs during the years of her increasing feebleness with a tenderness all but as rare as it was beautiful, and in them was her life wrapped up.

But Sister Baker's interests and service did not stop in the home, for every cry of human need appealed to her, and she was a close observer and student of the times, even to having a lively interest in the political issues of the country, and never forsook the way of her early training in being a Republican. And the Church never had a more devoted and consecrated adherent than was she.

Her characteristics, as nearly as any one whom we have ever known, were those set forth as marks of the ideal woman in Proverbs 31:10-31. She "stretched out her hand to the poor and to the needy, * * and was not afraid of the snow for her household * * . She opened her mouth with wisdom and the law of kindness was on her tongue. * * Her children rise up to call her blessed."

No more perfect saint were we ever blessed in knowing, and the value of her life in establishing the worth of Christian character where she lived and served is beyond estimate. She was patient, kind, unselfish, consecrated, spiritual, and Christlike. She was "Grandma Baker," the mother to her community—the sinner's friend, the mourner's comforter, and a minister to every one who had need.

"Many daughters have done excellently, but thou excellest them all."

P. O. LOWREY.

Donaldsonville, La.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Louis, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

THICK, GLOSSY HAIR
FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

Make your cakes better by using "Eagle Brand." It also improves your tea, coffee, chocolate and cocoa.

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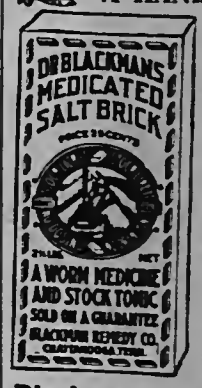

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No Dosing—No Drenching
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Every Animal
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Drop Brick in Feed Box—
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Contains Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys and the purest Dairy Salt.

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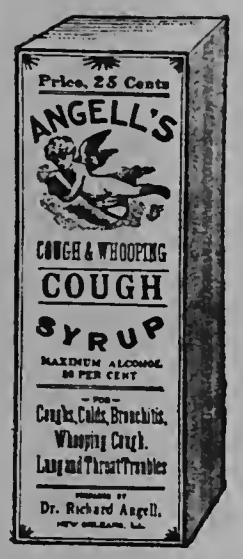

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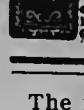

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Complete Manual of several hundred Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, MONON BUILDING, CHICAGO, ILL.

The man who is doing little or nothing to help support missions is hindering God's work in his own heart.—Exchange.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

PEACH & APPLE TREES 2C & UP

Pear, Plum, Cherry, Small Fruits, Strawberry Vines, Nuts, etc. GENUINE HALE BUDDED from Bearing J. H. HALE TREES. GENUINE Delicious APPLES. CATALOG FREE. TENN. NURSERY CO., Box 15, Cleveland, Tenn.

Don't Let a Cold Get a Good Start

The way to check a cold is to fight it from the first. Even the worst maladies often are easily conquered if attacked early enough. Colds may leads to asthma, bronchial troubles and pulmonary affections. In the treatment of these one of the first needs is to build up body resistance.

Eckman's Alterative often has assisted in such upbuilding. As a treatment for the troubles named, it has been used for more than twenty years. And in many instances it has effected lasting relief.

As with any other medicine, it should be regarded only as a first aid to right care and hygienic living—and a safe one. For it contains no narcotics, opiates or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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LOOK UP the insurance and write us. Glad to furnish information. Glad to assist you in any way.

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Serves and saves Methodism, and is now rendering a greater service than ever. Insures against fire, lightning and tornado on easy terms of payment.

Is your church participating in these benefits? If not, why not? Pastors protect your property on advantageous terms with us. Write for our calendar and pamphlet.

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MRS. ALICE HARGROVE BARCLAY, Agent, M. E. Church, South, 214 Norton Building, Fourth and Jefferson Louisville, Ky.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation. If you write to me, Eugene M. Pullen, Carpenter, 429C Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

NEED OF BIBLES FOR THE SOLDIERS.

"Don't try to tell me the value of furnishing Testaments to soldiers; my Christian life dates from the gift of a Gospel by a member of the Peniel Mission in the Philippine Islands," said the chaplain of the 1st Oklahoma Infantry, when approached by the Bible man from the American Bible Society seeking to provide Testaments for the Chaplain's men.

Chaplain Herbert Stanley Smith, of the 3rd U. S. Infantry, writing of the need for Testaments among the regulars, says, "From an experience of nearly twelve years, I can say that probably not one in forty has a Testament. * * * There certainly is a crying need for a 'Fund for furnishing New Testaments to soldiers.'"

Chaplain W. W. Brander, of the 8th U. S. Cavalry, speaking of religious conditions in the army said, "I cannot say that among the regulars there are any per cent who make a profession of Christianity. Indeed, it is generally considered among them weak and effeminate to make such a profession."

Chaplain D. C. Bateman, of the 14th Cavalry, writes of his own regiment, "The need for the Scriptures has always been greater than any chaplain unaided could supply. The help that I have received has never been adequate to the demands."

One of the best known business men of El Paso reports that a soldier recently came to a Sunday service where he made a profession of faith in Christ and asked to be admitted into the Church, attributing his action to the result of reading of a khaki Testament handed him only a short time before by a colporter of the American Bible Society. He said that he had been in the army eight years and had not previously owned or read any part of the Bible.

Many army chaplains, Y. M. C. A. workers, and others have recently made very strong statements regarding the need of the American soldiers for an adequate supply of Scriptures adapted to their use. There has also been reported many instances showing the splendid results arising from the reading of the khaki Testaments furnished by the American Bible Society.

The government has cared splendidly for the necessities of the soldiers in the service, providing many comforts. The Y. M. C. A., Red Cross, and other organizations have supplemented this care with many things for the soldier's comfort and moral betterment. It is the spiritual welfare of these men that needs special emphasis at this time, and the responsibility for this certainly is with the Churches.

The American Bible Society is a co-operative organization supported by Protestant denominations for the missionary distribution of the Scriptures, and the 10,000 khaki Testaments which it has already supplied the men is a first step in the right direction. Among the intelligent Americans composing the army, in their new environment and with unusual opportunity for undisturbed thought, the reading of a New Testament cannot but be effective. It is conservatively estimated that there are 40,000 more American soldiers who may be supplied with Testaments to their spiritual profit if the Churches will but provide for the work to be done. J. J. MORGAN.

TO PREVENT A COUGH GROWING WORSE AT NIGHTFALL

Take Foley's Honey and Tar

A cold usually tightens up toward nightfall and an increasing cough means a night of discomfort. Bronchial coughs, hoarseness, tickling throat, a sore, tight feeling over chest and in the bronchial tubes, may be eased and soothed very promptly, the wearing cough loosened and the phlegm raised without painful effort, by the aid of Foley's Honey and Tar. This standard family cough medicine is without opiates or harmful drugs. For croup it is invaluable. All dealers everywhere sell it.

PREACHING.

There are ministers who preach what might be described in the whimsical phrase of Dr. Joseph Parker, of London, as "a more or less little sermon." It may be a nice little discourse, expressing various pretty sentiments and adorned here or there with some apt poetical illustrations, but it is less rather than more pungent and powerful because it lacks the throb of a vital message and indeed appears to have no particular reason for its own delivery save the effort to entertain an audience for a scant half hour. It cannot be expected that all clergymen will be deep scholars, keen logicians, or great orators; but no minister really need preach a little sermon if only he himself be a true man of God, exalting not his own views, but his divine Master.—Zion's Herald.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid disease, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was cured."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from rheumatism, or from any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 17-S, Shelton, S. C.

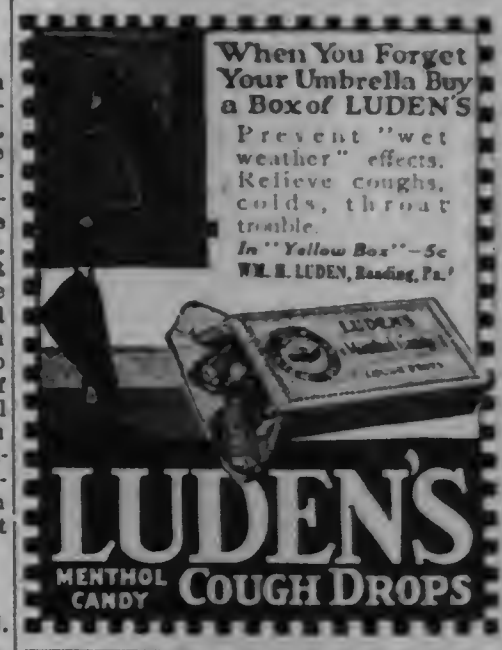
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....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Prevent "wet weather" effects. Relieve coughs, colds, throat trouble.
In "Yellow Box"—5c
WM. H. LUDEN, Reading, Pa.
LUDEN'S
MENTHOL CANDY COUGH DROPS

PAINS IN SIDE AND BACK

How Mrs. Kelly Suffered and How She was Cured.

Burlington, Wis.—"I was very irregular, and had pains in my side and back, but after taking Lydia E. Pinkham's Vegetable Compound Tablets and using two bottles of the Sanative Wash I am fully convinced that I am entirely cured of these troubles, and feel better all over. I know your remedies have done me worlds of good and I hope every suffering woman will give them a trial."—Mrs. ANNA KELLY, 710 Chestnut Street, Burlington, Wis.

The many convincing testimonials constantly published in the newspapers ought to be proof enough to women who suffer from those distressing ills peculiar to their sex that Lydia E. Pinkham's Vegetable Compound is the medicine they need.

This good old root and herb remedy has proved unequalled for these dreadful ills; it contains what is needed to restore woman's health and strength.

If there is any peculiarity in your case requiring special advice, write the Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., for free advice.

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—you must cure your trouble at the source—as one plastering your ceiling as long as your roof leaks.

Stomach Sufferers

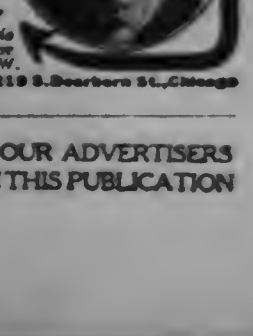
If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Blues, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it)

or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

APPENDICITIS



I have a pleasant and effective cause-removing plan of treatment (no oil) which is fully explained in a very frank, sincere, human, inspirational Book, a copy of which I will be glad to mail you **Free**

Send for my Book Today

Truth is precious—so is time. Therefore send for Book at once. Address NOW.

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Coarse Hair

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

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The whole struggle of the world is the heart experience of Jesus. He feels every sorrow, every trial, every struggle.—J. I. Vance.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Medicated Smoke Drives Out Catarrh

Try This Pleasant Herb Smoke. Sent Free By Mail.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, doucbes, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 704 Walton Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

MISSISSIPPI CONFERENCE

To Presiding Elders and Pastors.

Let all the Presiding Elders of the Mississippi Conference send to me the names of all delegates and alternates, and the names of the persons to be admitted on trial. Also let all pastors who expect to bring their wives to the Conference, notify me.

Let me have this information at once. Thanking you, I am,

Sincerely yours,
Jackson, Miss. W. G. HENRY.

Reduced Rates.

All railroads in the bounds of the Mississippi Conference, except the N. O. and G. N. Railroad, have granted special rates to members and delegates attending the meeting of that body in Jackson, Dec. 13-18. Brethren will please get a certificate each time a ticket is purchased, and bring it to Conference and have it signed by the Railroad Secretary of the Conference and by the agent at Jackson, who will sell you return ticket at a reduced rate. Fraternally,

E. L. ALFORD.

Committee on Admissions.

The Committee on Admissions, of the Mississippi Conference, will meet in the room, designated by the pastor, of the Galloway Memorial Church, Jackson, on Wednesday afternoon, December 13.

T. B. HOLLOMAN, Chairman.

Admission on Trial.

Let those who desire admission into the Mississippi Conference meet the Examining Committee in the Sunday school auditorium of the Galloway Memorial Methodist Church, of Jackson, Miss., at 8 o'clock a. m., on Tuesday, Dec. 12. Come prepared for a written examination.

W. L. LINFIELD, Chairman.

Class of the First Year.

Each member of this class will please put into our hands before December 12 certificates of this grading, if he has stood examination on the Course in the Correspondence School or the Seashore Divinity School. If he expects to be examined by us at the Annual Conference, let us know; and be sure to meet us at 3 p. m., December 12, in the Sunday school room of Galloway Memorial Church, Jackson. Please heed this.

H. WALTER FEATHERSTUN,
For the Committee.

Class of the Second Year.

The Class of the Second Year, of the Mississippi Conference, will meet in the Sunday school room of the Galloway Memorial Church, Jackson, Miss., on Tuesday, Dec. 12, at 9:30 a. m. The members of the Class who have taken the examination from the Correspondence School or from the Divinity School will please meet the Committee on Tuesday of the same date, at 2:30 p. m.

W. H. LEWIS, Chairman.

Class of the Third Year.

The Class of the Third Year will please meet the Committee in the Galloway Memorial Church on Tuesday, Dec. 12, 1916, at 9 a. m.

W. B. HOGG, Chairman.

Class of the Fourth Year.

The Committee and Class of the Fourth Year are asked to meet for formal reports from the class on Wednesday morning, December 13, in the Sunday school rooms of the Galloway Memorial Church, Jackson, Miss., at 8:30 o'clock. We believe the entire class has taken the examination by correspondence or otherwise, but each member should report to the Committee at the above mentioned time and place. H. B. WATKINS,
Chairman.

Historical Society.

The Historical Society of the Mississippi Conference will hold its annual session in the auditorium of the Galloway Memorial Church, Jackson, on Tuesday, December 12, at 7:30 p. m.

T. B. HOLLOMAN, President.

The Auditing Committee.

The Auditing Committee of the Mississippi Conference will follow the usual course of procedure and send statistical blanks to each preacher in plenty of time before Conference convenes. We are anxious to have the reports as near perfect as possible this year. W. T. GRIFFIN,
for the Committee.

Gulfport, Miss.

Joint Board of Finance.

The members of the Joint Board of Finance will please meet me at the Galloway Memorial Church, of Jackson, Miss., on Wednesday afternoon, Dec. 13, at 3 p. m.

J. M. MORSE, President.

The Endowment Board.

The trustees of the Mississippi Conference Endowment Board will please meet at the Galloway Memorial Church in Jackson on Tuesday afternoon, Dec. 12, at 3 p. m.

J. M. MORSE, Chairman.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Mr. W. M. Buie, of Jackson, Miss., is now Treasurer of the Board of Education of the Mississippi Conference. Send all money for education to him.

NOLAN B. HARMOND,
Secretary.

"We should not be blind to the immense truth that whatever has been made known to us by revelation has always been true."

HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well known down-town druggist says everybody uses Wyeth's Sage and Sulphur because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

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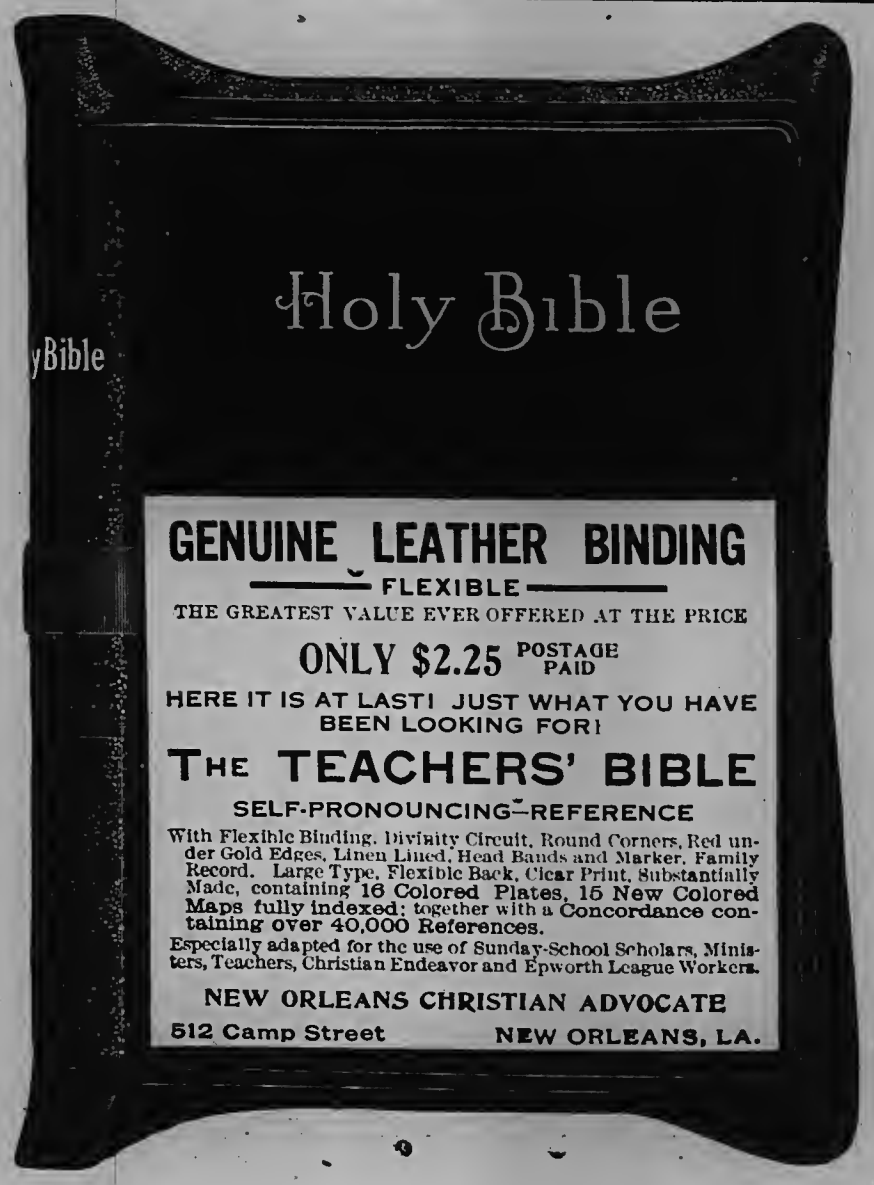
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With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's to-day.

A NOTE FROM BROTHER HOGG.

Dear Brethren: I am almost ashamed to send in a notice and to write this little note just as the year closes, when I recall that this is my only message for the year. But a moment's reflection assures me that you know what a year of afflictions I have had, and I therefore refuse to fear that you will be hard on me.

Our Church closed its budget practically two weeks ago. Everything is paid out and a great ingathering in our recent revival gives us great delight. Our Thanksgiving offering for our Orphans' Home was $97.14 in cash and about $95 worth of good, new clothing and groceries. A substantial payment on our small church debt has been made during the year. So the pastor's heart is light with these burdens rolled away, yet another rests heavily when the year's end is at hand and so much more might have been done. The Advocate has been neglected in this field, but give me a reprieve, and, in the next year's field, I promise to do better.

Yours fraternally,
WM. B. HOGG.

DAINTY COOK BOOK FREE.

This year make some delicious home-made **CHRISTMAS CANDIES** for your own use, or put up **GIFT BOXES** for your friends. We will send you FREE for the name of your grocer a copy of our recipe book "Dainty Desserts for Dainty People," which shows you how to make these candies with **KNOX GELATINE.** The book also contains a recipe for a wholesome, easily digested Christmas Plum Pudding, which would be a treat for your Christmas Dinner, as well as recipes for all kinds of Jellies, Desserts and Salads. If you wish pint sample of **KNOX SPARKLING GELATINE** send 2c. stamp, or 15c. for two quart package, if your grocer does not sell it.

KNOX GELATINE,
201 KNOX AVE. JOHNSTOWN, N. Y.

THE COMMISSIONER.

Well, the elder dropped in, and, says he to me, says he, "Don't you want to write something for the Advocate?" Says I to him, says I, "I am under promise to let the fellows rest until after the conclave at Jackson. But I've something too good to keep." Say that Ware at Fayette is riding at high tide, with prospects of "in full" bright, and that Caln at Washington is coming with a whoop a long way ahead of the hounds. Well, now, that's worth recording in black and white and is a feather in the cap of each of these Millsaps boys (now if this results in the elder losing two of his choicest young men he must suffer the blame, and Fayette and Washington will be the losers).

I am just in from Jefferson Street with cheering news, only the brethren there are pressed over the benevolences, as elsewhere in the district, for Jefferson Street is not alone in having an annual tug at those strings. How much better it would be if all interests were kept abreast throughout th year!

Doctor, I sometimes wonder if John Wesley had lived in this day if he would say that a "house-going pastor makes a church-going people," with the Sunday papers and the popular automobile, and then again I ask if we Methodists haven't carried the suggestion to extremes. A few Sabbaths ago I chanced to hear a most excellent sermon—indeed I was so interested and helped that I thought if I could hear such a sermon every week I'd excuse the pastor from visiting me and take it in good preaching; yet one of the very first homes I entered in that community I heard the complaint that the pastor had been in that home only twice during the year, but the autos passed and repassed the church. But I musn't violate my pledge of keeping quiet for a season.

Roberts is working hard to have Gibson Memorial dedicated before Conference.

The last quarterly conference at Crawford Street is to be held Monday night, and we are hoping for "all in full," yea, groaning, so to speak.

T. B. H.

DR. COOPER APPRECIATED.

Resolved (1) That the members of the quarterly conference of the Fernwood charge recognize with pleasure the efficient and valuable service rendered by Rev. I. W. Cooper, D.D., as presiding elder of the Brookhaven District.

(2) That to have associated with him has been a great blessing to us and to the membership of the church.

(3) That it is with great regret we are forced to give him up, but our warmest sympathy, our best wishes, and our prayers follow him.

Signed: P. H. Enochs, Rev. F. L. Applewhite, W. H. Saunders, R. B. Austin.

DRINK HOT WATER IF YOU DESIRE A ROSY COMPLEXION

Says we can't help but look better and feel better after an inside bath.

"To look one's best and feel one's best is to enjoy an inside bath each morning to flush from the system the previous day's waste, sour fermentations and poisonous toxins before it is absorbed into the blood. Just as coal, when it burns, leaves behind a certain amount of incombustible material in the form of ashes, so the food and drink taken each day leave in the alimentary organs a certain amount of indigestible material, which, if not eliminated, form toxins and poisons which are then sucked into the blood through the very ducts which are intended to suck in only nourishment to sustain the body.

If you want to see the glow of healthy bloom in your cheeks, to see your skin get clearer and clearer, you are told to drink every morning upon arising a glass of hot water with a teaspoonful of limestone phosphate in it, which is a harmless means of washing the waste material and toxins from the stomach, liver, kidneys and bowels, thus cleansing, sweetening and purifying the entire alimentary tract, before putting more food into the stomach.

Men and women with sallow skins, liver spots, pimples or pallid complexion, also those who wake up with a coated tongue, bad taste, nasty breath, others who are bothered with headaches, bilious spells, acid stomach or constipation should begin this phosphated hot water drinking and are assured of very pronounced results in one or two weeks.

A quarter-pound of limestone phosphate costs very little at the drugstore but is sufficient to demonstrate that just as soap and hot water cleanses, purifies and freshens the skin on the outside, so hot water and limestone phosphate act on the inside organs. We must always consider that internal sanitation is vastly more important than outside cleanliness, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

CHRIST THE CURE FOR IT.

We believe that the prevailing godlessness of this age has much to do with the increase in insanity and numerous forms of mental disease. Worry, disappointment, depression, and despair arise from the spirit of man being without the support of faith, from the obscuration of God, from the loss or failure to experience that sweet fellowship with Jesus Christ that bears a man up under discouragement. The mind of man requires faith in God to continue in a healthy condition. Think on Christ, and the dark hours which tempt to self-destruction will not linger long. The return of faith to this age will bring an increased resistance to the destructive forces of this world.—Western Christian Advocate.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

"TRY RELIGION."

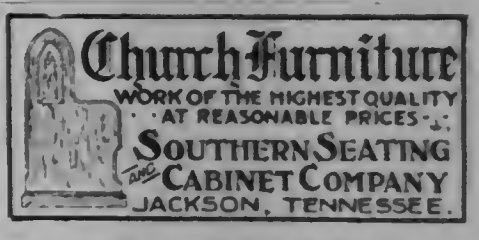
Horace Greeley once received a letter from a woman stating that her Church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables, and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling Church from disbanding?" The editor replied: "Try religion."

Church suppers and fairs are devices to make the goats pay for the pasturage of the sheep.—Exchange.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

Sorrow is a valley through which all of the human family must travel. There is no escape. Death in a happy home circle will come. It cannot always be stayed. Loss of property, loss of friends, loss of health, loss of many things held dear in human life are all among the common heritage of men. The deeper sorrows of sin and tragedy come to some. There is but one path that leads out of the shadows into the light—the path of fidelity. Rebellion of heart hurts the heart more than the sorrow. Infidelity of life leads to the chasm and the plunge into bottomless blackness. Faith and obedience emerge sooner or later into God's open sunlight, where flowers bloom and heaven's balm sends to earth an advance breath. Courage and trustful loyalty to the right alone can banish the night and usher in the glad, sweet day of peace. The Midland Methodist.



10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Dry, Hoarse or Painful Coughs Quickly Ended

Home-Made Remedy that Saves You $2—Does the Work Thoroughly.

The prompt and positive action of this simple, inexpensive home-made remedy in quickly healing the inflamed or swollen membranes of the throat, chest or bronchial tubes and breaking up tight coughs, has caused it to be used in more homes than any other cough remedy. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex (50 cents worth), into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. You then have a full pint—a family supply—of a much better cough syrup than you could buy ready-made for $2.50. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiacol and is known the world over for its promptness, ease and certainty in overcoming stubborn coughs and chest colds.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

RUSTON DISTRICT MEETING.

The Ruston District meeting was held in the Methodist Church at Minden, La., on Oct. 19, 1916, with the district secretary, Mrs. J. R. Miller, presiding. The devotional service was led by Mrs. W. H. Luck, after which the regular business was taken up. There was a roll call of delegates from the following places: Athens, Arcadia, Bernice, Duhach, Homer, Haynesville, Haughton, Minden, Plain Dealing, Ruston, Simsboro, Winnfield, and Cotton Valley. Only three auxiliaries gave reports. Several of the other societies had expected to send delegates, hut, on account of the heavy rains the day before, were prevented from doing so, as they had expected to come in automobiles. Reports were given by the following societies:

Minden has 61 adult memhers; dues collected, $122.70; pledge, $180.65; Week of Prayer, $23; scholarships, $40; Scarritt fund, $2.

Ruston reported 64 adult members; 2 new memhers during the quarter; numher of subscrihers to Voice, 21; numher of memhers in study class, 13; pledge, $125.70.

Ruston received the pennant for organizing more societies than any other auxillary in the district, the women there having organized two new societies.

Arcadia reported 24 adult members, 3 new memhers, and raised on pledge $56.75.

Cotton Valley is a new society just organized, therefore had no report.

Mrs. Henry conducted an Institute on Children's Work, which was very interesting and instructive.

Mrs. Means read a fine paper on "Missions within Our Conference," telling of the work in our own State to be done along this line.

The afternoon session was called to order hy Mrs. J. R. Miller. After a song by the congregation, Mrs. Henry gave a Scripture lesson from Luke.

Mrs. Wilty Ledbetter, Superintendent of Study and Publicity, gave a very instructive talk, explaining all the work coming under this head. She lamented the fact that we have only six study classes in this district. She was followed by Mrs. Wynn, who spoke interestingly and earnestly on Bible study.

Mrs. J. J. Holmes, Conference Treasurer, gave a talk on "Finance" and showed how necessary it was for all departments to come up with their dues in order that the Conference should have sufficient funds for its many needs. The Conference pledge from all the auxiliarles amounts to $4425. Mrs. Holmes stressed the observance of "Harvest Day," and suggested that the first meeting in December be observed as such, the object heing to have all members come prepared to pay In full their remaining dues and pledges.

Mrs. W. T. Cunningham conducted an Institute on Young People's Work, and spoke of the great opportunities presented by this department. She also dwelt upon methods of keeping them interested. Mrs. Cunningham was proud of her two delegates from the Orphanage in Ruston, Misses Earle and Greer, President and Secretary of the Ruston Young People's Society. These young ladies gave interesting accounts of their work.

Minden was selected as the place for the next district meeting.

The District Secretary placed the number of adult societies In the Conference at 98, the Young People's at 27, and the Juniors' at 50.

Mrs. Wynn gave an interesting talk on "Plan of Organization."

After prayer and a hymn the meeting adjourned until the evening session, at which Mrs. Sloan conducted the devotional exercises. A vocal solo rendered by Mr. C. M. Roberts was enjoyed hy all.

Mrs. Sloan discussed our missions in the French sections of Louisiana and showed great familiarity with the work. She spoke of the eagerness with which these people hear the gospel and how they are anxious for a deeper knowledge of God's Word.

Our slogan for 1917 is, an auxiliary in every church, and every woman, hoy and girl a memher. Our goal is: 3000 adults, 600 young people, and 2000 Juniors.

Rev. W. W. Drake made an eloquent address, his subject heing "A World-wide Opportunity." His message was full of inspiration and carried a quickening impulse to the heart of every one present.

Mrs. D. W. STEWART,
Recording Secretary.

NOTICE.

The annual meeting of the Council of Women for Home Missions will he held at the Broadway Tabernacle, Broadway and 56th Street, New York City, on January 9-10, 1917. The opening session will he at 2 p. m. on Tuesday.

EULLA ROSSMAN,
Recording Secretary.
600 Lexington Ave.

A NEW TEXT-BOOK FOR YOUNG PEOPLE.

The Council of Women for Home Missions has issued a new book for young people, "From Plaza, Patio and Palm." The book is in line with our theme for the year—Latin-America—and leaders of young people's societies will hail with delight this new book on Spanish-speaking Americans in Cuba, Porto Rico, and the United States. The book is compiled by Eva Clark Waid, and the author's personal knowledge of the subject, as well as an intimate acquaintance with the group for which she writes, have resulted in a charming study book for the "teen-age." The six chapters deal as follows:

I. When the Old World Sought the New.
II. New World Plazas.
III. Sunshine in the Southwest.
IV. The Palms of Cuha.
V. Porto Rico Patios.
VI. What the New World Gives the Old.

Price, postpaid, 30 cents. Order at once from denominational headquarters.

ITEMS HERE AND THERE.

Total new auxiliaries for third quarter, 278. Total numher of new members, 7948.

Louisiana pledged at her last annual meeting $4485, and has paid $3185.67 of this amount.

Mississippi's pledge is $5000, of which $2644.21 has been paid.

North Mississippi pledged $4500, and at the close of the third quarter had paid $2618.15.

Read hetween the figures, sisters, and see what your task is hefore the fourth quarter closes. Do not let 1916 see a deficit on our records. We have fallen into the hahit, it seems, of not paying our pledges in full. Are we not rohhing God when we fail to give to his work what we have promised? What if "times are hard?" Make a little more sacrifice and you can fulfill your vows. Give until you feel, and great will be the joy which you will experience, and God will bless you abundantly in spiritual things; and, after all, it is the treasure in heaven which is the only treasure worth striving for.

A Christian trained nurse is wanted by the management of one of the cotton mills where we have a flourishing Wesley House. If you have a friend who wants to take advantage of this rare opportunity, have her communicate at once with our Home Department.

He that hath slight thoughts of sin never had great thoughts of God.—John Owen.

You May Borrow an Epworth FREE for the Holidays

As usual in presidential years the excitement of the election somewhat interferred with our November business and we still have on hand about a hundred of the magnificent Epworth pianos which were finished up extra fine for holiday presents. I have decided to pay the freight and send these splendid Christmas pianos for demonstration in a hundred music-loving homes for

Free Use Until February 1, 1917

and then if necessary they may be returned and at my expense. I can afford to do this for I know by experience that when you see and hear one of these beauties and learn the wonderful bargain in price and of the easy payments without interest, that ninety-five out of the hundred Epworths will be kept permanently.

Send for My Wonderful Holiday Offer

No matter where you live I will gladly pay the freight and loan you one of these magnificent pianos until February 1st for the privilege of advertising the Epworth in your locality and among your friends. During the last thirty years we have sold many thousands of Epworth pianos and organs throughout the South to Methodist preachers, Methodist people and Methodist churches, but there are still many music-loving people who have never had the opportunity of becoming well acquainted with the Epworth.

Easy Terms—No Interest—No Security

Don't miss this great Christmas offer, but send your name on a postal card or the coupon No. 1 below and without obligating you in any way I will send you our beautiful catalog with pictures and Net Factory Prices and twenty-seven plans of easy payment, from which you can take your choice if you decide to borrow one of these splendid Epworth pianos for demonstration and trial.

If, however, you would like us to send you immediately, without further correspondence, freight prepaid, one of these Special Holiday Epworths for demonstration and trial until February 1st, then

Send Postal or Coupon No. 1 for Holiday Offer

Coupon No. 1 H. B. WILLIAMS, Vice-Pres.and Sales Manager.
WILLIAMS PIANO & ORGAN CO.
14 West Washington St., Dept. 916 Chicago.

Without obligating me, send particulars of your Holiday Offer with Catalog, Factory Prices and Book of 2,000 Customers' Letters I would like catalog about.....
(Say which, Piano, Player-Piano, Parlor Organ or Church Organ)

My Name .....

Post Office.....State.....

Send Coupon No. 2 for FREE LOAN of Piano

Bear in mind that you have until February 1st to test the piano and then if for any reason, such as sickness or money matters, you do not wish to keep it, you may write us and we will give you shipping instructions and pay you for your trouble of boxing and taking it back to the freight station. We refer you to any Methodist minister or the Publisher of this paper as to our reliability and the quality of the Epworth.

Send Coupon No. 2 for FREE Loan

Coupon No. 2 H. B. WILLIAMS, *Vice-Pres.*, WILLIAMS PIANO & ORGAN CO.
14 West Washington St., Dept. 916 Chicago.

In accordance with your offer in my Advocate, you may send me, freight paid, one of your Epworth Pianos, with stool, scarf and book, for use in my home, until Feb. 1, 1917, at which time it will be optional with me whether I return it to my freight station at your expense of cartage, or keep it at your SPECIAL HOLIDAY PRICE, and at my choice of one of your EASY PLANS OF PAYMENT, without interest.

It is understood that The Williams Piano & Organ Co. assumes all risk of shipment and of damage by fire or handling while in my care.

My Name .....

Address .....Freight Station.....

(NOTE: It will hurry shipment if you write a letter and mention name of your minister, merchant or banker. If you wish you may have your minister send for you.)

REMEMBER

the Bible bargain sale as advertised in last week's issue of this paper by Pentecostal Publishing Co., Louisville, Ky., the most appropriate gift for Xmas. Write them.

"YOU WANT A BETTER JOB?"

That question will be asked you almost daily hy business men seeking your services, if you become qualified and show amhition to rise. Hundreds of hankers tell you in Draughon's literature why you should qualify at DRAUGHON'S. For catalog address Draughon's Practical Business College, Shreveport, La.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and $1.00 at all Drug Stores.

From the Field

Meadville (Miss. Conf.)

Dear Advocate: We are closing out our quadrennium on the Meadville charge. The work has made good progress during these four years. Over 250 members have been received by us into the Church, and the spiritual condition of our membership has improved every year. There are good Sunday schools and Woman's Missionary Societies at each of the three churches. A good deal of improvement on the parsonage and parsonage property has been made. A debt on the Meadville Church was paid, and some money was spent upon the church. A lighting plant has been placed in the Meadville Church, and the church at McCall's has been ceiled. This year we have built two churches—one at Beulah, eight miles southeast of Meadville, and one at Bude, the mill town east of Meadville. Each of these buildings meets the needs of the respective congregation. Our church at Bude is as pretty a frame structure as may be found in the Mississippi Conference. Dr. I. W. Cooper dedicated the little Beulah Church on October 31, and we expect him to dedicate the Bude Church on Dec. 3. The people of this charge are fond of Dr. Cooper, and they appreciate his administration as presiding elder of the Brookhaven District.

I commend the people of this charge to the man who may serve them during the next Conference year. He will find a number of true, loyal, appreciative Methodists.—J. W. Thompson, P. C.

Dec. 2, 1916.

Gibson Memorial, Vicksburg, Miss.

Dear Dr. Meek: I will try to give a brief statement of the work here. Three years ago Bishop Candler sent me to Gibson Memorial, Vicksburg. I packed my goods and moved this way. I had no trouble in finding Vicksburg. However, when I began to look around for Gibson Memorial, behold! it was not, but instead I found a hole in the ground where some one had dreamed dreams and seen visions of a new brick church. After looking carefully over the situation I set myself resolutely to the task, and, as best I could, have pushed it along to completion, and will dedicate on December 10 as good a building for its size as can be found anywhere, with Dr. H. M. DuBose to preach the sermon. Whatever success we may have attained in this building enterprise, much credit is due to my predecessor, Rev. W. H. Saunders, who labored faithfully for four years doing the preliminary work, selling the old church, finding a new and better location, buying the lot, interesting the Church Extension Boards, etc. But after considering all that all of us have done, as we look over the situation we are convinced that the task could never have been acomplished but for the fact that it was the will of God, and His hand has guided the workmen in every step. We are at present paying off a $2000 debt and finishing the basement for our Sunday school classes, Epworth League, and Woman's Missionary Auxiliary. We are now in a position to take our place among the churches of the city, and, I think, to do a great work for God and humanity.

During these three years of constructing the building we have tried to look after the spiritual interests of the Kingdom and, as a result, we have received 136 members into the Church, 54 of them on profession of faith. We have baptized a number of infants, conducted about 100 funerals, and married more folks than in all our fifteen years' previous ministry. I guess I might say to the Bishop, "We have had three good years."—L. L. Roberts.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

WOMAN'S MISSIONARY MEETING.

The Woman's Missionary Society of Winona District held a most delightful and profitable all-day session in Indianola, on Nov. 22. About 45 delegates and visitors were in attendance. Our District Secretary, Mrs. A. M. Pond, presided.

Mrs. J. H. Mitchell, in a beautiful speech, heartily welcomed the body to her most hospitable town.

Good reports were brought from almost all auxiliaries and splendid papers were read by those on the program.

The addresses by Mrs. Conger, the Conference President, and Miss Willingham, Field Agent of the Illiteracy Commission, were especially enjoyed.

The following resolutions were adopted:

"Whereas, we learn from the morning papers that death has again invaded our College of Bishops, and called from his long and faithful labors our venerable Senior Bishop, Alpheus W. Willson,

Resolved, That we, the members of the Woman's Missionary Society of the Winona District, North Mississippi Conference, now in our annual meeting at Indianola, Miss., do hereby express our sorrow that this great chieftain and leader is to be no more among us. We feel that we have lost a friend indeed, for he was preeminently a Missionary Bishop. We bow to the will of Him who doeth all things well, and give thanks for the life of this great and good man, and extend love and sympathy to the sorrowing family.

Resolved, further, That these resolutions be spread upon our minutes, and a copy sent to the New Orleans Christian Advocate and to the Commercial Appeal for publication.

Signed: Miss Francis A. Gardner, Mrs. J. A. Hicks, Mrs. J. D. Smith, Committee.

A rising vote of thanks was accorded the good ladies of Indianola for their royal hospitality and the delicious lunch so abundantly provided for all the delegates and visitors.

Schlater was chosen as the place of the next annual meeting.

The meeting was adjourned with benediction by Rev. J. H. Mitchell.

A DELEGATE.

SALTS FINE FOR ACHING KIDNEYS

We eat too much meat which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

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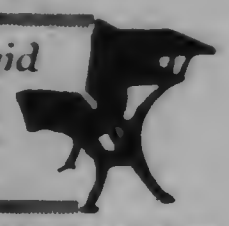

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

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Anuric is a regular insurance and lifesaver for all big meat eaters and those who deposit lime-salts in their joints.

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Doctor Says Nuxated Iron Will Increase Strength of Delicate People 200% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a Specialist who has studied widely both in this country and Europe said, If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good, you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin another is burdened with unhealthy fat, some are so weak they can hardly walk, some think they have dyspepsia, kidney or liver trouble, some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what anyone tells you, if you are not strong and well you owe it to yourself to make the following test. See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc. often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron for example is pleasant to take does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed in this city by all good druggists.

WRITE THE GOOD THOUGHT DOWN.

Have you had a good thought to-day? Write it down ere it passes by, that the thought may do thee good another day and help thy brethren on their way. Whence cometh the good thought, friends? Is it not God's good gift to man, yet not for you alone? It will soon be on the pages of the past—write it down. Phantom-like they pass us by, yet if we would have them do us good, let us keep them in our hearts and thoughts to-day. In memory may they ever dwell. Thoughts of Jesus, his life and works for men, divinely sent words to guide us in our lives while here. Words to draw us within the circle of his love, such his teachings and such his life for us.

Pass on a good thought to-day, unfold the beauties of His word, making life radiant with inward peace, reflecting a glow of love and brightness, casting no shadow, sorrow or discontent to mar his perfect creation, remembering he has said, "Lo, I am with you alway," and thus the divine light cometh into our lives, bringing the peace of God to all who love and seek his ways. Is it not to-day that we should be radiant within and reflect our higher creation?—E. Howard Leggett.

GIVE YOURSELF.

In all relations of life you will find success and every pleasant thing by giving more than is absolutely necessary for you to give. If, when you have a friend to stay with you, you think of every possible way to give him or her pleasure, not stopping at the perfunctory, expectant way of doing things, but reaching forth and brimming over the cup of welcome, you have won from your friend, by just the excess of loving thought, a deep gratitude and appreciation, and awakened depths of feeling impossible to gain by stereotyped duty giving only.

If, whatever you are doing, either for yourself or others, you do not rest until you have done your work as well as you possibly can, putting in every additional beautiful touch you can think of to complete it, those extra touches, that deep-souled giving, full measure, pressed down and running over will redound to your credit; you will reap also in deep measure.

If everyone were to make it a steadfast rule of life just to give themselves abundantly to their present life, living beautifully wherever they are placed, they would soon reach their heart's desire.—Mary Yeates.

"God's hold on us makes our hold on him eternal."

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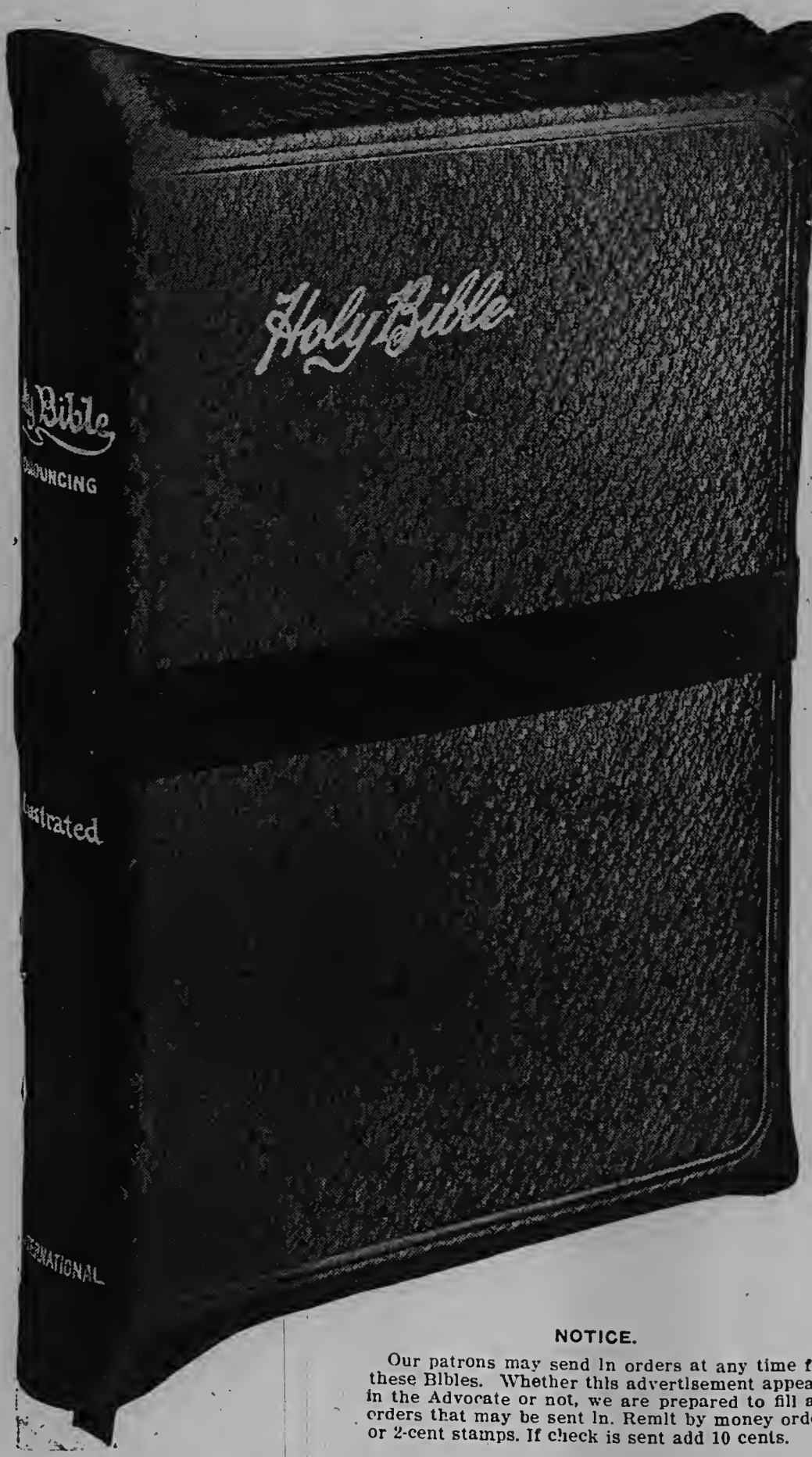

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 63—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3175

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 14, 1916. CHAS. O. CHALMERS, Publisher.

EDITORIAL.

"We plan and plan, then pray
That God may bless our plan.
So runs our dark and doubtful way,
That scarce shall lead unto the day—
So runs the life of man!
But, hearken! God saith, 'Pray'"
And He will show His plan.
And lead in His shining way
That leadeth on to perfect day,
Each God-surrendered man!"

* * *

Not all charges are equally as remunerative or desirable, from a human standpoint; but all furnish an opportunity to do a great work for the Master. To save or strengthen a single soul is a task worthy of an angel's brain and heart.

* * *

Have you welcomed the new pastor? If not, by all means do so as soon as you can. Your handclasp and kindly words may encourage him. And this action upon your part will also likely prove helpful to you. The sooner those who are to work together get into touch with one another the better.

* * *

The Southern Methodist Church is putting increasing emphasis on an educated ministry, and rightly so, since the general intelligence of the people is being continually raised to a higher level. But the thing of the first importance is to have preachers who know God in the forgiveness of their sins and who are filled with the Holy Spirit. The proof of this is seen in the fact that some of the Churches that have always stood for an educated ministry have made rather a poor showing in the mighty work of bringing the world to Christ.

* * *

The peace of God never exists apart from righteousness. The sinner must get right with his Maker before there is a cessation of warfare in his soul and sweet peace sets up its happy reign therein. And this must also be true upon a larger scale in human society. As long as evil remains entrenched and dominant, the followers of Jesus must attack and combat it, whether it be inside or outside of the Church. Lovers of ease and quietude in Zion who desire tranquility at almost any price certainly are not in "the apostolic succession."

* * *

Visiting from house to house is an important part of a Methodist preacher's work, and he is obligated to do this by the assumption of a solemn vow. Indeed, no minister can succeed in the highest and truest sense who does not come into touch with his people with a warm and tender heart. But while this is true, a pastor needs also to guard resolutely his hours and habits of study and personal devotion. Unless he reads and thinks and prays, he can not attain to the largest efficiency either in his pulpit or daily personal work. His own mental and spiritual strength must be kept up or he cannot uplift and inspire others.

"BISHOP WILSON'S GREEK TESTAMENT."

We think the following from the Baltimore Southern Methodist of last week is worth passing on.

"Miss Nina Wilson, daughter of Bishop Wilson, in looking over the pages of the Bishop's Greek New Testament, found that her distinguished father had read the little volume through thirty-two times during the past five years. It is little wonder that he was so familiar with the Greek text and so often thought in Greek. How this record shames so many of us younger men who had a working knowledge of Greek when we left school, but have let other things crowd out our systematic study of that rich tongue."

It was very generally known that Bishop Wilson was a constant and painstaking student of the Holy Scriptures. Such every Christian minister should be, whether he is so fortunate as to be able to read them in their original languages or not. It is well for a preacher to be widely read and informed; but the most important thing is for him to master as fully as he can the books of the Bible.

Perhaps few of our ministers are so familiar with the Greek New Testament as was our great ascended leader. Bishop Hoss, however, probably equalled him in this respect. He never goes anywhere without having with him one or two Greek texts, and he literally revels in them. And what a marvelous exegete and expositor this has helped to make him!

CHRISTIAN WEALTH AND PAGAN POVERTY.

An English journal thus comments on the wealth of the Christian nations of the world:

"The statement recently made by Mr. McKenna that the wealth of the Christian world to-day is, roughly, £87,000,000,000 (approximately $435,000,000,000) conveys little impression of its vastness to the mind.

"We get, however, some idea of it when we learn that the gold represented by these colossal figures would be so heavy that it would require two thousand strong locomotives to transport it, and that it would outweigh the combined populations of Australia, New Zealand and Canada!

"It represents as much gold as all the mines in the world could yield in nine centuries at their present rate of output, and £1000 for every sovereign current in Great Britain before the war. To count these thousands of millions of sovereigns would keep an army of nearly 7000 cashiers busy for a year, counting at the rate of one sovereign a second for ten hours a day.

"Of every £100 of the world's wealth it is interesting to discover that the United States claimed, before the war, £28; the United Kingdom £17 and France £14. Germany takes fourth place, with £13; Russia follows, with a share of £8, and Italy, with nearly £5." (The per capita wealth of the United States is more than $2000.—Ed. Ad.)

It is one of the outstanding truths that confronts the observer of world conditions that the Christian countries of the globe are the possessors of most of its wealth, and that paganism and poverty seem to go hand in hand. Bishop J. M. Thoburn, of the Methodist Episcopal Church, dwelt impressively upon this last mentioned fact in an address before the great Missionary Conference of our Church held in New Orleans in 1901. Among other things, he said:

"You have no idea how poor the nations are that know not God. It is a common belief, much more common formerly than now, that India is one of the richest countries in the world. The papers have been telling for the past two years that China is perhaps the very richest nation on the globe, and in many senses there may be a gloss of truth in a statement of that kind. But in India and China and pagan Africa there will be a hundred million of people who will lie down and sleep to-night without having had more than one very frugal meal during the day, and without any shelter over them except perhaps the branches of a hospitable tree. * * * I have known men by the tens of thousand have been stumbling over them these forty years, who lie down just where night finds them. They lie down as the dog lies down, in the nearest place where they can get room enough. You will find them along the pavements of Calcutta, you will find them all through the streets of Bombay. Then when you come to think of their wives and children the idea of poverty is such that there is no person in this room, except the half-dozen missionaries around me, who ever saw a poor man. You think you have seen one, but you never did. The very tramps who roam over the country in these United States, if out yonder in India would be recognized as 'swells' by the people."

Since they have the wealth of the world so largely in their hands, how great are the obligations of the Christian nations to the suffering perishing millions of mankind!

"A PRETTY KETTLE OF FISH."

The following is from a recent issue of The Baptist Chronicle (Alexandria, La.): "The English Baptists are leading, through Dr. Shakespare (so the papers tell us), in uniting all denominations in one non-descript body. The Baptists are to yield close communion and congregationalism as now practiced, while the pedos will give up infant baptism. All the forms of baptism now administered to adults—sprinkling, pouring, and immersion—will be practiced at the pleasure of the applicant. This may do. God knows—but I, for one, sure renig." We do not much like our brother's word "renig" (more properly written "renege"), but we are ready to join him in his opposition to this program. We should be heartily ashamed of a Methodism that would consent to have children denied the sign and seal of the great Divine Covenant that extends back to the time of Abraham.

The best interpretation of "the spirit" of a body is found not in the mere words that it may utter, but in its definite enactments. Here, as everywhere else, "Actions speak louder than words."

A PRAYER.

Thy will to do. Thy work to make
More forceful on this fallen earth:
Thy love in some lone heart to leave,
Thy word to give where spirits grieve.
To teach a downcast soul its worth,
Into some fettered soul to take
Thy freeing power; for some one's sake
To give of self as Thou didst give—
For such a mission let me live!

—Phllip Phillips, Jr., in G. F. S. Quarterly.

THE HEART'S OUTFLOW.

What people think about they will talk about. The hest method of promoting religious conversation is to get a little religion into people's hearts and heads.—Michigan Christian Advocate.

EARTH'S HAPPIEST PLACE.

Is there any happiness so sweet, so dear and so much like heaven as that of home? No; there is not another place in the wide, weary world where unrest is dumb and powerless to mar the blessed peace. Around such a home no influence can even break the peaceful spell. The dash of the rain, the moaning of the midnight winds and the beating of the tempest cannot ruffle the great ocean of peace.—Mrs. M. A. Holt.

HOW MIGHTY IS YOUR PRAYER?

A Sunday school teacher's influence is no stronger than his prayer life, hut how strong is his prayer life?

W. B. Anderson gives a very striking answer to this question. He says: "A man cannot live in sin and really pray that others he delivered from sin; nor can he live his own life in selfishness and pray that others may have their lives filled with love; nor himself live far from God and pray that others may he drawn near to Him. A man may pray as much as he lives, and all the rest of his attempts at prayer are mockery."

The power of the Sunday school teacher's prayer, therefore, is dependent upon the power of his life. There is an old proverh which says: "Praying breath is never spent in vain," hut like most proverbs, this is only a half truth. Praying hreath is never spent in vain when he who prays is living as he prays, but the prayers of others accomplish nothing.

If the teacher prays that the number in his class may increase, he must work hard to get a larger enrollment. If he prays for a more enthusiastic class, he must himself hecome more deeply in earnest. If he prays for conversions, his motive must be not that of making a record for himself, but the desire that others shall know the joy of fellowship with Christ, which means so much to him.

This, then, is the spiritual order—character, prayer, influence. Influence springs out of prayer, while prayer gains its might, on the human side, from the character of him who prays.—New York Christian Advocate.

FRIENDSHIP.

"Ye are my friends," the Master said to men
In sorrow, sitting in the Upper Room.
The gospel of His friendship, uttered then,
Through all the ages since doth vanquish gloom.
The years that stretch between our own and those
Are lit with golden lamps of loving hearts;
For, since He spake, a flood of friendship flows
From Him through men to men and sin departs.
'Tis thus the Master plans that sin shall end:
No soul is saved for self. His Spirit saith;
But each is sent to be like Him a friend,
To bind with love the bonds of Hope and Faith.
Thus serving Him as friends, we'll find
His life of friendship still redeems mankind.

PRAY FOR THEM.

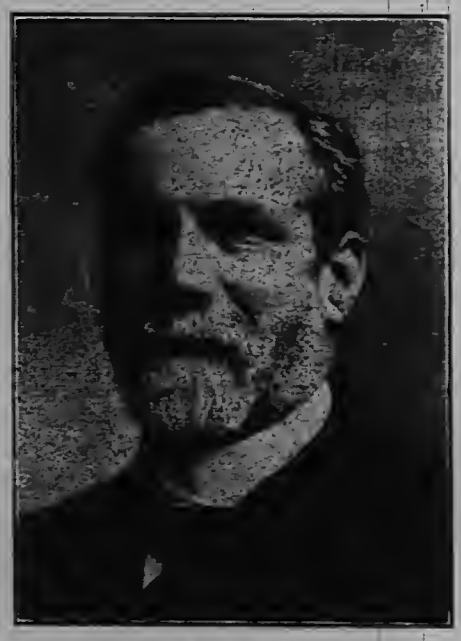
"It takes courage even for youth to choose the way of the Cross, to face and accept the sacrificial callings. But they are ready for it. Let prayer he made for students everywhere, that they may do the present duty and face the future task with courage and devotion worthy of the Christ to whom their lives belong."

RECOLLECTIONS OF BISHOP CHARLES B. GALLOWAY.

Rev. Beverly Carradine, D. D.

The subject of this life sketch and myself were college-mates at the University of Mississippi. The former had the advantage of an unbroken school term during the Civil War, while I, through my mother's removal from Yazoo City to a plantation on Bee Lake, was deprived of two or three years of scholastic privileges. I made up for it as well as I could hy devouring the libraries of my friends and relatives, but the rigid college examination made a difference of two years hetween Charles B. Galloway and myself.

My first impression of him was favorable. He was handsome, manly, courteous, and refined. He was quite studious, and stood high in his class. We frequently met on the campus and in the gymnasium and elsewhere, and his hearty, genial laugh and invariably gentlemanly deportment remain as a vivid and beautiful memory with me to this day. A victory I obtained in a Latin class of 70 young men impressed his Fraternity and I received a cordial invitation to join the Delti Psi Club, but did not do so hecause of a condition I imposed which was not acceptable. This prevented a closer intimacy in our college life. Still, we met frequently and every recollection is an agreeable one, and most favorable to C. B. Galloway.



Bishop Charles B. Galloway, D.D., LL.D.

He was a regular attendant at the Sabbath services of the Methodist Church, of which the Rev. J. J. Wheat, D. D., a most gifted preacher, was pastor. With shame and regret I write that I never attended church a single time, hut studied or read, according to my mood or preference, in my room.

In the second year, there was quite a revival in the Methodist Church, in which Brother Galloway was either converted or felt called to the ministry, I do not know that I ever went to a solitary service.

On leaving college, C. B. Galloway entered first the North Mississippi Conference, and was later transferred to the Mississippi Conference. Immediately he took superior rank in that hody and was stationed at Port Gibson. Through the exercise of some ecclesiastical power, perhaps through some misunderstanding, this well hred, well educated and first-class young preacher was not returned to Port Gibson, hut sent to an appointment considered of less importance, called the South Warren Circuit.

It was there, I think, he first met his future wife, a handsome, intelilent, attractive young lady; so the appointment was right after all, as his happy married life proved.

But he had only been on the circuit a few months when Yazoo City, a more prominent station than Port Gibson, hy some remarkable occurrence, was suddenly made open for a pastor, and he was sent to that larger field.

It was there I met him in a store after a separation of fully five or six years. His pure, white, spiritual face sent a profound pang to my heart by very contrast, and may have been the beginning of a conviction which slumbered until I was converted two years later.

On entering the Mississippi Conference, I was assigned to Vernon Mission and the stewards of the Methodist Church in Jackson, Mississippi, where Charles B. Galloway was pastor, doubtless through his influence, and that of Dr. Linfield, secured a hrick cottage for my abode close to Brother Galloway's dwelling and parsonage; hence we were much together, read and talked a great deal about what we had read, and attended various camp meetings in company. His home was a most hospitable one and his wife entertained all his visitors with unbroken kindness and cordiality. To this day I can see Brother Galloway in his parlor and his two little girls, sitting on his knees, singing some Sunday schobl hymn together. Also to this day I recall the deep interest he manifested in all the preachers, his hospitality, his going down to the train to have a passing word with them when they could not remain over, or call on them at the hotel where they would be waiting for a later train.

His conversation was nearly always on instructive lines, though he had a delightful spirit of wit and humor. But he seemed to he desirous of hroadening his vision, knowing everything and everybody worth knowing.

Once at the Seashore Camp Ground, where fully one hundred preachers were in attendance, in a long, narrow building which accommodated fifty or sixty, his cot was next to mine, and I observed how he pondered the faces of the men of God who were in conversational groups or lying resting on their couches before or after pulpit labors. At the time I speak of he suddenly touched my arm, and said, "Look at the face of yonder preacher lying on his couch studying his notes; is he not marvelously like Daniel Webster?" With a glance I saw that his impression was correct. He was speaking of Allen S. Andrews of Alabama.

One night after a service of great spiritual power, neither of us could speak for several hours and almost instinctively our hands reached out and were clasped together in the darkness.

Later he was sent to Vicksburg. The yellow fever swept the country during his pastorate there, and he, with his wife, became victims of the dreadful disease, refusing to leave their posts assigned to them by the Bishop and Conference. Sister Galloway's case was not as serious as that of her husband. He had what was generally the invariable precursor of death, the "black vomit." She had herself carried in and laid by his side, to he near him when he died. The Church had heard of his desperate condition and congregations hy the hundred assembled and prayed God to spare his life. God, as we all know, heard those prayers.

In my pastorate I followed him later to Vicksburg, where I found how he had endeared himself to the people. A year or so after, both of us were sent to New Orleans, I as pastor of Rayne Memorial Church, and he as editor of the New Orleans Christian Advocate. His ability there was as marked as was his fervor and eloquence in the pulpit; so in the fourth year of his editorial career, he was elected a Bishop in our Church, the youngest in years that has ever been elected before or since to that office.

In his Episcopal labors, he went all over the land and finally around the world. I was sent to St. Louis, became an evangelist, and held meetings in every State in the Union hut two; so, for years we never met. One night on a train in Tennessee, exhausted from much preaching in a revival meeting, I was stretched sound asleep in a seat. Bishop Galloway came aboard at some town, and my singer, Prof. Rinehart, recognized and spoke to him. He finally told him I was asleep on a seat farther hack in the coach. My singer afterwards told me that the Bishop came and stood hy me, looking in a kind, and, I suppose, reminiscent manner, on my unconscious face.

I could easily fill a number of pages devoted to the recollections of this gifted man of God, but space forbids.

When I heard of his death, sorrow-stricken, I telegraphed my sympathy and condolence to his wife and felt like saying to all, as I do now, as one in the Bible said of another, "Know ye not that there is a prince and a great man fallen this day in Israel?"

THE LOUISIANA EVANGELISTIC CAMPAIGN.

(The "program" and "plan" given below were endorsed by the Louisiana Annual Conference in its recent session at Baton Rouge, La.)

PROGRAM.

The program and plan as recommended by the Committee on Evangelism and adopted by the presiding elders in a called meeting at Alexandria, Louisiana, October 26 and 27, 1910, are as follows.

December.

Let the Evangelistic Committee and the Conference lay leaders and the presiding elders meet as early in December as possible to discuss the details of the work as concerns each district and to choose a particular month for each district.

January.

We recommend that the presiding elders call a meeting of all the preachers in their respective districts the first week in January to plan the revival work. We suggest that as far as possible at this meeting the dates for holding revivals in each charge be fixed and spiritual men be selected, either evangelists who have been endorsed by the Evangelistic Committee, or pastors who possess evangelistic fervor. We would further suggest that, where a pastor serves several churches, he unite these churches in a central community and plan for a longer meeting than usual. Where this is not practicable let the pastor select the most important places in his charge for the months chosen for his district and hold meetings at the other points at a later date.

February.

We recommend that particular emphasis be given by the pastors to soul saving themes, that prayer circles be organized and that the last week of February be observed in all of our churches as the Week of Prayer.

That March, April, May, June, July, August and September be chosen for the revival campaign throughout the district.

Let all of God's people pray and endeavor to "WIN ONE TO CHRIST."

PLAN.

The plan presented by the Conference Committee on Evangelism to the Presiding Elders' Conference in session in the First Methodist Church, Alexandria, Louisiana, October 26, was read and after thoughtful discussion it was decided that the Committee on Evangelism perfect the plan, have it printed, and that it be recommended to the Annual Conference in special session at Baton Rouge, Louisiana, appointed for November 22, 1910.

The Plan is as Follows:

Whereas, There has been a concerted revival effort in our Conference in many years, and, whereas believing that the most important work of the Kingdom is to win men to Christ, and whereas our Church provides for special emphasis on evangelism, we the Conference Committee on Evangelism recommend to the Annual Conference now in session the following plan:

1. Resolved, 1st, That we prepare in our own hearts deeper consecration for the task before us, we begin by holding Conference evangelistic services during Conference week.

2. That during the year 1911 we conduct organized revival effort throughout the State giving special emphasis to personal evangelism or the "Win One Plan."

3. We would emphasize the importance of holding special meetings for men, women, young people and children. That canvasses be made for membership by the Sunday schools, Epworth Leagues, Missionary Societies, and all organized classes and organizations in the Church. We would discourage union meetings at this time, unless those in charge think larger results could be obtained by that method.

4. That the pastors organize prayer bands, publicity committees, that the evangelistic committee appointed in each church carefully tabulate reports and furnish information of the progress of the work to the presiding-elders, and that the presiding elders keep our Bishop posted as the work advances.

5. That all committees be instructed by the presiding elders and pastor as to their duties, that they may render every assistance by giving publicity to the meetings through our Conference organ and daily papers. We recommend that the pastors read Dr. Todd's book on evangelism and furnish personal workers with helpful leaflets on "How to Win Men to Christ." That the evangelistic committee in each local church distribute tracts and leaflets on the various causes of our Church.

6. That the presiding elder and preacher in charge, together with the recording steward, check up the church roll and endeavor to get a correct roll, finding out those who have moved away and where they are, sending their certificates of membership to the pastor in the charge where they reside, hoping by this means to enlist the hundreds of Methodists who are not now in touch with church work or worship.

7. By all means let the work be done decently and in order, and to prevent confusion we would suggest that a committee on finance in each charge be appointed to arrange for the expense of the meeting by free will offering and personal solicitation.

We earnestly invite our Bishop to be with us during the revival campaign all of the time he can spare.

THE NORTH MISSISSIPPI ANNUAL CONFERENCE.

By Rev. W. W. Jones.

(Continued from last issue.)

FIFTH DAY—SUNDAY.

A Great Love Feast.

A large congregation having assembled at 9 o'clock a. m., Rev. W. S. Lagrone conducted the Conference Love Feast. The congregation sang, "We Praise Thee, O God." The service was strictly devotional. Many of the brethren, including many laymen, took part in it, making appropriate talks. It was noted that in the testimonies many of the young preachers paid beautiful tributes to the older brethren who had encouraged them during the first years of their ministry. At the suggestion of Rev. S. L. Pope, the congregation sang the old hymn, with chorus, "I Am Bound for the Promised Land." (Rev. J. J. Brooks was called from the service to the telephone and was summoned to Lyon, Miss., to conduct the funeral services of Mr. W. E. Lackey.)

After many in the congregation had made talks, the Wisdom Sisters volunteered an expression of joy and faith in the Lord by singing a stanza of "Sweeter as the Years Go By."

Rev. W. N. Duncan, the pastor at Winona, requested special prayer for some afflicted ones who were deprived of the benefits of the service. Judge J. G. McGowen led in appropriate supplications.

Miss Myrtle James, a volunteer for service in the foreign field, expressed her one desire to enter upon the work. She said: "The Kansas City Training School helped me to surrender to Christ."

By request the Wisdom Sisters sang "Savior More Than Life to Me," as the preachers pledged their faith and trust in God by soaking hands with Rev. W. J. O'Bryan, who was on the floor. The congregation responded by singing, "I Love to Tell the Story."

Rev. S. M. Thames expressed a strong desire to get "closer to God, heaven, and the brethren."

Rev. W. N. Duncan, the Conference host, in behalf of the people of Winona, expressed thanks to God for the Conference and the brethren.

The Love Feast closed with a special prayer for a son for whom his mother requested prayer.

Eleven O'clock Services.

After a chant by the choir, "Praise ye the Lord," Bishop Murrah announced Hymn No. 6, "Before Jehovah's Awful Throne." After the song and the recital of the "Apostles' Creed," Rev. W. Woolard led in prayer. The [illegible] was the 14th Psalm, and the [illegible] was the 12th Chapter of [illegible], both being read by Bishop Murrah. While the offering was being made, the choir sang, "[illegible] on Nothing Less Than Jesus' Blood and Righteousness."

Bishop Murrah announced [illegible] 12th Chapter, 26th and 27th verses, and [illegible] great faith-strengthening sermon on "The Coming Glory of the New Covenant." Some of the salient remarks were as follows:

"Some thing [illegible] to pass. Some things are shaken [illegible] their very nature cannot be.

"In the realm of religious things [illegible] the world through [illegible] while there is [illegible] shaken.

"It makes no difference as to what [illegible] the white horse [illegible] respects the great heart of [illegible].

"Paul would not object [illegible] saw a tendency to make [illegible] effect be political [illegible].

"Human opinion [illegible] Truth were responsible [illegible].

"The attitude of the [illegible] of thought and investigation [illegible] that of absolute confidence. Things can be shaken let them be shaken. The Word of God stands sure.

"Religion is a necessary [illegible].

"The burning sands and [illegible] Sahara can not give up the fathom line of the declaration of a Godless soul.

"Truth is the harmonious blending of facts in their right relation. Jesus is the interpreter of facts.

"Many of the Bible [illegible] can not be accounted for.

"The eminent [illegible] God's Word will stand forever.

The Bishop then held up the Bible and said: "Precious treasure of [illegible] dear old Book. I promise [illegible] pose obligation."

"As Jesus' stable [illegible] band of disciples without an influential or political name among them, declaring that in one simple lesson pervade the entire world, and permeate society, [illegible] the new [illegible] world."

"Should Bishop [illegible] pierce made [illegible] to take of simplicity from [illegible] and burnish to course of its history, [illegible] of these unshakable truths [illegible], these [illegible] should be removed and the mountains be carried into the sea."

"Her [illegible] a Founder" was [illegible] congregation; and the [illegible] pediments, deacons, [illegible] Communion [illegible]. The entire congregation stood as witnesses while [illegible] were assuming their vows and [illegible], and the congregation was dismissed while on their knees with the apostolic benediction by Bishop Murrah.

Sunday Afternoon.

The Conference met [illegible] o'clock; [illegible] Hymn 49, "[illegible]." The Scripture lesson [illegible] D. W. Bain, and the [illegible] J. W. Lomax. [illegible] preaching preacher and the [illegible] deceased preachers [illegible] man, C. A. Ellis, [illegible] deceased.

Suitable memoirs of [illegible] were read as follows:

That of Rev. J. W. Powell by Rev. [illegible]; that of Rev. G. W. Buchman, by Rev. [illegible]; that of Rev. R. A. Ellis by Dr. J. [illegible]; that of Rev. J. R. Roberson by Rev. W. [illegible]; that of Dr. H. G. [illegible] by Rev. J. W. Lomax.

A special tribute to Bishop A. W. Wilson was [illegible] by Rev. J. W. Hale, and a remark to Major

R. W. Millsaps was read by Rev. W. W. Woollard.

Several of the brethren spoke of the life and labors of these departed ones.

The memorial session adjourned with the benediction by Rev. E. S. Lewis.

Sunday Evening.

The house was filled thirty minutes before the time for the service to begin, even the Sunday school rooms being taxed to their utmost capacity, and many were turned away.

Rev. V. C. Curtis, after the Wisdom Sisters had sung "I will Sing You a Song of that Beautiful Land," referred to the earnestness of these heaven-sent gospel singers, and their burden for the salvation of souls. The congregation expressed gratitude for their service with a contribution. The choir sang "Savior, Thy dying Love."

Bishop Murrah then appeared and asked that the candidates for elder's orders come to the chancel, whereupon, assisted by Revs. J. M. Wyatt, J. C. Park, O. W. Bradley, and T. H. Dorsey, he ordained a promising class of young men, while the congregation stood as witnesses to the imposition of hands.

Dr. W. F. McMurry then took charge and announced Hymn No. 208, "I Love thy Kingdom, Lord."

Dr. McMurry said in the course of his great address: "Bishop McTyeire said he had never heard a General Secretary speak when he seemed to have liberty. Well, he had never heard me.

"The past year has been the best year in the history of our Church Extension work. When you build God a house you are laying a foundation for civilization worth while.

"We must build in the country if we as a Church expect to hold it, or God will raise up those who will and we will lose our crown.

"Money put into churches goes ten times as far to regulate the life of the community as that put in jails and court-houses.

"The gospel of the church-house makes any community worth while to live in.

"Great business men are using the Church Extension Board as a channel for the distribution of large sums of money."

The Wisdom Sisters sang "The Church in the Wildwood," after which Dr. McMurry, at one time their pastor at Macon, Mo., paid them a high tribute. He said, "You can say all the good things you can think of about them and sign my name to it."

The service closed with the Doxology, and benediction by Dr. McMurry. Other pulpits in the city were filled by members of the Conference. Rev. J. C. Park preached at the Baptist Church at 11 a.m., and Rev. L. P. Wasson at 7 p.m. Rev. J. A. Hall preached at the Presbyterian Church in the morning; and Rev. J. E. Cunningham at night.

Sixth Day—Monday.

The Conference met at 8 a. m., with Dr. R. A. Meek in the chair. The devotional exercises were conducted by Rev. W. C. Lester, who read the 23d Psalm and led in prayer.

The Secretary read the minutes of the Saturday afternoon session and the memorial session.

A communication was received from J. M. Carpenter, voluntarily surrendering his credentials.

The following reports were read and adopted: That of the Church Extension Board, which was presented by Rev. J. T. McCafferty; and that of the Sunday School Board, which was read by Rev. E. S. Lewis. The latter contained a number of items of interest and showed that the Sunday school work had made gratifying progress during the past year.

Rev. R. M. Evans read the report of the committee on the Spiritual Interests of the Church, which urged the importance of family altars, Sabbath observance, and the study of God's Word.

The report from the Orphans' Home was read by Rev. R. A. Tucker. The reappointment of Revs. J. B. Randolph and G. L. Lauderdale to their respective offices was requested. J. B. Randolph mentioned the purpose of the managers of the Home so to adjust matters as to be able to participate further in the benefits of the public school fund.

J. R. Bingham presented the report of the Committee on the Memphis Methodist Hospital, which set forth the purpose of those in charge of this movement to press energetically the work of securing funds for this projected institution and to open its doors as soon as practicable. Mr. J. H. Sherard addressed the Conference briefly in this connection, and in the course of his remarks he urged the brethren to raise $5000 to endow a preachers' ward, and pledged himself to give $1000 of this amount. On motion, it was resolved to appoint a committee of three to secure the other $4000 of this fund, and the Chair placed on this committee Rev. J. H. Holder, Rev. R. A. Tucker, and Rev. J. T. McCafferty.

Rev. A. S. Raper read the report of the Committee on District Conference Records, which was adopted.

Rev. W. L. Duren submitted the report of the Board of Missions, which emphasized the need of a purposeful leadership. The week preceding Easter is set apart as a week of prayer. The reappointment of Revs. J. A. Bowen and J. H. Bell as Conference Evangelists was recommended. J. H. Brooks read the treasurer's report, after which Rev. W. L. Duren addressed the Conference, defining the purposes of the Board of Missions as being to carry out the letter of the law, and as not desiring any discrimination against other boards in favor of the Board of Missions.

Rev. T. H. Lipscomb read the report of the Board of Education, which showed this feature of the work to be in a wholesome condition.

The appointment of Rev. T. M. Brownlee as Commissioner for Greneda College was recommended, Rev. B. P. Jaco not desiring to continue longer in that capacity. The report contained commendations of Rev. J. R. Countiss and B. P. Jaco.

The second Sunday in April was designated as Vocational Day, when every preacher is requested to preach upon the subject of the call to the ministry, and to take up a collection for ministerial education.

Dr. A. F. Watkins, President of Millsaps College, then addressed the Conference. He said, "Millsaps College is the Church at work in one of its departments. There is a rising sentiment in favor of Christian education. There is a necessity for the culture of character rather than the development of skill."

Dr. Selby, Commissioner for Emory University, was next presented and addressed the Conference in the interest of this great Southern Methodist institution. He said: "It is forever the property of the M. E. Church, South. This is the condition on which Mr. Asa Candler's magnificent donation for the founding of the institution was made. We have a Christ-like man at the head of the Law Department. Rev. D. W. Babb had contributed the largest sum given by any member of the North Mississippi Conference, the amount being $250, and was given a 'Founder's Certificate.' One man in Georgia has contributed all the polished marble needed for the construction of the university buildings."

President J. R. Countiss, in his characteristic, concise manner, spoke concerning Grenada College, which is the only piece of property wholly owned by the North Mississippi Conference. He emphasized the purposes of the Trustees and President to meet the various demands of the public for a greater college, and heartily commended the labors and success of the retiring Commissioner, Rev. B. P. Jaco.

Bishop Murrah took the chair.

Rev. J. W. Bell requested the reference of the name of A. W. Langley to the Committee on Conference Relations for the superannuate relation. Rev. W. W. Mitchell also requested that the name of W. J. O'Bryant be referred to the same committee for a like relation. Bro. O'Bryant said he had served many hard appointments, but was asking to-day for the hardest appointment he had ever received. The appreciation by the Conference of Brother O'Bryant was expressed by a contribution of more than $100.

Rev. W. M. Young read the report of the Evangelistic Committee, commending the work of Revs. J. A. Bowen and J. H. Bell and requesting their reappointment as Conference Evangelists. They have had over 2000 conversions during the year. The report recommended that revivals be held in the winter and early spring. Special mention was made of Local Evangelists W. M. McIntosh and W. B. Bass, and the valuable service which they had rendered.

Rev. T. H. Lipscomb read the report of the Committee on Books and Periodicals. Mention was made of the encouraging condition of the Advocate's affairs as was developed at the late meeting of the Publishing Committee.

Dr. Meek made brief remarks, thanking the brethren for their support of the paper and expressing appreciation of the work of the Publisher, Brother Chalmers.

Dr. J. W. Boswell, formerly Editor of the Advocate, made a strong plea for the New Orleans Christian Advocate on the merits of the paper. Dr. Boswell said: "It has never had a stancher supporter of our Methodist doctrines and polity than Dr. Meek. He stands for the M. E. Church, South." Bishop Murrah also called attention to the strong editorial conduct of the paper.

Oxford was chosen as the place for the next meeting of the Annual Conference.

Rev. Olin Ray read the report of the Epworth League Board, which asked for a hearty co-operation on the part of pastors with the Board.

Rev. H. G. Roberts read a good report from the Committee on Sabbath Observance.

Rev. W. L. Duren tendered his resignation as a member of the Board of Trustees of Grenada College. Rev. R. A. Tucker was elected to fill the vacancy caused by Brother Duren's resignation.

Rev. W. C. Galceran read the report of the Committee on Conference Relations.

A resolution of thanks was offered by Rev. W. D. Wendel, in which mention was made of the splendid hospitality dispensed by the people of Winona, and appreciation was expressed of the courtesies extended by the railroads and newspapers, and of the services of the Wisdom Sisters, the choir, the Bishop and Secretary, and all others who had contributed to the success of the Conference. These resolutions were adopted by a rising vote.

Bishop Murrah called the questions pertaining to the statistics of the Conference, which were answered by the Statistical Secretary.

Bishop Murrah announced the Hymn: "Am I a Soldier of the Cross?" which the congregation sung with earnestness and fervor, after which Rev. John Ritchey led in prayer.

The Bishop then called Question 53, "Where are the preachers stationed this year?" following which the appointments were read.

Bishop Murrah pronounced the benediction and the Conference stood adjourned.

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NORTH MISSISSIPPI CONFERENCE NOTES.

By the Editor.

Winona entertained the Conference most delightfully, and Brother Duncan made an admirable host. We did not hear a syllable of complaint from any quarter.

The sermon on Thanksgiving Day, which was preached by Dr. Harry Howard of the Candler School of Theology, was a scholarly and unusually able deliverance. Dr. Howard is a speaker of much force and is fast becoming one of the really strong men of the Church.

Dr. John W. Boswell seemed to be perfectly at home among the brethren, who gave him an enthusiastic reception. He spoke a number of times, and, as is usual with him, his utterances were incisive and went straight to the mark. There is no trace of alloy about this noble veteran—he is pure gold. One could not think of any concealment or any kind of misdirection in connection with him. Would that there were more men like him!

The North Mississippi Conference is fortunate in having so choice a group of evangelists. Brother Bowen and Brother Bell had both had notably successful years, having led many precious souls into the Kingdom, and Rev. W. M. McIntosh, who is in the local ranks, stated that many of his meetings had developed scenes of extraordinary power. Brother McIntosh preached one afternoon during the Conference and those in attendance sat together in heavenly places in Christ Jesus.

Brother and Sister Thames, who now reside in Jackson, were present at the Conference and were shown many courtesies by the people of Winona, among whom they formerly lived. We were glad to see them looking so well. Another honored veteran who added to the pleasure of the occasion by his presence was Dr. T. C. Wier of Starkville. We were also pleased to note the attendance of Brother and Sister H. C. Morehead of Sidon, who appeared to take a deep interest in all that was going on.

We do not know of a Conference anywhere which has in it a more promising body of young men than the North Mississippi Conference. Seven were admitted on trial, and all of the undergraduate classes seemed to make a good showing as to the examinations. There appeared to be a decided improvement in this respect over last year. We predict that the Methodists of North Mississippi are going to have in the coming years a better grade of preaching than they have hitherto enjoyed.

We were happy to note frequently the presence of Captain D. L. Sweatman, of Winona, in the Conference room and to observe that time seems to have dealt kindly with him. Captain Sweatman has had a highly creditable career as a lawyer, and he has long been an ardent and devoted Southern Methodist. That princely Christian gentlemen, Colonel J. G. Hamilton of Durant, was also on hand to witness the Conference proceedings. Though advanced in years, he is still youthful and sunny in spirit, and a nobler face than his one would have to search far to find.

A much appreciated visitor at the Conference was Rev. T. W. Lewis, the brilliant pastor of St. John's Church, Memphis, who was cordially greeted on every side. We were interested to learn that Brother Lewis is thoroughly sound on the subject of Methodist union, and that when the "Saratogaistic" resolutions that were adopted at Junaluska last summer were pending he openly lifted up his voice against them. In this connection, may we be permitted to say that, though his name appeared affixed to them, Bishop Murrah did not sign that pronouncement. He was announced as a member of the Committee on Resolutions, but did not remain at Junaluska long enough to serve on it, and did not see the paper that was sent out until it appeared in the public prints. Bishop Murrah is now on the Joint Commission, having succeeded Bishop Wilson, and we think it is well enough to let the above stated fact be known.

The Publisher of the Advocate was entertained in the charming home of Mr. Henry Hart, his associate guests being Rev. J. M. Wyatt of Booneville and Dr. W. T. Johnson of Greenwood. It scarcely needs to be said that there was good fellowship in that company. Brother Chalmers speaks in terms of high appreciation of the generous hospitality of which he was the recipient.

No better address was made to the Conference than the one that was delivered by Rev. Robert Selby, Commissioner for Emory University, who represents a great cause and whose heart is evidently in his work. Brother Selby is a very impressive speaker. He has a becoming dignity, a splendid voice, and enough fervor to catch and hold the attention of an audience. He is already quite up to "connectional size," and there is no telling "whst-unto" he may grow. Let the brethren open their pulpits to this capable representative of our new University. He does not ask them to guarantee him contributions from their congregations, but he does ask for a chance to be heard.

Two laymen who were specially attentive to the work of the Conference were Judge E. V. Hughston, of Greenwood, and Mr. J. H. Sherard, of Sherard. The former is a member of the Board of Education and he never missed a single session of that body. He made an earnest speech in favor of having the Conference and District Lay Leaders made ex-officio members of the Annual Conference, and was keenly alert to all the Conference proceedings. Brother Sherard carries our Orphans' Home work and the interests of the Memphis Hospital continually on his heart, and never misses an opportunity to plead for these institutions. When the Hospital report was under consideration he urged the ministers to raise $5000 to provide a preachers' ward therein, and offered to give $1000 of this amount. A splendid benefaction!

At the suggestion of its Board of Education, the Conference named the second Sunday in April as "Vocation Day," when every pastor will be expected to preach on "The Call to the Ministry," and take up a collection for ministerial education. The Board of Education will likely prepare and distribute programs for this occasion and in every other possible way emphasize its importance. The object in view is to try to provide funds to assist needy young preachers to prepare themselves for their life work. It is not probable that the Church could invest money in any cause that would yield larger returns than this.

The educational institutions in Mississippi with which the Conference is connected were strongly represented. Rev. J. R. Countiss spoke at some length of the situation at Grenada, setting forth the character of work being done there and outlining the future plans of those in charge of its affairs. Millsaps College had two representatives on the ground, Dr. A. F. Watkins and Dr. J. M. Sullivan, both of whom had something to say concerning its needs and the service which it is rendering. Never was the outlook for these two schools so bright as it is to-day.

Rev. B. P. Jaco, the Commissioner for Grenada College, made a good report. The amount secured in the campaign in which he had been the leader was more than $37,000, of which something over $12,000 was in cash. Brother Jaco declined to continue longer in this capacity, and has been succeeded by Rev. T. M. Brownlee, who is one of the bright and resourceful young men of the Conference. Let the brethren open the way for the new Commissioner and give him their hearty co-operation. He represents a worthy cause and well deserves such assistance.

One of the interesting side features of the Conference was the presentation of a handsome gold watch to Rev. H. S. Spragins, who had finished a quadrennium of service as presiding elder of the Greenville District, this gift being made by the pastors and other friends in the charges of which Brother Spragins had had the oversight. This interesting event took place at the Wisteria Hotel, with Rev. J. T. Lewis making the presentation speech. Brother Spragins "countered," so to speak, on the brethren, by making each of the preachers in his district a present of a beautiful morocco-bound copy of The Methodist Hymnal with his name printed upon it in gilt letters. The editor of the Advocate, who holds his membership in the Greenville District, was included in this highly favored list. It is safe to say that no man has ever served the great Delta District of North Mississippi who left behind a better record or more fragrant memories than this gifted son of Mississippi, who has now been appropriated by the city of Memphis.

The following brethren, not elsewhere mentioned, represented important interests outside of the Conference, and did it well: Rev. C. W. Crisler, the Seashore Divinity School; Rev. J. R. Stewart, the Superannuate Endowment Fund; Rev. H. M. Ellis, the Memphis Methodist Hospital; Rev. Charles D. Bulla, the General Sunday School Board; Dr. W. F. McMurry, the General Board of Church Extension; Rev. H. C. Tucker, the American Bible Society.

We would not undertake to give anything like a full list of the visitors in attendance upon the Conference, but we write down hurriedly the following whom we chanced to see: Judge Percy Bell, Greenville; Dr. and Mrs. T. L. Wilburn, Kilmichael; Mrs. T. H. Bingham and daughter, Carrollton; Mrs. Hart, McAnerny; Mrs. S. C. Taylor, Mrs. Howell, and Dr. and Mrs. Sparkman, Cleveland; Mrs. Frank Jones, Greenwood; Mr. John McRae and Mrs. R. P. Johnson, Acona; Mrs. Dr. Howard and Mrs. W. H. Stokes, Durant; Mr. J. W. Wyatt, Memphis, Dr. Minor, Hollywood; Mr. Jack Wilson, Grenada.

Rev. J. E. Cunningham, of Corinth, Miss., in referring to the migration of Mississippians to Memphis, made quite a facetious speech on the opening day of the Conference, which was thus in part set down by Rev. E. H. Cunningham, the efficient reporter for the Commercial Appeal: "Why, Mississippi furnished Memphis a mayor—grown in Holly Springs. We furnished her Rev. S. A. Steel, Rev. E. B. Ramsey, Rev. J. W. Lowrance, Rev. R. A. Clark, and Rev. T. W. Lewis, and we have given the Memphians the only Bishop that they have ever had. And now they have come down here and taken away our beloved P. S. Spragins. If they keep this thing up, they will after awhile get hold of some of our best men."

Dr. J. W. Boswell made an interesting speech in behalf of the New Orleans Christian Advocate, strongly commending its present editorial policy. The Editor knows of no man in the Church whose favorable opinion he would more highly appreciate than that of Dr. Boswell. In the course of his remarks, the Doctor pleasantly referred to the fact that we have sometimes let the words, "district superintendent," appear in our columns and expressed his disapproval of this designation. We would be quite as much opposed to doing away with the term, "presiding elder," as would Dr. Boswell, and when we have used the term, "district superintendent," it has been where our own designation for this officer had just preceded, our object being to avoid a lack of euphony in our writing. It is difficult to do this when there are no synonyms or substitutive words that can be pressed into service. We hope that this assurance of our soundness on this question will satisfy our honored friend.

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FROM NEW ALBANY.

Dear Dr. Meek: It was with especial pleasure that I received my appointment for the fourth year to this good church and people. Our Board of Stewards did two things at their meeting last night worthy of mention: (1) They raised the pastor's salary $100; (2) they readily and heartily agreed to an "Every member canvass" for missions, the canvass to be taken Sunday, December 31. We are expecting most satisfactory results from that canvass. I really wish that this note would act as a suggestion to many of our good laymen who compose the official boards of our churches.

S. L. POPE.

It is stated that of 255 women candidates for county offices in Kansas, 151 were victorious in the recent election. It is quite obvious that those who imagine that women may be given the ballot and yet kept from becoming office-seekers are very much mistaken.

Captain Joseph T. Jones, who had done so much for the development of the coast section of Mississippi, and who was President of the Gulf and Ship Island Railroad and of the Gulf Coast Traction Company, died in Buffalo, N. Y., on December 6. He was a public-spirited and largely useful citizen and was supposed to be worth several million dollars. His decease is widely mourned.

Church News

The Baptists in Louisiana claim to have increased from 18,461 in 1886 to 65,000 in 1916.

The Southern Methodist Evangelists will have their annual meeting in Memphis, Tenn., December 19 and 20.

Dr. J. Wilhur Chapman, the well known Presbyterian evangelist, has lately been operated on for an intestinal trouble.

The New York Christian Advocate, in order to reduce expenses in this difficult time for Church journals, will become a 24-page paper on January 1, 1917.

Bishop J. C. Kilgo, who is said to possess an excellent voice, is stated to have led the singing in the devotional exercises of the Virginia Conference.

The Virginia Conference of the Methodist Episcopal Church, South, now has 126,935 members. The net gain in membership during the year recently closed was 3045.

Bishop Hoss, in referring to Bishop Keener at the late session of the Louisiana Conference, said that he was a poet at all times except when he tried to write poetry.

The Union Station Church in Richmond, Va., gave on a recent Sunday $1000 for the endowment of a Chair of Missions in the Candler School of Theology of Emory University.

Dr. W. F. McMurry, of the Board of Church Extension, reports two recent substantial donations to the Loan Fund Capital of the Board—one from Arkansas, of $2000, and one from Missouri, of $8000.

Billy Sunday is conducting a revival meeting in Boston, which is steadily deepening and widening in interest. People are reported to be coming from various parts of New England to hear his stirring messages.

Bishop J. H. McCoy and Miss Mary N. Moore, former President of the Athens (Ala.) Woman's College, were announced to be married in Gadsden, Ala., on December 2. We extend congratulations and best wishes to the distinguished bride and groom.

Dr. Andrew Gillies, one of the most effective pastors in the Methodist Episcopal Church, who for some time has been in an impaired state of health, has accepted the Chair of Homiletics in the Boston University School of Theology. He will not, however, enter upon the duties of this position until the fall of 1917.

We are informed that the mortgage on the great building erected by our Trinity congregation in Los Angeles has been foreclosed and that the property has passed into other hands. The Trinity congregation, however, is still worshiping in the auditorium of this fine structure, paying for the use thereof an annual rental of $5000. Rev. C. C. Selecman is reported to be still preaching to large audiences.

In a late issue The Presbyterian Journal (New Orleans) says: "Some of our brethren who are considering the question of the unification of the Methodist Churches argue the case from the movement in Canada looking towards the same process there. They are probably not aware of all that is going on in Canada. From present indications, a very strong minority will oppose the coming together of the different bodies which have had the matter in hand. The opposition is so decided that there is likelihood, if the measure be carried out, that, instead of making fewer denominations, it will result in simply adding another to those already established there. It sounds very pretty to say that our Canadian neighbors are about to subordinate their great differences to the essential unity of all true believers in Christ. They are not likely to do this. There is no lesson in Christian unity ready just yet in the Dominion."

WHY MEN ARE NOT ENTERING THE MINISTRY.

We are delighted to note an awakening interest in ministerial supply. Likely a felt need has something to do with it. Anyhow, it is obtaining.

The direct question, "Why men are not entering the ministry?" is being asked and various answers are being given to it:

1. The commercialism of this age is offered as one answer to it. By commercialism we are to understand money-making, property-owning, enlarged possessions, etc.; but we must confess that we believe honestly that that has very little to do with the call to the ministry or a response to the call to the same. In truth, the ministry is more inviting to commercial spirits now than ever before, should we take commercialism as a motive in the matter. Preachers are paid more and have better houses and better furnished houses than at any other period in the history of the Church; and, besides, the houses and furniture are all free of charge. All things considered, there are very few preachers in the ministry (if any) who are not receiving more in material things than they would if they were thrown out on their own resources in the struggles of the cold, selfish, competing world to do honest and honorable businesses.

2. Another answer is that greater preparation is required of the ministry than formerly; but in this answer it seems to be forgotten that greater preparations are being demanded in nearly every department of life's activities than ever before. Diplomas from high schools and the most reputable colleges are being required of applicants for positions in business, etc., and if they can not produce them, their applications are not considered at all.

3. Another answer given is, that more preaching on the call to the ministry is needed. Preaching on the call to the ministry will not hurt any one likely, if it is properly done and at the right time and place; but still that may be done, and really it is being done more than in the past, and yet the ministerial ranks are not being properly supplied.

4. Another answer given is, that the Church is not praying for men to be called to the ministry. The Church is praying for them to be called, and yet they are not called.

We might continue with answers to this question, and yet it would not be answered; and hence another question arises, What is its answer? Its answer is this: The Church is losing its spirituality, and, of course, its power with the Trinity. The ministry as well as the laity is losing spiritually, and hence in power, too. Education and finances have so engrossed it that there is little or no place for spirituality. The Churches are seeking the gifted and cultured preachers more for a display and entertainment than for spirituality, and hence the proper summation of the whole matter of ministerial depletion is that it is due solely to lost spirituality, and that, therefore, the Churches are lacking in suitable material for the ministry. God would call, but the Churches have not brought forth the spiritual, God-fearing sons, suitable for the call. They have not those suitable for God's call that would say: "Lord, here am I, send me," or as Paul said: "Woe is unto me, if I preach not the gospel." (1 Cor. 9:16.) To change this condition, let the ministry and laity therefore consecrate themselves to God as required and live the holy and diligent life commanded. When this is done, right things will happen among ministers and laymen. God will call and there will be responses to his calls, for there will be proper ones to call, and hence responses.

ISAAC LOCKHART PEEBLES.

Wesson, Miss.

Forgiveness, love—it is a queer thing. It works like electricity. If it cannot get out of you, it cannot get into you.—R. H. Potter.

The whole struggle of the world is the heart experience of Jesus. He feels every sorrow, every trial, every struggle.—J. I. Vance.

AFTER CONFERENCE.

(To the preachers of the North Mississippi Conference.)

It is lonely since they left,
But their influence lingers yet;
And the blessings that they brought,
We never shall forget.

Their happy beaming faces,
Aglow with love Divine,
Chased away the shadows
And caused the sun to shine.

Some have humble circuits,
In which to serve their Lord;
Others to larger places
Are sent to preach the Word.

But, no matter where they labor—
In stations large or small;
If only they are faithful
The Lord rewards them all.

Conference brings sadness, too;
Not all smiles, but sighs,
For some have been transferred,
And stationed in the skies,

And perhaps the humblest one,
Who on earth ne'er won renown,
In heaven now is wearing
The brightest starry crown.

And when all are gathered home,
And the harvest song they sing,
These humble circuit riders
The brightest sheaves will bring.

Winona, Miss. Mrs. L. M. LIPSCOMB.

"A NEW FUNCTION OF THE CHURCH PRESS."

The Wesleyan Christian Advocate, Southern Methodism's most ably edited weekly, in its issue of November 10, contained the following editorial utterance, which we think is worth reproducing:

"We have been for many years a rather constant reader of the press of our Church, but not until the last few weeks, so far as we recall, have we ever seen in any paper of our Church an effort to disparage the influence of the address of the College of Bishops to the Church. When our General Superintendents do what the Discipline requires them to do, and are criticised, practically censured in the Church press for it, we have verily come to a time when the Church press is assuming a function entirely new to Southern Methodists. If our General Superintendents, coming together as they do, from all parts of the connection, cannot see the peril of the Church, it is difficult to know what men among us can foresee danger or tell the Church of it."

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The Home Circle

A NUTTING SONG.

Fannie Fernald Painter.

Did you ever go a-nutting
When the frost was in the air,
When the autumn leaves were falling
Red and glowing everywhere,
When the goldenrod was lighting
Every roadside, hill, and vale,
When the aster's dainty sweetness
Peeped from out each sunny dale?

Did you ever go a-nutting
When the trees were loaded down
With a wealth of burrs, their lining
Cradling chestnuts plump and brown?
Did you ever "thrash the branches"
Till their riches fell like rain?
O, if you have been a-nutting,
Let these memories throng your brain.

—Northwestern Christian Advocate.

THE BOY WHO LIKED TO READ.

Some more than a century ago, or, to be exact, in the fall of the year that George Washington completed the first year of his first term in the Presidency, two young lads of ten and eight, respectively, were sent from their father's house in Salisbury, N. H., to "Hoyt's Store" at the "corner" to buy some groceries that the family stood in need of.

It was a cool, frosty morning in the last of October, but both boys were barefooted, and they trudged along the country road, stopping now and then to throw a stone at a chipmunk they saw sitting on the fence, or to pick a few belated berries that hung from the bushes along the way. They made no long halts, however, and in little more than an hour's time they were entering the little store at the "corner."

The store was kept by a Mr. Holt, who, besides being a storekeeper, also kept the district school in the winter. He knew the two boys quite well, for they had been among his pupils the preceding season. He was waiting upon a customer as they entered, and the lads busied themselves taking an inventory of the stock of goods, which to them seemed quite wonderful.

"Good morning, boys," said the proprietor at last. "How's your father, the Squire, and what are you going to buy this morning?"

"Father is well as usual," answered the elder boy, "and he has sent us to get four pounds of salt, a half-pound of tea, an ounce of pepper, a pound of gunpowder and two pounds of shot, and he says he will draw you a cord of wood as soon as there is a fall of snow."

"You can tell the Squire he needn't worry about the wood," said the merchant. "I suppose you will both attend school this winter."

"I shall come half of the time and Daniel will come the rest of the time."

"That's right; and you, Daniel, I hope you have not forgotten what you learned last winter."

The boy's unusually dark eyes flashed with a sudden brightness.

"Oh, no, sir; I have ciphered to long division, read the Bible half through."

"That is very good, my lad. Keep on and perhaps you may teach school some day, though you will never be much of a hand at setting copy. Ezekiel is a much better penman than you are."

"I can improve," said Daniel, quietly.

"That you can, and so can we all," declared the storekeeper, encouragingly. "And now is there anything else?"

He had measured the commodities enumerated and had them done up in nice little packages for the boys to take home.

Daniel was eyeing a cotton pocket handkerchief which hung on a line above the counter and seemed to have something written upon it.

In those days, when books and papers were comparatively rare and difficult to obtain, it was more or less customary to combine literature with homely usefulness by printing reading matter of some kind on cheap cotton handkerchiefs.

"What kind of a story is printed on that handkerchief?" he inquired, indicating the article.

"It is the Constitution of the United States," replied the storekeeper, "the government we live under, you know. Would you like it?"

Daniel began to feel in his pockets. "What's the price?" he asked.

"Twenty-five cents."

Now the boy had just a silver quarter in his pocket, which he had earned that fall by helping a neighbor pick potatoes, and he had thought to keep it till the next July Fourth to buy gunpowder with; but the handkerchief with its printed legend was too great a temptation. He had but an indefinite idea of what the government was, and he thought he would like to know more about it.

He exchanged the precious coin for the handkerchief, and very carefully stored it away in his jacket pocket.

"It is a good purchase," said Master Hoyt, approvingly. "Study it and learn it, and you will be the better man for it."

"Yes, sir," returned Daniel, "I will try to remember it, though it looks pretty hard."

The two boys trudged home with their purchases, Daniel every now and then taking out his latest acquisition to scan the printed words. But he had no time really to study it until evening arrived, and the family gathered around the friendly blaze of the open fireplace. Then in the flickering light of a huge pine log the pioneer boy brought out his precious treasure.

"What have you there, my son?" asked his father, noting the lad's studiousness.

"It is a handkerchief, Father, with the Constitution of the United States printed on it."

"Dan spent all his money for it at Hoyt's store this morning," volunteered Ezekiel, in explanation.

"Well, well, he might have done worse," declared his father, gravely. "It will do him no harm to read the Constitution of his country."

With this assurance of his father's approval, the boy devoted himself to the reading of that famous document of which in after years he was to become the stanch supporter and defender. For this pioneer boy grew up to be one of the foremost men of his day, and left a name and fame to which all patriotic Americans will point with pride for all coming time.

The slender little boy, with the swarthy face and the dark, burning eyes, was Daniel Webster, who is known to us as the "Expounder of the Constitution." — Congregationalist and Christian World.

HER HAND IN CHRIST'S.

A little girl lay on her death-bed. She had been suffering from a sad and painful disease. The doctors had tried all they could to cure her, but in vain. And now they had given her up. They could do no more for her. Not long before, this dear child's step had been as light, her face as bright, and her heart as joyous as those of any of her companions. But now her body was racked with pain, death was laying his cold hand upon her. Her loving father sat by her bedside, watching the look of pain on the pale face of his suffering child.

"Nannie dear," he said, with quivering lip, and his eyes filled with tears, "do you feel sad at the thought of dying?"

"No, dear papa," she replied, as a sweet smile lighted up her dying face, "my hand is all the while in the hand of Jesus', and he will not let it go."

How beautiful this was! And how tender and loving it was in Jesus to come near in this way to the dear child when she was dying, and take all her fear away by making her feel that he was holding her hand in his, and would not let it go. —The Presbyterian.

GOOD EVIDENCE.

One day a teacher was having a first-grade class in physiology. She asked them if they knew that there was a burning fire in the body all of the time. One little girl spoke up and said:

"Yes'm: when it is a cold day I can see the smoke."—National Monthly.

CHURCH EXTENSION AND THE TWO METHODISMS.

A comparative statement of the work of Church Extension by the Methodist Episcopal Church, South, and her big sister, the Methodist Episcopal Church, may interest our people, and particularly at this time when no little is being thought, said and done upon the subject of the unification of American Methodism.

The figures given below, so far as they refer to the Methodist Episcopal Church, South, are taken from the Church Extension Hand Book of 1916, and the item of "Special Contributions" mentioned does not include receipts on refunding bonds and some miscellaneous sundries.

The facts and figures concerning the Methodist Episcopal Church are taken from the official report of the meeting of the Board of Home Missions and Church Extension held in Philadelphia, November 16-18, 1916, and published in the Christian Advocate, New York, November 23, 1916.

The figures from both Churches cover the period of their last fiscal years, that of the Methodist Episcopal Church, South, ending March 31, 1916, and that of the Methodist Episcopal Church, October 31, 1916.

I.

Receipts from Conference collections, M. E. Church, South	$205,112.41
Receipts from Conference collections, M. E. Church	191,553.69
Difference in favor of the M. E. Church, South	$ 13,558.72

II.

Special contributions, M. E. Church, South	$ 56,968.78
Special contributions, M. E. Church	33,528.57
Difference in favor of the M. E. Church, South	$ 23,440.21

III.

Contribution to the Loan Fund Capital, M. E. Church, South	$118,286.49
Contribution to the Loan Fund Capital, M. E. Church	73,080.37
Difference in favor of the M. E. Church, South	$ 45,206.12

IV.

Total contributions to Donation and Loan Funds, M. E. Church, South	$380,367.68
Total contributions to Donation and Loan Funds, M. E. Church	298,162.63
Difference in favor of the M. E. Church, South	$ 82,205.05

V.

Total Loans made during the year, M. E. Church, South	$150,750.10
Total Loans made during the year, M. E. Church	123,425.03
Difference in favor of the M. E. Church, South	$ 27,325.07

VI.

Loan Fund Capital at close of year, M. E. Church, South	$ 804,629.08
Loan Fund Capital at close of year, M. E. Church	1,835,830.29
Difference in favor of the M. E. Church	$1,031,201.21

If our folks will give us the one million dollars necessary to make our Loan Fund Capital equal to that of our big sister, we will do business that will cause the saints to "sit up and take notice."

Respectfully submitted,

W. F. McMURRY,
Corresponding Secretary.

RATES OF SUBSCRIPTION OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

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Mississippi Conference—Rev. L. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. T. Leggett.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

"MY SOUL BE ON THY GUARD."

In the moral and religious realm men possessing self-confidence, and hence feeling self-sufficient, are the first to fall. They build their character upon the treacherous sand of self-righteousness instead of humbly laying the foundation of it upon Christ Jesus, the Rock of every man's salvation, and when the testing time comes, as it must surely do, they fall, and great is their fall. "Let him that thinketh he standeth take heed lest he fall." This is one of the well established truths contained in the Bible which has been exemplified in actual life many times both before and since the Apostle Paul gave it expression. The temptations that confront a person in the world to-day are so multifarious that it is never wise for him to boast proudly in word or deed that it is impossible for him to descend from his lofty estate in the sight of God and of men to one of shame and degradation, thereby losing even his own self-respect. It is foolish for one blindly to believe that he can stand in his own strength against sin. Many who were not weaklings either mentally or physically have thought the same way about this matter, and have gone through life, as it were, scorning the help of the Almighty. They made shipwrecks of life, finding out when it was too late that they were wrong. Peter declaring one moment that he would not deny his Lord and doing it the next is a striking example of the great weakness of human nature when left unaided by the power of God. In the beginning of his career as a disciple of Christ, Judas probably never thought of betraying his Master. Men don't become bad in a day, but, as they go by, the days, the weeks, the months, and the years tell the sad story of their lives of sin. No man starts out doing things that are questionable thinking that he will go far enough for harm to come to him. No, no, he feels that he can go just so far and no further. Too often however, one can not retrace his steps. He who leans over the precipice often loses his balance, and, being unable to recover it, falls to the fatal depths below.

ROBERT EDWIN MEEK.

NEED FOR MORE EXACTNESS.

The Nashville Christian Advocate of December 7, says:

"The North Mississippi Conference adopted resolutions declaring for the unification of Methodism."

"Resolutions in favor of the unification of Methodism were adopted by the Alabama Conference."

Are not these statements, thus unqualified, liable to mislead the public who do not see the organs of these Conferences? As a matter of fact, as we showed last week, the North Mississippi Conference endorsed the action of our last General Conference concerning unification and did not go at all beyond that sentiment. It did not declare for unification. The resolutions adopted by the Alabama Conference were as follows:

"Whereas, The General Conference of the Methodist Episcopal Church, South, at the session of 1914 passed resolutions authorizing the formation of the Joint Commission on Federation or Union of the Methodist Episcopal Church and the Methodist Episcopal Church, South; looking to unification of these two great branches of Episcopal Methodism; and

"Whereas, The General Conference of the Methodist Church, in the session of 1916, passed resolutions on unification differing from the resolutions passed by the General Conference of the Methodist Episcopal Church, South; and

"Whereas, The 28th day of December has been appointed as the time of the meeting of the Commission, and

"Whereas, A call has gone out to our Church to be in prayer for Divine guidance of the Joint Commission; therefore,

"Reseloved first, That we as a conference heartily endorse the action of our General Conference, and are in sympathy with the terms of the resolutions adopted by the same.

"Resolved second, That we call upon our people and preachers to take this matter to God in earnest prayer, especially during the time the Joint Commission is in session."

PERSONAL AND OTHER NOTES.

The Rayne Memorial Church of this city will be in the care of Dr. George S. Sexton until a pastor is secured for it.

Brethren who have been assigned to new appointments should write the office where they desire to have the Advocate sent, giving both their old and new addresses.

Dr. J. M. Blume, of Castor, La., paid the Advocate office an appreciated visit last Saturday afternoon. He is doing some postgraduate work in the Tulane Medical College.

The following was the vote of the Alabama Conference on the question of making Lay Leaders ex officio members of the Annual Conferences: For the proposal, 0; against it, 171.

Bishop W. R. Lambuth wishes to secure two preachers for the Northwest—one for St. Paul's, Butte, Mont., and one for Willow Creek, Mont. Applicants may address him at Oakdale, Cal.

Read the statement concerning the Louisiana Evangelistic Campaign which appears elsewhere in this issue of the Advocate. We hope soon to see revival fires ablaze all over the Pelican State.

A North Mississippi physician renews his subscription, and adds $3.50 for our "Helping Fund." He requests us not to mention his name, however. We highly appreciate this generous assistance.

At the late meeting of the Little Rock Conference, Rev. N. G. Augustus was appointed to Lake Village, Ark. We congratulate the people there upon having secured the services of so scholarly and able a minister.

Rev. R. H. Harper, the accomplished pastor of the Parker Memorial Church of this city, has been heartily received for his fourth year. Brother Harper is one of the most gifted young men in the Louisiana Conference.

A note from Rev. N. E. Joyner, bearing date of December 7, stated that he and his family had reached Lake Charles safely, and that he was already at work." It scarcely needs to be said that these itinerants were given a warm welcome.

Dr. Theo. Copeland has been changed from Central Church, Hot Springs, Ark., to Lakeside Church, Pine Bluff. The Hot Springs New Era, in an editorial of some length, pays a high tribute to Dr Copeland's work in the city which he is leaving.

We are indebted to Rev. W. W. Hopper, of Mayersville, Miss., for some good work in behalf of the Advocate and for kindly words of commendation. Brother Hopper lives close to the Master and is an able expositor of the Word. May his bow long abide in strength!

Rev J. A. Biffle, pastor of the Rudora (Miss.) charge, says: "We have bought a home at Horn Lake for a parsonage, and we will move there at once." This means that Horn Lake will hereafter be Brother Biffle's address. The acquirement of this property is a good beginning of the new Conference year.

The proposition to make District and Conference Lay Leaders ex officio members of the Annual Conferences has evidently been defeated. The Nashville Methodist News Bureau declares that it will not receive a majority vote in the Conferences, to say nothing of the three-fourths vote necessary for its adoption.

Rev. A. P. Vaughan was in his pulpit at the Carrollton Church this city, last Sunday and made an excellent beginning. A sacred concert will be given in this church on Monday, December 18, beginning at 8:15 o'clock p.m. The program, which has been carefully prepared, will be rendered by the choir and other well-known local musicians, and the occasion promises to be one of much interest. The general public is invited.

Have you renewed your subscription to the Advocate? If not you would do well to do so, as the Publisher intends to place our paper on practically a cash basis. We are going to try to make ours the livest periodical in Southern Methodism during the next twelve months, and you will not want to miss a copy. The Advocate would serve well for a Christmas present. Why not send it to some of your friends for that purpose?

Rev. A. Inman Townsley passed through New Orleans on Friday, December 8, en route to his new charge, Bogalusa. He had preached there on the preceding Sabbath, where he made a fine impression. He took 7 members into the Church in this initial service of his pastorate. Mrs. Townsley and the children are at present spending a few days with relatives in New Orleans, after which they will join Brother Townsley at their new home.

We extract the following from a note from Rev. H. W. Bowman, presiding elder of the Baton Rouge District: "Rev. J. L. Evans, recently appointed to the Wilson charge, was married to Miss Sophie Kemp of Hammond, on December 4, at 7:30 p.m. It was my pleasure to officiate. Brother Evans will reach his new appointment on Thursday, Dec. 14." We extend to the bride and groom our hearty congratulations and wish them a large measure of happiness.

A letter from Bishop Hoss, written from Battle Creek, Mich., a few days ago, stated that Mrs. Hoss seemed considerably improved, but that he himself lacked much of being well. The Bishop expects to remain at Battle Creek for a couple of weeks longer, and then to go from there to the meeting of the Joint Commission on Unification in Baltimore on December 28. He stated that he intends, God willing, to visit Louisiana again in the late winter.

Do not overlook Dr. McMurry's comparison of our Church Extension work with that of the Methodist Episcopal Church. As will be seen, we are outstripping our big sister. Those who are given to imagining that Southern Methodism is a trailing organization are specially invited to put on their spectacles and view carefully these figures. The truth is, there is no Church in Christendom that is giving a better account of itself in the Master's work than ours.

Under date of December 8, Rev. W. W. Jones, of Lula, Miss., writes: "We are at home and are glad that we do not have to move. We should have regretted to miss the hearty welcome back that has been given us here. Taking the charge as a whole, these are the most agreeable people that I have ever worked among, and I have served some capital folks, too." Brother Jones is, indeed, fortunate. It is a great privilege to be in the Greenville District, and, moreover, he is near Moon Lake, the angler's paradise.

THE DESIRE OF BISHOP WILSON'S FAMILY.

(From the Baltimore Southern Methodist.)

It was the desire and purpose of Bishop Wilson's family and intimate friends to have those who had been closest and dearest to him in personal and official relations (associates in his College of Bishops, and old men in the Baltimore Conference) to speak beside his bier and at the church, and they were sadly disappointed that so few of those classes could reach Baltimore in time for the funeral services; for it was felt that the tributes of these bound to him by such tender and intimate ties would give to his life just the interpretation the great Bishop would have wished. While grateful for the tributes paid by those who spoke, his family and friends wish those who would have spoken and could not, to know that the sound of their voices and their interpretation of his life were longed for and missed by those who knew him best.

FROM BILOXI.

Dear Brother Meek: We began a protracted meeting on the 5th of November, with Brother C. A. Klein, of Nashville, Tenn., as preacher, Mr. S. H. Renshaw, of Detroit, Mich., as leader of the music, and Mr. Glenn Grace, of Bloomington, Ind., as pianist. They make a strong team and a very pleasant bunch of men to have in your home and community. We had a splendid meeting, which closed on November 26.

Brother Klein is a man of prayer and great faith and in his preaching does not excuse or modify sin as he finds it. Some of our evangelists do surface dressing, others do deep plowing; but I believe in comparison that Brother Klein does real subsoiling. As a result of his insisting upon

men and women living strictly up to both the spirit and the letter of the law, a great many people criticise him, and some will not stay with him through his meetings; but for those who are really in earnest and want to know the truth and are anxious to live it, he certainly will do them good.

The visible results of the meeting were not as great as we had expected, though our church has been wonderfully helped and several members were added to the roll; also a greater number are testifying and praying in public than had been doing so before.

We have had two splendid meetings this year. The first one in February and March, led by Brother Dan E. Kelly, our Conference Evangelist, and the last one by Brother Klein. We are very grateful, indeed, that we were permitted to have the services of these two splendid workers and the result of their prayers, sermons, and labors with us are very much in evidence. We bid them God speed, and pray that an opportunity may be given us in the future to use them again.

H. F. TOLLE.

THEIR APPRECIATION SHOWN.

The meetings of the Methodist Preachers' Association of Jackson, held each week at the Galloway Memorial Church, have always been full of interest, but the meeting this week, held Wednesday afternoon, was especially so.

The chairman of the association, Rev. Paul D. Hardin, has served his quadrennium as presiding elder of the Jackson District, and, as the Annual Conference will convene next Wednesday, this was his last meeting with the preachers in this capacity. And it was a very pleasant surprise to him, after the business session was over, when the Secretary, Rev. Jas. S. Duke, rose to a point of personal privilege, and in a few well chosen words, presented him with a handsome suit of clothes, the gift of the preachers of the Jackson District.

In accepting this token of their love and esteem, Brother Hardin spoke with deep emotion of the loyalty and spirit of co-operation of the preachers, commending them for their devotion to the work of the Church. The members of the Association who were present then spoke briefly of their appreciation of Brother Hardin's labors, and the following resolutions were adopted:

Whereas, Rev. Paul D. Hardin, who has been the very efficient, earnest, faithful and attentive presiding elder of this, the Jackson District, for the past four years, esteemed and beloved by pastors and people, will leave us for some other field of labor, be it

Resolved (1), That we regret to lose his delightful fellowship, his wise leadership, his courteous control of men and measures, the influence of his dignity, and his pure and pious example.

Resolved (2), That we, the Methodist preachers of Jackson, will remember him as one worthy of our highest esteem and affection, and that we will pray for his success and happiness, as well as that of his beloved family, in whatever part of God's kingdom Providence may locate them.

A MEMBER.

TO THE PREACHERS OF LOUISIANA.

Dear Brethren: Beginning in New Orleans on January 7, former Governor, M. R. Patterson, of Tennessee, and Major Dan Morgan Smith, of Chicago, will tour the State of Louisiana in the interest of National Prohibition. The above-named gentlemen are Christian laymen, Gov. Patterson being a Presbyterian and Major Smith a Roman Catholic. Please co-operate with us, and our meetings will be successful. We have many reasons to believe that we shall see National Prohibition within the next five years.

Yours for a dry America,

Shreveport, La. A. W. TURNER.

A "FORCE BILL" INTRODUCED IN CONGRESS.

The following dispatch was sent out from Washington, D. C., on December 5:

"Senator Penrose, Republican, of Pennsylvania, to-day introduced measures which he said were designed to prevent the disfranchisement of the Negro in the Southern States. One of the bills is the old force bill, giving supervision of elections to the Federal authorities, which caused a bitter fight and prolonged filibuster in Congress 26 years ago. He also offered an amendment to the corrupt practices bill now before Congress which would amplify the provisions of the force bill. Senator Penrose's measures provide that all elections must be conducted under Federal supervisors, appointed by the United States courts. No military force shall be used at any election, the bill says, 'unless it be necessary to repel armed enemies of the United States or to keep peace at the polls.' Severe penalties are provided for interference with elections."

One of the strange things of these remarkable times is that, while the South remains politically as solid as she ever was, because of the presence of 10,000,000 Negroes within her bounds, and the attitude of the Northern people toward this great problem has undergone no appreciable change, there should be those among us who would have the Southern States and Southern Churches to break down the walls of self-protection and defense. The election of Woodrow Wilson is no evidence that sectionalism is dead. Mr. Wilson is to all intents and purposes a Northern man, having spent practically the whole of his adult life above Mason and Dixon's line. No political party would think for one moment of nominating a Southern man for the Presidency.

I was surprised to see in one of our Church periodicals not long since a suggestion to the effect that the day has come when it is desirable to shatter the solid South. And this suggestion was made without any apparent appreciation of the conditions which keep the Southern States together. As I read it, I thought of the great speech which Senator L. Q. C. Lamar made in the United States Senate on this subject some years ago. After showing that the Southern Senators in that distinguished body had exhibited by their votes as much independence of thought and action as those from any other section, Mr. Lamar, who was perhaps the ablest representative that the South has had at the National Capital since the Civil War, closed his great utterance with the following words:

"But there is one point upon which they (the Southern people) are solid, and on which they will remain solid; and neither Federal bayonets nor Federal honors can break that solidity. They are solid in defense of and for the protection of their society, their civilization, their religion, against the rule of the incompetent, the servile, the ignorant, and the vicious."

Is it not an astounding development that there should have risen up among us men who seem to think it would be a great religious achievement to accomplish through Church agencies what the Republican party has not been able to do in nearly half a century, namely, to divide up the South politically and thereby imperil her most sacred interest, while she is menaced by a race problem such as can hardly be paralleled on the habitable globe?

B. J. DODSON.

Secular News

The Continental and Commercial Bank of Chicago recently made a loan of $5,000,000 to the Chinese Government.

Miss Jane Addams, whose work in connection with the famous Hull House of Chicago has won for her great distinction, is reported to be suffering from Bright's disease.

The Teutonic forces seem to be continuing to overrun Roumania, Bucharest, the capital of that country, having fallen into their hands last week. On the whole, Germany and her allies apparently have come to the winter months in better military plight than was considered possible in the early fall.

Miss Mollie Elliott Seawell, who was the author of widely read historical romances and stories for boys, died in Washington, D. C., on November 15. She was a native of Virginia and a niece of President John Tyler. Perhaps her best known volume was "Little Jarvis," which made its appearance in 1890.

Mr. Houston, the national Secretary of Agriculture, has lately made the following statement in a public address: "The American farmer has become the most efficient agriculturist in the world. He does not produce more per acre than the farmer in some of the other nations, but he does produce three or four times as much per man."

The death of Henryk Sienkiewick, which occurred at Vevey, Switzerland, about the middle of November, was much regretted by his many readers in this country. He was born at Okreja, Podlasia, about 74 years ago, and was educated at the University of Warsaw. His most admired volumes were "Quo Vadis," "The Knights of the Cross," and "Children of the Soil."

The effort to break the will of Mrs. Frank Leslie, who left between $1,500,000 and $2,000,000 for the promotion of woman suffrage work, on the ground that she was the daughter of a Negro slave, was defeated a few days ago by a decision of the Supreme Court of New York. This suit was instituted by Arthur Leslie, a grandson of Frank Leslie, the well known publisher. Mrs. Leslie formerly resided in New Orleans.

On November 15 the direct wireless service between the United States and Japan commenced operation, the first message being sent to the Japanese Emperor by President Wilson, which was as follows: "The Government and people of the United States of America send greetings to your Imperial Majesty and to the people of Japan and rejoice in this triumph of science which enables the voice of America from the Far West to cross the silent spaces of the world and speak to Japan in the Far East, hailing the dawn of a new day. May this wonderful event confirm the unbroken friendship of our two Nations and give assurance of a never ending interchange of messages of good will! May the day soon come when the voice of peace carried by these silent messengers shall go into all the world and its words to the end of the world!"

A crisis developed in the British Cabinet a few days ago, which finally resulted in the displacement of Mr. Asquith as Prime Minister, which position, after being declined by Mr. Andrew Bonar Law, has finally gone to the Hon. David Lloyd George, who is engaged at this time in forming a cabinet. The disruption of the Asquith regime came through the effort of some of the English leaders to provide methods for prosecuting the European war more vigorously, and their insistence, as a means to this end, that a smaller War Council, independent of the Cabinet, should be constituted. To this demand, Mr. Asquith refused to accede and in consequence his leadership has been set aside. Mr. George, who is a lawyer, is said to be the first Welshman ever called to the premiership of Great Britain. He is a brilliant orator, and since the outbreak of the present titanic conflict, in which his country is engaged, he seems to have grown steadily in power and influence.

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Tells of the world to be,
As travelers hear the billows roll
Before they reach the sea."

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mr. J. C. RAINWATER was born on July 6, 1856, and died on Sept. 28, 1916. He was married to Miss M. E. Saxon on Oct. 28, 1877. For thirty-nine years they lived happily together. Six children were born to them, of whom five are living—two sons, Luther and Foster; and three daughters, Mesdames Mollie Gatlin, Willie May Leggett, and Miss Phrona Lee. Brother Rainwater has 25 grandchildren, of whom 22 survive him. He was a respected and honored citizen of Wayne County for many years and a member of the Clear Creek Baptist Church. For over 12 months he was incapacitated for discharging the usual duties of the farm, being almost a constant sufferer from muscular rheumatism. The writer was always spiritually refreshed after visiting his home and engaging in prayer with the family. His frequent testimony was that all was well with his soul and that no cloud shadowed his spiritual horizon, and he confidently anticipated the time when relief would come from physical pain. The daily faith and hope of eternal life, which he possessed, was comforting to all. He was a devoted husband, father, and a good neighbor. The end came peacefully, when he was surrounded by the grief-stricken family and several friends. The funeral services were conducted by the writer at New Hope Church, where a large gathering of relatives and friends were assembled. Interment was made in the cemetery near the church. His loss is keenly felt in the home and community; but there is consolation in the fact that he was ready to answer the summons to come up higher.

CHARLES E. DOWNER.

Mr. JOHN A. GORDON was born in Wayne County, near Waynesboro, Miss., on Dec. 25, 1860. In later years he moved to Clarke County, and, while a young man of 26 years, joined the M. E. Church, South, and was a consistent member of the same until death, only changing from the Church Militant to the Church Triumphant. Miss Mattie Leggett and he were united in marriage on Jan. 11, 1887. Their home was blessed with eleven children, three of whom are deceased. The wife, with two sons—John Wesley and Shelby, and six daughters—Mrs. May Freeman, of Laurel, Misses Mattie, Winnie, Fannie, Lucille and Alexina, and a host of relatives and friends feel deeply the loss of Brother Gordon in the home and community. He was a great sufferer; yet he was patient. For several months he was troubled with carbuncles from which complications developed, finally requiring the bed, where he lingered until the end came. To the writer he expressed his feeling of resignation, and we were impressed with the fact that his vision and assurance of an eternal home were clear. He was a progressive farmer, a devoted husband and father, providing well for those dependent upon him. On Oct. 11, 1916, he quietly passed away. The funeral services were conducted by Rev. J. W. Ramsey at Zion Rest Cemetery, where his remains were tenderly laid to rest. Owing to the death of my wife's brother, I was away with her attending his funeral. May the loved ones, who yet abide in life's struggling journey ever remember and duplicate in life his many commendable traits of character, covering a clear conscience and our Heavenly Father's approval at all times! CHARLES E. DOWNER.

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Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

AMONG THE BRETHREN.

Dear Brother Meek: A report of some itineraries, made by one of the retired preachers of the North Mississippi Conference, may be of interest to the readers of the Advocate. My report begins with the first Sunday in June. On this Sabbath I was at Steele's Chapel on a call from Rev. W. W. Woollard, presiding elder of the Columbus District, to finish his quarterly meeting services at this church, so that he might leave after the Saturday services for the Millsaps Commencement. I occupied the pulpit at the morning hour. I administered the Holy Sacrament, and made a Sunday school talk in the afternoon. Steele's Chapel is one of the churches on the Longview Circuit, of which Brother A. J. Beasley is the faithful pastor.

On June 11, I was with Brother J. J. Baird, of the Brooksville charge, and preached morning and evening to his excellent people at Brooksville. Brother Baird is closing out his quadrennium on this charge in high favor with his people.

On Sunday, June 25, I was at Cedar Bluff, and had the privilege of preaching at the morning service and of baptizing the infant son of Rev. W. A. Howlin, pastor of this circuit. Brother Howlin preached at the evening hour. He is a ready and industrious pastor. During the summer he had a great revival at Cedar Bluff, in which he was assisted by Rev. W. D. Bass, one of our Mississippi evangelists.

On July 23 I preached at Smyrna, one of the churches on the Longview Circuit. Brother Beasley, the pastor, being much indisposed physically, was not at this service.

On Sunday, August 6, I was at Central Church, Columbus, where I had the privilege of preaching in the morning and evening to attentive and appreciative congregations. Brother J. M. Carpenter, the kind and genial pastor, was absent on a short vacation.

It was my pleasure to assist Brother W. F. Rogers at the Spring Grove Church, Sallis Circuit, Durant District, in a meeting beginning Sunday morning, August 13, and continuing through the services of Thursday night following. Being occupied with other duties, Brother Rogers did not get to the church until Monday afternoon. Preaching twice a day for several days in the August weather seemed no disadvantage to me, but was rather a spiritual, mental, and bodily tonic. Brother Rogers is a good co-laborer in a meeting—good in the pulpit, and in the altar services. There were 12 or 13 additions to the Church, all or nearly all on profession of faith. Brother Rogers has good staying qualities, and is closing a four years' pastorate on his large circuit. He has wrought well.

On Sunday, August 20, I was at Artesia, where Rev. T. J. Halfacre is pastor. I occupied his pulpit at both the morning and the evening hours. He was away assisting some brother in revival services.

On September 3, I was at Longview by invitation of the pastor, Rev. A. J. Beasley. It was my privilege to preach at 11 o'clock in the morning and at night. An added pleasure on this visit was that of meeting the father, mother, and sister of Brother Beasley. The sister was to look after the parsonage until Conference—a happy arrangement for this bachelor pastor. With his father, I had been a coworker in the years gone by. He was a quarterly conference secretary or recording steward on a charge in the Columbus District when I was presiding elder of it.

On Sunday, Nov. 5, I had the pleasure of worshiping with Brother Halfacre and his congregation at Sessums. He is in favor with his people, and is much pleased with his present appointment. He was expecting to make a good report at our approaching Conference session.

I acknowledge gratefully my indebtedness to the friends whose hospitality was accorded me, and to the preachers for their brotherly kindness and Christian fellowship during these several itineraries. May the blessing of our Heavenly Father rest upon his people, and may these dear brethren, with all the preachers of our Conference, receive such appointments as shall enable them best to glorify God and to build up our Lord's Kingdom.

T. C. WIER.

Starkville, Miss., Nov. 21, 1916.

A NOTE FROM REV. L. J. JONES.

Dear Dr. Meek: I have been confined to my bed and in my room for about six weeks, with a kidney and bladder trouble. My heart is made to feel sad, knowing as I do that I will not be able to attend the approaching session of the Mississippi Annual Conference, when I realize that the names of Major Millsaps, Brother G. H. Galloway, and Brother Robinson will be called in the memorial services during this Conference. I have labored with these brethren in former days, and as they are now in heaven I feel like others will follow them soon. I see very clearly that the future prospects of the Church depend upon an educated ministry that is thoroughly spiritual. How essential it is for the young men of our Conference to spend much time upon their knees in prayer to God, so that when they preach a strong sermon from an intellectual point of view the power of the Holy Spirit will be there to accompany the Word!

May God bless Bishop Murrah! We all realize that he is one of our home Bishops. How I should love to be at Jackson to see all the brethren greet him with a warm shake of the hand! I hope that this will be the best Conference that we have had in years.

The doctor says that I am getting along very well, and that, if nothing else sets up, I will be up in a few days. I am weak physically, but strong spiritually.

I want to thank you for sending me the Advocate. I have not been able to read a line in six weeks, but I know that we are all in safe hands as long as we can keep you on the tripod. I have long since discovered that you are the man to make the rough places smooth and the crooked places straight.

Brother Crisler's time is up this year, as is also that of Brother G. H. Thompson. We shall all hate to see them surrender their present appointments, unless they can exchange places. They have both done a great deal of good here. Brother Terry is winding up his first year at Broad Street. We all want Bishop Murrah to send him back to us next year. He has had a revival at his church throughout the year, and people are joining the Church at nearly every service. I hear good things about Brother Adams at Court Street. I feel that all the brethren will be able to make a good report.

Tell Dr. Watkins to have my postoffice address changed from Montrose to Hattiesburg. I have tried to have this done for the past three years, but have failed up to this time. I have lost a great deal of my good reading by a portion of my mail going to Montrose.

I wish to thank the good people of Hattiesburg and my doctor for the kindness shown me in my illness.

L. J. JONES.

Hattiesburg, Miss., Dec. 2, 1916.

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For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

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Free Trial Coupon

F. A. Stuart Co., 346 Stuart Bldg., Marshall, Mich. Send me at once, by return mail, a free trial package of Stuart's Calcium Wafers.

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The life that is held by God, possessed and inspired by God, will be delivered from all trembling uncertainties.—J. H. Jowett.

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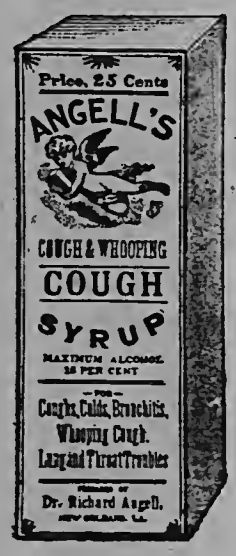

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Sunday School

By Rev. R. H. B. Gladney, Sardis, Miss.

Order your Sunday school literature at once, so that you will he sure to receive it before the last Sunday in December. Send for a copy of the new catalogue of Sunday school supplies, a sample copy of the new graded magazine, also a copy of the Workers' Council.

No one would think of fasting for the next three months, nor for one week. How much wiser is it to let the soul fast until next spring? Do not starve the babies that God has given us to nurture.

Dr. C. D. Bulla captured the Conference in his great address on Friday night at Winona. Many said the Sunday school anniversary was the best feature of the great Conference.

Judge J. G. McGowen, chairman of the Sunday School Board, sounded an optimistic note. He said we expect to do more and better work next year—and we will.

There is great need of a Conference Elementary Superintendent to look after this important department. Until one is employed, call on the Field Secretary for any help you need. Much can he done hy sending you literature and by answering questions.

During the year 1914 there were 214 enrolled in the teacher-training classes; during 1915 there were 295, and in 1916 there were 611. Let us enroll a round thousand during the next year. This is our first and most important work, and it is the hardest. We will make progress as we make teachers.

There were 107 Wesley Bible classes enrolled during 1916, making a total of 224 up to date. We must have ten more in each district before the first of June. Presiding elders, pastors, district superintendents, and organized classes can bring this to pass before the early days of June.

The Sunday School Board and the entire Conference is back of this federation of Wesley Bible classes in the good year 1917. It is going to take a lot of hard work to do it; hut it will be done. The place and date will be announced in a short time.

COUGHING—CROUP BRONCHITIS

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey & Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.
In Part.

Springfield, at Springfield, Saturday, Jan. 6.
Gonzales, at Gonzales, Thursday, Jan. 11.
Pine Grove, at Killians, Saturday, Jan. 13.
Amite, at Amite, Monday, Jan. 15.
Clinton, at Clinton, Wednesday, Jan. 17.
Olive Branch, at Olive Branch, Saturday, Jan. 20.
Wilson, at Wilson, Monday, Jan. 22.

The above round of conferences is set for the day on which the conference will be held. Let every member of the quarterly conference be present. The hours of holding the conference will he set to meet the convenience of the brethren. The hours of preaching will be arranged with the pastors by mail.

The district stewards and pastors are called to meet in the First Methodist Church at Baton Rouge on Jan. 9, at 9:30 a. m. We desire every pastor, charge, lay leader, and district steward to be present. It will he a conference of preachers and laymen to plan the campaign for the year.

Pastor, you come; and if the district steward or charge leader cannot come, bring a layman with you.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.
In Part.

Greenwood, at Greenwood, Dec. 10.
Bosier City and Wesley, at Wesley, Dec. 16, 17.
Coushatta and Lake End, at Coushatta, Dec. 17, 18.
Queenshoro, Dec. 20.
Cedar Grove and Blanchard, at Cedar Grove, a. m., Dec. 24; p. m., Jan. 3.
Texas Ave., p. m., Dec. 24; p. m., Jan. 10.
Nahorton and South Mansfield, Dec. 31.
Vivian, at Vivlan, Jan. 7.

C. D. ATKINSON, P. E.

Safeguard Yourself

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

NORTH MISS. CONFERENCE.

Greenville Dist.—First Round.
In Part.

Boyle, Dec. 17, 18.
Greenville, Dec. 24, 25.
Arcola and Hollandale, at Arcola, Dec. 31, Jan. 1.
Shaw, Jan. 6, 7.
Leland, Jan. 7, 8.
Shelby and Duncan, at Shelby, Jan. 13, 14.
Merigold and Alligator, at Merigold, Jan. 14, 15.
Cleveland, Jan. 21, 22.

The district stewards will meet in the Methodist Church at Greenville at 11 a. m., Thursday, January 4. A full attendance is very much desired.

V. C. CURTIS, P. E.

Corinth Dist.—First Round.

Booneville, Dec. 9, 10.
New Albany, Dec. 16, 17.
Corinth, First Church, Dec. 23, 24.
Corinth, South Side, Dec. 24, 25.
Iuka, Dec. 30, 31.
Dumas, at Dumas, Jan. 6, 7.
Ripley and Blue Mountain, at Ripley, Jan. 7, 8.
Chalyheate, at Campground, Jan. 9.
Sherman, at Sherman, Jan. 10.
Myrtle, at Myrtle, Jan. 11.
Hickory Flat, at Hickory Flat, Jan. 12.
New Albany Circuit, at Wells Chapel, Jan. 13, 14.
Ripley Circuit, at Falkner, Jan. 20, 21.
Rienzi, at Rienzi, Jan. 27, 28.
Wheeler, at Wheeler, Jan. 29.
Booneville Circuit, at Oxmore, Jan. 30.
Corinth Circuit, at Box Chapel, Feb. 1.
Marietta, at Marietta, Feb. 3, 4.
Mantachie, at Mantachie, Feb. 6.
Mooreville, at Allen's Chapel, Feb. 7.
Guntown and Baldwyn, at Saltillo, Feb. 8.
Bienville, at Bienville, Feb. 10, 11.
Iuka Circuit, at Campground, Feb. 13.
Kossuth, at Wesley Chapel, Feb. 17, 18.
Silver Springs, at W. Bethel, Feb. 20.
Golden, at Golden, Feb. 22.
Tishomingo, at Tishomingo, Feb. 23.

Special Notice—The District Stewards will meet in the First Methodist Church at Corinth on Thursday, January 4, at 1 o'clock p. m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.
In Part.

Brooksville (Preaching), Dec. 10.
West Point (Preaching), Dec. 17.
Columbus, First Church (Preaching), Dec. 24.
Starkville (Preaching), Dec. 31.
Dancy (Preaching & Q. C.), Jan. 7, 8.
Columbus, Central Church (P. & Q. C.), Jan. 14, 15.
Columbus, First Church (Q. C.), Jan. 18.
Artesia (P. & Q. C.), Jan. 21, 22.
Starkville, (Q. C.), Jan. 22.
West Point (Q. C.), Jan. 24.
Macon (Q. C.), Jan. 26.
Mashulaville (P. & Q. C.), Jan. 27, 28.
Shuqualak (Q. C.), Jan. 30.
Brooksville (Q. C.), Jan. 31.
Macon Ct., at Soule's Chapel (Q. C.), Feb. 1.
Columbus Ct., at New Hope (P. & Q. C.), Feb. 3, 4.
Mayhew (P. p. m., & Q. C.), Feb. 4, 5.

W. W. WOOLLARD, P. E.

Keep the Skin Healthy.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

Get the Most Out of Your Food.

The digestive organs absolutely need the influence of pure blood for the proper performance of their functions. Persons that sleep in small, ill-ventilated rooms complain of little or no appetite in the morning and of disagreeable dryness of the mouth and throat. Why? Because, as a result of breathing air that is impure, their blood is impure and fails to give their digestive organs the stimulus they must have for perfect work. It is necessary that we should have pure blood if we want to get all the good out of what we eat that there is in it and to get it comfortably. Hood's Sarsaparilla is distinguished for making pure, rich, vitalized blood, perfecting the digestion and building up the whole system. Get it to-day.

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BROTHER HARDIN COMMENDED.

(The following resolutions were adopted by the fourth quarterly conference of the Harrisonville, Miss., charge.)

Whereas, Rev. P. D. Hardin, our beloved presiding elder, who has showed great efficiency in his work, will, according to the time limit of our Church, soon be moved from us; be it resolved:

1. That we hereby tender him an expression of our appreciation of his untiring efforts, and of the faithful service he has rendered while with us.

2. That we heartily commend him to any people that he may be sent to serve, and pray God's richest blessings upon him and his beloved family.

3. That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication.

Signed: M. W. Porter, W. S. Harper, and I. T. Bell, Committee.

REV. J. V. BENNETT APPRECIATED.

(A copy of the resolutions adopted by the fourth quarterly conference, Monticello charge, Brookhaven District, Mississippi Conference, at Georgetown, Nov. 30, 1916.)

"Whereas, this quarterly conference marks the closing days of the four years' work among us of our beloved pastor, Rev. J. V. Bennett; and

"Whereas, his life and labors have been of the truest and highest type, making us to feel that we shall sustain a severe loss in his going; therefore, be it

"Resolved, That we express to Brother Bennett our deep gratitude to him for his splendid work as a minister and his life as a citizen among us, and that we commend him to the people in whatever field he may go hence to labor; and

"Be it further resolved, That these resolutions be spread upon our minutes, and a copy thereof be sent to the New Orleans Christian Advocate for publication."

Signed: W. E. Driner, W. S. Allen, J. H. Donnell, W. N. Sebren, F. B. Catching.

Aches and Pains of rheumatism are not permanently but only temporarily relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

In heaven the hallelujah of the long thanksgiving psalm will be the perfect marriage and union of art and worship.—J. B. Heard.

What a Pity!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

Will you confine your Bible reading and study to the International Lessons in this wonderful Bible study year?

Have you a growing ambition to broaden your knowledge of the Sacred Word?

To dig deeper into the Fountain of Truth?

To better fit yourself for your Christian service by sitting at the feet of the world's greatest teachers?

To spend ten or more minutes each day with the world's greatest scholors and recognized authorities?

Such a program faithfully carried out, will transform you from a follower into a leader; will enable you to teach the great facts, truths and doctrines of the Word of God in a spirit and with an authority that will make your Christian service more telling, more inspiring, more helpful every day you live.

Spend a part of each day with these Bible study books; they are well described as "Matchless," "Indispensable," "Wonderful."

This is the **LAST TIME** these matchless books will ever be offered at **LESS** than 1-3 of their former **PRICES.**

The advancing cost of everything pertaining to bookmaking makes it absolutely necessary to discontinue the low prices. New Orleans Christian Advocate readers will therefore take advantage before January 1, 1917, of this FINAL OPPORTUNITY

YOUR LIBRARY IS NOT COMPLETE WITHOUT THESE SPLENDID BIBLE STUDY BOOKS.

If you aspire to **greater efficency** in the work of the Kingdom, let these wonderful books, than which there are none more authoritative, inspiring and helpful in all sacred literature, reveal to you the Word of God and help you to attain power, influence, and usefulness among those entrusted to your teaching and to your spiritual care.

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Smith's Dictionary of the Bible
A great standard classic, never superseded. All serious Bible users need their Smith only less than their Cruden. 1,024 pages, finely illustrated. **Former price, $4.50.**

Fausset's Critical and Expository Cyclopedia
A masterpiece of compressed riches: 3,500 articles of enormous variety, condensed yet complete and thorough, handling both historical and expositional questions with the highest scholarship and grasp; 700 three-column pages, 600 illustrations. **Former price $5.00**

Kitto's Illustrated Bible History
A brilliant work of immense popularity, filling up the gaps in the scripture narrative and completing it in a connected historic unity to the destruction of Jerusalem by Titus. 745 two-column pages. 250 illustrations. **Former price, $4.50.**

Edersheim's Life and Times of Jesus the Messiah
(2 vols.) A vivid portrait of the society, life and intellectual and religious development of Christ's Palestine to serve as a background for Jesus own portrait by a world famous Christian Jewish Scholar. 1,551 pages. **Former price, $6.00.**

Conybeare and Howson's Life and Epistles of Saint Paul
A splendid work of enduring popularity and authority; a life-like picture of the great apostle and his work, an acute and illuminating commentary on his epistles, with a style at once full of fine scholarship and of literary charm. 917 pages; many fine illustrations, maps, charts, etc. **Former price, $4.50.**

Geikie's Hours with the Bible (New Testament Series)
(4 vols.) Dr. Geikie has enriched these volumes with knowledge gathered through wide reading and study and through information obtained first hand—having traveled in Egypt, Syria and throughout every nook and corner of the Holy Land. His graphic explanation enables every teacher, Bible student and preacher to put the old truths in clear, fresh and winning form. 2,110 pages, richly illustrated. **Former price, $6.00.**

Josephus' Complete Works
The priceless writings of the greatest Jewish leader and statesman in the generation after Christ: History and Antiquities of the Jews; the Roman-Jewish War, which stamped out the Jewish nationality in blood and fire, etc. 978 pages. **Former price, $4.00.**

Sanford's Concise Cyclopedia of Religious Knowledge
A surprising treasury of information regarding Church and Bible History. Names; Places and Customs, Creeds and Sects, the early Church, Story of the Reformation, Young People's Societies, Cathedrals, Churches, etc. 985 pages, beautifully illustrated. **Former price, $3.50.**

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISS DANIEL WRITES FROM CALIFORNIA.

Dear Conference Women:

My new appointment, with the change taking place so suddenly, left me rather breathless. In five months, however, I have been able to collect my scattered thoughts, get my breath, and feel it a privilege to take advantage of the opportunity offered to send you a real love message from far-away San Francisco.

However different the environment, and new and varied the problems to be faced, my real work and interest here, as in your Conference, is centered in girls. Not many of you can boast of so rapid an increase in family as I. Just think of stepping from a group of 25 into one of 128. And such a cosmopolitan group we have! Ten foreign countries and almost every State in the Union have contributed to our household! The result is the "Western girl"—pretty, efficient, independent as the day is long, an interesting type who gives us Southern girls many a jolt as to the proprieties. Most of these girls get splendid salaries and have only eight hours to work.

Catholicism, Christian Science, New Thought, all present among us, make the spiritual work of the Inn most difficult, yet we are encouraged over the number attending our evening prayer services. We know that underneath the apparent indifference there must be heart-hunger for the real things of life, that godless San Francisco cannot satisfy. We are here to point to the source, where all such longings may be satisfied.

I wish I had space to tell you of the beautiful Elizabeth Inn, of dear Mrs. Glide, the donor, and of my special work among the girls. But lack of space forbids. But one thought more, and I close.

As much as it hurts to leave the dear, responsive Corinth girls, it was easier, first, because they were being left in such good hands, and next, because I was to find so many "little sisters" here. But for another loss, I have found no compensation, no dear Conference women who claim the deaconess as their very own. I miss you. The inspiration of your love and prayers, so heartily assured me at the annual conference, meant more to your worker than you can ever realize; so, I bespeak for Miss Peeples the same loving co-operation you gave me, and I beg still a place on your prayer list.

God bless you in your work and your new plans to bring to pass his kingdom in the hearts of men.

Lovingly,
MARY DANIEL, Deaconess.

ALEXANDRIA DISTRICT MEETING.

The Alexandria District meeting was held in the Methodist Church at Natchitoches, Oct. 26 and 27. The first meeting opened Thursday at 10 a. m., with eleven delegates present, representing Alexandria, Campti, Jena, Colfax, Bunkie, and Natchitoches. The devotional exercises were conducted by Rev. P. M. Brown, who used the parable of the "Vine and Branches."

Mrs. Winstead, the district secretary, gave her yearly report. She explained the district chart, which indicated the number of adult, junior, and young people's societies. There are 15 adult, 5 young people's, and 7 junior auxiliaries in the district, and the Alexandria society received the conquest flag, having organized a new auxiliary at Tioga.

Mrs. Hattaway, of Campti, presented the children's work and exhibited the literature, pennant, mite boxes, and all other material used in the junior work.

Mrs. Scarborough, of Natchitoches, conducted the Bible half-hour, after which the meeting adjourned until the afternoon, when the opening devotional exercises were conducted by Mrs. Gibbs, who spoke on the blessedness of laying up treasures in heaven.

Mrs. Hyams presented the work of the mission study class, our periodicals, and Bible study, and did it in such an earnest manner that we were inspired to put forth greater efforts to inform ourselves concerning the work. Mrs. Hyams stressed the fact that ignorance is the greatest hindrance to the cause. She also displayed some excellent charts on Publicity.

Mrs. Cunningham, of Natchitoches, spoke on the young people's work, calling it the "King's Garden;" the first vice presidents being the gardeners, the hearts of the children the ground, the Bible, the tools, and the older girls the harvest. After this beautiful illustration of the work, a song, "Some One is Looking to You," was sung. It was composed by Mrs. Hyams for the young people's society.

At the night session Mrs. Hargrove, of Natchitoches, conducted the devotional exercises, after which Mrs. Winstead gave our aims for 1917, and also excerpts from the annual and council minutes. The address of the evening was made by Rev. P. M. Brown.

At the Friday morning session Mrs. Dezendorf, of Natchitoches, spoke on "The Why and How of the Week of Prayer," using helpful charts to illustrate her points. All societies were urged to observe this special season.

At the closing session, Mrs. Hyams conducted the devotional services and spoke earnestly and beautifully on "Companionship with Jesus."

The following subjects were instructively presented: "How To Use the Conference and Council Minutes," and 'Our Campaign—What Have We Done? What Will We do?"

Mrs. Drewett, of Jena, told of "Missions Within Our Conference" and made an earnest plea for our support of the same. A motion was made and carried that the Alexandria District take the Houma Mission for its special care, and that the district secretary communicate with the workers there and report the needs to each auxiliary.

The session closed with a consecration service conducted by Mrs. C. A. Owens.

Mrs. JIM DEZENDORF,
Secretary.

IMPORTANT!

Pledge cards for 1917 are to be ordered from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. Mrs. Lipscomb asks that all auxiliaries order early, stating the number of cards they weill need.

A BOOK FOR SOCIAL WORKERS.

Every social worker should own a copy of "Religion in Social Action," by Dr. Graham Taylor. It is a book for reference; it stimulates and will always be new. It would make a beautiful Christmas gift. Order a copy from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. Price, $1.

City Physicians Explain Why They Prescribe Nuxated Iron

To Make Beautiful, Healthy Women and Strong Vigorous Men

NOW BEING USED BY OVER FIVE MILLION PEOPLE DAILY

Quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a perfect glow of health and beauty—Often increases the strength of delicate, nervous, run-down folks 200 per cent. in two weeks' time.

New York, N. Y.—It is conservatively estimated that over five million people daily in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below:

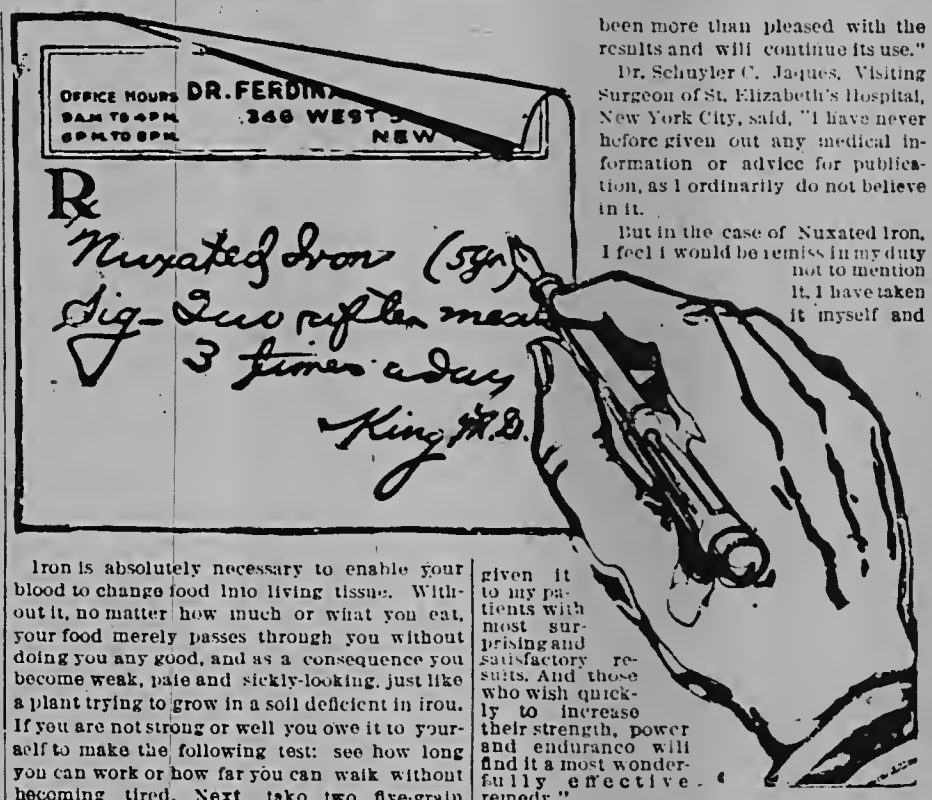
Dr. King, a New York physician and author says: "There can be no vigorous iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone, the brain fags and the memory fails and they often become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked is responsible for another grave iron loss.

Therefore, if you wish to preserve your youthful vim and vigor to a ripe age, you must supply the iron deficiency in your food by using some form of organic iron just as you would use salt when your food has not enough salt."

Dr. Sauer, a Boston physician who has studied widely in both this country and in prominent European Medical Institutions says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away patent medicines and nauseous concoctions and take simple Nuxated Iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver and heart troubles, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood.

"Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret, he said, was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in—now at 50, a miracle of vitality and his face beaming with the buoyancy of youth.



Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good, and as a consequence you become weak, pale and sickly-looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: see how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. V. Von Unruh, Medical Director in Chief of the New York City Clinic said, "I have given Nuxated Iron a fair and prolonged trial. I have been more than pleased with the results and will continue its use."

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said, "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it.

But in the case of Nuxated Iron, I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most wonderfully effective remedy."

Dr. James, late of the United States Public Health Service, says, "Patients in an enervated and devitalized state of health—those, for instance, convalescing from protracted fevers, those suffering from a long-standing case of anaemia, all such people in my opinion, need iron. Of late, there has been brought to my attention, Nuxated Iron. In practice I have found this an ideal restorative and up-building agent in these cases above mentioned."

NOTE—Nuxated Iron which is prescribed and recommended above by physicians in such a great variety of cases is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary, it is the most potent remedy, in nearly all forms of indigestion, as well as for nervous run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent. or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed in this city by all good druggists.

From the Field

Harrisville, Miss.

We are winding up our first year's work on the Harrisville charge. We have had a very good year. God has certainly blessed us in many ways, and to Him we give the glory. We have had six revivals on the charge, which resulted in 23 accessions to our Church, and a helpful spiritual uplift to our people generally. Our collections at present for all purposes are far ahead of last year, and we hope to swell them considerably before we leave for Conference. We are serving a good people. Pray for us.—M. W. Porter.

Harriston, Miss.

Dear Brother Meek: I will write you a few words to let you know something about this new country. It looks very good to me so far, though the people need more preaching. They hear one sermon a month. I think that we Christian people over this way ought to come together and arrange so that these people can have preaching three times a month. Pray that we may be able to do this, and help us out in any other way that you can. A Sunday school and a prayer meeting are badly needed here. We feel that the Lord will help us if we do our part. —S. L. Cleveland.

Eucutta (Miss.) Charge.

Dear Dr. Meek: As some time has elapsed since a report has been made from our charge, I will state that our revival meetings were not quite up to our expectations, owing, perhaps, to sickness and partly to unfavorable weather conditions. However, we are confident that much permanent good was accomplished. At New Hope, Rev. J. T. Abney assisted us; at Eucutta, Dr. Peebles; at Boyle's Chapel, Brother Ramsey; at Goodwater, Brother O. S. Lewis; at Boice, Brother Chambers, and I, myself, conducted the revival services at the John Dan schoolhouse. These brethren preached earnestly, and their labors were appreciated by our people. We have some faithful members on this charge, who love the Church and are interested in its mission, both in the world at large and in their respective communities. There have been 35 accessions to the Church during the year.

On Nov. 11 our fourth quarterly conference was held with the Goodwater congregation. Every church was officially represented. As our people suffered severely from the July storm in damaged crops, etc., the financial deficit was larger than usual at this time of the year. However, our stewards are laboring vigorously, and we are yet hopeful of a better report at the Annual Conference; but it will not, I fear, be "in full," such as I have made for the past three years, which is sincerely regretted.

The following resolutions were unanimously adopted:

"Whereas, Rev. Geo. H. Thompson, presiding elder of the Hattlesburg District, is closing his four years of service and will be assigned to a new field of labor at the approaching session of our Annual Conference; be it

"Resolved (1), That we hereby express to him the esteem in which he is held in this charge and our appreciation of his efficient official administration, which has always been in a gentle and brotherly spirit, and also of the inspiring and Christ-filled messages which he has given us from time to time.

"Resolved (2), That as we will give him up reluctantly, and that our prayers and good wishes shall ever attend him and his family in their future efforts to uplift and advance God's Kingdom.

"Resolved (3), That a copy of these resolutions be entered upon the minutes of this conference, that a copy be sent to the New Orleans Christian Advocate for publication, and that a copy be presented to Brother Thompson."

Signed by T. C. Baggett, Recording Steward.

In every department of our church activity, we are earnestly striving to meet the requirements, with an eye single to God's glory, and to keep near the Cross in consecrated service, being led by the Spirit of the Master.

CHARLES E. DOWNER,
Pastor.

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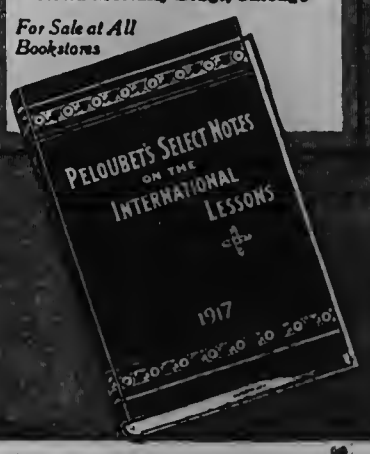

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RESOLUTIONS OF APPRECIATION.

Whereas, Rev. James T. Leggett, has served out his quadrennium on the Meridian District; and

Whereas, he has in many ways aided in the development of the Seventh Avenue charge, especially so in the planning and building of our parsonage, and has very greatly endeared himself to us as our presiding elder; therefore be it resolved:

1. That the members of the Seventh Avenue charge hereby express their appreciation of the honest and faithful service of which he has rendered for them, fully believing that he has done his duty as he has seen it, honestly and faithfully before God and man, and that as a charge we shall miss him.

2. That he has been brotherly and kind in his administration at all times, being in the possession of that happy and excellent Christian spirit which characterizes the child of God.

3. That we are much indebted to him for his labors among us, and for the soul-inspiring sermons which he has delivered, and for the touch of his life upon our lives.

4. That we pray God's choicest blessings upon him, his family, and his labors in the Lord's work.

5. That we heartily commend him to God's people wheresoever his lot may be cast by the appointing power at our Annual Conference.

6. That a copy of these resolutions be spread on the minutes of this quarterly conference, and a copy sent to the New Orleans Christian Advocate.

(The above resolutions were unanimously adopted by the fourth quarterly conference of the Seventh Avenue charge, Meridian District, Mississippi Conference, and a copy of them forwarded to us by Rev. Hilary Westbrook, the pastor.—Ed. Ad.

HIGHLY COMMENDED.

(The following paper was unanimously adopted by the fourth quarterly conference of the Meadville, Miss., charge.)

Be it resolved, by the members of the fourth quarterly conference of the Meadville charge, in the Brookhaven District of the Mississippi Conference, that we desire to express our hearty appreciation of the faithful and efficient work of our pastor, the Rev. J. W. Thompson, and his consecrated wife during their stay among us.

Brother Thompson has served this work for the last four years and has proven to be a pastor in the truest sense. By his untiring efforts to help those in need, by his upright life and example, by his unfaltering devotion to duty and by his fearless, determined, and impartial attacks on every type of evil and wrong-doing, he has won the esteem and confidence of every one, whether of his own Church or not.

Their sojourn with us has been a benediction to us and we wish for them a pleasant and congenial people in the new field that will be assigned them, and we pray that God may continue to bless the labors of these good people wherever they may be, and that the good influences which they leave behind them may be as abiding as time itself.

Adopted by a unanimous vote.

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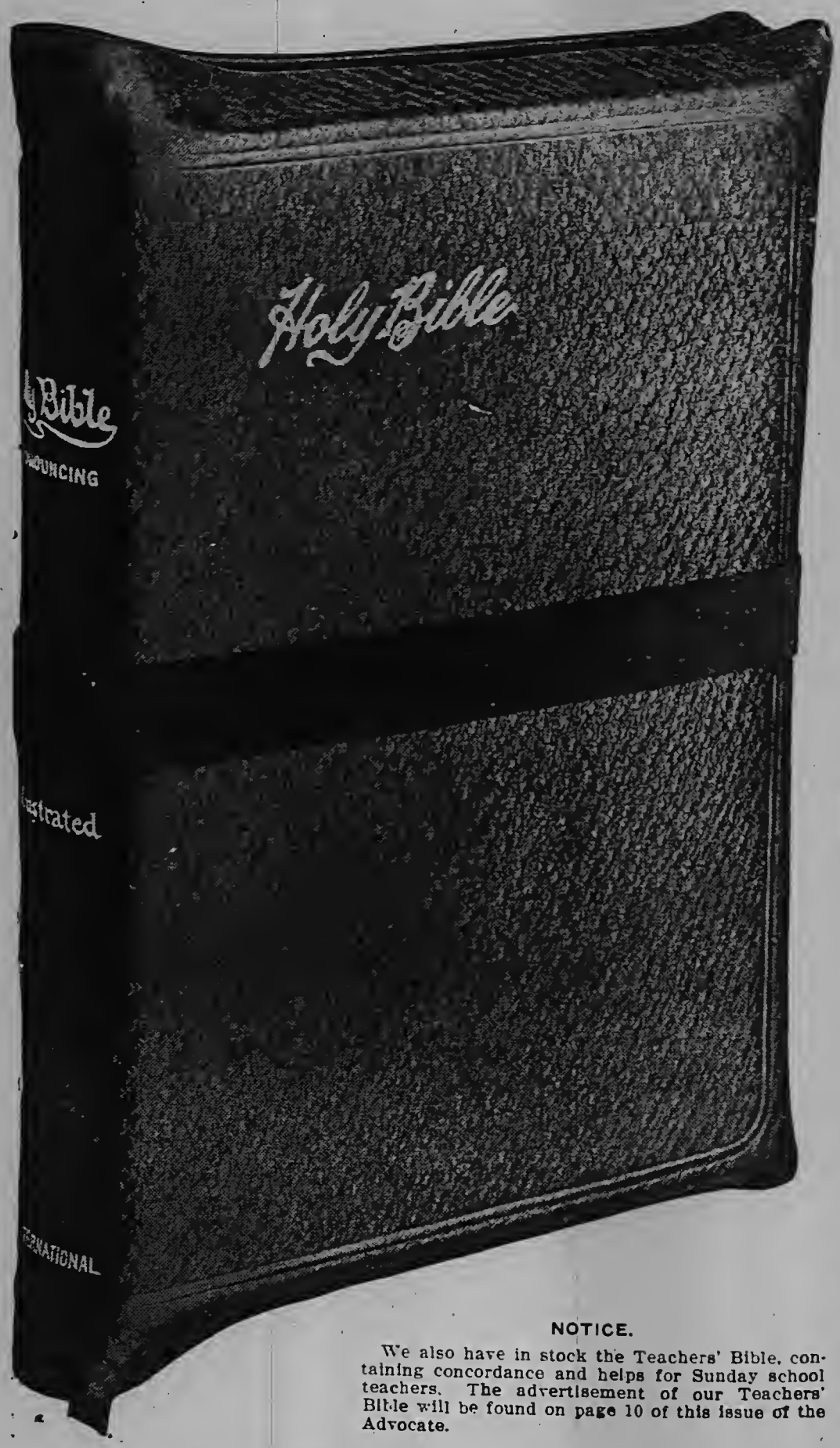

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 21, 1916. CHAS. O. CHALMERS, Publisher.

CHRISTMAS EVE THOUGHTS.

Colonel I. D. Wall.

The spirit of Christmas is abroad in the street,
It brightens the eyes and quickens the feet
Of the crowds hurrying on to buy gifts for the morrow;
Do they know that their gladness springeth from sorrow?

The wise men who came with gifts to the manger
Came each one foot-sore, a travel-worn stranger;
"After a thousand great dangers and toils overpast,"
They saw the Babe in the star-lighted cradle at last.

All the beauty of life springs from decay;
From the dead grain of corn shoots the green bud to-day;
The lily that floats like a star in a dream
Draws its life from the ooze, the grave 'neath the stream.

All the glory of life finds its sources in pain,
And without it you look for grandeur in vain;
The paths to the heights are marked by drops of red blood
Which heroes have shed for humanity's good.

Never freedom was won by the strong and the brave
Till Death had his toll for the dim, silent grave,
And never came life to the dying of earth
Till Death claimed the Son to whom Mary gave birth.

Joy from sorrow, life from death, peace from pain—
'Tis the old story over and over again;
From the darkness ever proceedeth the light,
And the gladness of morning is born of the night.

Baton Rouge, La.

A CHRISTMAS MEDITATION.

With the Christians nations about to celebrate the birth of Jesus by festal occasions and the holiday season, it is but natural that one should reflect upon the meaning of the Master to this great world, now largely engrossed in war. The heart of the true Christian is not shaken on account of the turmoils in Europe, which also have been extended to the four quarters of the globe by the colonies of tho warring nations, and which are felt particularly in America by the natural participation of Canada in the strife. Besides, Mexico is in a state of national embroilment, which is disturbing to our own republic.

But only indirectly can this state of war be connected with Christ's mission upon earth. Jesus was sent by the Father to overcome the sins of the world—not to set up kingdoms and conquer others, nor primarily to bring placidity among nations. Only so far as it is essential to break the dominion of sin, is the Master interested in changing the social order. When Jesus was born the angels sang: "Glory to God is the highest, and on earth peace among men of his good will." (Plummer.) Christianity stands for peace of heart, calm of soul in the midst of revolution and upheavel, a staid and steadied man with Christ as his guide, when governments fall and worlds crumble. The picture of that artist is well known who won the prize from his competitors by representing peace in a scene in which a bird is resting calmly upon her nest in the bough of a tree extended over a terrific water-fall. The fact that many sections of Europe are at war among themselves signifies by no means that their peoples have degenerated into weaklings and sinners of the meanest caste. Multitudes of soldiers have perhaps ascended into glory from blood-stained battlefields. Christ has comforted the hearts of many of the wounded and the angels have borne them home to Paradise. It is deplorable that war should be waged, and those who are sinfully responsible for its existence at this time will surely be punished by God himself. But who has the temerity to say that Belgium should clothe itself in sackcloth and ashes for being engaged in the war? And who doubts but that amid the nations which the world looks upon as having caused the war there is not a preponderance of people fighting who actually have at heart good will toward every man? We should not judge a nation by a comparatively few individuals. When Achan had stolen the Babylonian garment and the golden wedge the whole people were regarded as having sinned; but the comforting words of Job, "I know that my Redeemer liveth;" and the sobbing refrain of the Psalmist, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," have so deepened religious consciousness and justice that we know every man stands before God alone, with his soul bared for judgment. Amos, at Tekoa, brought his message to the Northern kingdom as a sinful whole, and in this key prophesied both the major and minor preachers of Israel and Judah; but over in the New Testament we find Jesus addressing the greater part of his attention to the sickness of soul of the individual man.

How sweet to the seeker after truth reads the interview of Christ with Nicodemus because it holds out hope to all men, especially when he said, "That which is born of the Spirit is spirit." Again we hear the voice of Jesus saying: "Him that cometh to me I will in no wise cast out." Because men occupying positions of influence have unholy ambitions and are willing to sacrifice the lives of millions for their selfish purposes, is no indication that the constituents of the nations concerned have departed any further from righteousness than in times of peace. The declaration of war merely indicated the true conditions, which some had misrepresented as being ready for the millennium merely because men were not fighting with swords. Degeneracy and spiritual impotency are far greater enemies to mankind than warfare. Death is not the most terrible calamity that can befall one. The world is raving over the shedding of blood and the maiming and blinding of innumerable men—and this is terrible enough—but spiritual blindness and being maimed by the shrapnel of hell are gigantic horrors beside which the warfares of kings are but pigmies. Men need to be more concerned about the conditions that make warfare probable; and nations should sit no longer in peace and watch the saloon carry off young people by the millions, see the brothel of the great city catch in its spreading net some of the fairest flowers of the land, and behold the general course of millions of men toward destruction, without a warning note. As long as the world stands, there will very probably be wars and fightings. In fact, God may use this means of arousing the slumbering consciences of men to a deeper appreciation of his truth. But the declaration of war by a nation does not indicate that all the people are committed to a warlike policy. It may be essential to maintain governments, and it is equally essential that the multitudes bow to the yoke of authority. Millions of good people have committed themselves to the care of the rulers above them; they are concerned about their daily affairs, and trust to the wisdom of leaders in matters pertaining to international relationships. This argument is not intended to be a defense of war, but merely to indicate the probability of millions being involved in its clutches who are innocent of any crime whatsoever before heaven for being thus engaged.

However, Jesus was born when the world was at peace. The reign of Augustus Caesar was one of calm, and almost throughout his long years of rulership the gates of the Temple of Janus were closed, when this had been the case only twice before in the history of the Roman Empire, and then only for short intervals. The dominions of Augustus spread from Rome to the shores of the Atlantic, to the Danube in northern Europe and to the Tigris in Asia. Soon after his death the disciples of Christ had carried his gospel everywhere, and Paul could say it was in all the world bringing forth fruit. But men like Nero, Caligula, and Domitian disgraced the name of humanity by their brutal persecutions of the Christians; yet the forces of Christ were not discouraged. Should the whole world be consumed in the heat of warfare, the Christian would never be deserted by his Master.

Christmas is the celebration of the birth of Christ, and this time is regarded as a festal occasion because Jesus meant so much to the world. He is the Conqueror, the Redeemer, and the Great King. The real joy of Christmas should not be entirely lost in the grosser celebrations with rich viands and merry parties and laughter and song. For all these good things we are grateful to the Father; but the religious significance of the celebration should be outstanding in the heart of every individual, because all the holidays may seem vanity and the rejoicing become fetid if the actual reasons for these manifestations are not given full prominence in a prayerful and worshipful attitude. Let the nations rejoice in the birthday of the Christ and join with the angels in singing, "Glory to God in the highest." C. A. B.

"The better you become acquainted with Christ, the less fault you will find with the people who live in the next house."

CHRISTMAS GIFTS.

By Helen Elizabeth Coolidge.

O, little Babe of Bethlehem,
Behold me, bending low,
May the rich gifts for which I plead
Thy tender love bestow.
I yearn to feel the holy joy
That Christmas holds for me,
To know a peace beyond all ken,
In drawing nigh to thee.

O, little Babe of Bethlehem,
Behold me, bending low,
To worship with the shepherds true,
As in the long ago!
I yearn to be a little child,
As gentle and as pure;
I crave the courage, for thy sake,
All crosses to endure.

O, little Babe of Bethlehem,
Behold me, kneeling still,
The gift that I would give to Thee,
My erst unyielding will—
O, take it, Lord, and make it Thine,
This holy, Christmas-tide,
So shall the Star illume my way,
And lead me to Thy side!

THE WORLD'S HAPPIEST SEASON.

Of all the joyous festivals during the year, Christmas is the king. Christmas, therefore, takes rank above all the sacred festivals. It is interwoven with the most devout Christian thought and with family life throughout Christendom. It is the season of gifts and glad greetings; and he must be a lonely creature who has no one to wish him a "Merry Christmas."—Theodore L. Cuyler.

DICKENS' VIEW OF IT.

I have always thought of Christmas time, when it has come around, as a good time, a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely. And, therefore, though it has never put a scrap of gold or silver in my pocket, I believe that it has done me good, and will do me good; and I say, God bless it.—Charles Dickens.

ITS SPIRIT SHOULD LAST.

I wish that the spirit of Christmas could become the spirit of every day. For there is no truer blessing to one than to tell his friends how deeply he is interested in their welfare and how greatly he wishes them happiness.—Wilbur D. Nesbit.

A CHRISTMAS MEDITATION.

Willlam Everett Cissna.

Again the joy season of the year comes. Again we read the Christmas story and say, "I love it, I love it." Again our selfish spirit is rebuked and we repent of our misdoings. Again our better self asserts itself and our highest ideals awaken, the ugliness of hatred and malice are recalled, the haughtiness of pride and the viciousness of self-will are condemned, and again we renew our covenant to better live the Christ life.

We rejoice, weep, laugh, and mourn as the chariot of memory pauses at our side. Yet we thank God and do not complain, for we know he is just and good and that we are weak humans who sinfully err in his sight, but now are reminded that he loves us.

Our hearts get bigger, our burdens lighter, our tasks easier, and our hopes brighter as we again look into the face of the newborn Babe in the manger at Bethlehem. Again our eyes have seen the King and we answer, "Here am I; send me."—Northwestern Advocate.

BUILDING A LIFE.

Between the great things we cannot do and the small things we will not do, there is great danger that we shall do nothing. There are not a few people waiting for an opportunity to be heroes who, in the meanwhile, are not ordinarily useful citizens. Buildings are never constructed from the cupola downward, and yet sometimes people fancy they can begin at the top to build lives, without the trouble of laying a foundation."—Great Thoughts.

A NEW NAME SOUGHT.

By "Revelator."

"Good morning, Swinson. I have been looking for you. Well, Conference was over a few days ago—and you take the Advocate, I believe. Have you heard whom we get at Lean Ridge?"

"Yes, you get a young fellow from Ryeville."

"Well, I am glad that we get a change."

"The presiding elder tells me he is a promising young man and expects to join Conference next fall." "What's that, Swinson, you don't mean to say that we didn't get a Conference man!"

"Yes, you will see in the list of appointments it reads: Lean Ridge Mission, U. A. Flint (supply.")

"And our charge made a Mission!"

"Yes, that is the way it reads."

"Well, Swinson, I am not going to put up with it any longer. I mean to resign as a steward at Lean Ridge. I never did believe in this way of some one else always having the say as to who should be my preacher, anyway. I believe each church should have a voice in the matter."

"Yes, Mutterson, but you see, down here at Flag Pond they don't have a preacher half the time, and when they do have one they have trouble over it. That church calls the preacher, and when Bill Beasley fails to get the one he wants, he is like you are now, ready to quit; and when Bill gets the man he wants, Joe Mullins and his crowd are all against him and just about half of them have a preacher down there—when they have any at all. I think our way is better, for we always have a preacher. You remember, just this past year, when the man at Ryeville died, the presiding elder had a man there the very next Sunday. They never missed a single appointment. Your present pastor, Brother Flint, was just home from school and the presiding elder knew about him and secured his service for the remainder of the year."

"I know, Swinson, but here we are at Lean Ridge with 269 members and taking half of the preacher's time. I am the main steward and I lose fully half of a day each quarter collecting for the preacher. At the last quarterly conference, this very fall, I spent a whole day. You see, we only paid $37 at the first quarterly meeting, and at the second just $46. When the third quarter came on I knew money was scarce; so I did not go all around, but just saw a few of the members and we only paid $13, which left us $252 behind. It made it hard on me. I spent a whole day the day before quarterly conference—counting the time I spent the morning it met."

"Did you pay out, Mutterson?"

"Pay out—no! We had had that fellow, Moses, and I told the people at the first of the year that we would not pay out. I told them the first time I saw him that we would not like him. Then, we had that man Ploomer the two years before, and he was a failure. I told the presiding elder that we would never do any good until we could get a better man. I told the other stewards I was afraid we would not pay out—Moses was so young and could not preach. Lean Ridge demands a strong man, Swinson. I predicted from the very first that we would not like him—especially at our church—and it turned out that way. I know the people too well. If you expect Lean Ridge to pay out we must have a strong man. Say, Swinson, I am really tempted to have my name taken from the church book—do you know whom I should see to have it done? But I was not through about Moses; that man was not in my house but one time all the year, and he knew that I was the main steward on the whole charge. He spent a night with me soon after Conference and was never there any more—I believe he did stop in one afternoon when he heard about Gertie's having a chill. He knew my house had always been the preacher's home."

"I am glad to have met you, Mutterson, I must be going as we are to have a meeting of the board of stewards this evening and I want to be there."

"I never asked whom you get at Valley Station."

"Why, we get Brother Staysee again and we are all sorry that this is his last year. We would have raised his salary to have had him returned if necessary, but guess we will raise it, anyway, as the people are all prosperous and it costs a little more each year to live."

"Do you think you can pay out with a raise?"

"O, yes; when Brother Staysee came we were just paying $500 at both churches. This year Valley Station paid $500, and Plantersville, the country church taking one Sunday, paid $500."

"But you have a different class of people from what we have at Lean Ridge."

"You know, Mutterson, we have never failed to pay out since the year you left Valley Station. That man, Tomkins, who bought you out, is a Methodist and we had him elected steward in your place. The first thing he did was to see every member and get him to promise to pay a certain amount—and to pay it monthly. At first some of them objected to it; but Tomkins attends the Conferences, and he told us that all the best churches were doing that way. We pay the Conference collections that way, too. You know there are so many who will complain about the preachers collecting money that we decided just to add the amount of the benevolences to the assessment for the salary and take it all together. It is a good plan, and we business men can do it so much better than the preacher that we have never failed to pay up on anything since we began looking after it. I think it hinders a pastor to have to be always collecting. I never thought of it until Tomkins told us about it, but it does not look well."

"Yes, you may be correct, for that was one of the main objections to Brother Moses."

"Tomkins and I expect to see that the preacher at Valley Station has none of it to do. When a preacher holds the prayer meeting, gives sufficient time to his sermons, and does the pastoral work that we want done, with the hundreds of other incidental duties, it takes all the time he has, and I, for one, am opposed to his collecting money for anything."

"I believe it would be better, for I know that at the last quarter, when I went around, some of them would tell me that they had paid Brother Moses all they were going to pay. They thought he was collecting his salary, and talked about him because of it, and said it took lots of money for him."

"Tomkins is a great believer in the way they do things at Conference. He told us how the Bishop would ask if there was anything against the preachers. You have seen, in the minutes, where it says: 'The following made reports and their characters were passed.' I never knew what that meant until Tomkins told us. He said the Bishop would call the man's name and then say, 'Is there anything against him?' Tomkins says it is a good recommendation for a man to pass the Conference. He says they are pretty strict on the men, for at district conference they failed to pass the character of a local preacher because he had been guilty of some immorality, and at the last Annual Conference they expelled a Conference man for the same reason."

"Well, Swinson, I never knew that before. They must have to be pretty good men to pass."

"I did not get through about Tomkins and his plan."

"How did it turn out?"

"Tomkins got them all to paying monthly, and it is a success. He would spend about a day each month, usually on Monday after the first Sunday—that is the day when he has the most leisure, for he has a very prosperous business. He would see all who had not paid and get the contributions before reporting to the stewards' meeting. I don't think he has to spend that much time now, as they have all taken to bringing their con-

tributions to church on Sunday. Bill Snipes said he was ashamed for as busy a man as Tomkins to have to call for his money; so he comes to church now—especially on the first Sunday to bring his $2."

"What! Does Bill Snipes pay $2 a month? I never got $2 a year from him."

"Yes, and the Brumlows, all the family, go. They said they did not want to pay into a thing and not get any good out of it. John Snipes and Sam Brumlow are ushers, and Virginia is a teacher in the Sunday school. Artie Brumlow is one of the best singers in our choir. You see, Mutterson, people will respect us and take an interest in the church when we go at it like we mean business."

Brother Mutterson found it time to go home. All the way the conversation with Swinson kept recurring to him, especially the statement, 'We have not failed to pay out since the year you left Valley Station.' He knew that Lean Ridge had failed every year since he had been there. As he entered the gate at Lome, the thought occurred to him that Brother Flint's character had passed at the district conference.

He said little about the new preacher, but learned that the people were very well pleased with him. As the leading steward at Lean Ridge, he pursued a different course. At the first quarterly conference he was ready to move that they raise the assessment. He arose and said: "I have seen all the members of Lean Ridge church and they have promised to pay enough, and pay monthly, to guarantee an assessment of $590." After a little talk by Brother Mutterson, the stewards of the churches agreed to raise their contributions proportionately.

Brother Mutterson was always present at the quarterly conference, and when Lean Ridge was called upon to report, it was always, "Up-to-date, on the salary and Conference collections." The other churches reported likewise.

When Brother Flint met the presiding elder on his way to Conference, he whispered to him: "Say, suppose you have the name of our charge changed?"

A FEAST.

What shall my birthday dinner be?
No banquet is prepared for me;
My store is small of earthly good,
But I shall feast on angel's food.

And first an appetite I'll need,
Upon this royal feast to feed;
"The soul that's full will nothing eat,
The hungry find the bitter, sweet."

This I may have by exercise
Of all the spirit's faculties;
"Blest they that hunger," Jesus says,
"And they that thirst for righteousness."

The table my great need shall be;
The spotless cloth is purity;
The "bread of life" is then set on—
"Man shall not live by bread alone."

So next—my meat, "to do his will;"
His lofty purpose to fulfill;
My first course now will be complete,
With living water—pure and sweet.

Through the next course I would not haste;
"How sweet thy words are to my taste;"
How they revive the fainting heart;
O, let me from them ne'er depart!

"Fruits of the spirit," ready then,
And lo! we fill our plates again;
"Love! Joy! and Peace!" who could ask more,
E'en from our Father's bounteous store?

O come with me my friends and dine:
"His love is better far than wine;"
He fills the Golden Chalice up,
And adds no sorrow to the cup.

Jesus will come to be my guest,
And break for me this heavenly feast;
And if he will abide with me—
The feast shall everlasting be.

—W. L. M.

"The man who gives as much as God expects him to, never growls about it afterward."

THE MISSISSIPPI ANNUAL CONFERENCE.

By Rev. Osmond S. Lewis.

First Day—Wednesday.

The 103d session of the Mississippi Annual Conference met at Jackson, Miss., in the new and magnificent Galloway Memorial Church at 9 a. m., Wednesday, December 13, 1916, with Bishop Murrah in the chair. This is the tenth time this Conference has met in Jackson, the first time being Nov. 30, 1842. Many changes have taken place in the Capital City of Mississippi since the first time the Conference assembled there, the most rapid and progressive changes taking place in recent years. Wonderful improvements have been made since the last time the Conference met in Jackson, in 1907. There are several miles more of paved streets and street-car lines. Several more office buildings and stores add to the beauty and efficiency of the city.

Methodism has made marvelous strides in this growing city. About three thousand members belong to the four Methodist churches. One of these churches, the Millsaps Memorial, has been organized since Conference met in Jackson nine years ago. Two others, the Galloway Memorial and Capital Street, have built new houses of worship, excelled by no others in the Conference. These magnificent temples of worship are a credit to the Methodist Church in the Capital City of the State of Mississippi.

It was very fitting indeed that this session of the Conference should be held in the beautiful and commodious Galloway Memorial Church, and presided over by our beloved Mississippi Bishop, W. B. Murrah. Less than a year ago this church was finished and ready for worship. One hardly knows which to admire most, the "grandeur of the whole, or the finish of the detail." Every department of Church work is amply provided for.

For eighteen years Bishop Murrah was a resident of this city, being President of Millsaps College, during which time he greatly endeared himself to the people of Jackson and the members of the Mississippi Conference. All were truly glad to have him with us and to have him preside over the Conference.

The Conference opened by singing "Come thou fount of every blessing," after which was administered the sacrament of the Lord's Supper, Bishop Murrah being assisted by H. P. Lewis, Sr., W. H. LaPrade, C. F. Emery, and Dr. A. J. Lamar. "Savior more than life to me" was then sung. Felicitous remarks were made by the Bishop, who expressed with gratitude his delight in having the privilege of being with the brethren of the Mississippi Conference. But this delight was mixed with sadness as he recalled, in memory, the faces of those who are with us no more. He paid a beautiful tribute to the character of the late Maj. R. W. Millsaps, and expressed his keen disappointment in not having him present at the Conference. He referred to the fact that Major Millsaps had planned to give his entire time to attending the sessions of the Conference.

Following the roll call by the Secretary of the last Conference, Dr. A. F. Watkins was re-elected by unanimous vote as Secretary, a position he has held with distinction for sixteen years. G. S. Harmon and J. L. Decell were elected assistants. J. L. Niell, G. P. McKeown, and C. E. Downer were elected statistical Secretaries.

As soon as the Conference was organized Dr. Cooper presented the Bishop with a gavel. Bishop Murrah made an appropriate speech of acceptance, stating, however, he had no need to use a gavel.

The standing committees, nominated by the presiding elders, to serve during the Conference were approved by the Conference.

Report No. 1 of the Board of Education requesting the reference of the name of Major Millsaps to the Committee on Memoirs, was read and adopted.

The following were introduced to the Conference: R. A. Meek, C. O. Chalmers, Editor and Publisher of the New Orleans Christian Advocate, respectively, A. J. Lamar, of Smith & Lamar, J. R. Stewart, Financial Agent for the Superannuate Endowment Fund, H. M. DuBose, Book Editor; Chas. D. Bulla, of the General Sunday School Board; A. L. Dietrich, Sunday School Field Secretary of the Gulf Division, J. B. Randolph, Superintendent Orphans' Home.

Dr. A. J. Lamar made announcements concerning the work of the Publishing House.

Dr. Cooper read a brief report of Whitworth College, which showed that institution to be in a flourishing condition—a thing not to be wondered at when one reflects upon the kind of man who is President there. The writer heard one lady remark that she wished Dr. Cooper would live always and be President of Whitworth College.

W. H. Huntley and Jas. M. Lewis were substituted on the Committee on Admissions in place of J. R. Jones and M. B. Sharbrough.

Question 22 was called, "Are all the preachers blameless in their life and official administration?" The presiding elders were passed in character and gave in their reports as follows:

Dr. Cooper, for the Brookhaven District, spoke in high appreciation of the good work of R. Selby, who gave up the work in the early summer to become Commissioner for Emory University. Finances as good as last year. Dan Kelly had held several great revivals in the district. Other good ones also held.

G. H. Thompson, for the Hattiesburg District—Fairly good year. Gracious revivals; evangelistic spirit-growing. Approximately 1000 accessions. Special interest and activity in Sunday schools. $18,000 spent in building and repairing churches, $1000 spent on parsonages. Finances equal to those of last year.

P. D. Hardin, for the Jackson District—A very pleasant and successful year. Accurate reports from all the charges, except two, showed 954 accessions—net gain of 500. Twelve charges paid in full. Five Epworth Leagues. Seven Sunday schools. One new church. One parsonage remodeled. Five licensed to preach. Splendid revivals.

J. T. Leggett, for the Meridian District—One of the most successful years in the history of the district. Splendid revivals; 1200 conversions; 1100 added to the Church. A long standing debt at South Side paid. One church and a parsonage built. Marked increase in Sunday school enrollment. Pastors loyal.

W. L. Linfield, for the Newton District—430 conversions; 425 accessions; net increase of 193. Six licensed to preach.

M. B. Sharbrough, for the Port Gibson District, reported a net increase of more than 300. Built three new churches and another in process of building. Good revivals. Financial report the best made in several years.

J. R. Jones, for the Seashore District—An unusual and difficult situation obtains due to the shifting population. The district was storm swept and much damage done. 700 conversions. About 500 added to the Church. Splendid revivals. Preachers have been faithful.

Dr. A. J. Lamar, member of the Educational Commission, made a strong address in behalf of Emory University. Marvelous progress has been made in the establishment of that great institution. The hand of God is manifest in the wonderful achievements made. A unique feature of the Emory University is the fact that the buildings are made of marble, donated by one man. It is the only marble university in existence. The Lamar School of Law, in connection with the University, appeals especially to Mississippians, and it is hoped Brother Selby will meet with a hearty response in his appeal for the $50,000 to be used therefor.

After the reading of the report of the Hospital Commissioners, H. M. Ellis addressed the Conference in behalf of the Memphis Hospital. Very gratifying progress has been made, though much remains to be accomplished. Imperative need for the completion of the Hospital at an early date

was read. The following were appointed as Committee on Memoirs: P. M. Bullard, M. S. Lewis, W. H. Saunders, C. W. Crider, and J. L. Neill.

Resolutions from the Port Gibson District were read in regard to the illness of Bishop Galloway, and it was ordered that a telegram be sent to him.

A report from Millsaps College was read. The report stated that the faculty is made up of strong Christian men and members of the M. E. Church, South, and interest in the new college is the best.

Dr. Dobbs addressed the Conference in behalf of the work in Jackson. He spoke appreciatively of the members of the Conference and paid beautiful tribute to the memory of those gone on to glory. Only a number of this Conference can be living at Bishop Galloway's place in the death of the writer. Just 31 years ago on the 4th October, Bishop Galloway, Dobbs and Lewis were ordained in Vicksburg. Galloway has gone, Dobbs was stricken in the zenith of his power, and Lewis is left alone. At the close of his address he read a telegram for Gilbert Memorial according to bid.

Announcements were made and the first day's session was closed.

Wednesday Evening.

The Sunday School Board held its anniversary Wednesday evening, Dr. H. F. Tolle, President of the Board, being master of the exercises. Rev. C. W. Crider led in prayer. Rev. P. D. Hardin read the Scripture lesson. Hymn No. 1 was rendered by the choir. J. L. Neill, Secretary of the Board, read the report, calling attention especially to the receipts from Children's Day. The Meridian District broke the record of reporting every charge as being counted Children's Day and making an offering. The Brookhaven District made the largest offering, while Vardaman Circuit led all circuits in raising the largest amount.

The report of the Field Secretary, J. L. Neill, showed as best we have ever had. Splendid results were obtained. Dr. H. F. Tolle called attention to the need for more workers and made an appeal for better observance of Children's Day, that funds may be available to meet the need.

Divisional Secretary A. L. Dietrich told what he thought of the Sunday school work in the Mississippi Conference. He said that the Mississippi Conference had made the best record of work done during the year, but there was yet room for improvement. He praised the work of J. L. Neill, stating that he has done more work than any other field secretary.

Dr. C. D. Bulla, Superintendent of the Wesley Bible Class Department, made a stirring and timely address on "Our Larger Sunday School Program." He stated that during the year the enrollment of the Sunday schools in the Southern Methodist Church had increased 122,000, while 80,000 had been received into the Church from the Sunday school. The greatest development and progress during the year had been made in the Gulf Division, composed of the four Conferences in Alabama and Mississippi. Dr. Bulla expressed wonder that Brother Neill could have accomplished so much work and then have time to tabulate it.

Second Day—Thursday Morning.

The Conference opened at 9 a. m. After the opening hymn, Bishop Murrah led in prayer. He read some paragraphs from the 11th chapter of Hebrews. Following the Scripture lesson, the Bishop called attention to the passing away of Bishop Wilson. He spoke in terms of the highest praise concerning the character and work of this masterful and marvelous preacher, whom many regarded as the greatest on the American continent. Methodism, he said, has sustained a great loss in his going from us.

Following the reading of the minutes, the roll of those absent the day before was called.

The roll of the Conference, in accordance with a standing rule, was called, and those who had handed in their reports answered, "Yes."

Dr. Paul Dobbs, Dean of the Belhaven School of Expression, was introduced to the Conference.

Dr. Dobbs then led a short study of books in the Bible from the Pulpit, using the Old Testament.

Dr. [illegible] W. Pickett, General Secretary of the Board of Missions, Dr. F. H. Rhett, editor of the Daily Nashville Advocate, and Rev. E. H. Dodge, all representatives of the Missionary Appeal, were likewise presented.

Dr. Dobbs then read a resolution from the members of the Conference in Bishop's Bible Class in Belhaven, with an invitation to attend the Belhaven Bible Class Banquet.

Dr. C. Rhett, W. H. Lewis and P. D. Hardin were named as a Committee on Public Worship.

A resolution of the Board of Directors of the Orphans' Home expressing appreciation of the late Major Millsaps was read.

Question 11 was asked, and the roll of superannuates was called and new characters were passed. Those passed for the most part made interesting talks to the Conference.

Dr. R. Richardson stated that he represented the Methodist Conference in Brazil 10 years ago. He is now a married man and is living in Petropolis. He is "happy on the way."

Rev. J. H. Straughan sent a message saying he still loved the Methodist Church better than anything else. He is 74 years of age.

Rev. W. M. Simmons was present and reported that he had done some preaching during the summer. He still loves the Church and is as much interested as ever.

Rev. H. P. Lewis Sr. was present and said that this was the fifth time he had heard the statement made in Conference, "Nothing against him." He was in the active service 41 years.

Rev. R. Bradley stated that 41 years ago he was admitted into the Conference. He still preached sometimes, even "in his sleep." Rev. P. D. Hardin spoke feelingly of his pleasant association with Brothers Lewis and Bradley.

Rev. C. H. Ellis gave a short history of his ministerial career. Rev. E. H. Mounger and Rev. G. R. Ellis were present at the Conference, but did not get in their reports. C. M. Martin made a brief talk to the Conference.

On motion of J. L. Neill, the Conference voted to instruct the Secretary to send greetings to the following superannuates who could not attend the Conference: J. H. Evans, J. W. Brown, J. T. Nicholson, L. J. Jones, W. W. Cammack, G. W. Huff, L. Carley, F. D. Phillips, C. T. Noble, J. M. Massey, W. D. Lominick, and R. F. Witt.

C. J. Knapp was located at his own request. The names of M. L. Burton and B. H. Rawls were referred to the Committee on Conference Relations for the superannuate relation.

F. L. Applewhite and O. G. Haliburton were restored to the effective relation.

W. B. Waldrop was placed in the supernumerary relation. Brothers J. M. Guinn and W. L. Duren, of the North Mississippi Conference, were introduced to the Conference.

Question 22 was resumed and the following gave in their reports and were passed in character: R. H. Barr, S. N. Young, J. H. Grice, W. W. Moore, J. M. Morse, H. L. Norton, W. H. Saunders, W. H. Lane, J. L. Smith, B. F. Lewis, N. B. Harmon, F. B. Ormond, J. W. Thompson, J. V. Bennett, W. W. Nelson, H. K. McKee, W. N. Thomas, E. J. Coker, T. B. Cottrell, I. L. Pebbles, H. M. Ellis, and Robt. Selby.

G. H. Galloway having died during the year, his name was referred to the Committee on Memoirs.

The report of the Orphans' Home Board was read and adopted, which showed that institution to be in a flourishing condition.

Dr. J. R. Stewart, Superintendent of the Superannuate Endowment Fund, made an interesting address in behalf of our worn-out preachers.

Bishop Murrah recognized Prof. Gilbert, of the Colored Methodist Episcopal Church, and called him to the platform and introduced him to the Conference. Prof. Gilbert made a thrilling address that touched the hearts of all. His account of some of the experiences that he and Bishop Lomax passed through in Africa was intensely interesting in the light of the activity a million and a half in that field.

Dr. J. Rhett Hall was introduced to the Conference. Dr. Hall is pastor of the Methodist Training School.

The time for adjournment having arrived, the benediction was pronounced and the Conference stood adjourned.

Third Day—Friday Morning.

The Conference opened at 9 a. m. Dr. J. L. Stokes of the Central Church at Memphis, Tenn., had preached the "Pure in Heart Sermon." He was ordained and addressed the Conference in the interests of the mission field. He stressed the necessity of establishing a community ministry, a community service and community co-operation. The opportunity and responsibility of the minister in being a social and industrial leader were emphasized.

Dr. Brown of the American Bible Society was introduced and addressed the Conference on the important work of that great cause.

Question 1 was called. "Who are admitted on trial?" James Bratton Pringle, Jno. L. Carter, and Tyler Granbery Clifford were admitted.

Question 2 was called. "Who remain on trial?" The names of W. D. Barnett, J. B. Cain, J. C. Jackson, and C. P. Jones were called. Having passed approved examination on the first year's course of study, they were advanced to the second year.

C. L. McNeese was passed in character and admitted in the class of the first year, due to his attendance at school.

Chas. Cornelius Beasley was received from the Methodist Episcopal Church and admitted into the class of the second year.

M. F. Adams, R. H. Clegg, M. W. Davis, S. C. Moody, M. W. Porter, A. A. Sims, D. W. Turner, and T. B. Winstead were passed in character and were recognized as eligible to deacon's orders and to full connection.

R. A. Allums, H. C. Castles, and J. H. Jolly were admitted in the class of the second year.

The Bishop's address to the class for admission into full connection was strong, practical and impressive. After answering satisfactorily the Disciplinary questions, those above-mentioned were admitted into full connection.

Dr. Bennett, of the Correspondence School, was introduced to the Conference, as was also Brother Terry, of the Methodist Protestant Church.

The report of the Editor of the Journal was read and adopted. The time for adjournment having passed, announcements were made, and the benediction was pronounced.

Fourth Day—Saturday Morning.

Rev. W. B. Jones conducted the devotional exercises. "O for a closer walk with God" was sung, after which Rev. W. M. Sullivan led in prayer. "Jesus, the name high over all," was then sung. The 116th Psalm was read responsively. The minutes of the previous session were read and approved.

Bishop Murrah urged the brethren to co-operate in dispatching the business of the Conference and not to prolong the session unnecessarily.

The Committee on Admissions was called to meet and consider the case of J. T. Weems for admission into full connection. Later he was admitted into full connection and elected to Deacon's Orders.

Question 14, "Who are eligible to Elder's Orders?" was asked. W. B. Alsworth, C. E. Downer, T. A. Ferguson, S. E. Fleurry, R. F. Harrell, H. R. McKee, A. S. Oliver, and J. S. Duke gave in their reports and, having passed the examinations, were elected to Elder's Orders.

M. F. Adams of the class of the third year was

reported as having completed the fourth year's course of study.

The following were passed and advanced to the class of the fourth year: E. H. Cooley, H. M. Johnston, P. H. Grice, C. H. Strait, and A. S. Byrd, who also had completed the fourth year's course.

W. E. Harrison was located at his own request.

Milton Asbury Massey was admitted into the travelling connection from the Congregational Methodist Church.

Question 22 was resumed and the following from the Hattiesburg District were passed in character and gave in their reports: W. M. Williams, J. E. J. Ferguson, E. H. Rawls, C. W. Crisler, T. W. Adams, W. A. Terry, J. W. Ramsey, H. J. Moore, H. E. Carter, P. H. Howse, W. J. Ferguson, J. W. Chisholm, J. M. Lewis, H. Mellard, J. L. Greenway, J. C. Chambers, D. E. Kelly.

B. F. Crook was located at his own request.

Dr. Bailey and Capt. Ratliff, representing the work of the Anti-Saloon League in Mississippi, were introduced to the Conference and spoke of the marked progress of this great work.

"Big Brother Fred" Long was introduced to the Conference, and he invited the brethren to attend the State Sunday School Convention to be held in April at the Galloway Memorial Church.

Saturday.

Dr. Bennett, Director of the Correspondence School of the Church, was introduced to the Conference and made a stirring appeal for an educated ministry. A great opportunity is afforded the preacher through the Correspondence School.

Dr. W. W. Pinson, our General Secretary of Missions, addressed the Conference, making an appeal in behalf of a larger circulation of the Missionary Voice. He said the number of subscribers was increasing, and was now larger than any other denominational missionary magazine.

R. T. Nolen, the veteran supply preacher of the Conference, reported a good work done on the Williamsburg charge. Brother Nolen is a loyal friend of the Advocate.

Question 22 was resumed and the following from the Jackson District were passed in character and gave in their reports: J. F. Campbell, W. J. Dawson, R. P. Fikes, M. M. Black, G. P. McKeown, G. G. Yeager, J. C. Ellis, W. H. Lewis, W. G. Henry, H. P. Lewis, Jr., R. H. Kleiser, T. H. King, R. E. Rutledge, A. F. Watkins, W. M. Sullivan, J. L. Neill.

The question of allowing District and Conference Lay Leaders the right of ex-officio membership in the Annual Conferences was voted upon with the following result: For, 53; against, 74.

Question 22 was resumed and the preachers of the Meridian District were passed in character and gave in their report: J. T. Abney, C. A. Schultz, J. F. McClelland, W. E. Dickens, J. M. Corley, J. H. Moore, D. E. Vickers, H. B. Watkins, J. A. Moore, H. A. Gatlin, B. L. Sutherland, H. S. Westbrook, A. M. Broadfoot, Geo. P. Fikes, A. B. Barry, R. H. Clegg, C. C. Evans, O. S. Lewis, J. Loyd Decell, A. J. Davis. The reports of these brethren showed splendid progress in spite of many adverse conditions.

W. J. McPhearson was received by transfer from the Louisiana Conference.

R. Selby made an interesting talk in regard to the Seashore Divinity School. The slogan of this school is, "A Greater Man for a Greater Service." Some unusually strong men are engaged for the next session. Every one that can should avail himself of the opportunity to hear Dr. Charles Goodell, Bishop Quayle, and Dr. Henry Churchill King.

Announcements were made and the Conference adjourned to meet in an afternoon session.

Saturday Afternoon.

The Conference convened promptly at 3 p.m., with Bishop Murrah in the chair. After the singing of a hymn, Dr. H. W. Featherstun led in prayer. The minutes of the morning session were read and approved.

C. A. Massey was placed on the list of those to be ordained local deacons.

The Question, "Where shall the next session of the Annual Conference be held?" was asked. W. M. Sullivan placed in nomination Yazoo City; J. M. Morse nominated Brookhaven; Dr. T. B. Holloman nominated Vicksburg. Brother Sullivan withdrew the nomination of Yazoo City in favor of Vicksburg. Vicksburg was selected by a large majority.

Dr. T. B. Holloman was called to the chair, the Bishop having to meet with the cabinet.

The Committee on Conference Relations made its report.

Taking advantage of the absence of Bishop Murrah, Dr. Watkins told of the plan to place a portrait of Bishop Murrah in the Millsaps College chapel, and gave an opportunity for the members of the Conference to contribute to this worthy cause.

Dr. I. L. Peebles read the report on Temperance, which was adopted in lieu of an amendment memorializing Congress to favor certain prohibition bills before that body.

W. H. Saunders read the report of the Hospital Committee, which was adopted.

Report number 2 on Education was read and adopted.

Rev. J. M. Morse read the report of the Mississippi Conference Endowment Fund, which was adopted. N. B. Harmon made a strong address to the Conference in the interest of the Galloway Memorial Superannuate Endowment Fund.

The report of the American Bible Society was read and adopted.

W. A. Hays read the report of the Sunday School Board, which was adopted.

The report of the Orphans' Home, read by W. A. Davis, was adopted.

The Epworth League report, read by W. A. Terry, was adopted.

On motion the Conference adjourned.

Fifth Day—Sunday Morning.

At 9:30 o'clock a.m. the annual Love Feast began, being conducted by Rev. R. Bradley. It was an ocasion of much interest, many of the brethren giving in grateful and inspiring testimonies and spiritual fervor being at high tide.

A great congregation that taxed the spacious auditorium of the Galloway Memorial Church greeted Bishop Murrah at the 11 o'clock hour, who chose as his text the 19th verse of the second Chapter of II Timothy: "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." The sermon seemed to grip the vast throng from the start and fervent "amens" were frequently heard from the pews.

After the sermon the following young men were ordained deacons: Revs. R. H. Clay, S. E. Calhoun, A. A. Sims, T. B. Winstead, H. W. David, W. M. Porter, A. L. Hillman, J. N. Alexander, and C. A. Massey.

Memorial Service.

The Conference met in memorial session on Sunday at 3 p. m. Rev. W. H. Lewis, chairman of the Committee on Memoirs, conducted the exercises. Dr. E. H. Mounger led in prayer. W. H. Lewis read the 27th Psalm.

Question 21 was called, "What preachers have died during the year?" The Secretary read the name of Rev. George H. Galloway as the only preacher who had died. G. S. Harmon read the memoir of G. H. Galloway, which had been prepared by W. H. Lewis. By resolution of the Conference the memoirs of Major R. W. Millsaps and Bishop A. W. Wilson were also read.

Dr. A. F. Watkins, who had prepared it, read the memoir of Major R. W. Millsaps.

Dr. B. F. Jones read a memoir of Bishop Wilson taken from the Nashville Christian Advocate.

The following brethren spoke in terms of high appreciation of all the deceased: M. M. Black, R. Bradley, W. A. Terry, M. B. Sharbrough, F. B. Ormond, R. Selby, I. L. Peebles, and J. C. Cavett, Superintendent of the Sunday school of the Galloway Memorial Church.

On motion the priviege of the floor was granted to Rev. A. C. Holder, who spoke appreciatingly of his association with Brother Galloway a little while before he died.

At Night.

After several spirited songs, beginning at 7:30 o'clock, Bishop Murrah ordained the following young men elders: Revs. W. B. Alsworth, C. E. Downer, T. A. Ferguson, R. E. Harrell, H. R. McKee, A. S. Oliver, and J. S. Duke.

Following this ordination service, Dr. W. W. Pinson, General Secretary of the Board of Missions, delivered an able and impressive address on "Methodism and Missions."

At Other Churches.

At the First Presbyterian Church, Revs. W. H. Huntley and J. T. Leggett occupied the pulpit; Dr. I. W. Cooper preached at the morning service at the First Baptist Church and the Lewis brothers quartette conducted the service at night. At the Griffith Memorial and Second Baptist Churches, Revs. B. F. Lewis, E. C. Gunn, G. H. Thompson and W. B. Jones preached; at the Central Presbyterian Church, Rev. H. B. Watkins and J. L. Decell conducted the services. Rankin Street Methodist Church, Millsaps Memorial Church, and West Capitol Methodist Churches were served by Revs. B. E. Meigs, J. L. Sells, W. N. Thomas, J. L. Smith, C. W. Crisler and H. B. Watkins.

(To be concluded in our next issue.)

Appointments.

Brookhaven District—J. T. Leggett, presiding elder. Adams, R. H. Barr, Barlow, E. J. Coker; Bogue Chitto and Norfield, W. W. Moore; Brookhaven, C. W. Crisler; Crystal Springs, H. L. Norton; Fernwood, J. L. Decell, Foxworth, H. K. McKee; Gautman, C. A. Schultz, Hazlehurst, L. L. Roberts; Magnolia, N. B. Harmon; McCall, J. M. Ainsworth, supply; McComb, Centenary, W. H. Saunders; McComb, South and East McComb, F. B. Ormond; Meadsville and Bude, A. B. Barry; Monticello, R. H. Kleiser; Pleasant Grove, C. C. Beasley; Scotland, W. W. Nelson, Summit, W. N. Thomas; Topisaw, J. C. Ellis; Tylertown, H. A. Gatlin; Wesson, J. W. Thompson; President Whitworth College, I. W. Cooper, Conference evangelist, J. V. Bennett; Field Secretary Methodist Hospital, H. M. Ellis.

Hattiesburg District—W. B. Jones, presiding elder. Blodgett, R. T. Nolen, supply; Collins, W. M. Williams; Ellisville, J. D. Purcell; Ellisville mission, T. W. Cooper, supply, Eucutta, M. W. Porter; Hattiesburg, Main Street, Paul D. Hardin; Hattiesburg, Court Street, T. W. Adams; Hattiesburg, Broad Street, W. A. Terry; Hattiesburg Circuit, C. E. Downer; Heidelberg, H. J. Maddox; Leakesville, M. W. David; Lucedale, J. L. Greenway; Magee, H. E. Carter; Mount Olive, T. B. Cottrell; New Augusta, John W. Ramsey; Oloh, S. T. Moody; Prentiss, J. M. Lewis; Purvis, H. Mellard; Richton, W. B. Ainsworth; Seminary, J. H. Jolly; Silver Creek, J. W. Chisholm; Sumrall, J. E. Williams; Taylorville, A. S. Byrd; Williamsburg, R. T. Pickett; Conference evangelist, D. E. Kelly; district evangelist, P. H. Howse.

Jackson District—J. M. Morse, presiding elder. Bolton, W. J. Dawson; Brandon and Pelahatchie, R. P. Fikes; Camden, T. A. Ferguson; Canton, B. F. Lewis; Eden, A. S. Oliver; Edwards, G. P. McKeown; Fannin, G. G. Yeager; Flora, M. F. Adams; Florence, J. B. King; Harrisville, C. H. Henning; Jackson, Capitol Street, W. H. Lewis; Jackson, Galloway Memorial, W. G. Henry; Jackson, Millsaps Memorial, H. M. Johnson; Jackson, Rankin Street, W. H. Lang; Lintonia, M. A. Massey; Madison, H. P. Lewis, Jr; Mendenhall and D'Lo, J. S. Duke, W. B. Waldrop, supernumerary; Satartia, S. N. Young; Sharon, F. L. Applewhite; Terry, T. H. King; Vaughn, R. E. Rutledge; Yazoo City, W. H. Huntley; President Millsaps College, A. F. Watkins; Sunday School Field Secretary, J. L. Neill; Commissioner Emory University, Robert Selby; Commissioner Millsaps College, M. M. Black.

Meridian District—George H. Thompson, presiding elder. Bucatunna, D. E. Vickers; Clarke Mission, H. E. Raley, supply; Daleville, A. J. Davis; De Kalb, J. F. McLellan; De Soto, W. E. Dickens; Enterprise, L. F. Alford; Lauderdale, J. H. Moore; Matherville, O. G. Halliburton; Meridian, Central Church, H. B. Watkins; Meridian, East End, E. C. Gunn; Meridian, Fifth Street, W. J. Ferguson; Meridian, Poplar Springs, B. L. Sutherland; Meridian, Seventh Avenue, H. S. Westbrook; Meridian, Hawkins Memorial, A. M. Broadfoot; Moscow, G. P. Fikes; Pachuta, J. L. Smith; Porterville, W. D. Barrett; Scooba, J. T. Abney; Shubuta, L. E. Alford; Vimville, H. C. Charles; Waynesboro C. M. Chapman; Waynesboro Circuit, W. J. Walters.

Newton District—W. L. Lingold, presiding elder. Bay Springs, J. H. Grice; Carthage, A. A. Sims; Clarksburg, M. K. Miller, supply; Chunky and Meehan, G. L. McNeese; Decatur and Union, W.

(Continued on Page 9.)

OUR NATIONAL CAUSE FOR THANKFULNESS

This poem was written upon request by Dr. James E. Dorsey of Illinois Wesleyan University, and was read at the opening of the Methodist Centenary Day celebration of the Methodists.

O, Power of Peace, whose Thy servants
A strength have known supreme,
Thou art of Love's true life
Both Thou the pledge and Thou the prize;

The young Dominion of the West
Owns it Thou art Power Divine
As Thou wast in days of old,
And art, worship under Thy skies.

In Europe's empire, for many a year
In battle's din be heard no more
And love to live thy word have said,
Unseen and crowned thy Allen Peace.

From unknown heights a war-swept home,
From Vernal Valley to the Plains,
From Rockies's cliffs to sea coast coves
A surging swell of pleading rises.

The pen of wisdom or despair
The cup of wrath or gladness cast,
The web of life is mortals there,
And life's a mingled yarn and weal.

The warrior lays his hope aside
And wields with power the pruning hook
And plows and prays, time and a work
Best of against the Throne of God.

While here the spirit will steady wood
The serious weapon vainers bow
And hate have no longer sway
That rose and ravage seized it day,

So Olden Rites of the Lord of Hosts
Here where with reverence worship doth
The virgin verdure of the sod
Wave with their beads of green and gold

And here the dream of nations shove
In deeper eye—in nobler mien
That summon's heart, before God,
To humble duties of the place.

So crimson river bears the sign
Here wise in winter's sternness,
Some close manse moment in summer's light,
Reflected in the waves below.

For this a nation lifts today,
In unison, its voice of praise;
For this our souls their utmost pay,
For this our hearts their songs upraise.

The Spirit of Pride is in command
Of this who in Thy fear abides,
And may the Heavenly Pilot's hand
Be on the head of him who guides.

His compass is Thy sovereign will;
Thy righteousness his polar star;
They guided, and will guide us still,
Far from the rocks and breaks of war.

Host of the nations! Lord, today
Columbia comes to praise, to bless;
And on Thine altar stone to lay
A heart overfull of thankfulness.

KEEPING METHODIST HISTORY STRAIGHT.

The "Negro Year Book for 1914-1915," edited by Monroe N. Work, of the Tuskegee Institute, Alabama, under the heading, "Slavery and Religious Denominations," gave this note in reference to the origin of our Church: "1845, May 17, the Southern Methodist Episcopal Conference withdrew and organized at Louisville, Kentucky, the Methodist Episcopal Church, South."

Because of the prominence of this year book, as it is a veritable encyclopedia of 500 pages of information, not only in regard to the Negro race, but in regard to many other things, we wrote the editor informing him that his statement was utterly at variance with historical truth and gave him the facts which have stood the severest tests; indeed, we sent him a copy of an editorial on the subject, written to call the attention of Dr. Oliver E. Bakelal, editor of the year book of the Methodist Episcopal Church, to a glaring inaccuracy he had been publishing to the world every year. The phrasing of the inaccuracy by a strange coincidence bore a striking resemblance to that in the "Negro Year Book." In his edition for 1915, Dr. Bakelal, in speaking of the General Conference of 1844, said: "During this quadrennium several Conferences in the South withdrew and the Methodist Episcopal Church, South, was organized."

The word is the Conference is the South is more accurate than the Conference is the word is, the right was divided according to a "Plan of Separation" that was passed by the General Conference of 1844, by an overwhelming majority and which was repudiated by the Southern Conference of the Northern branch of the Church in 1845 its validity was affirmed by the Supreme Court of the United States and it was recognized by the Geo. Day Commission some years ago. In these days when the atmosphere is charged with Methodist union it is not surprising to universities to see that facts count for it will prevent universities and possibly disunion again in the event the Conference come to action. Nothing will be gained by shutting eyes the truth at any time is true. It may be unfortunately presented in type sent before them but be the slightest case for misunderstanding. Publications bearing the imprimatur of great churches and their organizations should stay true to the word facts.

The editor of the "Negro Year Book" proved to be too busy to apologize, as under another date he wrote immediately that the information was not a "revelation to him and he would make the correction in the book for the succeeding year." True to his promise, in the year book which has recently come from the press the statement replaces the misstatement: "1845 May 17 the Southern Methodist Episcopal Church organized at Louisville Kentucky the Methodist Episcopal Church South. This was done in accordance with a plan of separation adopted by the General Conference of the Methodist Episcopal Church in 1844."

The Year Book of the Methodist Episcopal Church for 1915 has changed the form rather than the substance of its statement. It now reads: "The organization of the Methodist Episcopal Church, South, was consummated in 1845 composed of the Southern Annual Conferences." Though the objectional word "withdrew" which has no historic basis, is not used the statement lacks much to make it creditable to the great Church from which it comes. Why is not its statement unambiguous and clear-cut like that of the "Negro Year Book," in harmony with the facts of history"—Baltimore Southern Methodist.

DR. H. G. HENDERSON—AN APPRECIATION.

Dear Advocate: To pay a just tribute to a character like that of Dr. Harry G. Henderson in a brief article would be utterly impossible. His was a life that shone in splendor from so many angles that it would be difficult to touch upon them all. He was a man with a big brain, a noble heart, a genial and gentle disposition, and above all possessing that rare thing—a vision. God seemed to have taken him, as it were, into his confidence and to have given him, as he did John on the Isle of Patmos, an insight into heavenly things. He seemed all the while to have stood high upon the mountain-top where he could catch a gleam and an inspiration fresh from the altar of God.

Dr. Henderson was more than an ordinary man. He was one of those few rare and noble characters that stand out here and there as beacon lights for others to follow. His coming to Holly Springs was a benediction to us all. His last great effort before his congregation here was made at the 11 o'clock service before he was stricken that afternoon. His theme was "The Transfiguration," and he pictured with a master mind that great scene, and so impressed it upon his hearers that it will linger with them in years to come.

It seems all but a pity that so rare a genius as Dr. Henderson, and one with so noble a heart and capable of doing so much good, should have been cut down amongst us in the midst of his useful work. But God said, "It is enough: come up higher."

During his last illness the undersigned wrote him a letter while he was confined in the hospital at Memphis. His good wife has requested me to insert a part of that letter into this little article, which I now do, as follows:

"Dr. H. G. Henderson, Memphis, Tenn.

"Dear Friend: This is a beautiful day here, but the paths are enough below, for one it seems to convert to the other saints. As the sun as the sun will be fair, the moon will be gentleness, the stars will their spectrum, the brook will their fragrance, the breeze will its smile, and the forests and mountains will their grandeur. All of these are milestones along the journey of life to that yet more beautiful country, the Home of the Soul. Then, we in that land, as another guide, the Bible, shall point us the way to our new, guiding us heavenward. Then, as has survived, but as other have already in that I present the promises and promises of that Book.

'Among the other things I find yourself reading many words of encouragement. The last remind I gave you present was of The Transfiguration. About I live a thousand years I can never forget that masterly effort. What joy was for it to you just then I tell you some I shall remember you of that sermon.'

God did see it in 'call him home' on the second day of November 1915.

Dr. Henderson was a man of much learning and was a famous pulpit orator and a preacher of great power. His sermons were logical, soulful, and helpful, and were delivered in such a way as to make a lasting impression upon those who had the privilege of hearing him. He was a graduate of two of our best institutions of learning and was the orator of his class at Vanderbilt.

His life was well spent and was one in every way worthy of emulation by those of us left on this side of the shore.

Holly Springs, Miss. W. A. BELL.

AN ARROW THAT HIT THE MARK.

A man once stopped a preacher in a street of London and said: "I once heard you preach in Paris, and you said something which I have never forgotten, and which has, through God, been the means of my conversion." "What was that?" asked the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate him. It was a new thought to me that Christ was waiting for me to open to him." "If any man... open the door I will come in."—Pittsburg Christian Advocate.

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THE CHRISTMAS CHILD'S CHRISTMAS.

By Rev. John D. Sammis.

No wreaths of red-tipped holly,
With spangles bright and gay,
Adorned the Christ Child's cradle,
Where rudely wrapped He lay.

He had no Christmas dainties,
No bright and pretty toys;
Nor rang the joyous laughter there
Of merry girls and boys.

But in the dingy stable,
Low on a bed of hay,
The Prince of the House of David
All uncomplaining lay.

Sweet mother dear to love Him,
Kind shepherds to adore,
And His Father, God, above;
He did not wish for more.

Oh, 'tis not fine surroundings
That Christmas joy imparts,
Nor gifts of price and beauty,
But the love of gentle hearts.

Christ comes to all the lowly,
The proud He passes by;
And they sing, His angels holy,
Only where the Christ is nigh.

—The Presbyterian.

CHRISTMAS THE WORLD OVER.

Although in France and Belgium, England and Germany, and the other countries affected by the European war there will be no time nor money for Christmas gifts, yet it is interesting to know what their Christmas customs are. Even if they are not observed this year, let us hope that next year all the countries will be able to keep Christmas in peace. If there were no war this is what you would find in other lands:

If you were a little Belgian girl or boy you would fill your shoes with beans and carrots, and set them in the chimney place, for good Saint Nicholas's horse. In the morning your carrots and beans would be gone (of course, the horse ate them), and in their place would be sweetmeats.

If you lived in Italy, you would go to the church to see the Bambino, or image of the Christ-Child, who is supposed to give the presents.

If you were a little Spaniard, you would hide your shoes and slippers in the bushes on Christmas Eve and find them filled with fruit and sugar plums in the morning.

If you were a French child you would find gifts in your shoe if you were good. But if you had been naughty, Noel, who brings the Christmas gifts, would leave instead a whip in your shoe.

If you lived in Norway or Sweden you would set in the window a candle to guide Kristine, who brings the gifts. And all the shoes, nicely polished, would be set in a row before the hearthstone, to show that all would be peaceful in the family during the coming year. The Bible would be read in every house, at eve, during the Yulefred or Yule peace, as Christmas-tide is called.

In Germany the Christmas tree is universal, for this is its home. At many places the whole family go to early service at five or six o'clock, as the custom may be, and in some parts of the country every one carries a lighted candle. These candles, placed on the back of the pews, sometimes make the only light in the church. At some places when the clock strikes twelve on Christmas Eve the bells ring and every house and church are quickly lighted up.

Christmas is a day of cheeriness and happiness throughout Germany. The presents are usually simple. Men and angels and many kinds of creatures are fashioned in gingerbread. It is twisted into many grotesque shapes and sometimes it is gilded.

In Hanover, just when the candles on the Christmas tree are dying out, there will be a mysterious rap on the door and a bundle will be thrown into the room. It contains a little present for every member of the family and comic verses for some of them.

In Oberammergau there is a more distinctly religious tone given to the whole holiday. The Christ-Child is the guardian angel of the time. It is He, they say, who brings the Christmas tree. He comes down from heaven on Christmas Eve, holding it in His hands. Two angels bearing presents fly before Him and two behind. He puts the tree on the table, rings a bell and flies away. He brings a blessing to the children who have been obedient.

To the children of Oberammergau Saint Nicholas is an angel in disguise. He goes about from house to house, in ragged clothes and with a bag on his back. He gives a loud knock at the door and asks, "Are the children good?" If the answer is "Yes," he leaves fruits and candies. If the answer is "No," he leaves a stick.

At Ellis Island, in the harbor of New York, on Christmas Day, several hundred children, with their parents, usually await debarkation on the shores of America. There is a multitude of German "kinder," of Italian "bambinos" and of youngsters of every nationality, as much interested, all of them, in Christmas doings as any American young folks could possibly be. It is indeed an occasion of great excitement for them, inasmuch as the missionary societies have provided for these humble aliens a wealth of good cheer, and, with the help of donations made for the purpose, the day is rendered joyful for all, both young and old, toys being plentifully distributed among the little ones.—New York Christian Advocate.

AMY'S CHRISTMAS TREE PARTY.

"I'm so disappointed about my Christmas tree party," sighed Amy, as she pressed her face against the pane of the nursery window and looked out into the snow.

"I'm sorry, too, dear," sympathized her mother, "but it could not be helped that you were ill this Christmas. We will have to make the best of it."

"I know," murmured Amy, "and I have had a good time with you here to play with me all the time, mother, even if I have been ill; but you know I have always had a Christmas tree and a party, and I do miss it."

Softly Mrs. Morris stroked her little girl's hair; suddenly her face brightened, and she said: "We'll see what else we can do."

When mother said that in that tone, Amy always knew something nice was going to happen, and she opened her eyes very wide indeed.

Mrs. Morris smiled mysteriously. "I'm going to bundle you over into the sitting-room now," she said, "where it is nice and warm, while I fix up here for the party. Don't peep!" she laughed.

Amy danced over to the pleasant, sunny sitting-room and tried to wait patiently, straining her ears for sounds from the other room. What could it be, she asked herself. How could mother have a Christmas tree and a party suddenly like this, when she, Amy, was ill with the measles, and could not see any one, only mother?

In a very few minutes mother came in smiling. "Now, come," she said.

When Amy entered the nursery it looked just the same. A look of surprise, then disappointment, spread over her face.

"Go to the window," said her mother, seeing the disappointed look.

Amy ran to the window, and there, in the snow, on the flat roof outside the window, stood a little Christmas tree which they had used the year before to decorate the dining-table, and on it were the strangest things—tiny bits of bread and crumbs and cake tied to the branches with red strings, while on the snow at the foot of the tree were scattered other crumbs, big and little.

Already two or three sparrows were fluttering around the tree, chirping joyfully, and others were seen flying toward it.

"Oh, I know!" cried Amy in delight. "A Christmas tree for the birds! A Christmas party of birds!"

The noise frightened the little feathered folk and they flew away in alarm.

"You must be very quiet, dear, or they won't come while you are at the window. Stand behind the curtain and you can watch them without their seeing you," advised her mother.

Amy drew back of the curtain and then she watched. Soon the birds came back, bringing with them others, and in a few moments the roof was covered with as gay a little party as could be imagined. They flew around the tree and picked the crumbs off the branches. They hopped around on the roof, and chattered and fought one another for the bits lying on the ground.

Amy got to know the big fat one and the little "baby," as she called the smallest one. She watched and watched them, forgetting entirely the time, or that she was ill, until it began to grow dark and all the crumbs were taken from the tree and the roof, and the snow was tracked all over with the marks of their tiny feet.

"That was a fine Christmas party," she said to her mother, after the last bird had flown away into the darkness.

"It made the birds happy, too. Probably some of them were very hungry. To-morrow morning I will bring the tree in, and you can dress it yourself with crumbs, and we will have another Christmas party," said mother.

"Oh, that will be fine," cried Amy, clapping her hands. "Can I have a Christmas party every day while I am sick and while the snow lasts, mother?"

Her mother nodded a smiling, "Yes."—Pittsburgh Christian Advocate.

CHURCH UNION IN CANADA.

The pros and cons in regard to Church Union in Canada are still being discussed. There seems to be a general review of the whole question. A covenant is being circulated by those who desire to maintain the Presbyterian Church, and signatures are asked. There is also a review of the expenses incurred by the Reunion Committee, and of the effects of the union upon the history and continuity of the Presbyterian Church. We highly regard the Churches of Canada, and if there is to be a union, we hope it will be obtained without force and without bitterness; otherwise continued separation is far preferable, as the experiences of other efforts plainly declare.—The Presbyterian (Philadelphia).

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North Mississippi Conference—Rev. F. V. Woodward, Rev. C. E. Hearin, Rev. J. L. Boyd.

"LEARN TO LABOR AND TO WAIT."

Knowledge is of inestimable value to the human being and success. As the poet Longfellow has said, man of the world understands and judges more and more by the success of him who is the source of all wisdom. The human mind is capable of grasping only a few of God's truths but these are such as are absolutely and forever a part of the eternal. Wise is the morning boy of many earthly wisdom. "Dig in your soil, a dollar's in it," and that is to the best of his ability and knowledge. The time will come when he will find out that he is not the only one who has ever had to work for a living. The boy who is to be called a "self-made man" must start early in life and be willing to work hard. "Use it or lose it" is a true saying and particularly about mental effort. Many men who have become great have had very meager opportunities for education in their youth, but they have made the most of what they had and have become successful men. Many a man who has had a college education has failed to make a success of life because he was unwilling to work hard and long enough to become a master of his profession.

But all this requires courage, strength, years of patience. The habit of success can not be obtained in a day. He who learns to succeed in life do so only by knowing how. It seems to us that there is a moral lesson involved in this for those who are men of God have to bravely, though they may occupy humble places and the world may not applaud what they do. The result of their efforts will be known when the wheat and the tares are finally gathered, and then only. He who builds his character as a "heavy mansion" that is to stand throughout eternity must patiently wait for his right appreciation and reward until he can shake off this veil of sense and enter into the joy of his Lord. In the spiritual realm our earthly life is one of labor, and eternity brings the results.

ROBERT KELLY MEEK.

WHERE OUR CONFERENCE STAND.

We are indebted to the Midland Methodist for the statement given below:

The following figures, culled from Dr. Ivey's Handbook of Methodism, set before us just what the Annual Conferences of our connectional Methodism did during the ecclesiastical year 1915 per member for the causes indicated. 'Ministerial support' includes pastors, presiding elders, Bishops, and Conference claimants. 'Missions' includes foreign missions, domestic missions, and missionary specials. * * *

Conference.	Membership.	Ministerial Support.	Mis.
Alabama	75,114	$2.60	$0.40
Baltimore	66,678	3.02	.55
Brazil Mission	6,145	2.02	.40
Central Texas	79,550	2.13	.42
China Mission	6,195	1.10	.03
Columbia	2,160	3.65	.21
Denver	2,278	5.26	.70
East Columbia	2,241	4.40	.40
Los Angeles	25,201	4.02	.55
Florida	31,491	4.35	.45
Holston Mission	2,[illegible]	[illegible]	[illegible]
Idaho	5,[illegible]	[illegible]	[illegible]
Illinois	[illegible]	[illegible]	[illegible]
Kentucky	[illegible]	[illegible]	[illegible]
Little Rock	[illegible]	[illegible]	[illegible]
Los Angeles	[illegible]	[illegible]	[illegible]
Louisiana	[illegible]	[illegible]	[illegible]
Louisville	[illegible]	[illegible]	[illegible]
Memphis	[illegible]	[illegible]	[illegible]
Mississippi	[illegible]	[illegible]	[illegible]
Missouri	[illegible]	[illegible]	[illegible]
Montana	[illegible]	[illegible]	[illegible]
New Mexico	[illegible]	[illegible]	[illegible]
North Arkansas	[illegible]	[illegible]	[illegible]
North Carolina	[illegible]	[illegible]	[illegible]
North Dakota	[illegible]	[illegible]	[illegible]
North Georgia	[illegible]	[illegible]	[illegible]
North Mississippi	[illegible]	[illegible]	[illegible]
North Texas	[illegible]	[illegible]	[illegible]
Northwest Texas	[illegible]	[illegible]	[illegible]
Pacific	[illegible]	[illegible]	[illegible]
South Carolina	[illegible]	[illegible]	[illegible]
South Dakota	[illegible]	[illegible]	[illegible]
Southwest Missouri	[illegible]	[illegible]	[illegible]
St. Louis	[illegible]	[illegible]	[illegible]
Tennessee	[illegible]	[illegible]	[illegible]
Texas	[illegible]	[illegible]	[illegible]
Upper S. Carolina	[illegible]	[illegible]	[illegible]
Virginia	[illegible]	[illegible]	[illegible]
W. North Carolina	[illegible]	[illegible]	[illegible]
Western Virginia	[illegible]	[illegible]	[illegible]
West Nebraska	[illegible]	[illegible]	[illegible]
West Texas	[illegible]	[illegible]	[illegible]

This it will be seen that the Louisiana Conference paid its pastors $1.02 for ministerial support and it paid for missions the Mississippi Conference paid for these items were $1.65 and $0.30 and those of the North Mississippi Conference were $1.71 and $0.30. In the light of this comparison is compared with those of the other Conferences it is not high time that we were valuing by and because to raise the contributions of our people to a higher standard?

THE OUTLOOK BRIGHTENING.

The outlook for national prohibition is steadily brightening. Even the prohibitionist leaders were surprised last week when the Judiciary Committee of the lower House of Congress reported favorably a measure providing for a prohibition amendment to the Federal Constitution, and they were also made happy by the introduction in Congress of bills to make the District of Columbia "dry" and to forbid the use of the mails for advertising liquors. The sentiment against the liquor traffic seems to be increasing everywhere, and all the indications are that ours will be a redeemed nation in the nearer future. May God speed the happy day when this shall come to pass!

PERSONAL AND OTHER NOTES.

The present address of Rev. A. C. Searcy, who last year served in the Louisiana Conference, is Mullen, Texas. We wish Brother Searcy a large measure of success in his new field.

Dr. Thomas Carter, of Vanderbilt University, was in New Orleans last week, and while here called at the Advocate office. The Editor, who was out of the city, regrets having missed seeing him.

Writing from Winnfield, La., Rev. R. S. Walton says: "We have found a fine lot of laymen in our congregation here. I am told that every official of the church will lead in public prayer. We are expecting great things among this people."

We are informed that Rev. H. S. Spragins has made a most favorable impression upon his new flock—the congregation of the First Methodist Church of Memphis, Tenn. We predict that the more his people learn to know Brother Spragins the more they will appreciate and love him.

Rev. T. D. Lipscomb, has reached his new field of work at Pleasant Hill, La., and writes us as follows: "We are busy here, and we expect to have a successful year." We congratulate the people of the Pleasant Hill charge upon having secured the services of Brother and Sister Lipscomb.

Brother T. M. Babington, of Franklinton, La., has our thanks for a list of 8 subscriptions to the Advocate. Brother Babington, who is a leading druggist in his town, is a friend who shows his interest in the Conference organ in a practical way. We wish him a happy Christmas and New Year.

Rev. T. E. E. Hamer, Senior, Leave, Pres. Secretary of the North Mississippi Conference writes as follows: "The very state of health is such as to make it impossible for me to attend the Conference. I am very sorry indeed that I cannot be present with you, but I am sure that you will have a good session and will accomplish much for the advancement of the kingdom."

Rev. E. E. Saunders, of Marion, La., writes us as follows concerning the fact that it rained during the quarterly conference: "We have had our share of rain, but conditions in good condition. Brother Lucas and Sharp preach great sermons. Results of the year will not be known until the Conference. We have had many additions, and the people here will not fail the Church and their pastor after the blessings of God ever rest upon them."

A friend sends us a copy of a publication entitled "The Other Side of Prohibition," which is published in Cincinnati. Just as the National Prohibition Liquor Dealers' Association. It is about on a par with "Facts" and "Sober" published in New Orleans. Anti-prohibition literature is all right in its place. Like the cause which it seeks to champion, it will not bear much examination.

It is with pleasure that we note that Rev. J. J. Chandler who served for a time our church in Alexandria, La., and was in the pastorate about a year and a half ago on account of ill health, which has in the meantime greatly improved, and that he is still making a good impression wherever he goes. Brother Chandler writes us from Asheville, N. C., where he is spending a few days, but he says he is anxious to get back to the Louisiana Conference from which he formerly came to Louisiana.

Rev. E. W. Tarpley, Superintendent of the Louisiana Anti-Saloon League, was in New Orleans last Monday and attended the Methodist Preachers' meeting. He reports the work of the League in the northern part of the State in good condition. Dr. John F. Sevier has been in the city for some time assisting the League in the campaign. He is a most effective speaker and is doing much good. It is to be hoped that the people will rally to the support of the League and help to make the campaign a success.

We have received the following letter from Rev. W. L. Lindsey, presiding elder of the Natchez District, Mississippi Conference: "Dear Brother Holt: Please announce in the Advocate that I will be in my office at Natchez, Miss., on the first Monday in December, and will be glad to meet the preachers of the district for a more intimate and confidential acquaintance than the pressure of our meetings in other places and pastoral duties."

In the removal of Mr. J. L. Decell from Mississippi to Tennessee the North Mississippi Conference has sustained an irreparable loss. Brother Decell was an active member of the Conference Board of Education and a Trustee of Millsaps College and his influence was strongly felt for good. We have known few laymen who equalled him in point of general ability and in the study of affairs in Southern Methodism. His health has not been good for some time and he has deemed it best to change his work and the place of his residence. He will make his home near Memphis.

We received too late for publication in the last issue of the Advocate resolutions from the quarterly conference of the Preston (Miss.) charge strongly commending the work of Rev. George H. Thornton, for the past four years presiding elder of the Jeffersonville District, and a like paper adopted by the quarterly conference of our First Church at Laurel expressing high appreciation of the services of Rev. W. L. Lindsey, presiding elder of the Newton District. Both of these brethren are workmen that needeth not to be ashamed, and their labors have commanded widespread approval.

Writing from Sardis his new home, Rev. W. D. Wendel says: "We have been given a royal welcome by these good people. I joined the Conference here 32 years ago. I am looking for a great year. I am sorry to state that Sister Holder, the wife of our beloved presiding elder, is seriously ill. She says there is not a shadow across her path. Let us pray for this stricken family." We are very sorry, indeed, to be apprised of the illness of this choice servant of the Master, who has been in an unsatisfactory state of health for many months, and we trust that her condition will soon be improved.

We have in hand an interesting wedding invitation which reads as follows: "Mr. and Mrs. James Richard Shelton will give in marriage their daughter, Hallie Mae, to Mr. Robert Paine Mitchell, on Wednesday evening, December 27, 1916, at 6 o'clock, at their home in Clarksdale, Miss." The bride-to-be belongs to a well known North Mississippi family, being a granddaughter of Dr. and Mrs. S. G. Cochran, who resided for many years at Cruger, Miss., and who were held in high esteem by all who knew them. The groom is a son of Rev. W. W. Mitchell, presiding elder of the Durant District, who is one of the leading ministers of the North Mississippi Conference, and he is considered a young man of much promise. We extend in advance congratulations and all good wishes.

AT CONFERENCE.

Dear Brother Meek: What a delightful session of our Conference we had at Winona! One of the connectional brethren who returned to Nashville before the adjournment said to a friend of mine that I was having the time of my life. He was not far wrong. I had not met the brethren in three years, and was as happy as a boy turned loose in a watermelon patch. Every hand-shake was hearty, and expressions of friendship and love were not a few. This was comforting. My old friends seemed to be the gladdest of any to see me. This was an assurance that with the roll of years my name had not been forgotten, nor their friendship cooled. It is a blessed thing to retain friends in old age, the more so because old persons seldom make new ones—at least it is seldom that they form new and warm attachments. So I have heard, and such is my experience. I must retain the friends I have. I've none to spare, but they are growing fewer as the years go by. Since I met the brethren last, three of the best friends I ever had, had gone to their home above: J. W. Honnoll, J. W. Poston, and G. W. Bachman. They were friends of my early days. I first met Brother Poston in 1859, Brother Bachman in 1860, and Brother Honnoll in 1861. Their absence was the only thing that made me sad.

The Conference entertainment was all that could be desired. Everybody was in fine humor. The weather was ideal and Christian hospitality abounded. Winona is a town of good homes and liberal ideas—a town in which on Conference occasions everybody turns Methodist. There were no signs of sectarianism anywhere. Even "Brother Bailey of the Baptist Church" (like myself a visitor), with whom I used to have so many tilts when I was with the Advocate, looked very much like a well-fed presiding elder. And at the Presbyterian Church, one evening, where I worshiped, there was an effort to conform the order of service to Methodist usage. My "boarding house," as some of the preachers say, was the old home of Brother Bachman, now presided over by his daughter, Miss Lelia, and his daughter-in-law, Mrs. Brooks Bachman. How kindly I was looked after and cared for it would be hard to say. I appreciated this kindness, for I was suffering all the while with a cold. In the course of conversation I had occasion to say that, "like Bishop Fitzgerald, I can stand a great deal of kind treatment," and I received it, not only at the hands of the good sisters, but also of the boys—noble sons of a noble sire.

My roommate was Brother Joe Brooks, as clean-handed a Christian gentleman as I ever knew. I have known him from childhood, and loved him, not only for his own sake, but for the sake of his father and mother who were father and mother to me. When, a beardless boy, I began my career as an itinerant preacher, "Uncle Joe" was my first presiding elder. I had known him since I was a little fellow of seven years. He found me in the wreck of a home, and carried me on his shoulders to my distracted mother. That was on May 7, 1840, the day of the great tornado that swept away a big part of Grenada and killed twenty-one persons, four in the room where I was—three schoolmates and my teacher, Mrs. Plummer. Can I ever forget "Uncle Joe," or "Little Joe," his worthy son!

One pleasant feature of the Conference was the presidency of Bishop Murrah. He is North Mississippi's own Bishop. He was always highly esteemed by the brethren, and, if anything he occupies in their estimation a higher position to-day than ever. This was his first official visit to our Conference. He acquitted himself like a Bishop! That is saying much. He was dignified, but not stiff; courteous, but not condescending, and impartial in his administration. Nobody stirred up trouble, or thrust upon the Conference any vexing questions; so there was no occasion to test his nerve. Had there been, I am sure not a man present would have questioned his ability to meet the issue. Personally, I have no reason to regret that I helped by voice and vote to elevate him to the episcopacy. I am rather proud that I helped to give him "a good thing," and helped to put a good man into the apostolic order—an order in which there is room for the exercise of all his gifts and graces.

There was no friction in the Conference. If anybody's temper was ruffled, I failed to detect it. Toward the close Brother Woollard said to me, "This has been a pleasant session." I answered, "Yes, but maybe it only seems so to me as I can only see—not being able to hear all that is said." We had two lively discussions: one on the Unification of Methodism, and the other on the constitutional amendment giving the Conference and District Lay Leaders membership in the Annual Conferences. When the latter question was called it looked to me as if the vote would be taken without debate. I arose and expressed my desire to hear some brother on the affirmative side. But I did not add: "I want to oppose it," as your excellent reporter makes me say in the Advocate of December 7. I understood a brother close by to ask me, if I favored it, and I replied "no." I may have added, "I am opposed to it." But I got more than I expected. The call brought Judge Hughston, the Conference Lay Leader, to the front. In a full, clear, and pleasant manner he advocated his cause. He was followed by several others pro and con. The vote was against the measure.

The matter of unification elicited a prolonged and interesting discussion. Besides others, Brother Woollard and Brother W. W. Mitchell took part. Their speeches were notable—Brother Woollard's for, and Brother Mitchell's against. I was sitting too far from Brother Mitchell to hear him. This I shall always regret. I was told by an intelligent layman that "Brother Mitchell's speech brought the Conference to his side, and but for Brother Woollard, who brought up the rear, the vote would have gone against unification." The vote was an endorsement of the Oklahoma plan, but as well as I could determine by the "I's" and "no's," it was not by an overwhelming majority.

Judging by what was said on the Conference floor, and what I heard from laymen and preachers in private, our people are far from favoring organic union on any terms, and I am persuaded that if our General Conference accepts unification on the Saratoga plan, the Church will be disrupted. The majority I believe would be content to let matters remain as they are rather than see the identity of Southern Methodism destroyed. All would welcome federation and fraternity.

I was ashamed of but one thing that occurred at the Conference: That was the little talk I made in behalf of our Advocate—it fell so far short of what the subject deserved. It wasn't a good time. Nobody wants to hear a speech long or short any time within an hour of reading the appointments, as on that occasion.

For about two years I have been studying and looking around for something new to say in support of our Church papers. I have not succeeded. The subject, so far as reasons are concerned, is exhausted. We are shut up to the same old arguments, and to the duty of affirming with more earnestness than ever that the preacher is the key to the situation. He must give it personal attention and personal work, and even with him it must be "line upon line, precept upon precept," and more and harder work. The presiding elder cannot be depended on. He can only advise and exhort and encourage the preacher. He has neither time nor opportunity for making a personal canvass. In this critical time, if the preachers do not come to the help of the Advocates they will suffer.

I hope, Brother Meek, your constituents, who love and trust you as editor, and Brother Chalmers as the hard-working and faithful publisher, will come to the relief of the New Orleans Christian Advocate, and give it the support which it so richly deserves. Yours fraternally,

Nashville, Tenn. JOHN W. BOSWELL.

"It will be found that some of the best known people in heaven filled very obscure places while on earth."

CHRISTMAS.

Again rolls round the year to Advent. Again Faith hears the song piercing the air above the shepherds and their sleeping flocks. Again the stars gleam o'er the Judean plains and above that lowly manger where the Savior is born. Faith hearkens and hears the angel's song, the unknown hymn of "Peace on Earth, Good Will Among Men." Long ages had humanity waited to hear that hymn, wearily waiting amid jargon and clamor of contending clans and feuds.

Faith hears the song though, indeed, it is drowned to-day in the roar of guns, in the crash of sabers and the cries of hate. Deep beneath all the war spirit that is cursing the earth, is the angel's song. Amid the war stands Christian piety. And everybody is seeing that war is a failure. When this awful catastrophe is over we have faith to believe the world will want to try Christ. Militarism has now had its full chance. Now let Christ have a chance. Then we will hear full and clear the Advent song: GLORY TO GOD IN THE HIGHEST! PEACE ON EARTH! GOOD WILL TO MEN!—Central Christian Advocate.

MISSISSIPPI CONFERENCE APPOINTMENTS.

(Continued from Page 5.)

A. Hays; Forest and Morton, J. G. Galloway; Harperville and Lena, W. J. McPhearson; Homewood, M. L. White; Lake, J. M. Corley; Laurel, First Church, W. F. Baggett; Laurel, Fourteenth Avenue, R. A. Clegg; McDonald, J. B. Stringer. Montrose, H. J. Moore; Neshoba, S. E. Flurry, Newton, J. C. Chambers; Philadelphia, C. M. Crossley; Raleigh, M. R. Jones; Rose Hill, H. P. McKee; Shiloh, C. H. Strait; Trenton, T. B. Winstead; Walnut Grove, E. H. Cooley.

Port Gibson District—M. B. Sharbrough, presiding elder. Anguilla, J. E. J. Ferguson; Centerville and Liberty, E. L. Alford; Fayette, J. O. Ware; Gloster, R. F. Harrell; Harriston, W. W. Hoppe; Hermanville, J. W. Price; Mayersville, J. T. McVey; Natchez, C. F. Emery; Nebo, N. S. Lofton, supply; Oakridge, J. A. Wells; Port Gibson, R. Walter Featherstun; Rocky Springs, J. W. O'Neal supply; Rolling Fork, W. W. Graves; Roxie, to be supplied; Silver City, J. H. Foreman; Utica, B. W. Lewis; Vicksburg, Crawford Street, T. B. Holloman; Vicksburg, Gibson Memorial, O. S. Lewis; Washington, J. B. Cain; Woodville Station, J. D. Ellis; Woodville Circuit, Clarence Massey, supply; President Port Gibson Female College, T. J. O'Neil.

Seashore District—J. R. Jones, presiding elder. Americus, J. L. Carter; Back Bay and Wolf River Mission, L. Fayard, supply; Bay St. Louis, C. C. Evans; Biloxi, Main Street, H. F. Tolle; Brooklyn and Bond, D. W. Ulmer; Carriere and Picayune, J. T. Weems; Coleville, R. A. Allums; Columbia, W. M. Sullivan; Escatawpa, R. A. Sibley; Gulfport, First Church, W. H. LaPrade; Gulfport, Seamen's Bethel and Mission, W. T. Griffin; Hub, I. C. Jackson; Long Beach, Claude Jones; Logtown, J. E. Gray; Lumberton, J. A. Moore; McHenry and Howison, V. G. Clifford; Mentorum, P. H. Grice; Moss Point, B. F. Jones; North Gulfport and Mississippi City, L. A. Darsey; Pascagoula and Ocean Springs, W. G. Forsyth; Poplarville, G. S. Harmon; Saucier and Lyman, B. E. Meigs; Vancleave, W. L. Blackwell; Wiggins, J. L. Sells; President Seashore Camp Ground School, H. W. Van Hook.

SUBSCRIPTION RATES OF THE ADVOCATE FOR 1917.

Annual subscriptions, laymen and preachers	$1.50
Eight months	1.00
To superannuates and widows of preachers	1.00

Subscriptions are payable by registered letter, or by postal or express money orders. If personal check is sent, add 10 cents to cover cost of bank exchange, which has to be paid by us on all out-of-town checks. Many banks give exchange on New York or New Orleans for the asking, which is collectable at par.

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Obituaries.

Obituaries of over 200 words in length will be published free of charge. All over 200 words will be charged for at the rate of 1 cent a word. Count the words and send the amount of money with the manuscript. That will save writing it twice. Otherwise the obituary will be cited back to the owner.

JOHN NAT KIMBROUGH was born on Dec. 26, 1831, in Attala County, Miss., and departed this life on Nov. 15, 1911, soon after the shades of evening appeared. He was married four times in the following manner: Miss Lena Atteberry, Miss Lula Atteberry, Miss Mary Taylor and Mrs. Mamie Lee who survives him, with the noble son and daughter, Charlie and Nana. In early manhood Brother Kimbrough united with the Methodist Church and thereafter he was a consistent member of the same until death. He was a faithful and worthy steward for more than twenty-five years. Truly he was the preacher's friend and often counseled with and comforted with the pastor in all subjects pertaining to the interests of the Church and the ways of eternal life. Sorrow not, dear sister, that a home awaits us, for we shall see him again if we live rightly. Surrounded by a number of friends and relatives, Brother Kimbrough was laid to rest in Liberty Hill Cemetery after funeral services, which were conducted by his pastor.

T. L. OAKES, P. C.

THE LATE (NORTH MISS.) CONFERENCE.

Mr Editor: Others have written, or will write, of the recent session of our Conference. It is seldom that the work of the session is written about, save as to the general issues of the appointments. I have had limited experience, five times I have had some hand in the making of appointments. I have usually gone away feeling that there were some men who had not received all the consideration that was their due, or some charge that had been somewhat neglected. If the presidency of Bishop Murrah was pleasing to the brethren in open conference, I may be permitted to say that it was even more satisfactory in the work of the cabinet. Not an unkind word was spoken—not so much as a "brotherly misunderstanding." Some things were done that did not meet the approval of any of us, yet there seemed no way to make more satisfactory adjustments. It was a new experience to me to have presiding elders voluntarily make concessions that did not help them but did help in the making of appointments. The utmost fairness obtained at every cabinet meeting. The brethren seemed more interested in making appointments that met the demand of the whole Conference than in getting some advantage in their districts. The new presiding elders were chosen, so far as I know, without so much as a suggestion from the cabinet. Yet, I would have no one think that due consideration was not given. Every appointment was discussed to an extent so unusual that as I look back at what was done, and on the spirit of the doing, I confess that I could not make even one change NOW that would be an improvement without working a hardship on some other man or place that would seem equally unhappy. If all our Bishops will use the wisdom, the foresight, the kindly spirit that characterized Bishop Murrah, friction will be all but eliminated. No man in the fourteen years that I have been in this Conference has presided over us more happily or helpfully than Bishop W. B. Murrah. So long as I can feel that equal consideration has been given me and my brethren, I am truly ready to "go where I am sent." May we have many such Conferences!

JAMES H. FELTS.

Holly Springs, Miss.

TAGALOGS SPEAK SPANISH.

For Tagalog people it is the newspaper language and Portuguese are the mother tongues.

For about 1,000,000 Canadians French may be regarded as the mother tongue.

For Hayti and other dwellers in the Gulf of the world English is the language of our school instruction and business.

Just now the English-speaking race is on upon a great colonial-hunting errand among the Spanish countries, but the English race forget the most essential thing of all—it never now it talk the other fellow's language.

It is one of the amazing things in the history of education that the United States with its splendid school system and numbers of colleges has never taken the trouble seriously to study the language of the twenty-one republics that lie beyond the Rio Grande.

Oh, yes, we pursue French, but never have as occasion to speak it. We know German, but rarely find a German who cannot speak English better than we can speak his native tongue.

But we have never thought it worth while in the United States to learn to talk with our 7,000,000 Southern neighbors.

We ignored the fact that we come directly face to face with far more people who speak Spanish or Portuguese than will those who speak French or German.

Our Constitution follows the flag, as somebody said, but our colleges fail to keep up with either. Dozens of Philadelphia business houses have to go outside to have their South American correspondence translated.

I am glad to note that with many Congressmen will to strike down our flag in the Philippines various colleges are now preparing to equip young men to do our country's work in Central and South America. At an education of the Drew University will this year establish courses in both Spanish and Portuguese.—Philadelphia Ledger.

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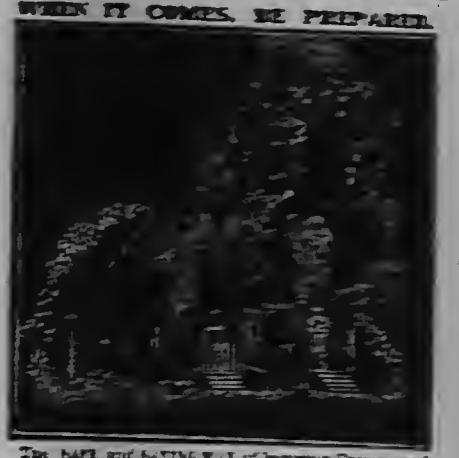
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Now in successful operation for years. Business in highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address
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You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.
Armour Fertilizers are GOOD for your land—GOOD for your crops—GOOD for your pocketbook—GOOD for your disposition—a GOOD all 'round investment.
From the farm—
back to the farm
Armour Fertilizer Works
Atlanta, Ga. Jacksonville, Fla. Greensboro, N.C. New Orleans, La.
Nashville, Tenn. Baltimore, Md. Chicago, Ill.

DO YOU SUFFER FROM BACKACHE?

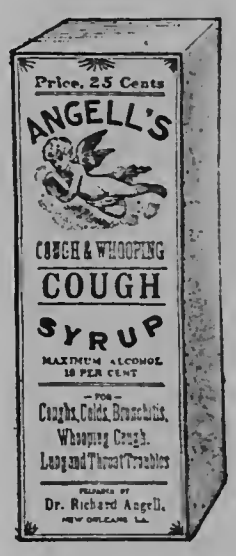
When your kidneys are weak and torpid they do not properly preform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it to-day.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give ful information about how you may find a complete cure without operation. If you write to me, Eugene M. Pullen, Carpenter, 429C Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

Contains no Habit-forming Drugs



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Splendid for Bad Coughs, Colds, Bronchitis

An Inexpensive Home-Made Remedy—Gives Surest, Quickest Relief.

Anyone who tries this pleasant lasting home-made cough syrup, will quickly understand why it is used in more homes in the United States and Canada than any other cough remedy. The way it takes hold of an obstinate cough, giving immediate relief, will make you regret that you never tried it before. It is a truly dependable cough remedy that should be kept handy in every home, to use at the first sign of a cough during the night or day time.

Any druggist can supply you with 2½ ounces of Pinex (50 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents and you have a full pint of the most effective remedy you ever used.

The quick, lasting relief you get from this excellent cough syrup will really surprise you. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, whooping cough and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, combined with guaiacol and is famous the world over for its healing effect on the membranes.

To avoid disappointment ask for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

PERTINENT.

The Roman Catholic Church is very much opposed to public schools, but it is very noticeable that their people seek, in the liveliest way, to hold positions in those schools. It is said that sixty per cent of the public school teachers of Chicago belong to this Church, which denounces the system.—Presbyterian Journal.

LIVES LIKE STARS.

It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men. Certainly, in our own little sphere, it is not the most active people to whom we owe the most. It is the lives like the stars, which simply pour down on us the calm of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—Phillips Brooks.

THE FLOWER OF MANHOOD.

There is an honor in business that is the fine gold of it; that reckons with every man justly; that loves light; that regards kindness and fairness more highly than goods or prices or profit. It becomes a man more than his furnishings or his house. It speaks for him in the heart of everyone. His friendships are serene and secure. His strength is like a young tree by a river.—Anonymous.

HAPPINESS AND DUTY.

Happiness dwells in duty performed. It will never yield its blessed treasures to the selfish seeker, nor can it be grasped with a greedy or unwashed hand. Happiness is a mosaic, composed of the tiny stones of daily duty, love to God, love to our fellow-man. Viewed singly they seem of small value; but when they are grouped together, and combined in Christian character, they constitute that costly jewel called "happiness."—Gospel Advocate.

DO SOMETHING FOR SOMEBODY.

O, let us do something for somebody, do something for everybody, and be willing to pay the price, if need be, of our fortune, our reputation, our very life; but let us do something for somebody, as the servants of God and as the servants of humanity. Greatness is service; service is greatness. And this is the way of happiness; he that seeks happiness shall never find it. The way of happiness is the way of service, the way of duty, the way of beneficence.—Bishop Bristol.

GOD'S PROVIDENCE.

The mantle of divine providence is thrown over the entire world. It shields not only the great oak, monarch of the forest, but also the sprig of grass, a tiny shred of the earth's carpet; and if in his infinite watchcare God is so vigilant of these least things, will he be unmindful of man, whom he has made the crown and glory of his creation? If he clothes with the beauty of the lily the vegetation of the field which to-day blooms and to-morrow burns, shall he not much more clothe us who are made in his likeness?—Biblical Recorder.

FREQUENT PRAYER.

Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass by that constant and double falling of the dew, unless some great shower at certain seasons did supply rest; so the customary devotion of prayer twice a day is the falling of the early and latter dew. But if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons when prayer shall overflow like Jordan in time of harvest.—Bishop Tayler.

EFFECTIVENESS TO BE SOUGHT.

I think it was Sidney Smith who said: The Churches are dying of dignity, of conformity. You say there are certain kinds of sermons you like to preach; certain subjects you like to discuss; certain forms you like to observe. To be sure! But if these are not doing the business it's time to tack. Get the winds of God in your sails so you may go somewhere. You may have to leave behind your present methods, and usages, and conventionalities perhaps. Well, Amen! It is better so, than to stay anchored till the old ship rots.—Western Christian Advocate.

ONE PATH OF SERVICE.

To dream through the hour that should be filled with doing is one of the snares and delusions of life. When a noble deed or clever one is announced as accomplished, what a chorus goes up to the tune of, "I thought of that years ago!" And the difference between men who do things and men who do not, lies very often in the mere fact that one goes ahead into action, while the other does not, rather than in any superiority of vision. Doing the good deed one thinks of, filling the moments with what one's thought is urging—that is the path to service.—Sunday School Times.

CHARACTER COUNTS.

"He that winneth souls is wise" is a true saying which has divine authority. But the question is how to win them. Many devise mechanical ways and endeavor by special methods to attract others to the gospel. The best equipment, however, is character. It is entirely an erroneous idea that we must in all respects put ourselves in the position of the one we would win. It is not necessary to drink to win the drunkard. Indeed, by doing so we are likely to encourage him in his intemperance. You cannot influence to Christianity the smoker by merely smoking with him. It is not necessary to play the world's games with the worldly in order to make them spiritual. In fact, we are much more likely to become worldly than they are to become spiritual. On the other hand, by standing for principle and exemplifying the Christian faith by a proper life is the best influence. Character, Christian character, is a magnet which will draw many into the field of Christ's kingdom.—Young Folks.

HELPING HANDS.

Visiting a great factory one day, I went through the room where young girls were fastening books and eyes upon cards. Their fingers fairly flew! Among them I noticed an old woman, busy at the same work. Her heavy fingers were crooked and worn. Months before she came begging for work. She needed it, for she had a sick husband to support. Seeing the girls at work, she said that she could do what they were doing. The superintendent knew that she would be slow and awkward, and he tried to discourage her, but he finally gave her a place at the long bench with the girls. It was such puttering work for her thick-tipped fingers, and she earned so little, yet she had to try! After awhile her pile of finished work began to grow strangely fast. There was a beautiful secret in it. Some of the girls, pitying her, were slipping some of their cards into her pile. Soon she was receiving almost as much as the others, and she was able to keep her little home in comfort.—Pittsburg Christian Advocate.

The measure of our love to God is our hatred of evil. This is clearly intimated in the Ninety-seventh Psalm, where the Psalmist says, "Ye that love the Lord, hate evil." Measured by this standard, how much do you love God? Do you hate evil with a perfect hatred that seeks to drive it from your own heart and to help others to wage successful warfare against it? Test your love to God by measuring your hatred of evil.—Christian Observer

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Get Rid of Catarrh

Asthma, Hay Fever, Catarrhal Deafness, Head Noises, Etc.

Prove Without Cost, This Most Wonderful Method Your Name and Address Brings Complete Treatment

MAILED TO YOU FREE

I Tell You It's Marvelous

You Can Feel It Heal

I had catarrh in its worst form. I know the disgust and humiliation of constantly coughing, hawking and spitting up vile discharges of mucous. My hearing was affected, my senses of taste and smell were impaired, my sight was poor.

I cured myself—not with medicine, salves, lotions or sprays, but with a new and wonderful treatment. I have not a trace of catarrh now, my hearing is perfect; my senses of smell and taste are normal. I can read the finest print without glasses. I loaned my wonderful treatment to friends afflicted with catarrh, catarrhal deafness, head noises, thick and hay fever, and it cured them.

If you are a sufferer, I want you to borrow one of my treatments. The trial is free. Send for one to-day. Get relief—just send me your name and address—no money—and I will mail it to you on 5 days' free trial, and if you are perfectly satisfied, you are to send me the small sum I ask for it. I know you will say it is the most wonderful thing you ever tried, because it acts almost like magic, so quickly will it clear your head, nose and throat—stop the coughing, hawking and spitting—help overcome the terrible wheeze and spasm of asthma, prevent the distress of hay fever, stop running of the eyes, take inflammation out of the mucous membranes, relieve pressure in the inner ear, overcome head noises. You can hear better, see better and will feel better. My treatment will help you avoid chronic bronchitis and other serious conditions caused by catarrh.

My treatment is one of the handiest, most effective and certain methods ever devised for catarrh in the head, nose, ears and throat. Send me your name and address—no money. Learn by actual demonstration in your own case—get free proof. Convince yourself. Don't delay—send to-day.

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I should like to borrow your Treatment without cost for the trial.

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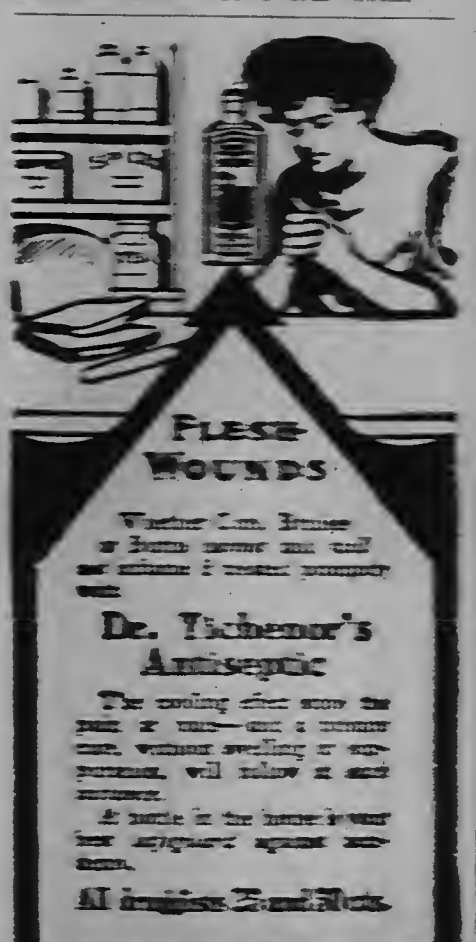
Sunday School



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A MESSAGE FROM BROTHER WYATT.

Dear Brother Meek: Our Annual Conference at Winona, was, to me, a great and inspiring one. Bishop Murrah delighted us all with his strong, beautiful, well-poised character, his wise words, firm and couservative presidency, and splendid preaching. It was such a pleasure to have him with us.

Now I am back for another year at Booneville. The outlook here for success in furthering the Kingdom of the blessed Christ is favorable. The people are genial, cordial and kind. Our missionary society is among the best, and is growing better; our Sunday school, under the watchful and faithful leadership of Brother J. J. Taylor, is making progress, and our choir is indeed excellent.

Brother Dorsey was with us last Sunday. He knows how to preach in a telling manner, and he does it. He is truly "diligent in business and fervent in spirit."

The New Orleans Christian Advocate is certainly a Christian paper that will benefit us and one that we should he proud of. It should he a live companion and factor in all of our homes. God bless you in the good work of giving us such reading matter, and of safeguarding the Church we love! Let us love it better.

Dec. 15, 1916. J. M. WYATT.

COMMENDATORY RESOLUTIONS.

(A copy of the resolutions adopted hy the fourth quarterly conference, Monticello charge, Brookhaven District, Mississippi Conference, at Georgetown, Nov. 30, 1916.)

"Whereas, In the providence of God, it has been our good fortune for the past several months to enjoy the faithful preaching, brotherly fellowship and efficient counsel, as presiding elder, of Dr. I. W. Cooper; and

"Whereas, he has proven himself to be a safe guide and faithful leader; and

"Whereas, we know that the Church has advanced during his administration; therefore he it

"Resolved (1), That we express our very high appreciation of him as a citizen, preacher, and leader.

"Resolved (2), That these resolutions be spread upon the minutes of this quarterly conference, and a copy sent to the New Orleans Christian Advocate for puhlication."

Signed: F. B. Catching, W. S. Catching, Luther E. Grice, J. B. Smith, W. E. Driner.

THE PATH.

By L. D. Stearns.

A plain, straight path winds out, and up; another—wider, but with devious turnings—out, aud down. One, you must tread, but it is yours to choose; and if you choose the first, when once you have eutered, and take the first step on, from either side—ahead—above—low, sweet whispers reach the soul, thrilling with notes all tenderness, all majesty, all strength, combined in one clear whole.

As you walk along, even though at times your steps seem slow, a Presence that you feel, hut cannot see, is all about you. One by one seeming barriers just ahead disappear; what looked a dreary stretch gleams like a path of gold.

There are no complex turnings.

Joy may come; pain, failure—the Voice and Touch shed over all the same sweet glow. And this path is open for every soul who treads God's earth to-day, if, in honest purpose, they hut drop the past and listen in quietness before Him for directions for the future. He will never fail. Through the voice of Life in the soul He will point the way.

Before we can truly possess anything we must have the spirit that will enahle us to enjoy it.—Rev. E. Brown.

JUST THREE THINGS.

"I once met a scholar," says Bishop Whipple, "who told me that for years he had read every book that he could which assailed the religion of Jesus Christ; and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the hreast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you hlot out from it all the teachings of the Gospel."—Christian Commonwealth.

THE HIGH-FLYING EAGLE.

There are two animals that puzzle naturalists more than any others. They are nature's submarines and aeroplanes, the whale and the eagle. It is known that whales occasionally descend as much as 3000 feet below the surface of the sea—a depth at which, by the pressure of the water, they ought to be crushed flat. Why they are not injured scientists have yet to discover. It is this pressure that prevents a modern submarine descending even 300 feet, let alone 3000. Eagles have been seen through telescopes to fly with apparent ease from 30,000 to 40,000 feet above sea level. At that height no human heing can live, owing to the rarefication of the air. How the hirds live and fly at a far greater height than man can endure for long, is a question still to he answered.—Pearson's.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Springfield, at Springfield, Saturday, Jan. 6.
Gonzales, at Gonzales, Thursday, Jan. 11.
Pine Grove, at Killians, Saturday, Jan. 13.
Amite, at Amite, Monday, Jan. 15.
Clinton, at Clinton, Wednesday, Jan. 17.
Olive Branch, at Olive Branch, Saturday, Jan. 20.
Wilson, at Wilson, Monday, Jan. 22.
Hammond, at Hammond, Saturday, Jan. 27.
Ponchatoula, at Ponchatoula, Monday, Jan. 29.
Franklinton Ct., at Fisher, Saturday, Feh. 3.
Zona, at Zona, Sunday, Feh. 4.
Franklinton, at Franklinton, Monday, Feb. 5.
Greenshurg, at Greenshurg, Saturday, Feb. 10.
Kentwood, at Kentwood, Monday, Feb. 12.
Jackson, at Jackson, Saturday, Feb. 17.
Keener Memorial, at Keener Memorial, Wednesday, Feh. 21.
Baker, at Baker, Saturday, Feh. 24.
Zachary, at Slaughter, Monday, Feb. 26.
Denham Springs, at Denham Springs, Saturday, Mar. 3.
Baton Rouge, First Church, Monday, Mar. 5.

The above round of conferences is set for the day on which the conference will he held. Let every member of the quarterly conference he present. The hours of holding the conference will he set to meet the convenience of the hrethren. The hours of preaching will be arranged with the pastors by mail.

The district stewards and pastors are called to meet in the First Methodist Church at Baton Rouge on Jan. 9, at 9:30 a. m. We desire every pastor, charge, lay leader, and district steward to be present. It will be a conference of preachers and laymen to plan the campaign for the year.

Pastor, you come; and if the district steward or charge leader cannot come, bring a layman with you.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Greenwood, at Greenwood, Dec. 10.
Bosier City and Wesley, at Wesley, Dec. 16, 17.
Coushatta and Lake End, at Coushatta, Dec. 17, 18.
Queensboro, Dec. 20.
Cedar Grove and Blanchard, at Cedar Grove, a. m., Dec. 24; p. m., Jan. 3.
Texas Ave., p. m., Dec. 24; p. m., Jan. 10.
Naborton and South Mansfield, Dec. 31.
Vivian, at Vivian, Jan. 7.
Logansport and Longstreet, at Logansport, Jan. 14, 15.
Annacoco and Pickering, at Holly Grove, Jan. 20, 21.
Mansfield, Jan. 21, 22.
Many and Gandy, at Many, Jan. 28.
Zwolle, at Zwolle, p. m., Jan. 29.
Bayou La Chute, at La Chute, a. m., Feh. 4.
Noel Memorial p. m., Feb. 4, 5.
Leesville, Feb. 7.
Pleasant Hill, at Pleasant Hill, Feb. 10, 11.
Pelican, at Pelican, Feb. 11, 12.
First Church, Shreveport, Feb. 14.
Noble, at Nohle, Feh. 18.
Grand Cane, at Grand Cane, Feb. 25.
Mooringsport, at Mooringsport, Mar. 4.
Ida, at Ida, Mar. 10, 11.
Belcher, at Gilliam, Mar. 11, 12.

C. D. ATKINSON, P. E.

There can be nothing acceptable to God which does not begin with faith, but he who is contented with becoming a believer is like a man who expends all his strength in laying a good foundation and then ceases to build.—William Henry Green.

True patriotism, while it should be ready to resist evil, to denounce oppression, and expose wrong, should be even more tireless in applauding the good, extolling justice and praising all efforts for things that exalt our country and its institutions.—John W. Learnard.

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COLUMBUS, MISS.

Dear Dr. Mcek: My wife, daughter, and I arrived herc to-day at noon. We were indeed given a royal reception. The entire Board of Stewards, with our faithful and beloved presiding elder, Rev. W. W. Woollard, met us at the depot and escorted us to the parsonage in a handsome automobile; and on arival at the nice, neat, and comfortable home of the preacher we were greeted by quite a large number of the faitbful women of the Central Church. They soon led us to the dining room whcre a sumptuous dinner was spread. From this place of refreshment we werc then ushered into thc pantry and invited to look upon the many shelves well stored with all kinds of good catables which satisfy the appetite of a hungry Methodist preacher. We were then presented with a list of the church membership, giving names and addresses. This was also accompanied with a well filled purse from the Treasurer of the Board of Stewards. We are expecting a great year at Central Church. Pray for us.—W. V. Shearer, P. C.

A LETTER FROM MR. DIETRICH.

My Dear Mr. Editor: (We have to be formal In addressing the editors, elsc they may not print our "picces"—I was an editor once myseif.)

The other day, while it was raining outside and nice and warm here by the fireside (kept warm by good Alabama coal), I cracked a fine paper-shell almond grown in California, and inside there werc two fine, fat nutmeats, and they reminded me of John R. Pepper—no, not because they were fat, but because he has written a book that is just as full of good Sunday school nutmeats as that almond shell was full of almond nut-meats. The little book Is "Thirty Years at the Superintendent's Desk" (30 cents, Smith & Lamar), and I wish every Sunday school superintendent in Southern Methodism would get and read it.

Onc of the chapters bcgins: "The first thing to be thought of In the Sunday school session is its program; and every superintendent should have a program written down beforehand. May I be pardoned for giving personal experience? I have been superintendent of one Sunday school just about thirty years consecutively. For nearly the whole of that time I have had a written program for every Sunday's work; and I have quite a number of books laid away now showing what was done on any given Sunday for all those years." And I have becn in Mr. Pepper's home and seen some of those books. He puts down the title of the lesson, where the text is, the Golden Text, the songs to be sung, the story to be told, announcements, and all other details of the session for that day. Mr. Pepper has always had to buy little blank books for this purpose; but there has just come from the presses of our publishing house a splendid little book prepared expressly for this purpose; It is called "O. K. Superintendent's Pocket Record," arranged by Mr. W. H. Fitzgerald, of the Sunday School Supplies Department of the Publishing House, and the price Is fifty cents (order of Smith & Lamar). There are not only blank pages arranged for a program for every Sunday in the year, but there is a page on which the superintendent may note the statistical report for each Sunday, so that he may constantly have all that information by him in permanent, condensed form; then there are hundreds of bright, suggestive, helpful paragraphs scattered through the book that are themselves worth the fifty cents. In the back of the book is a blank for a comparative statement of attendance, by Sundays, by months, and by quarters; a page for a summary of everything for the year; a page for deaths; a directory of officers and teachers (with provision for address and 'phone number); and a page for committees. It is a valuable little book, and any superintendent who will use one of them all the way through a year will then have a book of his own make as full of "meat" as that almond was I began this "piece" with.

Thank, you, Mr. Editor. "If this escapes," etc. You know the rest.

Meridian. A. L. DIETRICH.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

GIVE YOURSELF.

In all relations of life you will find success and every pleasant thing by giving more than is absolutely necessary for you to give. If, when you have a friend to stay with you, you think of every possible way to give him or her pleasure, not stopping at the perfunctory, expectant way of doing things, but reaching forth and brimming over the cup of welcome, you have won from your friend, by just the excess of loving thought, a deep gratitude and appreciation, and awakened depths of feeling impossible to gain by stereotyped duty-giving only.

If, whatever you are doing, either for yourself or others, you do not rest until you have done your work as well as you possibly can, putting in every additional beautiful touch you can think of to complete it, those extra touches, that deep-souled giving, full measure, pressed down and running over, will redound to your credit; you will reap also in deep measure.

If all were to make it a steadfast rule of life just to give themselves abundantly to their present life, living beautifully wherever they are placed, they would soon reach their heart's desire.—Mary Yeates.

For Weakness and Loss of Appetite
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MASSACHUSETTS' JITNEYS.

After extended deliberation and much public discussion, the city council of Springfield, Mass., on October 23, passed an ordinance regulating jitney traffic. The ordinance took effect on November 1. In addition to strict requirements as to the routing of jitneys, age of operators, obtaining of certificates from the city, etc., it contains a provision that every motor vehicle so licensed shall be operated for six or more hours a day in every day during the term of its license; that no such vehicle shall be operated by any person more than twelve hours a day; and that no solicitation of passengers by outcry or noise shall be permitted. According to the Electric Railway Journal, no motor vehicle in the jitney class is allowed to take on passengers on any street within 35 feet of any white post or other designated street railway stopping place; no passenger with a child in arms or seated on the lap is permitted to ride on any front seat of the vehicle, and no person is permitted to stand upon any running board, fender or step, or to sit upon any fender, top, or door. No passenger can be charged more than 5 cents for being carried in a motor vehicle so licensed between any two points in the city within the circle having a radius of 25 miles from Court Square. A $1000 bond is required and strict police supervision of routes and standing places is specified. License fees are $15 for every motor vehicle licensed to carry seven passengers or less and $5 additional for passengers authorized in excess of seven.—New Orleans Times-Picayune.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 63—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3175.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 28, 1916. CHAS. O. CHALMERS, Publisher.

EDITORIAL.

"Make a little fence of trust
Around to-day;
Fill the space with loving works,
And therein stay;
Look not through the sheltering bars
Upon to-morrow;
God will help you bear what comes,
If joy or sorrow."

* * *

The editor of a secular daily, in welcoming a Methodist Annual Conference to the city in which his journal is published, said: "Methodism is as militant to-day as it ever was." We wonder if this is true.

* * *

If Jesus is consciously ours, we have no right to be cast down. If we are faithful to him, the future can only bring us good. With him as our daily companion, the pilgrimage of life is an increasingly brightening way, that finally ends amid the dazzling glories of the Father's house. The greatest calamity that can befall a human being is the forfeiture of his inheritance in Christ. With that gone, he has nothing valuable left that will endure.

* * *

Insincerity is never justifiable—not even when one is seeking an end that one considers desirable. To endeavor to effect an unperceived result that could not be openly achieved, by claiming to have some other purpose in view, is unworthy of any good man, to say nothing of one who professes to be a Christian. There are some who need to watch themselves at this point. It is nobler to be defeated than to secure what one wishes by meretricious methods.

* * *

If the benefits of prayer are restricted to a subjective influence upon him who offers it, wherein lies the good of praying for others? And how shall we interpret such pasages of Scripture as the Parable of the Unjust Judge (Luke XVIII)? The now-paraded notion that the Heavenly Father cannot be influenced in his actions by the petitions of his children lacks much of being in harmony with the Biblical idea of prayer. Though infinite, God is not shut up to the monotonous necessity of always exercising his power in the same manner and with an equal degree of intensity. He is a free and unfettered being.

* * *

The Divine forces of redemption are as potent for saving and uplifting humanity as they ever were—they have not weakened or waned to the least extent with the passing centuries. We need but to lay hold upon them and bring them into requisition to witness their regenerating and transforming power among our fellow-men. If the lost are not being brought into the Kingdom, it is not God's fault. The Gospel, rightly lived and preached, will effect the salvation of the human soul as wonderfully and as completely in this day as it did in the opening years of the Christian era. There were no substitutes for it then, and there are none now.

THE POSSIBILITIES OF OUR ALLOTTED YEARS.

How brief, even when longest, is the little span of man's earthly life! True and tremendously solemn are the familiar words of the Psalmist: "The days of our years are three scores and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away." No matter under what favorable circumstances it may exist, there is something very pathetic about extreme old age. The human body, the noblest material thing beneath the stars, is well-nigh worn out and is soon to fall in ruins, and it is not in that state a pleasant thing to look upon. And, moreover, though wisdom comes with advancing years, if one lives to be very old, one's mental faculties, doubtless because of the infirmities of the physical organs through which they operate, are apt to seem dull and impaired. It is affectingly pitiful to see a person who shone with notable brilliancy and was a tower of strength in other days when his powers have waned and his present capacity is in striking contrast with that which formerly won for him applause and distinction. So true is this that when an individual of great ability is stricken down by death in his prime, he is not uncommonly regarded as having been fortunate, in that he went to his grave before any declension of his talents had lowered his record or dimmed his fame.

In view of the fact that our years in this present world are so few, the going of a single one of them is an event of no little significance. The passing of an additional mile-stone on the short march from the cradle to the tomb may well cause us to pause and seriously reflect upon the meaning of human life and the question as to whether we are turning to a proper account the opportunities of our own existence. It is an awful responsibility for one to live here on this earth—a responsibility which none can shirk and which is eternal in its effects. All are here on probation, and every one of the vast millions of the race is developing as the days go by a character which will determine his everlasting destiny when he shall leave this mundane sphere, as in the near future he inevitably must.

When thus regarded, how precious is time, and how important that it should be wisely used! The first and most imperative duty of man is to secure a saving relation with Christ, which alone can open the way to the highest things for himself and the largest service to his fellow-beings. But the establishment of this relation is but a beginning. Following this, the soul of man should grow in goodness and strength, becoming constantly more like Him who was our great Exemplar; and its energies should be expended in such exercises and activities as will glorify God and help humanity. The building up of one's own spiritual life and one's efforts in behalf of others are endeavors that exert upon each other reciprocal influences. As we become strong religiously we are capable of accomplishing more for the betterment of mankind, and as we lay ourselves out in worthy ministries for those who need our assistance our own natures are strengthened and enriched. Therefore, we need both devotional hours for ourselves and Christian duties which shall call us forth into the fields of active service. Neither one's self nor one's fellow-men may be neglected if one is worthily to fulfill one's mission and make one's life count for the utmost possible.

These swift-fleeting years are our working and building season. What we are to be must be determined during their golden days, and what we are to achieve must be wrought while on lightning-wing they are speeding by. A profound sense of the significance of passing time and an abiding realization of the brevity of this earthly life and the tremendous issues staked upon it, are needful for the production of lofty aims and noble doing. It was a conviction as to these facts, deep-riveted in the soul, that led the great Wesley to write the memorable words: "I am the creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God—just hovering over the great gulf till, a few moments hence, I am seen no more; I drop into an unchangeable eternity. I want to know one thing—the way to heaven; how to land on that happy shore." This pilgrim spirit had much to do with making Wesley a well-nigh peerless saint as to his own religious attainments and one of the most prodigious toilers to set up the Divine Kingdom amongst men that has ever lived. We could pray no more fitting prayer as we stand at the bier of the Old Year and by the cradle of its successor than that expressed in the meaningful words of the mighty Moses in the Ninetieth Psalm: "**So teach us to number our days that we may apply our hearts unto wisdom.**"

The world's greatest tragedy is a wrecked human soul, that has wasted life's opportunities, misspent its energies, and lost its birthright, as it stands pauperized upon the verge of eternity, with darkness and despair ahead. But, though its physical aspects may be unattractive, the close of a life faithfully spent in the worship and service of Christ is hallowed with peace and radiant with promise. Heaven lies about the second childhood of God's servants. "The light that was never seen on land or sea" streams through "the gates ajar" with increasing fullness upon their way. Soon they will enter the "city that hath foundations" and really begin to live.

"Yes, we do but die to live;
It is from death we're flying;
Forever lives our life—
For us there is no dying.
We die but as the spring-bud dies,
In summer's golden glow to rise.
These be our days of April bloom;
Our summer is beyond the tomb"

Whatever else may be scarce, opportunities for doing good are not so. The world always furnishes innumerable open doors to helpful service. And the wisest man is he who makes these possibilities count for most.

A NEW DEPARTURE.

THE BEST WAY.

BE EARNEST NOW.

NOT TO BE OVERLOOKED.

BIBLE READING A NECESSITY.

Christ is knocking at the door of many hearts. He asks of us nothing but an entrance into our hearts that he may sup with us and we with him. Shall we not open the door to him? He is a living, loving Savior. But the Bible was his own word. It is a record of facts as much as a book of doctrines. We read the Bible to learn what God has done, as well as to understand his character. He himself, in the words of the New Testament, "Search the Scriptures; for they are they which testify of me." Many will read the Bible, "that they may have life," but will not come to Christ that they may have life.

Mr. Moody undoubtedly believed that he had hold of the whole man, as well as the whole truth in the Bible, before any work was done. And some say that, he said, "I am full of fear for the next man to be converted by Moody. He is almost certain to fall before the enemy. Many times have I seen them in an agony, and it was the Word of God."

We believe it a grievous error to believe that the most worthy book a person can study is the one that records the experience of men and the Bible. That "a little reading understandingly is ready for every good work and word," and that to study an entire chapter is more useful than a hasty reading of many chapters. Indeed, that would be a mistake.—The Presbyterian.

THE GODLIKE SOUL.

The soul, dearest, is not yours and you cannot break down even a little wall of it. You may try to break your own pride, but a single drop is all the proof of your impotence and pitiableness. O this great and mighty soul! There is something in you more than what is in it. You charm it with the joys of a mother, you bind it in a safe with bolts and chains, but it shall go

THE NEW BIRTH.

HOW CAN WE ACCOUNT FOR JESUS?

It is not possible to account for Jesus on natural principles. Where he stands in the New Testament, even in Christ, the appearance of Jesus is absolutely inexplicable. The New Testament view of Christ is summed up in the Apostles' Creed. We are not going into deity of Christ, because it is not necessary, but the historical and the existence of Christ are not [illegible] as well as the [illegible] of Christ. [illegible] Jesus is a [illegible] and [illegible] Jesus [illegible] Jesus [illegible] Jesus

to the New Testament, we say, "How can you explain Jesus?" We invite their faith and surrender. They must believe if they would be saved.—Christian Intelligencer.

PROCEEDING OF THE MISSISSIPPI ANNUAL CONFERENCE.

By Rev. O. S. Lewis.

(Concluded from last issue.)

Sixth Day—Monday Morning.

W. M. Sullivan conducted the devotional exercises. "O for a faith that will not shrink" was sung, after which Dr. J. Rolfe Hunt led in prayer.

Question 22 was resumed and the following preachers of the Newton District were passed in character and gave in their reports: R. A. Sibley, W. A. Hays, C. M. Crossley, M. L. White, L. E. Alford, W. B. Hogg, W. F. Baggett, J. D. King, W. W. Graves, J. G. Galloway, H. N. McKibben, M. R. Jones, W. W. Murray, J. S. Purcell.

H. N. McKibben was located at his own request. J. S. Purcell made a stirring appeal in behalf of the Montrose Training School—a school that has done much for many young preachers. Brother Purcell has done a great and generous part in helping young preachers. He spoke highly of the character and ability of the new president, Dr. J. Rolfe Hunt. Dr. Hunt made an interesting address, outlining the policy of the school.

Dr. I. W. Cooper spoke heartily in favor of the work at the Montrose Training School and made an appeal for a better support and larger co-operation.

Question 22 was resumed and the following preachers of the Port Gibson District were passed in character and gave in their reports: E. L. Alford, J. O. Ware, J. E. Williams, J. T. McVey, J. N. Price, W. W. Hopper, C. F. Emery, J. A. Wells, H. W. Featherstun, C. M. Chapman, T. J. O'Neil, J. H. Foreman, B. W. Lewis, T. B. Holloman, L. L. Roberts, C. H. Herring, J. D. Ellis.

The following from the Seashore District were passed in character and gave in their reports: B. E. Meigs, H. F. Tolle, H. J. Maddox, W. H. Huntley, R. T. Pickett, W. T. Griffin, E. C. Gunn, J. E. Gray, W. B. Jones, L. A. Darsey, B. F. Jones, W. G. Forsyth, G. S. Harmon, L. F. Alford, W. L. Blackwell, J. L. Sells, H. W. Van Hook. Brother Van Hook spoke of the work being done at the Seashore Training School; and Brother J. R. Jones spoke appreciatively of the work of Brother Van Hook as President of that institution.

The Bishop urged the members of the Conference not to get their work into confusion in the closing hours.

Miss Janie Watkins, one of our most honored missionaries laboring in China, was introduced to the Conference and spoke words of appreciation for the privilege of meeting the Conference.

At his own request the name of Rev. I. L. Peebles was referred to the Committee on Conference Relation for the superannuate relation. Dr. I. W. Cooper took up a collection to pay off a mortgage on the home of Dr. Peebles. The amount collected and subscribed was $1242.

The report on Education was read by N. H. Harmon. R. Selby was recommended as Commissioner for Emory University, and M. M. Black was recommended as Commissioner for Millsaps College, to raise $60,000 for a dormitory.

R. Selby addressed the Conference, making an earnest appeal for co-operation in his work for the building of the Lamar School of Law.

Dr. A. F. Watkins spoke in the interest of Millsaps College in connection with the report of the Board of Education.

After amending the report of the Board of Education by taking $250 from the appropriation to Millsaps College and applying it to the Seashore Training School, it was adopted

Announcements were made, the doxology was sung, and the Conference adjourned to meet in afternoon session at 3 p m.

Monday Afternoon.

The Conference was opened at 3 p m., with Dr. T. B. Holloman in the chair. J. H. Randolph led in prayer after the singing of Hymn 446, "When I can read my title clear."

Dr. A. F. Watkins introduced a resolution on the question of Unification, and, with an amendment (which was accepted), it was adopted.

Bishop Murrah came in and took the chair.

W. M. Sullivan read the report of the Joint Board of Finance. The first Sunday in March was recommended as Veterans' Day. The report was adopted.

Rev. J. B. Randolph, Manager of the Orphans' Home, addressed the Conference.

A. F. Watkins introduced a resolution to the effect that a suitable memoir of Rev. G. W. Buchman, for many years a familiar figure in our Conference and acting as Colporteur for the Publishing House, be placed in the Conference Journal.

C. M. Chapman reported his work.

M. M. Black read the report of the Board of Missions. A superintendent of missions for each district was recommended.

C. W. Crisler, J. R. Jones, and H. B. Watkins were recommended as a Committee on Evangelism. Rev. Dan Kelly's work was commended and he was again recommended as Conference evangelist. The report was adopted.

The report of the Board of Church Extension was read by L. E. Alford. The fact was brought out that more money for aiding churches and parsonages would have been paid if the assessment for Church Extension had been paid in full. The report was adopted.

Report No. 2 of the Committee on Conference Relations, recommending Dr. I. L. Peebles for the superannuate relation, was read and adopted.

Resolutions of thanks expressing appreciation for the hospitality of the good people of Jackson, and for courtesies and services rendered by the different pastors and others were presented by Rev. C. F. Emery and were unanimously adopted.

A resolution expressing appreciation for the services of Dr. Plato Durham was unanimously adopted.

The Bishop called for the statistical report, which was given by J. L. Neill.

The report on Lay Activities was read by G. L. Harrell, the Conference Lay Leader, and was adopted. G. L. Harrell was re-elected Conference Lay Leader.

G. S. Harmon called attention to the fact that J. C. Chambers was made Treasurer for the fund subscribed for the benefit of Dr. I. L. Peebles.

L. Fayard, supply, was called on to give in his report of the Wolf River Mission, which was highly interesting.

It was moved and carried that following the reading of the appointments the Conference stand adjourned.

The minutes of the morning session were read and approved.

The Committee on Memoirs nominated by the presiding elders were elected.

Minutes of the afternoon session were read and approved.

"Am I a Soldier of the Cross" was then sung heartily by the brethren. Dr. W. H. LaPrade led in earnest prayer, after which Bishop Murrah made appropriate remarks, speaking feelingly of the memories and associations of the past, and the emotions that arose in connection with his administration of the Conference. The appointments were then read.

MISSISSIPPI CONFERENCE NOTES.

By Rev. O. S. Lewis.

The many friends of Dr. H. M. Dulose hailed with delight his presence among us, and regretted he could not stay through the Conference. He is a worthy successor of those who have preceded him as Editor of the Methodist Quarterly Review. The Mississippi Conference is proud of him.

The presence of Rev. William Larkin Duren, the capable and popular pastor of the First Methodist Church at Columbus, at the sent of the Conference was greeted with pleasure by his many friends in this Conference. "Father" Duren is an honored graduate of Millsaps College, where he won fame as an orator. He looks as young now as he did then.

Brother J. M. Quinn, of the North Mississippi Conference, also attended the Conference in Jackson. After the death of Brother L. H. Galloway, he served with distinction the Centenary Church in McComb, and is held in high esteem by that congregation.

The brethren of the Conference were truly glad that Rev. M. L. Burton was able to attend the Conference, but regret that he cannot take work another year. No one among us is more beloved than Brother Burton.

The address of Dr. McMurry, on Friday evening, was fully up to his high standard. His description of his first impression of the headquarters of the Church Extension Board was laughable. No one went to sleep during his thrilling address. His reference to Annuity Bonds seemed to appeal especially to Wiley Ferguson. L. E. Alford proved to be the champion calculator of the evening. Brother W. M. Williams did not pretend to know a thing about arithmetic. Some others have learned not to try to answer Dr. McMurry.

As Dr. McMurry would say, the landscape was wonderfully improved by the presence of so many preachers' wives. A cordial invitation had been extended them by the good people of Jackson to attend the Conference. An unusually large number took advantage of the rare opportunity. Among those attending the Conference we noted the following: Mesdames C. F. Emery, W. M. Williams, R. P. Fikes, J. F. Campbell, J. G. Galloway, B. F. Lewis, H. P. Lewis, Jr., B. W. Lewis, O. S. Lewis, T. B. Holloman, W. H. LaPrade, Roy H. Kleiser, H. L. Norton, B. F. Jones, J. R. Jones, Claud Jones, T. W. Adams, M. F. Adams, H. H. Watkins, J. V. Bennett, W. W. Hopper, W. W. Graves.

The Mississippi Conference never met in so grand and commodious a building as the beautiful Galloway Memorial Church. Situated within one block of the magnificent State Capitol building, it compares favorably with that stately building and is a great credit to Mississippi Methodism. Directly in front is the home of the late Bishop Charles B. Galloway. As the writer looked over that vast auditorium he could not help thinking how Bishop Galloway could have filled it with that matchless voice, and regretted that this church was not completed in his lifetime. It is truly a fitting memorial for so grand a man. It was a genuine pleasure to see and greet Mrs. Galloway.

The report of the Conference would be incomplete if no mention were made of the sermons preached by Dr. Plato Durham, Dean of the Candler School of Theology. Besides his great address on Christian Education, he preached two great sermons on Wednesday and Thursday afternoons. All hearts were strangely moved, and heaven came down our souls to greet, as he richly fed us with the Word of God. His sermon on Thursday afternoon was the feature of the Conference. The writer has never witnessed a greater demonstration at Conference than that attending the close of the sermon. Every eye was filled with tears, many glad hallelujahs filled the vast auditorium as the mighty current of spiritual power was felt by all. When Dan Kelly made the call for all who desired to have more of the spirit of Christ, as Paul possessed it, to come to the altar and pray, there was a rush to the front. Many a preacher's spiritual life was enriched by these services and greater results are sure to follow Dr. Durham's labors.

Bishop Matthew S. Hughes, of the Methodist Episcopal Church, is reported to be suffering from a throat affection which has necessitated a temporary cessation from preaching.

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So use to-day while it shall last.
To-day! To-day, it is our own.
To-morrow may
Elude us. Death stands near,
But of to-day
He may not rob us. Only we
May lose or use. Which shall it be?

—Caroline Kellogg, in the Sunday School Times.

MORBUS SABBATICUS.

A certain parish paper of Australia has the following that is too good to keep. We are not yet ready to sanction Christian science, but if ever an ailment could yield to the treatment of this cult, we believe "morbus Sabbaticus" would be that one. "Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to Church-goers. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, eats a hearty breakfast, but about Church time the attack comes on and continues till services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and he is able to take a walk and talk about politics; but about Church time he gets another attack and stays at home. He retires early, sleeps well, and wakes up on Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until next Sunday." The vicar, in the same manner, suggests a remedy: "On Sunday," he says, "rise at seven; use plenty of cold water. Then mix up and take internally a dose composed of equal parts of the following ingredients, namely, will, push, energy, determination, self-respect for God's day, respect for God's Book, respect for God's house. Stir well; add a little love just to make it sweet. Repeat the dose every three minutes until Church time, unless relief comes sooner. If the day is stormy an external application of overshoes, rubber coats, and umbrellas will be beneficial."—Northwestern Christian Advocate.

LEARNING FROM EXPERIENCE.

(The following account of one of the happenings at the late meeting of the Federal Council of the Churches of Christ in America, held in St. Louis, is from an editorial in the Alabama Advocate of December 14. Dr. Branscomb, the editor of that paper, and Dr. Bradfield, of the Texas Christian Advocate, have perhaps done as much idealistic and gushy-sweet writing on the subject of Methodist union as any two men in Southern Methodism. To mention obstacles in the way of the marriage of the two great Episcopal Methodisms, has been to incur their displeasure, Dr. Bradfield even going to the extent of expressing the hope that Southern Methodists would not insist upon having the Church, North, to part with its colored contingent as a condition of union. Truly, there is no school like that of experience. If the Editor of the New Orleans Advocate had written the severe statements italicized (by us) in Dr. Branscomb's utterance, would he not have been proclaimed horribly naughty by the extreme unionists? But this deliverance comes from an unexpected quarter, and is several bowshots beyond anything that has emanated from our pen.—Editor N. O. Advocate.)

In the afternoon the point of highest interest was a discussion of the Negro question. A report from a committee referred to the "Negro Churches." Bishop C. T. Shafer, of the African Methodist Episcopal Church, arose and protested against the word "Negro." It is said the Bishop has Negro blood in him, but you would never suspect it from his appearance. He looks like a white man. He said the word "Negro" was a term of reproach, and should not be used in designating the work among Americans of African descent. He wanted the word "colored" used. A sure enough black man, about whose color there was no mistake, got the floor and insisted that "Negro" was the right term. He routed the sensitive, almost-white Bishop in the argument, but the Negroes were divided, and the Council did not know what to call its black constituency. As the discussion continued, some of the Negro speakers attacked the South most violently. Dr. Bradfield, of the Texas Christian Advocate, got the floor and said in substance that while the thinking people of the South had no defense to make of the lynching and burning of Negroes by crazy mobs, yet he wanted the Council to remember that the provocation was great. Unmentionable crimes would sometimes drive the best of men to frenzied deeds.

R. C. Ransom, a tall, long-haired, dramatic-looking preacher of the African Methodist Church, proceeded to go for Dr. Bradfield and the South. He declared that thousands of Negroes were fleeing for their lives from the Southern States. That they were being murdered in a most terrible manner, and not for the unmentionable crime. He told of horrible atrocities that he said had recently been perpetrated in Georgia. That the colored people were trying to get away from there. That recently he was in the State and saw white men take the tickets away from some 35 colored people and tear them up to prevent their leaving. That the challenge to this country was not from bleeding Europe, but from the millions of oppressed and suffering Americans of African descent. We wondered what he was doing at the Georgia station where all those tickets were said to have been destroyed, and if he had any connection with the effort that the press boldly affirmed was being made to transport Negroes into doubtful States just before the election. We wondered how, if the other Negroes were detained, he escaped, and suspected that possibly he may have found it necessary to hasten his departure, and for this reason he was making his vicious attack upon the South.

We were convinced of one thing. The time has not arrived when it is best for the Southern whites and Northern Negroes to attempt to work together in the same Church organizations. That the Negro has grievances, all will admit. But the semi-social recognition given some Negro preachers in the North has so turned their heads that they feel at liberty to attack at will the section where the vast majority of their people live and must continue to abide. Such outbursts can do them no possible good, and are calculated to alienate their friends and anger any one who may be their enemies.

We are glad to say that, so far as we know, the delegates representing the C. M. E. Church took no part in knocking the land of their birth, nor the people among whom they labor.

THE AFTER-MEETING.

Mrs. Annie A. Preston.

"That was an impressive service, John," said a New York clergyman, leaving a Connecticut convention in company with the preacher of the evening, who was his classmate and friend. "I wondered you did not give an invitation. For my own part I longed for an after-meeting."

"You may have the after-meeting with me," replied the preacher, smiling a little dubiously. "It may be that I need it as much as any one present to-night, and you may be able to help me in a matter where I often feel that I need help."

"What is it, John?"

"The after-meeting."

"Because you fancied that the majority of those present were church members? I hardly think so. There are often delegates from Sunday schools who have not made a profession. Even if all had done so a season of prayer would have fitted us for the services to-morrow. I fear we are neglecting precious opportunities of drawing nearer to the Fountain. But tell me in what particular you are needing advice."

"You will think me singular, foolish, possibly, but suppose I feel the presence of the Spirit in an unusual degree and give the invitation and no one responds? What then?"

"Why, man, is not prayer open to you? Can you not pray for the soul brought almost to the point of decision but holding to some prejudice or fear of those present? Do you never give the invitation?"

"Never by myself, alone."

"How can you give it by yourself, alone, believing in the Abiding Presence?"

"I do believe, John, indeed I do. Possibly I am not as conscious of it as I should be, for always there is that lurking timidity that no one will respond, that I have overestimated the power of my own effort, and that by asking for witnesses—for God does need His witnesses—I shall make myself ridiculous."

"That you, a pastor, make this confession, is remarkable. I wondered at your church reporting so few baptisms. What have you for encouragement?"

"A certain tenderness and attentive listening to the preached word, that leads me to expect an ingathering. I wish you could go home with me and help me in a series of special meetings."

"That, in my opinion, would be unwise. Let me advise—but, see! There is a prayer-meeting going on in this basement vestry. Come," and as they entered the low, crowded, and not large room, he murmured: "It might be an overflow from our convention, there are so many familiar faces."

The two clergymen stood with bowed heads by the door as the hymn that had attracted them drew to a close, while some one uttered a brief prayer, and were greatly moved as an elderly brother asked gently if there were any present who desired the prayers of Christian people. "There is a convention going on in the city," he said, "and I fancy some of the delegates may have followed the invitation of our hymns, and, if so, they are very welcome. We will sing another verse, during which some may feel led to draw nearer."

As the singing sweetly and appealingly filled the room many were on their feet and the preacher of the evening at the large church on the main street, still keeping fast hold of his friend's arm, went and stood with a little group in a near-by seat.

As the music ceased he said brokenly: "I have a confession to make. My friend and I have just come from the convention alluded to by our brother. We both felt a longing for a meeting of this nature, but failed to accept our opportunity, and were led in here—and here I find these dear young people of my own church accepting the invitation that their own pastor failed to extend. I am self-condemned."

And the elderly brother said, still very gently, "The adversary still walketh about seeking whom he may devour. You have had your lesson, my young brother; you will never be intimidated by him again."

"I was sure I was not alone in my longing for an after meeting," said the New York visitor. "Let us pray."—Zion's Herald.

JOY IN ACQUAINTANCE WITH GOD.

The strong note of the early Church life was the joy of Christians. Nowadays it too often seems as if religion were a burden to be carried. In the old days it was arms of God that carried believers as if on eagles' wings. This contrast is heightened all the more by contrast of circumstances. Perhaps nearly a majority of Christians fifty years after Calvary were slaves, subject to compulsion and indignities and with little hope of comfort or wordly success. Yet the impression they made upon their generation was that of people who were in possession of a great and overflowing joy. They went joyfully to drudgery. They sang hymns in prison at midnight with backs sore from the whip. They went to their death like those who saw a heavenly vision. A company of such happy Christians in every village and city would simplify the problem of evangelism. This joy was so strange in that old, weary Greek and Roman world that men were attracted to Christianity by it as the iron filings are attracted by the magnet. It brought many a sorrowing man and woman into the fold to experience the joy of a loving acquaintance with God.—Herald and Presbyter.

Secular News

Laurel, Miss., has an "Empty Stocking Club, the object of which is to see that no child in that city is left without Christmas tokens. This is a most commendable organization.

The hotels of London, England, have been forbidden by the Government to serve more than four courses for breakfast or luncheon and three for dinner. This is a war measure.

There is talk of Hommuting every night the beautiful statue of Robert E. Lee, located at the Lee Circle in this city. We hope that arrangements will be made to have this done.

It is stated that the new "superdreadnaught" battleship, Mississippi, will probably be launched on January 25, 1917. The program of exercises for the occasion has not yet been arranged.

The Delta counties of Mississippi are arranging to have creditable exhibits at the Centennial Exposition at Gulfport. They are making appropriations ranging from $3000 to $5000, each, for this purpose.

Major General Scott told the Military Committee of the United States Senate last week that our nation now needs an army of 1,500,000, which he said should be kept ready for service in the field instantly.

Pine straw, according to the New Orleans Item, which is used to protect strawberry plants from the cold of winter, is selling at $135 per acre near Hammond, La., where forest fires are reported to save made it very scarce.

Professor William Lyon Phelps, of the English Department of Yale University, who is making a tour of the South, is expected to deliver several addresses in New Orleans during the Christmas holidays. The Alumni of Yale in Louisiana have an organized association.

The Civic Improvement League of Georgetown, Miss., will provide a "rest room" for women and children from the country, thus seeking to make it more comfortable and pleasant for shoppers. The "room" will be supplied with books and magazines. A good example!

During the year ending May 25, 1916, the managers of the Tuskegee Normal and Industrial Institute, at Tuskegee, Ala., paid debts due by that institution to the amount of $145,000, and added $250,000 to its endowment fund. This is a good record for Prof. R. R. Moton, the successor of the late Dr. Booker T. Washington.

Hon. Sharp Williams, of Mississippi, who has just been elected to another term in the United States Senate, declared incidentally in an address a few days since that he would never again be a candidate for public office. Mr. Williams was born on July 30, 1851, and has been continuously in one or the other Houses of Congress since 1892.

As a result of a measure passed by the last Legislature, Mississippi will have a Board of Law Examiners. Governor Bilbo has placed the following attorneys on this Board: Mr. W. A. Shipman, Poplarville; Judge R. F. Cochran, Meridian; and Mr. George T. Mitchell, Tupelo. The Board will examine applicants for admission to the bar on the first days of February and July. Each applicant will be required to pay a fee of $10.

In a speech discussing the German peace pronouncement in the British Parliament last week, Mr. Asquith, whose ministry was overthrown a few days ago on the plea that greater vigor is needed in the prosecution of the war, used the following sentence: "The difficulties will not be solved, as some who mistake bustle for business and vehemence for strength seem to think, by short cuts or a series of coups de main." The mistake referred to in the italicized words is made by not a few elsewhere than in England and in matters other than those pertaining to the European war.

The following New York press dispatch, which was sent out on December 18, shows that capacity is still the key to success in the United States: "Thomas Cochran, President of the Liberty National Bank who came to New York from St. Paul, Minn., virtually penniless sixteen years ago, will, it is announced, become a partner in the firm of J. P. Morgan & Company on January 1. In a search for promising young men Henry P. Davison discovered Cochran and selected him with Seward Prosser, now President of the Bankers Trust Company, to add him to reorganize the Astor Trust Company. Mr. Cochran, who is 16 years old, will be the youngest of the twelve partners of Mr. J. P. Morgan.

A GREAT PAPER

Dear Mr. Editor: The initial article of the forthcoming number of the Methodist Quarterly Review, to be in the mails about January 1, will bear the title, "Christ's Person and His Cross." It is by Dr. Peter Taylor Forsyth, the great scholar and writer, of Hackney College, London. The editor writes this note to say that for eloquence, evangelical force and clearness, as also for soundness and perspicacity, no matter equal to this has for a long time appeared in any American journal. We are particularly anxious to get this paper before the ministers of our Church, and especially before the men in the younger ranks of service. We believe it to be the full note of a new discussional literature which is to lift theology and interpretation out of the distress from which it has so largely suffered in recent years. The reading of this paper cannot fail to infuse into the pulpit ministrations of our younger preachers a vitality of statement and an effectiveness of interpretation which will tell at once. The January number of the Review will have other fine features, but we are laying particular stress on the good fortune which has brought to our pages this most exceptional contribution of Dr. Forsyth. The Review is $2 per annum; but if any of our brethren feel that they cannot afford a year's subscription we would urge them to send 50c for the January number. Very faithfully,

H. M. DuBOSE.

Nashville, Tenn.

SUPERANNUATION OF REV. I. L. PEEBLES.

Through the entire stretch of my own active ministry, I have known and have been intimately associated with Isaac L. Peebles. I have known him only to love and honor him. I have never known any man who gave himself, soul and body, more devotedly to the ministry of the Holy Word and who labored more assiduously in heralding the glad message of salvation than has he. His memory is stored with the lore of the ages. I suspect his library equals that of men who have received twice the amount of money he did from the charges he served. In many respects he is a remarkable character. The subscription raised at Conference for the purpose of securing him a home shows the esteem in which he is held by his brethren. There is not a town within the bounds of the Mississippi Conference where he is not known. His name is a household word among the nearly 60,000 Methodists of the Mississippi Conference. He only could tell us the number of children in our State and Church upon whose heads his hands have been laid in holy baptism. Men of the sterling worth of I. L. Peebles, sacrificing personal interests for both Church and State, and laboring incessantly for both, are the great sills upon which civilization rests. He has never spared himself in ministering to the needs of the souls and bodies of the people whom he has so faithfully served for 38 years. Did he ever spend a night or a day anywhere without seeking to know if those he met were at peace with God? I have been associated in the pastorate with ministers of other denominations who were far more feeble and aged than he, but, who through the love of their people, were kept in the active work.

Superannuation is one of the hardships that the itinerant preacher must at the last endure. With [illegible] deep sorrow [illegible] Brethren [illegible] superannuation. I am [illegible] to our laymen and preachers [illegible] our Conference Endowment Fund [illegible] to be able to honorably [illegible] out of the debt on the anniversary [illegible] life and giving what [illegible] years it gave without [illegible] unable to secure a [illegible] Who among us has ever given more liberally to the various causes of the Church than I. I. Peebles? He gave freely of what he made and it becomes the duty of us all preachers and especially laymen whose [illegible] to see that such men [illegible] their declining years.

The Fernwood charge through Mr. P. H. Enochs has added $1000 to our Conference Endowment Fund and all of us surely expect the seven Districts to bring in $4000 more. The proper care of these tried and true servants of the Church is an obligation that my conscience will not allow me to shirk. With the superannuation of this holy man of God fresh in our minds, a man who "wrought righteousness, obtained promises, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens," I make this earnest plea for the better support of these aged servants of the Church. I plead with our laymen to insist that they shall not be retired on less than $500 a year.

NOLAN B. HARMON

Magnolia, Dec. 2, 1916.

A SORE BEREAVEMENT.

Dear Brother Meek: Our pastor at Bonita, Brother A. D. George, and his wife are deeply grieved over the death of their youngest son, Herbert Marvin, who was two years of age. He was a bright child and was sick only three days when his young spirit took its flight heavenward. Those who have passed through similar sorrows will know how to sympathize with the parents. He was buried in the Bonita Cemetery on December 20, beside the body of a fellow-itinerant preacher's child. What a sacred spot this is to these faithful preachers! For fewer places on earth are nearer heaven than the spot where rest our dead.

Sincerely yours,

Monroe, La. ALBERT S. LUTZ.

(We deeply sympathize with Brother and Sister George in their great sorrow. Let the brethren remember them at the throne of grace.—Editor of the Advocate.)

A VALUABLE BOOKLET.

The Mississippi Anti-Saloon League has had the Mississippi anti-liquor and anti-liquor advertising laws of 1916 reprinted in booklet form. This has been done to meet a wide demand coming from ministers, Sunday school workers, and other temperance and prohibition workers. Send to Rev. T. J. Bailey, D. D., Jackson, Miss., ten cents in silver, actual cost, and the booklet will be mailed to you at once. It is important that our ministers and leading laymen should be accurately informed concerning these matters.

A MESSAGE FROM DR. COOPER.

To the Patrons of Whitworth College:

The President of Whitworth College sends you the season's greetings and good wishes. He is pleased to announce that the present session has been, so far, a happy and prosperous one. As a whole, the student body has been healthy, studious and enthusiastic. One of our pupils, Miss Amielle Alford, has lately been awarded a prize by the State Federation of Women's Clubs for the best original musical composition. We now have 208 students and 22 officers and teachers. We were glad to have your daughter with us during the past few months and shall expect her to return in time for the opening hours of school work—study hours from 7 to 9:30, Tuesday evening, January 2.

Church News

The new Governor of Florida, Mr. Sidney J. Catts, is a Baptist preacher.

Our two Annual Conferences in Oklahoma have resolved to raise $60,000 for the School of Theology of Southern Methodist University, at Dallas, Tex.

The Southern Methodist Evangelists' Association held a profitable annual meeting in Memphis, Tenn., last week. The next session of this organization will be held in Atlanta, Ga.

Rev. T. Y. Ramsey, who is well known in North Mississippi, has been returned to Paragould, Ark., for the second year. He was given an enthusiastic welcome upon his return from Conference.

Dr. W. N. Ainsworth lately closed a quadrennium as pastor of the Mulberry Street Church of Macon, Ga., which was notably fruitful. Dr. Ainsworth has been stationed at Wesley Monumental Church, Savannah.

The Baptist Record (Jackson, Miss.) says: "The Baptists of Nashville, Tenn., within the past sixteen years have grown from 9 to 19 churches, and have doubled their membership. During this time 16 new houses of worship have been erected."

Bishop Kilgo's presidency, according to the Raleigh Christian Advocate, gave great satisfaction at the late session of the North Carolina Conference. The influence of this gifted chief pastor is being widely felt for good in Southern Methodism.

The managers of the Raleigh Christian Advocate have been given, by Conference action, the right to raise the subscription price of that publication to $2, at their discretion. They hope, however, that it will not become necessary to do this.

The following press dispatch was sent out from Mexico on December 18: "The Constitutional Assembly has passed the educational section of the new Constitution, barring all clergymen of all sects from teaching in any school, by a vote of 90 to 56."

Pope Benedict has publicly announced that he has no intention of attempting to mediate among the warring nations of Europe, and that statements attributed to him (appearing in the press) concerning points at issue among them are unauthorized.

Dr. C. A. Schilling, a physician at Abbeville, La., has been elected Superintendent of the State Baptist Orphanage at Lake Charles, La., to succeed Rev. J. N. Shealy, who resigned on account of ill health. Dr. Schilling was formerly a Baptist minister.

During the two years that he has been pastor of Trinity Church, Dallas, Texas, Dr. S. H. C. Burgin has received 599 members. Dr. Burgin is now pastor of the new First Church, formed by uniting the Trinity and old First Church congregations. His present flock numbers 1700.

Mr. W. C. Everett, of the Dallas Publishing House, states that the Committee to arrange a suitable program for the observance of the centenary of the planting of Methodism in Texas will meet in Dallas on January 10. This celebration should prove a highly interesting one.

The following were named as representatives of the M. E. Church, South, on the Executive Committee of the Federal Council of the Churches of Christ in America: John M. Moore, Frank M. Thomas, Paul H. Linn, H. M. Dobbs, and L. C. Branscomb; Alternates—B. P. Taylor, and R. E. Dickinson.

In a letter in the North Carolina Christian Advocate, Rev. J. M. Culbreth, who has resigned as Assistant General Secretary of the Epworth Leagues of our Church and acepted a pastorate in St. Louis, says: "Since the General Conference of 1914 the status of the Epworth League has been assured, and its resources have been multiplied. The work throughout the Church has been more completely systematized, and a spirit of solidarity has been cultivated among the widely separated units of the organization." We are pleased to note this statement. The Epworth League has a distinct place in the Church—a place that nothing else could probably fill anything like so well—and its interests everywhere should be vigorously promotcd.

REV. B. P. JACO'S WORK MUCH APPRECIATED.

(The following letter and reply are self-explanatory. Brother Jaco wrought well for Grenada College, having raised in cash and subscriptions for that institution during the past year more than $37.000; so it is but natural that these young ladies, who are devoted to the College, should highly appreciate the service which he rendered it.—Editor of Advocate.)

"Rev. B. P. Jaco,

Former Commissioner of Grenada College.

"Dear Mr. Jaco: We, the students of the College for which you labored so diligently during the past year, want to express our appreciation of your work and our sorrow at your departure from our midst.

"We not only value the success that your efforts have brought to the College, and thank you for that; but we feel especially grateful to you for the fatherly attitude that you always maintained toward us. You were one of the leading lights and guiding models of our Christian lives. Your absence at chapel will be felt by all of us, and your inspiring talks, which we often had the pleasure of hearing, will never be entirely replaced by any others. Your fatherly attitude in our welfare at all times has won an important place for you in our affections, and we feel that the Christian influence that you exerted here will have a far-reaching effect, and that the good that will come from your and Mrs. Jaco's residence among our student body cannot be easily measured.

"That your life may continue to shed blessings in the future, and that happiness and prosperity may ever come to you and Mrs. Jaco, are the wishes of your devoted admirers and grateful friends—the students of Grenada College."

Signed by sixty-six students of Grenada College.

"Lexington, Miss., Dec. 20, 1916.

"To the Students of Grenada College.

"Dear Girls: In acknowledging the receipt of your letter of appreciation, I am glad to say that you all were an inspiration to me to do my utmost for the school; and that your happy faces, cheerful hearts, and cordial attentions drew upon my heart, calling out the best that was in my soul.

"My love for, gratitude to, and interest in each of you will follow you through life, hoping that you may all fill noble spheres.

"Sincerely.

"BEN P. JACO."

QUITE A DIFFERENCE.

Dear Doctor Meek: Some time ago a very smart Campbellite preacher said to me. "I will give you $500 if you will find me a standard classic Greek Lexicon which will define the word 'Baptizo' to mean anything but immerse." He said if you can not do that, you Methodist people are committing an awful sin by disregarding the mode of Christian baptism. It is a well known fact that all the writers in Classic Greek were heathen people. They knew nothing of Christ and his religion. Words are the signs of ideas. In all the vocabulary of Classic Greek there is not one word which will express an idea of any doctrine of the New Testament. If we were to run back into the classic Greek for the primary meaning of words and try to apply them in the New Testament, we would soon become primary infidels. Take the Greek word 'Ecclesia' as it is laid down in Classic Greek and try to apply it to the New Testament, and you have no Church. Take in the same way 'Deipnon' and carry it into the New Testament, and you have no Sacrament of the Lord's Supper. Take the word 'Christos' as employed in the Classic Greek and transport it into New Testament, and you have no Jesus Christ. Take in the same way the word 'Theos' with its significance in Classic Greek and try to apply it in the New Testament usage, and you have no God. The word 'Pistis,' which is the Greek word for faith, is found in Classic Greek and it has a significance in the New Testament unknown to heathen writers. The word 'Metanoia,' which is the Greek word for repentance, has a meaning in the New Testament that heathen writers never dreamed of.

The word 'Baptizo,' as it appears in Classic Greek, may always mean 'to dip,' 'to sink,' 'to immerse,' 'to overwhelm;' but it has no more to do with the ordinance of Christian baptism than the laws of the dog star have to do with the ocean tides. Take the word 'Baptizo' as it is used in Classic Greek and apply it to the New Testament, and you have no Christian baptism. Aristotle was the greatest Greek philosopher, and probably the greatest philosopher that the world has ever known, but he knew nothing of Christ; he knew nothing of the doctrines of the New Testament. Socrates was for years a pupil of Aristotle and was a great and good man; but he knew nothing of the Gospel of the Son of God. Demosthenes was a 'son of thunder,' a golden-tongued orator, but the name of Jesus Christ was probably never spoken by him.

In conclusion, I wish to say that any person who will try to apply the primary meaning of words contained in Classic Greek to the doctrines of the New Testament will get himself into the dilemma from which he can not escape. The word 'baptize,' or 'baptism,' comes from the Greek word, 'Baptisma,' which has both a Classic and New Testament meaning. It is a generic and not a specific word. It means a thing done, an ordinance performed, without the least reference to the manner of doing it.

W. R. WILLIAMS.

Buena Vista, Miss.

CONVINCED BY EXPERIENCE.

It is a happy thing to see a paper willing to take a new position. The Spokane Daily Chronicle, Washington, was an ardent opposer of the prohibition measures two years ago. Now, after prohibition has been practically applied, it says: "This paper is ready at ten seconds' notice to fight its best against any serious effort to repeal or cripple the prohibition law. The dry way is the way of economy, of safety, of righteousness."—Presbyterian Journal.

Features of

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The Home Circle

THE WAY OF IT.

A little boy made him a wee snowball
And rolled it about in the snow;
And it gathered the crystals and clung to them all,
And oh! how that snowball did grow!
Oh! my!
You've made one, of course, so you know.

A little boy whispered a word one day
Unkind of some one he knew,
And each one who heard it reported his way
The story till oh, how it grew!
Oh! my!
And a heartache was caused by it, too!

Two little red mittens the small ball rolled,
That grew in such magical way,
And a little red tongue was the one that told
The tale that grew big in a day.
Oh! my!
Be careful, wee tongues, what you say!
—Child's Hour.

ONE NEW YEAR'S DAY.

"We are going to have just the grandest time New Year's," said Halford to his friend. "Papa has engaged a big barge and four horses and we're going to Old Fort Inn—all the uncles, cousins and aunts—and take dinner and come home by moonlight. O, we'll have a jolly time! What are you going to do, Lester?"

"O, we shall stay at home, I s'pose," Lester answered.

"But you'll have company and have a big dinner, won't you?" asked Halford.

"No," said Lester. "You see, papa was sick all the fall, and then mother had to go to New York to have her eyes 'tended to, so there isn't any money for good times. But I'm glad mamma's eyes are better. I guess I don't mind very much about Christmas and New Year's."

"'Course you do—you can't help it," said Halford. "It's a shame! But I'll have to go home now. Good-by!" And Halford jumped on his sled and started homeward. But he was so unhappy about it he could hardly eat his dinner.

"Lost your appetite, Halford?" asked his father.

"I'm thinking all the time about Lester," said Halford. "They can't have any good time New Year's 'cause his father hasn't any money, and I think it's a shame, and he a minister! Why can't you invite them all to go with us, papa, to Old Fort Inn?"

"I would do it with pleasure if there were room," said Halford's father. "And now I think of it, Aunt Lois has decided not to go, and I'll ride on the seat with the driver, so if you'll give up your seat to your friend Lester, there will be room for the three of them. If you wish, I'll send an invitation at once."

"And I stay at home! Why, Papa Newell! You know I couldn't do that!" cried Halford. "You know the boys are expecting me to play hockey with them."

"I don't ask you to do it," said his father. "But you seemed so anxious to have Lester go I was trying to think how we could manage to carry them. But as they know nothing about it, they won't be disappointed. So think no more about it."

But Halford found that not so easy. He could not help thinking how many things and how many pleasures he had that Lester did not have. There was his bicycle, his box of tools, his new sled, his skates and ever so many books, and he was sure—now he came to think of it—that Lester was as fond of all those things as he was. Yet he was sure he could not give up this ride even for his best friend. That was too much. But in the evening he said to his father:

"I couldn't stay at home alone, and besides, I don't believe Mr. Lowell would feel able to pay for their dinner and everything." There was an uncertain and troubled look in his face. His father looked up from his paper; then he laughed.

"O, you are still thinking about the ride, are you?" he said. "Well, as to that, of course if I invited them to go I should pay all the bills. That would be my part, and you know Grandma Hawes would be delighted to have you spend the day with her."

Halford sighed and said no more, but that night he could not sleep. The next morning he went to his mother.

"Mamma, won't you or papa write that invitation for Mr. Lowell and all of them, right off," he said, "and tell them they must be sure to go? And I guess I'll go to grandma's to-day, 'cause she always likes to have me stay two or three days." And just as soon as he could get ready he was off to grandma's.

The next morning he was cracking nuts when he heard a great noise of sleigh-bells, horns and shouting. He ran to the door, followed by grandma, Susan the cook, and Rover. There were his father and mother, the Lowells and all the others, and everybody looked happy.

"Hurry and get on your coat," said papa, "and you and Lester can sit up here beside me. We thought there wouldn't be much fun in going without you, after all, for the boys needed you for the hockey game."

Halford, with joy, climbed up beside his father, and the four horses dashed over the smooth road toward Old Fort Inn.—Youth's Companion.

BENNY'S DIARY.

Little Ben likes to write, and so he was very much pleased when mamma gave him a diary. It had a red cover, and the date of each day was prettily printed on a separate page.

"You had better keep your diary on the table in your room," said mamma. "Then you will always know where to find it."

"Yes, mamma," said Benny. "What shall I write?"

"This is New Year's day," said mamma, "so you might write some good resolutions."

"What are they?" asked little Ben.

"Why, you might resolve not to lose your mittens and books and toys," said mamma, smiling.

"O, yes!" said Benny, so he wrote on the first page of his diary, and put it in his pocket. He started to carry it upstairs; but he met Rover in the hall, and he had to stop and wish him a happy New Year. They had a good romp together, and then Benny saw that it was snowing. So he ran out to find Tom, who had given him a severe snowballing a few days before; and now there was a good chance to pay him back. The snow kept on falling for three days, and Benny had so much fun that he quite forgot his new diary. But one day, when Tom was shoveling a path, he saw something red in the snow. What do you think? It was Benny's diary. He had dropped it in a snowbank, when turning somersaults.

Tom opened it, and this is what he saw in Benny's writing:

Jan. 1. I am gowin' to make a reserlution not to be so carcless about losin' my things."

And that was all that Benny had written. How Tom did laugh. Benny looked sober a minute, and then he began to laugh, too.

"Well," he said, "I am goin' to make a new reserlution not to lose anything more, never again."

And mamma says that he is keeping this resolution pretty well for such a little fellow.—New York Christian Advocate.

THE YEAR 1816.

Historians tell us that the year 1816—one century ago—was long called in New England "the year without a summer." Snow fell every month in the entire year. In Salem, Massachusetts, the thermometer on June 5 registered 92 degrees. On June 6, it had fallen to 43 degrees, and on June 7 ice formed on many small ponds, while there were snow flurries.

In Maine snow fell and the ground was frozen hard, while those doing out-door work had to wear overcoats and mittens. In Vermont on June 8 an old gentleman lost in the woods all night, was so badly frost-bitten that one toe had to be amputated. Many birds were frozen, while others took refuge even in houses.

In July there was frost and on August 29 a killing frost caught some Massachusetts counties, but farmers saved part of their corn by digging it up, roots and all, and placing it in a sheltered spot where it ripened on the juices of the stalks.—The Presbyterian.

WHEN THE APPOINTMENTS WERE READ.

Rev. James H Moss

They were brave men and true who assembled to hear
The appointments announced for the next Conference year;
They had suffered and toiled, they had labored full well;
The result of their labors the appointments would tell.

They had labored for God, but the judgment of men
Had determined the question of where and of when
They should take up again the struggle and strife;
And for some it meant hardship, for some it meant life.

They were good men and pure who in council had striv'n
To reward the deserving, and to all had been giv'n
The positions that seemed for the Church and the man
To be fitting; for they do the best that they can.

There were some disappointments—of course it must be;
In this world even justice we never will see.
'Twas a little word dropped, not in malice, oh, no!
Simply thoughtless, that's all, but a man could not go

Where the harvest invited, and so once again
He must take up the work with a quiver of pain.
It is needless to fret, to fume or to frown,
He must just do his part, "Live it down, live it down."

Over all is the Savior to help and direct;
If we keep close to him we may surely expect
To be useful and happy, be guided and blest,
And when labor is ended how sweet will be rest!
—Baltimore and Richmond Christian Advocate.

SIN.

Anything which makes sin less sinful connives at sin. Anything that glosses sin, that varnishes it, that decorates it, is in reality a minister of sin. And in this way even our very forgiveness can be the enemy of virtue and the barrier to a holy life. In our desire to be "nice" we are often hurtful, and in our wish to be sweet and pleasant we are often morally and spiritually destructive. We may smother the report of an open sewer with a flask of eau de cologne. Our forgiveness may be just sweet-scented sentiment, and the uncleanliness of the sin only daintily concealed. Well, now, if the holy Lord is to forgive our sin, it must be in some way that will not make light of it. However he may forgive us, the sin which is forgiven must not appear light and frivolous; it must appear exceedingly sinful, black with the blackness of the blackest night. If the holy Lord made sin less awful by the manner of his forgiveness, what an awful world would this become! It is at the Cross of Christ that we see what divine forgiveness has cost. At the Cross the guilt of sin is forgiven, while its appalling nature is revealed.—Dr. J. H. Jowett.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

A WORD OF GREETING.

The New Orleans Christian Advocate extends to all its readers the greetings of the season, and wishes each of them a happy New Year. That 1917 may bring to them an enlarged knowledge of Christ and richer and fuller experiences of grace, is our most earnest prayer. Better blessings than these can come to none on earth.

WILL IT BRIGHTEN, OR FADE?

On December 12 a faint bow of peace suddenly appeared in Europe's battle-clouded sky, as a result of an address in the Reichstag by the German Chancellor von Bethmann-Hollweg, who announced the willingness of the Central Powers engaged in the prevailing war to consider terms looking to the cessation of the vast conflict. Along with this, a note was sent to several neutral powers announcing the readiness of Germany and her allies to treat with the nations arrayed against them for peace, with the expectation, of course, that this note would be conveyed to the governments of the latter. No terms are specifically set forth in the German official note; but it was reported from seemingly dependable sources that Germany and her coadjutors would be willing to leave France, restore Belgium, and organize Poland into an independent country, while Turkey should keep Constantinople, and Germany receive back her lost colonies, the Balkan situation being left to be adjusted in conference.

These overtures of the Central powers were not received favorably in any one of the countries warring against them. In France, Russia, and England the heads of the governments spoke strongly against a consultation upon the suggested basis. In ringing speeches in the British Parliament, the Prime Minister, Mr. Lloyd-George, and Mr. Asquith, who lately retired from that responsible position, both declared that England and her allies would not sheathe the sword until the purposes for which they went to war were secured, namely, the destruction of Prussian militarism, a guarantee of the safety of small nations, and the establishment of peace upon a permanent basis.

It was at first announced that President Wilson would merely communicate the German note to the hostile nations, offering therewith no suggestion of any kind; but later through Mr. Lansing, our Secretary of State (moved, it was said, by the fact that the United States is becoming increasingly involved in the situation developing), he addressed a note to all of the belligerent powers asking them to state definitely what each of them is fighting for and what is meant by "a just and permanent peace." On the whole, it cannot be said that the President's message has been welcomed abroad, but it is yet too early to tell what may come of it. Men of distinction and large influence are expressing their minds in the various countries involved, and we would not presume to predict what a day may bring forth.

For two and a half years the present war, which has been the most appalling in human history, has raged upon an expanding scale. Scores of billions of money have been wasted, millions of lives have been sacrificed, the wounded and maimed fill all the hospitals in Europe, and there is scarcely a home in any of the belligerent nations in which is not heard the voice of mourning. Indeed, the shadow of this colossal conflict is upon the whole world, and the citizens of every land are feeling the influence of it. But while all this is true, and anxious as we are for the awful ravages of this mighty war to cease, we are not disposed to clamor for peace apart from righteousness and justice—a peace that would be only an armed truce, to be followed by another outbreak of hostilities. If Germany is willing to measure up to what unprejudiced arbiters shall declare to be justice and to stand for disarmament, she can doubtless obtain a cessation of strife; but we doubt if she will find it possible to do so otherwise.

MISDIRECTED ENERGIES.

Some preachers are so busy trying to discover new religious truths that they seem to neglect the great fundamental teachings that God has plainly revealed in his precious Word—teachings that have produced the most majestic Christian characters that the earth has ever known. At any rate, their so-called discoveries are what they are most given to talking and writing about. And the results, as evidenced in their ministries, are what might be expected. The harvest in this case, as it is in all others, is in harmony with the sowing. Those who are fed principally upon the shifting winds of modern speculation are sure to be wobbly in faith and lean in Christian character.

NOT A SUFFICIENT REMEDY.

The Church News Association (New York) says: "Reports from England show Established and Free Church leaders to be agreed in the view that hereafter personal conversion should form the basis of Church membership. Both are circulating tracts on what they call 'Baptized Paganism,' which, it is declared, follows from the plan of baptizing any willing person." That the Churches need to be much more careful as to the fitness of the persons whom they admit to membership is a truth that could scarcely be too strongly emphasized; but the evils flowing in part from too much laxness at this point cannot be cured by a mere resolve to receive only converted applicants. The correctness of this statement is shown by the fact that denominations that have had the rule of taking in only avowed Christians are no better off respecting the matter of worldliness than those which also have admitted professed seekers of religion. The trouble is that no church can tell when an individual is truly regenerated by merely questioning him. That is a thing that continuous daily living alone can prove. To lift higher its standards of membership, a Church should both seek conscientiously to guard its door and to require a reasonable conformity to its rules upon the part of its communicants. It should recognize the fact that it has not lost jurisdiction over those within the fold. It needs a door of exit as well of entrance. It is the lack of Christian discipline and spiritual nurture that is stripping the Churches of their power.

TO OUR FRIENDS.

Except to superannuated preachers and the widows of preachers, the price of the Advocate to all persons (including ministers) is $1.50. There are no longer any club rates. It was with sincere regret that we adopted this new policy; but the high price of paper and other printing materials forced us to do so. Practically all other religious journals in the country have taken similar steps. We appeal to our hard-worked, faithful pastors to stand by us in these unusual times, and we believe that they will. Get all the renewals and new subscriptions that you can, brethren, at $1.50; and if any brother declines to take the paper at that price, see if you cannot induce him to have it come to him eight months for $1. We do not desire to strike off a single name from our subscription files that we can possibly retain; but, under the existing conditions, all subscriptions must be paid up or discontinued. Shall we not bestir ourselves to keep the Conference organ in the homes of our people? The best time to undertake such work is early in the year.

PERSONAL AND OTHER NOTES.

Many Church journals are bringing out no issue this week. The New Orleans Christian Advocate, "the old reliable," is making its appearance as usual.

Rev. T. H. Lipscomb, the new presiding elder of the Aberdeen District, spent Sunday, December 17, in Tupelo, Miss., where he made a good impression.

Rev. W. D. McCullough, of Shannon, Miss., says: "We arrived here on December 13, and were given a kindly greeting. I think that we shall be delighted with the Shannon people."

The people at Abbeville, Miss., have given Rev. R. S. Lawson, the new pastor assigned to that work, a hearty welcome. We are grateful to Brother Lawson for kindly words of encouragement.

Rev. A. S. Briscoe, of the Nettleton (Miss.) Circuit, gave us 3 subscriptions on the 18th inst., which he says he hopes is but a beginning. We are grateful for this good work so early in the Conference year.

Rev. Olin Ray is delighted with Tunica, Miss., his new appointment. This is not surprising. With a capable pastor and responsive flock to work in co-operation, we shall expect to hear of forward strides in this charge soon.

"Mr. W. W. Wright announces the marriage of his daughter, Laura Luola, to Mr. Victor Hugo Stephenson on Saturday, December 23, 1916, Booneville, Miss." So reads a card upon our desk. We wish the bride and groom much happiness.

Rev. G. D. Purcell, of Dubach, La., writes: "I have made my first round on this charge and have been given a royal reception. All the services held so far have been most encouraging. We have a fine people and are expecting a good year."

Rev. D. B. Boddie, of Waller, Texas, renews his subscription to the Advocate, and sends in his business letter the following message: "I wish the Advocate force and all the Louisiana Conference a merry Christmas and a happy New Year."

A letter from B. H. Rawls, of Moselle, Miss., states that he has been in poor health all this year and was too unwell to be present at the late Annual Conference in Jackson. We hope to have better news from this faithful servant of the Master at an early date.

In Dr. Boswell's communication, entitled "At Conference," which appeared in the Advocate last week, he was made to give the date of the great tornado which swept away a part of Grenada, Miss., as "May 7, 1840," when he wrote "May 7, 1846." We regret this error.

Rev. Leon I. McCain reports that he has been cordially received at Hammond, La., and that he is being greeted by large congregations at the preaching services. The people of that progressive town should count themselves fortunate in having as their pastor this gifted young minister.

In a note to the Editor, Rev. O. S. Lewis says: "I am pleased with my appointment to Gibson Memorial Church, Vicksburg. I shall spend Christmas in Hattiesburg with relatives before going to my new charge." We wish Brother Lewis a large measure of success in his pastorate in the Hill City.

A message from Rev. C. W. Campbell, who is now at Greenville, Miss., gives directions concerning his Advocate, which he says he could not well do without. Brother Campbell expresses disappointment that he found it impossible to be with the brethren at Jackson during the late session of the Mississippi Conference.

Rev. C. F. Emery, of Natchez, Miss., says: "I have been very cordially received here. This is a most delightful place to live—rich in historical associations and abounding in every element that makes life pleasant." We trust that Brother Emery's labors may be crowned with much success during the coming year.

We extract the following from a business letter to our office from Rev. J. W. Faulk: "We have

been splendidly received by the people of Boyce, La., and the other churches of this charge. Brother Perry did a good work here and is pleasantly remembered. The people embraced in this field are loyal and religious, and a good year is confidently expected."

We have in hand an interesting communication from Rev. W. C. Carisle, our new pastor at Louisville, Miss., which reached us too late for this issue of the Advocate, but which will be published next week. Brother Carisle is in place in his new field and is already at work.

The Editor acknowledges himself indebted to Rev. H. N. Harrison, Rev. W. W. Jones, and Rev. O. S. Lewis for reporting the proceedings of our three patronizing Conferences. These brethren generously rendered this service gratuitously, and did it well. We shall not soon forget their kindness.

Rev. R. S. Walton, our wide-awake pastor at Winnfield, La., has taken a census of his congregation to ascertain the number of subscribers to the Advocate and will seek to have the Conference organ more largely circulated in the homes of his people. We appreciate the work he is doing looking toward the accomplishment of this end.

We are in receipt of an attractive card containing the following interesting announcement: "Mr. and Mrs. Thomas Macaulay Babington announce the marriage of their daughter, Ruth, to Mr. Karl Irwin Bean, on Saturday, December 23, 1916; Franklinton, La." Mr. and Mrs. Bean will reside at Bogalusa, La. The Advocate extends congratulations.

A personal note from Brother J. H. Johnson, of Clarksdale, Miss., informs us that his pastor, Rev. R. O. Brown, has been ill since Conference and found it necessary to go to a hospital in Memphis for treatment. When Brother Johnson wrote, Brother Brown had returned home, but was still confined to his room. We trust that he will soon completely recover.

Sunday, January 27, will be "Hospital Day" in Mississippi. Let every pastor and Sunday school superintendent begin now to get ready to observe it. This day should bring in a large sum of money for the Methodist Hospital, located in Memphis. That commendable enterprise is now an assured success, but the institution needs to be opened at the earliest day possible.

The following press dispatch was sent out from Jackson, Miss., on December 18: "Mr. Walter M. Lampton, of Magnolia, Miss., has had his life insured for $12,000 in favor of the Methodist Orphanage located here. At his death this sum will go to that institution. He has set aside $1000 a year to pay the annual premiums. This year the premiums amounted to only $800, and a check for the remainder has been sent to the Orphanage." This is, indeed, a noble benefaction.

Rev. W. T. Woodward, of the Sicily Island (La.) charge, sends us a remittance to cover 4 subscriptions to the Advocate, and in his business communication appends the following note of interest: "I am cutting wood at home (Sicily Island) now, and building a new brick chimney to my house. My Ladies' Aid Society at Oak Grove gave me a general shower of gent's furnishings on the day I was 50 years of age, December 7, 1916. These people are hard to equal in kindness to their pastor."

Just as we are about to close our forms, a 'phone message from Rev. W. W. Holmes, presiding elder of the New Orleans District, brings the information that Rev. U. G. Foote has been transferred by Bishop Hoss from the Baltimore to the Louisiana Conference and stationed at Rayne Memorial Church, this city. Mr. Foote has served prominent churches in Louisville, Ky., and other cities, and will come to New Orleans highly recommended. We hope that he will have here a great pastorate.

Mr. A. G. King, Secretary of the "New Church Commission of Algiers" (New Orleans), writes us as follows: "At the last meeting of our 'Commission,' held December 15, Rev. R. M. Brown, our former pastor, was unanimously elected an honorary member of our body. We hope that this evidence of esteem upon the part of his friends over here will show Brother Brown that he has not been forgotten by those whom he served so well during the past four years." This is an honor worthily bestowed.

The following, contained in a business note from Brother W. R. Whatley, of Eden, La., is a good New Year message: "I enjoy and love the Advocate. It is a great comfort to me. I hope to be able to work more for it and the Kingdom of Christ. I love all my brethren. I have been a Methodist preacher for 43 years." We regret to learn that Brother Whatley has been confined to his bed with rheumatism for more than three weeks and that he is still suffering from that painful malady. We hope that relief will soon come to him.

Rev. H. W. May, presiding elder of the Lafayette District, writes: "I am now in the district parsonage at Lafayette and will soon begin my work. We were delayed very much in moving by reason of the illness of our daughter, Mrs. E. C. Cameron, of Purcell, Oklahoma, now on a visit to my family. My field is an inviting one, and to it, God willing, I shall give myself faithfully." As a presiding elder, Brother May ranks with the best, and a truer man to the Church would be difficult to find. We wish him well in his new "diocese," which is a widely extended one.

Our esteemed friend, Rev. R. P. Neblett, is in place in his new field, and writes us as follows: "Como is a delightful charge. We have here a modern $20,000 brick church, which has Sunday school rooms, a ladies' parlor, a pastor's study, and a fine pipe organ which cost $2000. I am going to do my best here. We had a fine beginning on Sunday, December 17. The audience was an excellent one, and there was one accession by profession of faith and four by letter." We are pleased to know that Brother and Sister Neblett are so pleasantly situated. They well deserve to be.

Writing under date of December 21, Rev. Nolan B. Harmon, of Magnolia, Miss., says: "The people here gave me a most royal reception at the church last night. A prayer meeting crowd almost as large as my Sunday morning congregation greeted me." Any flock should count itself happy to have so able and true a shepherd as Brother Harmon.

From numerous sources we have heard that Rev. V. C. Curtis is starting off well on the Greenville District. He spent Sunday, December 17, at Clarksdale, where the brethren classed him with Brother Duren, a former highly esteemed pastor, as a pulpit man.

Rev. A. Inman Townsley, of Bogalusa, La., writes: "Please state that I am prepared to mail to our pastors in Louisiana and Mississippi copies of my program for the installation of church officers. I charge only for the printing and postage. We have received from the people here many substantial tokens of appreciation, including big, fat Christmas turkeys, poundings, and handsome gifts in cash. I have taken in 20 members during the first three weeks of my pastorate at this place." The installation program referred to by Brother Townsley is an excellent one, and the brethren would do well to secure and use copies of it.

Rev. Briscoe Carter, presiding elder of the Alexandria (La.) District, sends us the following note: "Through somebody's fault, the Elizabeth and Fulton charge was omitted from the list of appointments published in the Advocate. The place was left to be supplied, and I have supplied it with Rev. J. H. French." We feel reasonably sure that this omission was not attributable to an oversight in the Advocate office, as proof of this kind is very carefully read in connection with the copy. Another charge did not appear in the official list sent us for publication and was inserted by a 'phone message after the Advocate was on the press.

Rev. H. M. Ellis, Field Secretary of the Methodist Hospital located in Memphis, Tenn., calls attention to an error which occurred in the Advocate's report of the proceedings of the late session of the Mississippi Conference. W. M. Sullivan, M. S. Enochs, W. H. Saunders, C. W. Cochran, and J. L. Decell were not named as Hospital Commissioners, but as the Conference Hospital Committee to consider the report of the Commissioners of the projected institution. They recommended and the Conference elected as Hospital Commissioners: J. R. Jones, J. T. Leggett, L. N. Dantzler, P. H. Enochs, and W. E. Lampton. We are pleased to make this correction.

The Winnsboro (La.) Reporter of December 8 gives extended editorial mention of the work accomplished in that charge by Rev. H. B. Thomason and pays a beautiful tribute to his Christian character. It states that he received 90 members into the Church, left three prosperous Sunday schools (two of which he established), and that his salary was met in full. The Reporter concludes its editorial as follows: "While we are loath to give up Brother Thomason, we congratulate the people of Bayou Chicot upon getting such a man. Rev. S. D. Howard, who is to succeed Brother Thomason here, comes well recommended as a preacher and Christian gentleman, and we hope to have a prosperous year under his administration."

DR. WEBER ON OUR EDUCATIONAL WORK.

(The following is an excerpt from a communication in the Western Christian Advocate, Cincinnati, of November 29, 1916, from the pen of Dr. John Langdon Weber, now of Jackson, Tenn. This is quite a different utterance from those which Dr. Weber made in this same journal in the months immediately following our last General Conference, which, in part, consisted of criticisms of the Editor of the New Orleans Advocate for his emphatic insistence that the time had come to sever all the cords that bound us to Vanderbilt University and to support concentratedly and energetically our new educational institutions in Atlanta and Dallas. We trust that it is not immodest for us to say that we are greatly gratified at the extent to which the policies for which we have inflexibly stood in the Church now seem to be prevailing.—Editor of the Advocate.)

The biggest thing we have on foot is the movement for our two new universities. The loss of Vanderbilt is turning out to the advantage of the South and the enrichment of the Church. Emory University, at Atlanta, is growing at a rate that excites the admiration of the whole South. The buildings, all of pure white Georgia marble, are rapidly taking their places in the landscape scheme that is to make the campus of Emory University one of the most beautiful of the show places of America. The whole scheme of the university home is unique and bears the air of individuality as perhaps no other institution in America does. The departments of theology, law, medicine, and liberal arts are now in operation with a most encouraging attendance of students. Chancellor Candler, in addition to his Episcopal duties, is planning large things for the university, made possible by the gift of $1,000,000 on the part of his brother. Commissioners are being appointed in most of the Conferences and an active campaign is contemplated both for money and for students. There is nothing in the South that can begin to compare with this young educational giant that has leaped forth from God eager to serve man and to stand loyal to him who is the light of men. I have no hesitation in making the prediction that when the fifth birthday of the university comes around, Emory will have a chain of beautiful buildings practically complete and $5,000,000 in her endowment fund. This is possible largely because Bishop Candler is pouring his very heart's blood into the shaping of the service of this new enterprise of the church. He is a man of the deepest convictions and of courage unquestioned. He knows how to do everything except take care of himself. It will be the height of unwisdom for the church to allow him to work himself to death; but he will do that very thing if some restraining hand is not laid upon him.

Across the Mississippi, out at Dallas, Texas, Bishop Mouzon is sponsor for the second university. While they have not had the inspiration of a $1,000,000 gift, they have had a great city to rally to their aid, and all Texas Methodism to respond in liberal gifts to their call. They have made a most encouraging start and will surely go on to acknowledged success. Texans do not know how to fail. * * * *

We will have more than two hundred young men in our schools of theology this year. While we had but the one school at Vanderbilt we did not have the half of that number. No Church has so hopeful a situation in regard to the supply of young ministers.

The following illustration, used by a writer in a secular paper, is not very elegant, but it impresively sets forth a fact of no little significance; so we pass it on: "A boy I know skinned a skunk the other day. His family had to drive him out of the house for a bath and clean clothing. He protested that they were fastidious; that it 'wasn't so bad,' and that there was no use making a fuss about a little bit of smell. The trouble was that he had been so close to the horrible odor for so long a time that he had got used to it. His olfactory sense of values had been warped. That is what is happening to many persons with respect to sin. They have tolerated it until they have lost their realization of its awfulness."

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On Nov. 18, 1916, Mrs. EFFIE McCLAIN reeeived her summons to the home eternal. She was the daughter of Mr. J. F. and Mrs. M. J. Carlisle and was born on Nov. 2, 1882. She was married to Mr. Viétor McClain in 1909. She leaves a husband, one ehild, and a host of relatives to mourn her death. She was eonverted when a ehild and joined the Methodist Episcopal Church, South. From the time of her conversion till the hour of her death her faith did not wayer. Her only regret in dying was leaving her baby. Who can love like a mother? She proved her faith by her works in her every-day Christian life. Her influenee was not only felt by the family—it was far-reaching. She was looked upon by every one who knew her as a conseerated Christian woman. My message of eonsolation to the bereaved family is that I eommend them to God, who alone can eomfort them in this hour of bereavement. The remains of the deeeased were laid to rest in Ingomar Cemetery, to await the morning of the resurreetion.

C. A. NORTHINGTON.

Mrs. J. W. CARNES was born in Okolona, Ark., on Nov. 5, 1875. The following year her parents, Mr. and Mrs. J. H. Kemp, moved to Tennessee, in which State she lived until 1903. At the age of fifteen, she united with the M. E. Chureh, South, at Pleasant View, Tenn. The next year, at that time residing in the eity of Nashville, Tenn., she eonneeted herself with North High Street M. E. Chureh, South. Quite early in her Christian life she became noted for her devotion to the Chureh, her faithfulness in the performanee of duty and independenee of charaeter and aetion. In 1900, she was married to J. W. Carnes at Nashville, where they continued to reside until 1903. After leaving Nashville, they lived at Tampa, Fla., and a while in Texas. The last five years they spent in MeDonoghville, La. It was while a member of our Church at the last-mentioned place that Sister Carnes did the best work of her life. Being a gifted and industrious womau, she took a prominent part in all the ehureh's aetivities. As a Sunday sehool teaeher and as the head of the Junior League work, her life and labors were abundantly fruitful. She was so self-forgetful and self-sacrificing in the performance of the duties of the home and the work of the Church, that she considered not herself. Her death was a shock to the whole eommunity and was lamented by all who knew her. Her friends and fellow-Christians unite in saying: "Well done, good and faithful servant." May God bless, eomfort and sustain her grief-stricken husband and her noble splendid daughters—Thelma, Lois, and Wilmuth! Beloved, "sorrow not even as others which have no hope," "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

LEON I. MeCAIN.

MEMORIAL RESOLUTIONS.

Whereas our Heavenly Father has taken Mrs. Howard Gay from our midst, be it resolved:

1. That we express our deep sense of loss in her going, and our respect for her life of eheerfulness and unselfishness.

2. That we extend our tenderest sympathy to her stricken relatives and friends, and pray that the Holy Spirt may comfort and sustain them in their great bereavement.

3. That our Missionary Soeiety has lost a true friend and eo-worker.

4. That a eopy of these resolutions be sent to the New Orleans Christian Advocate, the Sabine Banner, and to the family.

Signed: Mrs. Bill Allen, Mrs. C. C. Wood, Miss Laurina Holladay.

MILLSAPS NOW HAS EXTENSION BUREAU.

Millsaps College now has an Extension Department which will aid the high schools of the State in furnishing material for debate, umpires for athletic contests and library information on scientifie subjects to those who make such requests. This extensiou bureau has already mailed out letters to several schools offering the services of the faeulty and also inviting the pupils and teachers to make use of the Millsaps library. In addition to this, the eollege will give a trophy eup for the best school debating team which makes use of the college auditorium next spring. Prof. S. G. Noble is in charge of the Extension Department. The letter mailed to the schools follows:

"Dear Friend:

"The Extension Department of Millsaps College wishes to co-operate with you, and with all who are interested in the furthering of debating amoug the high schools of the State. With this in view we want to place at your disposal the resources at our command.

"1. We are having printed a list of desirable questions to be used in high school debates. Would you like to have us mail you the list?

"2. We will furuish free of charge information as to where data may be obtained for defeuding either side of these questions.

"3. We will open the doors of the Millsaps library to any who may desire to eome here to inform themselves on questions for debate. The library is unusually well equipped with data of this kind.

"4. For the benefit of a limited number of high schools, we will offer a trophy eup to the school sending the best debating team to a contest in the college auditorium this spring.

"The college stands ready and waiting to eo-operate with the high schools not only in the matter of debating, but also in other educational interests which we hold in common. If at any time you desire technical or scientific information which we have in our power to give, we will be glad to correspond with you or have our faculty speak to you in person. We can furnish popular addresses, advice with respect to your school organization, athletic umpires, etc., at almost any time. Please let us co-operate with you. If you wish further iuformation, indicate this to us on the enclosed card."—Jackson (Miss.) Daily News.

A HAPPY OCCASION.

Dear Dr. Meek: I have had an extremely pleasant and unique experience to-day of which I wish to tell you. I suspect few, if any, of the preachers have had a like one. Mr. Elijah B. Parker and his wife, Mrs. Eudora Roper Parker, to-day celebrated their fiftieth marriage anniversary at their home, about twenty miles from Kosciusko, Miss., and invited me to perform an appropriate ceremony. Their home was the scene of a happy reuuion—all of their children, five in number; all of their grandchildren, ten in number, and one great-grandson were present, lavishing their love and affection upon them and showering them with beautiful gifts. A beautiful gold ring preseuted by the children was placed upon the finger of "Mother" during the ceremony.

Mr. Harry Stewart and his wife, Mrs. Elvira Stewart, who have been married fifty years and a few days, and Mr. William Herrin and his wife, Mrs. Martha Herrin, who will have been married fifty years in a few days, were also present. They also joined in the celebration and received tue congratulations of the entire party. These three couples have lived as neighbors ever since their marriage, and a close and sacred friendship has developed in their association. It was a beautiful sight to behold these three happy couples, upon whom God has showered his best blessings, seated together receiving such expressions of love and affection as that appreciative group of friends showered upon them.

After the ceremony celebrating the anniversary of their marriage was concluded, it was my very great pleasure to baptize a grandson, Eugene Benard Parker, Jr., and a great-grandson, William Allen Smithson. Two prettier and sweeter babies will never receive Christian baptism at the hands of any minister. There were about seventy-five persous present to witness the impressive ceremonies and enjoy the hospitable entertainuent dispensed in this splendid home. We all felt the sacredness of the occasion, rejoiced in the happy estate of these uoble servants of God, and joined in the hope and prayer that there will after a while be a happy reunion of these families and all of the company in heaven above. May the riches of His grace be upon Brother and Sister Parker, Brother and Sister Stewart, and Brother and Sister Herrin, their children and grandchildren, and the great-grandson, now and evermore.

S. A. BROWN.

Kosciusko, Miss., Dec. 19, 1916.

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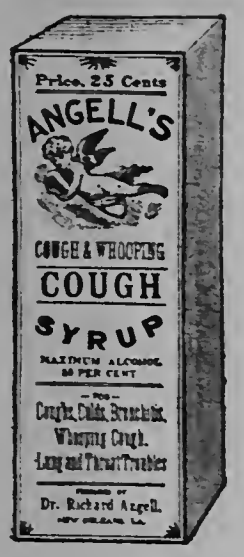

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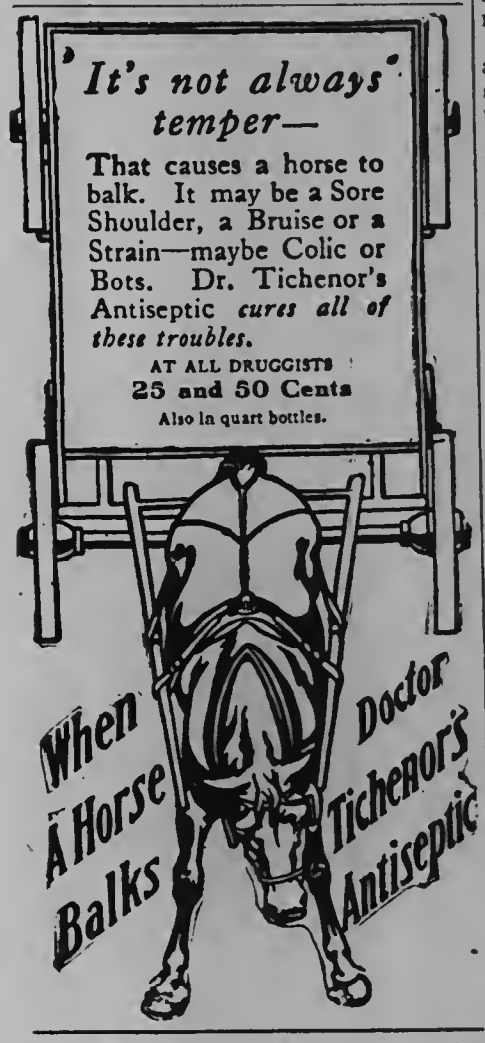
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Doctor Tichenor's Antiseptic

"Cail not that man wretched who, whatever ills he suffers, has a chiid to love."

AUTOBIOGRAPHICAL.

My grandfather, Robin White, and my great-grandfather, Louis Coon, came from Engiand during the Revolutionary War. Engiand, being short of soldiers, induced a number of British boys to comio aboard a British vessol by offering them refreshments—molasses candy being one of the inducements—and when tho vessel was weii filled with these young men the gang piank was raised and tho ship saiied to the American shore. So Robin White, aiong with many others, was turned over to General Ferguson, who took a stand on King's Mountain in fancied security. Somo of the men who gathered to opposo Ferguson were "Mountain Men" from Tennessee. Coloneis Isaac Sheiby, John Sevier, Wiiiiam Campbeii, McDoweii, and Wiiiiams ied bodies of men to the scene. Ferguson was attacked on severai sides—tho attack iasting oniy a iittie over an hour, and the general was kiiied. The signai of surrender was raised, and the whoie army was said to have been taken prisoners; but the story of Robin White was, that he escaped with a wound in his leg, and hid in the Catawpa swamps—spending his nights in a hoiiow iog, which furnished a sheiter from tho cold and rain. Being hungry, ho wandered around and came to a iittie house on a hiii where he was given something to eat, and a young iady, as iong afterwards as he remained in hiding, saw that he was fed.

At the close of the war, when he could safely come from his hidingpiace, he worked for this family, and afterwards was married to Miss Hux—the young iady who fed him.

In 1810, he, with his wife aud chiidren, moved from South Caroiina to Mississippi through the country and settled at Buffaio, in Wilkinson County, having purchased a large tract of land near Buffaio. The same year he planted a pecan tree, and at this time the tree still bears, having gathered about it a good pecan orchard.

All the chiidren, a large family, settied near him. The oldest boy settled at White's Town, giving the town its name.

Later on Robin White's wife died, and he married Mrs. Boland (neo Casseis), and two children were born to them, Mary (Poiiy), and Archie Whito.

In 1812 my maternal great-grandfather, Louis Coon, with his family, moved from South Caroiina to the same community in Wilkinson County.

Amio Jane Coon, daughter of David Coon, and my father, Archie White, were married about 1840, and twelve chiidren were born to them, and seven of these were boys, I being the fourth boy and the seventh child.

At the age of thirty or thirty-three years my father and mother both joined the M. E. Church, South, at Mt. Carmel Church, near Gloster, in Wilkinson County. I have heard my father state that on his return from church in the afternoon of the day when he joined, the devil tried to convince him that he was not converted. He carried the devil down to the oat patch, and there in the tall oats he settled it forever with him. The next day, Monday, my mother accompanied my father to church and she joined also. My father and mother were shouting Methodists, though reared as Campbeiites. Sunday night when he returned home, after uniting with the Church, my father erected a family aitar, and kept it up, night and morning, until th end of his life. He was eiected a steward and was iicensed to exhort, and later on was licensed to preach in local orders.

I joined the Church at Macedonia, but the time I do not remember, as I was so small when I did this. Having been reared in the lap of reiigion, I knew not what remorse of conscience was. I was reared on a farm and labored hard day after day by the side of the negroes on my father's farm, my father's property having been swept from him after his return from serving four years in the Civil War.

I was born on Feb. 3, 1856, and at the time when I should have gone to school he was not able to send me, consequently, i grew up with very iittie education, having spent about twenty-five months in the common schools of Wiikinson County, being taught by different teachers—Davenport, Poio Haroid, Ab Germany, Miss Josie Timon, and Pole Whittington. Whatever i know to-day that was iearned outside of those schools I got from reading to my father in his old age, and what theology i have learned I got from my father's books and the Conference course of study. As to my call to preach, it came early in iife, when I was but a boy on my father's farm. It gave me great deiight when the preachers came to my father's home, for it was a home for preachers, and I used to sit for hours listening to my father and the preachers discuss Bible questions and Church work.

The first preachers I remember, other than my father, were Brothers R. D. Norsworthy, T. W. Brown, Shelton, Wade, Langford, and Howard. I am very much indebted to T. W. Brown and D. C. Langford. Brown is the man who spent half a night with me, that I might surrender and go into tho ministry. D. C. Langford is the man who put his arm around mo and; with the tenderest expressions, heiped mo on to whatever success I have had. Dr. T. S. West is the man who took mo up from Wiikinson County and sent me as a suppiy to the Vancieave Circuit. He was my presiding eider, and a fine man he was. Being interested in humanity, the best I could do was to gather the negro boys on my father's piantation and teach them at night. Several of those boys have become preachers in the C. M. E. Church.

On August 8, 1878, I was married to Miss Frances Gordon Haynes. At the age of twenty-nine, I was recommended by the Macedonia Church, J. D. Newsom being the pastor, to tho fourth Quarterly Conference, of the North Wiikinson Circuit for license to preach (Woodviiie District), which was held at Mt. Carmel Church (where my father and mother were converted and joiued the Church), on November 14, 1885. D. A. Little was the presiding eider, and R. M. Cassels, Secretary.

I was appointed in December, 1887, by J. A. Eiiis as Junior preacher on the Gloster work under J. W. Brown, who was really a brother to me, and served the congregations at Mt. Vernon, Homochitta, Cedar Grove and Gaiioway Chapel. This was a great year—more than a hundred peopio were brought into the Church. My first man, Rev. G. W. Huff, was licensed to preach.

In December, 1888, I was appointed to Vancleave as a supply by Bishop Hargrove. On my way to my work, I traveied from Buffaio in Wiikinson County on horseback through tho country, through Centerviiie, Oiio, and Franklinton, La., spending the night with a widow who lived at Pool's Ferry on Pearl River, in company with a Baptist preacher by tho name of Biibo. This lady had no one to feed our horses, so I went and used the last corn that she had in her barn, and was told that she would not charge anything for keeping us for the night; but I could not afford to ieave without paying after I had used her last corn; so I paid her (this iady was very sick with the rheumatism), and early the next morning I left, passing through the Forney neighborhood. Doing without dinner, I arrived at Popiarviiie at sundown, and spent the night with dear Brother J. M. Gann. That night he closed the back doors and went into the house thinking that he had left his store secure, but soon some one came running in and told him that he had left his front store doors opened. So he went to fasten them and came back laughing at his forgetfuiness.

The next morning, leaving them early and again doing without dinner, I spent the night with some family whose name I have forgotten, but who lived at Perkinston, in Harrison County.

M. L. WHITE.

Homeward, Miss.

P. S. While I was junior preacher under Rev. J. W. Brown on the Gloster Circuit, Brothers Billie Webb, Dan McNeil, Mike Anders, Epho Foreman, J. B. Anders, Cebe Crumm, John Huff, Abe and Tom Steele and Ferd Huff rendered me many kindnesses. G. W. Huff was a steward of Homochitta Chapel, and a better steward no preacher ever had. He was a friend, indeed. The success I had on the work was largely due to the influence of my father. As a local preacher, he had preached over all this territory, and was much loved. I was treated better on account of him.

Cuitivate the habit of seeing the best in people, and, more than that, of drawing forth whatever is the best in them.—Cuyler.

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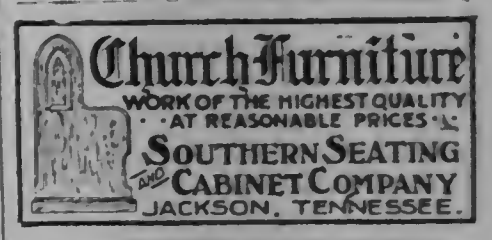

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QUARTERLY CONFERENCES.

Brookhaven Dist.—First Round.
(in part)

Crystal Springs, Dec. 30, 31.
Hazlehurst, Jan. 6, 7.
Wesson, Jan. 13, 14.
Fernwood, at Fernwood, Jan. 20, 21.
South and East McComb, Jan. 27, 28.

J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Jackson, Capitol Street, Dec. 31.
Jackson, Rankin Street, p. m., Dec. 31.
Jackson, Galloway Memorial, Jan. 7.
Jackson, Millsaps Memorial, p. m., Jan. 7.
Edwards, at Clinton, Jan. 14, 15.
Mendenhall and D'Lo, at Mendenhall, Jan. 21, 22.
Madison, Jan. 28, 29.
Fannin, at Holly Bush, Feb. 3, 4.
Brandon and Pelahatchie, at Pela., Feb. 4, 5.
Eden, Feb. 9.
Yazoo City, Feb. 11, 12.
Lintonia, p. m., Feb. 11.
Bolton, Feb. 15.
Benton, Feb. 17, 18.
Flora, Feb. 21.
Satartia, Feb. 25, 26.
Terry, Mar. 4, 5.
Vaughan, Mar. 9.
Camden, Mar. 10, 11.
Sharon, Mar. 17, 18.
Canton, p. m., Mar. 18.
Florence, at Wesleyana, a. m., Mar. 24, 25.
Harrisville, at Braxton, p. m., Mar. 25, 26.

The District Stewards are requested to meet at the Capitol Street Church, Jackson, Jan. 9, at 10:30 a. m. The pastors are cordially invited to be present.

J. M. MORSE, P. E.

Seashore Dist.—First Round.

District Stewards meet at Gulfport, 2 p. m., Jan. 4.
Bay St. Louis, Jan. 6, 7.
Americus, at Pleasant Hill, Jan. 10.
Logtown, Jan. 13, 14.
Coalville, Jan. 17.
Vancleave, at Mt. Pleasant, Jan. 20, 21.
Back Bay and Wolf River Mission, at ———, Jan. 23.
Lumberton, 7:30 p. m., Jan. 24.
Hub, 2:30 p. m., Jan. 25.
Columbia, 7:30 p. m., Jan. 25.
Poplarville, 7:30 p. m., Jan. 26.
Carriere and Picayune, at Carriere, Jan. 27, 28.
Gulfport, Seaman's Bethel and Mission, at Oak St., 7:30 p.m., Jan. 31.
McHenry and Howison, at McHenry, Feb. 3, 4.
Gulfport, First Church, 7:30 p. m., Feb. 7.
Moss Point, Feb. 10, 11.
Escatawpa, 2:30 p. m., Feb. 11.
Mentorun, at Alexandria Memorial, Feb. 13.
Wiggins, 7:30 p. m., Feb. 14.
Brooklyn and Bond, at Brooklyn, Feb. 15,
Long Beach, Feb. 18.
North Gulfport and Mississippi City, at N. Gulfport, 7:30 p. m., Feb. 18.
Biloxi, Main Street, 7:30 p. m., Feb. 21.
Saucier and Lyman, at Lyman, Feb. 24, 25.
Pascagoula and Ocean Springs, at Ocean Springs, Mar. 4.

The District Stewards will meet in the First Methodist Church, on Thursday, Jan. 4, at 2 o'clock p. m. A full attendance is very much desired. The pastors are invited. They are also urged to see that their stewards attend, if posible.

J. R. JONES, P. E.

Meridian Dist.— First Round.

Meridian, Central Church, Jan. 7, 8.
Meridian, Hawkins Memorial, Jan. 7, 8.
Vimville, at Pleasant Hill, Jan. 13, 14.
Meridian, Seventh Ave., Jan. 14, 15.
Daleville, at Soule's Chapel, Jan. 20, 21.
Porterville, Jan. 27, 28.
Bucatunna, at Chicora, Feb. 2.
Waynesboro Circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4, 5.
Enterprise and Stonewall, at Enterprise, Feb. 11, 12.
Lauderdale, Feb. 14.
Clark Mission, at Manassa, Feb. 17.
Matherville, at Andrew Chapel, Feb. 18.
Moscow, at Hopewell, Feb. 23.
DeKalb, at New Hope, Feb. 24, 25.
DeSoto, at Salem, Mar. 3, 4.
Shubuta, Mar. 4, 5.
Meridian, East End, Mar. 11, 12.
Meridian, Fifth Street, Mar. 11, 13.
Pachuta and Quitman, at Pachuta, Mar. 14.
Scooba, Mar. 18, 19.
Meridian, Poplar Springs, Mar. 25, 26.

The District Stewards are called to meet in Meridian, at East End Church, Tuesday, Jan. 16, at 2 o'clock.

GEO. H. THOMPSON, P. E.

Hattieburg Dist.—First Round.

Hattiesburg, Court Street, Jan. 7.
Hattiesburg, Broad Street, Jan. 7.
Eucutta, Jan. 13, 14.
Heidelberg, at Vossburg, Jan. 14, 15.
Ellisville Mission, at Mt. Zion, Jan. 20, 21.
Ellisville, Jan. 21, 22.
Lucedale, Jan. 27, 28.
Leakesville, Jan. 28, 29.
New Augusta, Feb. 3, 4.
Richton, Feb. 4, 5.
Blodgett, Feb. 6.
Magee, Feb. 10, 11.
Mount Olive, Feb. 11, 12.
Hattiesburg Circuit, at Petal, Feb. 17, 18.
Hattiesburg, Main Street, Feb. 18, 19.
Collins, Feb. 24, 25.
Seminary, at Sanford, Feb. 25, 26.
Taylorsville, Mar. 3, 4.
Williamsburg, Mar. 7.
Purvis, Mar. 11, 12.
Silver Creek, Mar. 17, 18.
Prentiss, Mar. 18, 19.
Oloh, Mar. 25.
Sumrall, Mar. 25, 26.

The District Stewards will meet in Hattiesburg, at the Main Street Church, Tuesday, Jan. 16, at 2 o'clock.

W. B. JONES, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Colfax and Montgomery, at Colfax, Jan. 6, 7.
Campti, at Campti, Jan. 7, 8.
Pineville and Meridian, at Pineville, Jan. 10.
Boyce and Woodworth, at Boyce, Jan. 11 (2 p. m.)
Bunkie, at Bunkie, Jan. 13, 14.
Lecompte and Cheyneville, at Lecompte, Jan. 14, 15.
Provencal, at Provencal, Jan. 16 (3 p. m.)
Glenmora and McNary, at Glenmora, Jan. 20, 21.
Oakdale, Jan. 21, 22.
Oberlin and Reeves, at Oberlin, Jan. 22, 23.
Rankin and Carson, at Bon Ami, Jan. 25.
Longville, at Longville, Jan. 26 (10 a. m.)
Merryville, Jan. 27, 28.
DeRidder, Jan. 28, 29.
DeRidder Mis., at DeRidder, Jan. 29.
Elizabeth and Fullerton, at Elizabeth, Jan. 30.
Standard, at Standard, Feb. 2.
Selma, at Selma, Feb. 3, 4.
Pollock, Feb. 5.
Alexandria, Feb. 6.
Natchitoches, Feb. 10, 11.
Jena, at Jena, Feb. 17, 18.
Trout and Goodpine, at Goodpine, Feb. 18, 19.
Rapides Cir., at Melder, Feb. 24, 25.

District stewards will meet in the church at Alexandria Wednesday, Jan. 3, at 1 p. m. Full attendance requested.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—First Round.

Springfield, at Springfield, Saturday, Jan. 6.
Gonzales, at Gonzales, Thursday, Jan. 11.
Pine Grove, at Killians, Saturday, Jan. 13.
Amite, at Amite, Monday, Jan. 15.
Clinton, at Clinton, Wednesday, Jan. 17.
Olive Branch, at Olive Branch, Saturday, Jan. 20.
Wilson, at Wilson, Monday, Jan. 22.
Hammond, at Hammond, Saturday, Jan. 27.
Ponchatoula, at Ponchatoula, Monday, Jan. 29.
Franklinton Ct., at Fisher, Saturday, Feb. 3.
Zona, at Zona, Sunday, Feb. 4.
Franklinton, at Franklinton, Monday, Feb. 5.
Greensburg, at Greensburg, Saturday, Feb. 10.
Kentwood, at Kentwood, Monday, Feb. 12.
Jackson, at Jackson, Saturday, Feb. 17.
Keener Memorial, at Keener Memorial, Wednesday, Feb. 21.
Baker, at Baker, Saturday, Feb. 24.
Zachary, at Slaughter, Monday, Feb. 26.
Denham Springs, at Denham Springs, Saturday, Mar. 3.
Baton Rouge, First Church, Monday, Mar. 5.

The above round of conferences is set for the day on which the conference will be held. Let every member of the quarterly conference be present. The hours of holding the conference will be set to meet the convenience of the brethren. The hours of preaching will be arranged with the pastors by mail.

The district stewards and pastors are called to meet in the First Methodist Church at Baton Rouge on Jan. 9, at 9:30 a. m. We desire every pastor, charge, lay leader, and district steward to be present. It will be a conference of preachers and laymen to plan the campaign for the year.

Pastor, you come; and if the district steward or charge leader cannot come, bring a layman with you.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Greenwood, at Greenwood, Dec. 10.
Bosier City and Wesley, at Wesley, Dec. 16, 17.
Coushatta and Lake End, at Coushatta, Dec. 17, 18.
Queensboro, Dec. 20.
Cedar Grove and Blanchard, at Cedar Grove, a. m., Dec. 24; p. m., Jan. 3.
Texas Ave., p. m., Dec. 24; p. m., Jan. 10.
Naborton and South Mansfield, Dec. 31.
Vivian, at Vivian, Jan. 7.
Logansport and Longstreet, at Logansport, Jan. 14, 15.
Annacoco and Pickering, at Holly Grove, Jan. 20, 21.
Mansfield, Jan. 21, 22.
Many and Gandy, at Many, Jan. 28.
Zwolle, at Zwolle, p. m., Jan. 29.
Bayou La Chute, at La Chute, a. m., Feb. 4.
Noel Memorial p. m., Feb. 4, 5.
Leesville, Feb. 7.
Pleasant Hill, at Pleasant Hill, Feb. 10, 11.
Pelican, at Pelican, Feb. 11, 12.
First Church, Shreveport, Feb. 14.
Noble, at Noble, Feb. 18.
Grand Cane, at Grand Cane, Feb. 25.
Mooringsport, at Mooringsport, Mar. 4.
Ida, at Ida, Mar. 10, 11.
Belcher, at Gilliam, Mar. 11, 12.

C. D. ATKINSON, P. E.

Holly Springs Dist.—First Round.
(in part)

Red Banks, at Victoria, Dec. 31.-Jan. 2.
Byhalia, at Byhalia, Dec. 31.-Jan. 5.
Mount Pleasant, at Mt. P., Jan. 6, 7.

District stewards meeting at First Church, Water Valley, Jan. 10, at 2 p. m. Also, it is expected that the pastors will meet with us for an institute. This will be as important a meeting as we will have during the whole year. Let no one be absent without a most satisfactor excuse. Preaching, planning, fellowship.

JAMES H. FELTS, P. E.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

He who lacks time to mourn
Lacks time to mend.
Eternity mourns that.

—G. W. Moon.

Scientific Treatment for the Skin

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from

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512 Camp Street NEW ORLEANS, LA.

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Is it worth while to have a goal before us? Should our prayers be definite? Is it wise to study the Bible for a specific purpose? When we do not aim to do a thing we usually do wrong. Let us begin the New Year with Paul's purpose: "This one thing I do—I press toward the mark for the prize of the high calling of God in Christ Jesus."

The business world has learned that organization means work for every one and every one at work. The Church can attain this ideal to a greater degree than we think. Organize one class, put the membership, the evangelistic, and the missionary committees to work, and see what will happen during the year.

Eighty new Wesley Bible Classes, ten in each district, before the first of April, is one thing to aim at. Several strong classes have promised to go into the country charges and lend a helping hand. Let some of our country churches invite their neighbors to come out and tell what they have done and how they have done it. In the early days it was common for a farmer to call in the settlers to a house-raising or log-rolling, and what a time they would have socially, and look at what they wrought! Why not invite the best men in some Bible class to help do a greater work in Christian service?

Do not wait for a "good time" to organize a class, but organize NOW, and the "good time" will come sure and soon. Do not wait to learn how, but do it and learn how. Here are a few of the things expected of an organized class: to increase class membership, to secure church attendance, to promote systematic Bible study, and to assume some definite social service task. It is pitiful to see how few men know what the Church means by social service.

Up to date I have visited six churches, held twelve services, started one Wesley Bible Class, two Teacher-training Classes, ordered 25 books, and a lot of other things to help do the work better.

DEATH AND IMMORTALITY.

Last Sabbath morning, before another large congregation, Rev. N. B. Harmon gave the fourth sermon in his series on immortality. The text was from II Cor., 5:1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

He said in part: "When we come to the last hour of life here, we shall not find it a horror, not a pain, but sweet sleep. We are told by those who have the best right to an opinion upon the question, that in tens of thousands of cases there is no consciousness of suffering in the act of dying. The Savior spoke of death as a sleep. Our coming into this life was expected and preparations were made to receive us. I do not believe that the next step ahead of us in the universe will be less adequately prepared for than was our coming into this world. Our earthly fathers did their best to make us homes here that would give us all that we needed. The Son of God himself declared that when we leave our earthly fathers' home we shall be received into the Heavenly Father's house. Do you think that our surroundings there are going to be any poorer than here? If our Heavenly Father feels toward us as our earthly fathers do, we have nothing to fear. This day shalt thou be with me in Paradise, said Christ to the dying thief. When you leave this world you will be with loved ones. Where is heaven? In the 21st chapter of Revelation, and 16th verse, we read: "The length and the breadth and the height of it are equal." What can that be but the universe? It may be right around us. As Milton said, it may be true that—

"Millions of spiritual creatures walk this earth,
Unseen; both when we wake and when we sleep."

—The Magnolia Gazette of Dec. 6.

CONSTIPATION—HEADACHES —BILIOUSNESS

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey & Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

TYPICAL TOMMYROT.

Wander behind the lines into the ranks of the enemy and listen to their conversation. You will learn many things.

For instance, the Brewer's Journal of September 1, 1916, openly declares the contempt of the liquor dealers for laws:

"'A Perfect Stranger,'" it says, "writes three long columns in the Detroit 'Saturday Night' to show that saloons are open in Detroit on Sundays. What a waste of time, paper, and ink! Everybody knows that in our large American cities, the centers of learning, industry, finance, fashion and intelligence, the inhabitants care not for 'laws' made by time-serving politicians, at the behest of economically and intellectually limited theologians and their few and misled followers!"

A quotation from the Wholesalers' and Retailers' Review is also given which illustrates their contempt for truth. It reads:

"To-day insurance companies can find no distinction in the length of life of men who drink and those who do not."

Reports of insurance companies on this matter have been numerous and without exception to the contrary to the foregoing, as everyone knows.—Board of Temperance of M. E. Church.

Do the duty which lieth nearest to thee! Then thy second duty will already have become clearer.—Carlyle.

MARRIED.

At the Methodist parsonage in Rayville, La., on December 13, 1916, by Rev. I. T. Reames, Mr. HENRY WYNN, of Wynn Island, and Miss GRACE HUMPHRIES, of Grayson, La.

At the residence of the bride's parents in Rayville, La., on Dec. 17, 1916, by Rev. I. T. Reames, Mr. J. A. TAYLOR and Miss ELIZABETH COOK.

HIS LIKENESS.

There is a story told of a great sculptor who longed to carve a statue of Christ. He worked upon a block of marble for three years and then, calling a little child, asked whether she knew who it was.

"No," said the child, "I don't know. It may be some big man; I don't know."

The sculptor knew that he had failed, and falling on his knees in sorrow, he asked the Lord to help him try again.

Years longer he worked and prayed, and prayed, and at last again called a child to the household. "Do you know who it is?" he asked her.

She looked upon the marble face for a moment, and, with tears streaming down her own cried out: "It is the One who said, 'Come unto me.'"

Then the sculptor knew that he had caught in his marble something of the divine likeness he sought for.

If we are Christians, it ought to be possible for all to see in us some resemblance to Christ. They should be able to point to our patience, our lovingness, our ready forgiveness, our faithfulness, and say, "That is Christ in him."

We could never bring out the likeness alone; but if we will let Jesus work in us and with us, He will develop it surely, so that, though we see it not, our friends cannot fail to recognize His likeness.—Michigan Christian Advocate.

"PROVE ME NOW HEREWITH."

If any Christian who has never tried tithing will make the experiment, following it through to the end in prosperity and adversity, we predict for him two surprises: First, he will be astonished at the increased amount which by this method he is enabled to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him.—A. J. Gordon.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

LOST—A BOY!

"Not kidnaped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching. Were that the case, a hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is that his father lost him. Being too busy to sit with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him.

"Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let her maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to his home.

"Aye, his church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elder were unmindful of the human feelings of the boy in the pew and made no provision for him in sermon or song; and so many sad-hearted parents are looking for their lost boys."

ITEMS WORTH NOTING.

There is no better test whether the love of money or the love of God is stronger in a man's life than his willingness to give regularly to God at least a tithe of all his income.—J. Campbell White.

Alaska presents a great home missionary opportunity. It is estimated that inside of five years the whole population will reach five hundred thousand people. There were only two hundred white persons in the whole territory less than forty years ago.

In Chota Nagpur, India, there are 260 German schools. They have received a grant in aid from the British government to tide them over during the period in which support from German sources has lapsed.

The largest Christian Endeavor Society in the world is to be found in the heart of Africa, where nearly two thousand young people of the Bantu race are united in an enthusiastic organization.

VALUE OF EDUCATION.

The Commissioner of Education of the United States has said that a common school education increases a man's productive ability 50 per cent, a high school training increases it 100 per cent, and a college training increases it from 200 to 300 per cent.

Keep the Skin Healthy.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
Mississippi.....Mrs. W. H. LaPrade, Gulfport, Miss.
North Mississippi.....Mrs. S. F. Riley, Corinth, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

After the first of January our address will be Gloster, Miss.; so send all communications for this department to that address.

A MISSIONARY'S IMPRESSIONS AT THE END OF HER FIRST YEAR.

I have completed my fourth quarter in Brazil and feel that I can now write my impressions without the glamor that a new-comer finds all about her. Everyone has done all that could be done to make the time pass pleasantly. I am now giving full time in service. I understand the language better and can talk with the people themselves. My work in the school throws me in daily contact with the girls in such a way that I have come to know them very well and to love them, too. I have had charge of the dormitories ever since I have been here. The greatest joy that has come to me is that of seeing several of the girls start in the Christian life. Three of them joined the Church last Sunday, and another is waiting for her father's permission. You have no idea how hard it is for these girls to do right, for they have no training at home. One of the strangest things to me here was the number of times we had something to eat. We have to conform to the Brazilian custom of eating four or five times a day. At seven o'clock we have coffee and a piece of bread. Then at ten we have a regular breakfast—bread and butter, rice and beans (without which no Brazilian would think of sitting down at the table for either breakfast or dinner). Besides this, we have two vegetables and meat of some kind, with tomatoes or celery or lettuce. Usually the vegetables are from our own garden, which is very fine, and which makes it possible for us to have a small food account. At two o'clock we eat again. This time it is very simple, consisting of only bread and butter, with jam or jelly and mati, a Brazilian drink similar to tea. Then we rest until five, when we have dinner. Do you think we spend all of our time eating? I thought so when I first came; but the family are always ready to eat, and they seem to thrive under it all.

We have a nice garden and have had more tomatoes than we could use on the table. We also have lettuce, turnips, celery, onions, radishes, corn, and strawberries.

I am anxious to be of more help next year, as I have been getting accustomed to the climate and learning the language so much of this year, that all of my time could not be given to the work.

MARY SUE BROWN.
Piracicaba, Brazil.

ATTENTION, SECOND VICE PRESIDENTS.

The Junior Missionary Catechism, which was authorized by the Council more than a year ago, has been prepared and is ready for distribution. The Second Vice Presidents are urged to call attention to the Catechism in the Conference and to do their utmost to secure a wide use of it in Junior Missionary Societies. Every child in the Junior Division should have a copy. The price of the Catechism is five cents. Order from the Home Base Secretary, 810 Broadway, Nashville, Tenn.

LAFAYETTE DISTRICT MEETING.

The Lafayette District meeting held in Crowley, Nov. 14 and 15, was, in many respects, the best meeting held in recent years. Although the weather was disagreeable, nine of the thirteen auxiliaries were represented by one or more delegates.

Miss Gibson, head resident of St. Mark's Hall, New Orleans; Miss Walker, deaconess of Houma Mission, and Mrs. R. H. Wynn, of Shreveport, were guests of the meeting and gave much help and inspiration by their encouraging messages.

Nine auxiliaries have mission study classes. We consider this proof that our women are awake to the necessity of missionary education, that they may, through the knowledge thus gained, do more efficient service in building up the kingdom of God.

Eight auxiliaries observed the Week of Prayer. Another cause for rejoicing is the fact that we are meeting our financial obligations better this year than last. We are preparing to celebrate December 1 as Harvest Day, when all obligations shall be met, and we are fully expecting to do this.

Our district pledge was $475. The pledges made by eleven auxiliaries were not quite sufficient to meet this, but those who did not feel like making a pledge are helping just the same, and we feel sure each auxiliary will want to make a pledge next year.

The Crowley adult, young people, and junior pledged $140; Houma (our French mission), $25; Lafayette, $100; Lake Charles, $50; Lake Arthur, $33; New Iberia, $10; Rayne, $80; Sulphur, $11. Morgan City made no pledge, but has paid $2. Franklin made no pledge, but has paid $4.80. Branch, our infant organization with nine members, organized last May by the Rayne Auxiliary, deserves special mention. They have completed "The King's Highway," have paid $25 on the pledge, and the Scarritt assessment in full, and have a fine junior organization of 19 members. The fine spirit manifested by these women is a shining example to all the district.

Our district is hostess to the annual meeting in February and we most earnestly desire each and every auxiliary to feel that they are expected to do their very best to make this meeting a success. We must not expect the Crowley workers, who will entertain the meeting, to assume all the responsibility. It is your meeting; so begin now to plan to send delegates with instructions to get information and inspiration to take home and give to those who could not attend. It will be worth your most earnest efforts to attend.

There will be present as helpers, a Council worker from Nashville, a returned missionary, and others who will give us the best in their line of work.

Lafayette is a great district, being in area about 200 miles from the east to west line, which makes the work of the District Secretary a little difficult. We are not able to visit every charge, but are striving to get in personal touch with as many as possible, trusting them to carry the good work on to others.

Mrs. W. M. BUCHANAN.
District Secretary.

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Algoma, at Algoma, Dec. 30, 31.
Pontotoc, Dec. 31, Jan. 1.
Aberdeen, 7:30 p. m., Jan. 4. (Preaching Dec. 24.)
Okolona Ct., at Grady's Chapel, Jan. 6, 7.
Okolona, Jan. 7, 8.
Tupelo, 7:30 p. m., Jan. 9. (Preaching Dec. 17.)
Verona, at Verona, Jan. 13, 14.
Shannon, at Shannon, Jan. 14, 15.
Fulton, at Fulton, Jan. 20, 21.
Tremont, at Tremont, Jan. 21, 22.
Nettleton Ct., at Shiloh, Jan. 27, 28.
Amory and Nettleton, at Nettleton, Jan. 28, 29. (Preaching at Amory, Dec. 10.)
Prairie, at Strongs, Jan. 31. (Preaching 11 a. m., Q. C. 2 p. m.)
Houston Ct., at George's Chapel, Feb. 3, 4.
Houston, Feb. 4, 5.
Vardaman, at Young's Chapel, Feb. 10, 11.
Calhoun City, at Calhoun City, Feb. 11, 12.
Houlka, at Wesley Chapel, Feb. 17, 18.
Montpelier, at Mantee, Feb. 18, 19.
Smithville, at Antioch, Feb. 24, 25.
Greenwood Springs, at Greenwood Springs, Feb. 25, 26.
Buena Vista, at Buena Vista, Mar. 3, 4.

The District Stewards will meet in the Methodist Church at Aberdeen at 10 a. m., Wednesday, Jan. 3. Let all be present on this important occasion.

THOS. H. LIPSCOMB, P. E.

Durant Dist.—First Round.

Kosciusko station, preach Dec. 24, morning and evening.
Durant station, preach Dec. 31, morning and evening.
Sallis Cir., at Sallis, Jan. 6, 7.
McCool Cir., at Chapel Hill, Jan. 8.
Tchula Station, Jan. 14.
Sidon and Cruger, at Sidon, Jan. 14, 15.
Chester Cir., at Chester, Jan. 20, 21.
Ackerman Cir., at Ackerman, Jan. 21, 22.
Vaiden and West Cir., at Vaiden, Jan. 27, 28.
Pickens Cir., at Pickens, Jan. 28, 29.
Ebenezer Cir., at Hebron, Jan. 30.
Louisville Station, Feb. 3, 4.
Noxapater Cir., at Noxapater, Feb. 4, 5.
High Point Cir., at Center Ridge, Feb. 6.
Kilmichael Cir., at Kilmichael, Feb. 10, 11.
Poplar Creek, at Friendship, Feb. 13.
Kosclusko Cir., at Ethel, Feb. 17, 18.
Hesterville Cir., at Shiloh, Feb. 20.
Acona Station, Feb. 24, 25.
Black Hawk Cir., at Black Hawk, Feb. 25, 26.
Bellefontaine Cir., at Shady Grove, Feb. 28.
Slate Springs Cir., at Slate Springs, Mar. 1.
Mathiston Cir., at Mathiston, Mar. 3, 4.
Eupora and Maben, at Maben, Mar. 4, 5.

The District Stewards will meet in Durant on Thursday, Jan. 11, 1916, at 2 p. m.

W. W. MITCHELL, P. E.

Winona Dist.—First Round.

Winona, Dec. 9, 10.
Itta Bena, Dec. 16, 17.
Duck Hill, Dec. 17, 18.
Winona Cir., Dec. 23, 24.
Carrollton, Dec. 30, 31.
Greenwood, Dec. 31, Jan. 1.
Sunflower, at Sunflower, Jan. 6, 7.
Moorhead, Jan. 7, 8.
Indianola, Jan. 13, 14.
Isola, at Inverness, Jan. 20, 21.
Belzoni, Jan. 21, 22.
Swiftown, at Baird, Jan. 27, 28.
Lambert, at Lambert, Feb. 3, 4.
Tutwiler, at Tutwiler, Feb. 10, 11.
Webb, at Webb, Feb. 11, 12.
Ruleville, Feb. 17, 18.
Drew, Feb. 18, 19.
Dublin, at Dublin, Feb. 24, 25.
Valley Mission, at Rosemary, Mar. 3, 4.
Minter City, Mar. 10, 11.
Schlater, Mar. 11, 12.

District Stewards' meeting at Greenwood, Jan. 17, 10 a. m.

L. M. LIPSCOMB, P. E.

Greenville Dist.—First Round.

Boyle, Dec. 17, 18.
Greenville, Dec. 24, 25.
Arcola and Hollandale, at Arcola, Dec. 31, Jan. 1.
Shaw, Jan. 6, 7.
Leland, Jan. 7, 8.
Shelby and Duncan, at Shelby, Jan. 13, 14.
Merigold and Alligator, at Merigold, Jan. 14, 15.
Cleveland, Jan. 21, 22.
Friar's Point and Sherard, at Friar's Point, Jan. 27, 28.
Coahoma and Lyon, at Coahoma, Jan. 28, 29.
Lula and Dubbs, at Lula, Feb. 3, 4.
Jonestown and Evansville, at Jonestown, Feb. 4, 5.
Tunica and Robinsonville, at Tunica, Feb. 11, 12.
Rosedale and Hillhouse, at Rosedale, Feb. 17, 18.
Benoit and Bulah, at Benoit, Feb. 18, 19.
Gunnison and Deeson, at Gunnison, Feb. 24, 25.
Glen Allan, Feb. 25, 26.
Clarksdale, Mar. 4, 5.

The district stewards will meet in the Methodist Church at Greenville at 11 a. m., Thursday, January 4. A full attendance is very much desired.

V. C. CURTIS, P. E.

Corinth Dist.—First Round.

Booneville, Dec. 9, 10.
New Albany, Dec. 16, 17.
Corinth, First Church, Dec. 23, 24.
Corinth, South Side, Dec. 24, 25.
Iuka, Dec. 30, 31.
Dumas, at Dumas, Jan. 6, 7.
Ripley and Blue Mountain, at Ripley, Jan. 7, 8.
Chalyheate, at Campground, Jan. 9.
Sherman, at Sherman, Jan. 10.
Myrtle, at Myrtle, Jan. 11.
Hickory Flat, at Hickory Flat, Jan. 12.
New Albany Circuit, at Wells Chapel, Jan. 13, 14.
Ripley Circuit, at Falkner, Jan. 20, 21.
Rienzi, at Rienzi, Jan. 27, 28.
Wheeler, at Wheeler, Jan. 29.
Booneville Circuit, at Oxmore, Jan. 30.
Corinth Circuit, at Box Chapel, Feb. 1.
Marietta, at Marietta, Feb. 3, 4.
Mantachie, at Mantachie, Feb. 6.
Mooreville, at Allen's Chapel, Feb. 7.
Guntown and Baldwyn, at Saltillo, Feb. 8.
Blenville, at Blenville, Feb. 10, 11.
Iuka Circuit, at Campground, Feb. 13.
Kossuth, at Wesley Chapel, Feb. 17, 18.
Silver Springs, at W. Bethel, Feb. 20.
Golden, at Golden, Feb. 22.
Tishomingo, at Tishomingo, Feb. 23.

Special Notice—The District Stewards will meet in the First Methodist Church at Corinth on Thursday, January 4, at 1 o'clock p. m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Brooksville (Preaching), Dec. 10.
West Point (Preaching), Dec. 17.
Columbus, First Church (Preaching), Dec. 24.
Starkville (Preaching), Dec. 31.
Dancy (Preaching & Q. C.), Jan. 7, 8.
Columbus, Central Church (P. & Q. C.), Jan. 14, 15.
Columbus, First Church (Q. C.), Jan. 18.
Artesia (P. & Q. C.), Jan. 21, 22.
Starkville, (Q. C.), Jan. 22.
West Point (Q. C.), Jan. 24.
Macon (Q. C.), Jan. 26.
Mashulaville (P. & Q. C.), Jan. 27, 28.
Shuqualak (Q. C.), Jan. 30.
Brooksville (Q. C.), Jan. 31.
Macon Ct., at Soule's Chapel (Q. C.), Feb. 1.
Columbus Ct., at New Hope (P. & Q. C.), Feb. 3, 4.
Mayhew (P. p. m., & Q. C.), Feb. 4, 5.
Longview (Q. C.), Feb. 6.
Sturgis (Q. C.), Feb. 7.
Pheba (P. & Q. C.), Feb. 10, 11.
Crawford (P. a. m., & Q. C.), Feb. 17, 18.
Macon (Preaching, p. m.), Feb. 18.
Macon Ct., at Soules (Preaching), Feb. 25.
Shuqualak (Preaching, p. m.), Feb. 25.
Longview (Preaching), Mar. 4.
Sturgis (Preaching, p. m.), Mar. 4.

District Steward's meeting at Artesia, Jan. 10, 1:30 p. m.

W. W. WOOLLARD, P. E.

"Suffering must come before service. 'Go grandly forth, ye chosen souls, to bleed.'"

KILMICHAEL (NORTH MISS. CONF.)

Dear Dr. Meek: At the last session of the North Mlssissippi Conference I was returned to Kilmichael for our fourth year. The people havo received us very kindly, and we aro at work. I have made part of my first round for the new Conference year. The third Sunday was a good day at Kilmichael. Ninety-five were present at Sunday school. At tho close of the Sunday school, Brother A. J. Wilson, who has been the superintendent for 12 years, and his good wife were brought forward and seated together, and after he had made a short talk, Dr. T. L. Wilburn in a few well chosen words presented, for the Sunday school, Brother Wilson with a handsome gold watch-chain, and his wife with a beautiful gold thimble. They responded in loving words expressing their appreciation of the love and esteem of their friends. This month marks the passing of their fiftieth marriage anniversary, and they have been faithful and true and are worthy of all honor. The congregation was good at the preaching hour. The interest in Church work is good. We are glad that Rev. W. W. Mitchell has been returned to the Durant District for another year. He is a good presiding officer and a faithful and wise leader. The prospects are good for a successful year. The Lord helping us, we will go forward in his name to do our best.—J. J. Gainer, P. C.

Dec. 20, 1916.

FROM REV. GEORGE D. PARKER.

The following extracts from a letter to our office from Rev. George D. Parker, of Uruguayana, Brazil, will doubtless be read with interest by his many friends in Louisiana:

"Upon our return from the U. S. A. in July, 1915, Bishop Mouzon asked me to transfer to the South Brazil Conference, where a man was needed, to which I readily consented. He appointed me to the Uruguayana District, covering an area almost equal to the State of Louisiana, and to the pastorato of the church in this city. At the last Conference the district was divided, which relieves me of a good deal of travel. We are on the Southern frontier of Brazil, the Uruguay, a noble river, separating us from the Argentine Republic as the Mississippi separates New Orleans from Algiers. A short distance west lies the Republic of Uruguay and a day's run on the railroad toward the east brings us to the Paraguayan frontier. We are in the South Temperate Zone and enjoy the four seasons here, a pleasure that we never experienced in the Tropics. We have a church building, with a parsonage in the rear of same, and three squares away is a mission school, occupying two unfinished buildings, and having a matriculation of about 140 students, 35 of whom are boarders. I give instruction in 14 periods per week in Bible Study, teaching all the classes above the Primary Grade; and I also teach Gymnastics in this school. Our church here has about 200 members, who paid for all purposes last year about $6 per capita. Our Sunday school is graded, having the five departments—Cradle Roll, Primary, Intermediate, Senior, and Home Department. The attendance on Sunday runs from 120 to 140. There is also a Normal Class, besides a Teachers' Class. The latter meets on Friday night for the study of Oliver's book on 'The Preparation of Teachers," followed by a study of the lesson for the following Sabbath. Written examinations are given on the above book. The Sunday school is also organized into a missionary society, the second Sunday of each month being observed as Missionary Day, when an offering is made to missions. Our Special this year is Africa, where we are helping our Annual Conference to support one of our missionaries. Recently I have opened an afternoon Sunday school down by the river in a very much neglected district; we also work in the factory district of the city. Both of these places are becoming strong centers of propaganda. The young men in our mission school are fine fellows and many have taken a public stand for Christ during the past year."

A LETTER FROM MR. PEPPER.

Tho following letter was written by Mr. John R. Pepper, chairman of the Sunday School Board of the Memphis Conference, under date of November 22, 1916, to Mr. C. J. Nugent, the Divisional Secretary for the Middle Division. It has reference to the same matter that I wrote about a few days ago—the importance of the Sunday school superintendent having a written program for every session of his school. Read what Mr. Pepper has to say on the subject:

"Dear' Brother:

"I am just in receipt of yours of the 21st and beg to give the following reasons for having a written program for each Sunday, which I have had regularly for more than 25 years, I am sure.

"1. It saves a great deal of time to know what songs are to be sung, what Scriptures read, what announcements and any other thing that is to be done during the session.

"2. It saves confusion to know exactly where you are going to start in and where you are going to come out.

"3. It saves duplication and repeating one's self from session to session, which is very important and goes far to preserve good order during the session.

"4. It gives variety to the session, and keeps the school on the lookout as to what features will be introduced from session to session.

"5. It is very important to have a program book, in permanent form, so that you can turn back occasionally and bring out some of tho best things you have had from year to year, and which will be perfectly new to a large per cent of the school, as many new scholars come in from year to year.

"6. I would not think of going before the school without a definite, written program, and written in ink, so that it will abide, and this program is made up on Saturday night, almost invariably, when time is given to prepare the best program, which the school so richly deserves.

"There are other reasons, perhaps, that are equally as good as the above, but these are the chief reasons why I have held steadily to a carefully prepared, written program for each session, and I am just entering my 37th consecutive year as superintendent of one school. Nothing impresses me more than the fact that there is so much land yet to be possessed in this great work. Yours truly,

"J. R. PEPPER."

I wish every superintendent in the Gulf Division could catch from Mr. Pepper some of the enthusiasm and inspiration with which he goes about his Sunday school work. He is a banker, a merchant, an insurance man, and goodness only knows what other sort of a big business man, but his biggest and best business (in his own estimation, too) is the Sunday school business.

A. L. DIETRICH.

Self-Poisoning.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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You Must Have Plenty of Iron in Your Blood to Be Strong, Says Doctor

Nuxated Iron Will Increase Strength of Delicate, Nervous, Run-down People 200 Per Cent. in Ten Days in Many Instances.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a physician who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double and even triple their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.

IN DEFENSE OF THE PRAYER MEETING—A TRUE STORY.

By Mrs. Annie A. Preston.

The discussion, among a group of Christians who had met casually, regarding the usefulness of the mid-week prayer meeting—the old-fashioned, family, neighborhood or community meeting attended by all ages and conditions—was thus defended by a clergyman past middle age, who said:

"More than a score of years ago two American lads of the old stock in a remote farming community, having been sent to the village store one summer evening, passed the open door of the small church where the thinly attended mid-week prayer meeting was in session, and as a hymn was started they went back and dropped down upon the cool stone steps to listen.

"As the hymn that was in itself a prayer closed, some one said: 'What an unspeakable blessing it is to every Christian believer that God has promised to hear and answer prayer, and what joy that we may go to Him like children and ask Him for whatever we wish! What a sweet comfort that we can pray for our friends and that our friends in Christ can and do and will pray for us!'

"'Do you believe that?' whispered John, as the two boys drew nearer together. 'Have to,' replied David, 'but listen.' The time sped swiftly, and with the singing of another hymn I, for I was the inexperienced young pastor, and not much of an advocate of the mid-week meeting, 'perfunctorily attended,' as in my ignorance I asserted to myself. Leaving the room hastily after the dismissal, I nearly stumbled over the two boys, who were hurrying to pick up their belongings and to get away.

"'What is all this? Who are you? Why did you not come in?'

"'The Murray boys. Stopped to hear 'em sing. Darsent come in—never been in.'

"'How did you happen to be here?'

"'We were going to the store with eggs, but we want to ask you—'

"'The store will be closed—go first and do your errands and come back with your question. I will wait here.'

"They came presently, and I, asking where they lived, said: 'I will walk along with you; give me a package to carry; we can talk better if we even up. I'll take this bucket, it is pretty heavy. What's inside? Sugar? It hints of cookies and things and makes me wish for an invitation down to your place to supper to-morrow night.'

"'You wouldn't come; the ministers never do.'

"'Try me and see. Tell your mother she is not to make company of me, for I'm coming to get acquainted.'

"'Ain't no mother, only gran'ma.'

"'That's good; I love grandmothers, and I miss my own. I shall be there early. Now what did you want to ask?'

"The reply came hesitatingly and one helped the other out, but the gist of it was, 'Is it true that we may go to God like children and ask Him—'

"'Certainly it is true. Did you not learn that in Sunday school?'

"'We've never been.'

"'You might have read it in your Bible without quite understanding. In the Psalms it reads, "The Lord is nigh to all them that call upon Him!'

"Then, almost in a whisper, came the confession, 'But we cannot read.'

"The pathos of it was beyond words. I set down the bucket and was glad that the evening shadows hid my tears as I said as steadily as I could:

"'Will you tell me, little brothers, what you wish to ask your Heavenly Father and mine?'

"'To make us like others.'

"'Why are you not like others?'

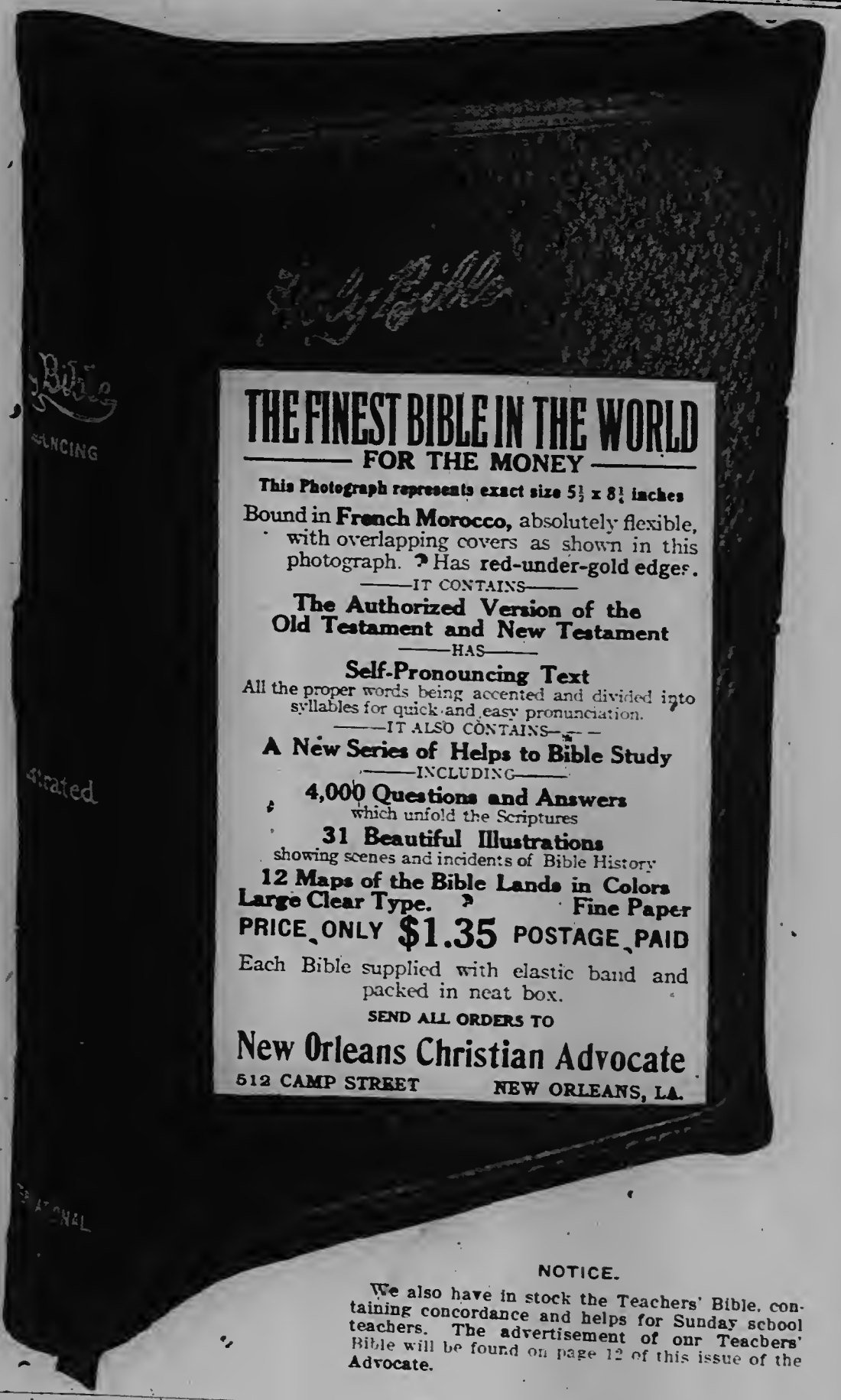
"'We never go to meetin' or school or anywhere. We never have school things to wear or meetin' things. Nobody ever comes to see us. It is jest work, work, all the time.'

"'Work is all right. We have no quarrel with work. Please tell me, do you believe in God? Yes? Your grandmother has taught you that? Then before you sleep pray to Him and tell Him all that is in your heart, and I will tell Him what I know of you also, and to-morrow I will come to see you as I promised. Now, good-night, little brothers: I have been pretty lonely here, and am thankful that God has helped me to find you.'

"That was the beginning. I learned on inquiry that the father had been killed in action in the War between the States, the young mother had died, the children had lived with grandparents who followed what light they had by teaching them to work and to be industrious and saving. There were no laws then for compulsory education, and although there was no lack of means, no one took particular interest in the family, and the two forlorn little fellows had grown like weeds until the awakening on the church steps of the spiritual flame kindled by the thought that met their need.

"I had no further time for homesickness. I cultivated that family, and immediately there were kind-hearted people to take an interest. We had the children in school and in Sunday school, and how they responded to every effort made in their behalf! The grandparents came also to church and became members at the same time as the boys.

"The result was that those little brothers, as I have always delighted to call them, have grown up to be useful, Christian men, and to me they have ever been living witnesses that for the welfare of the church the mid-week meeting is absolutely indispensable. Even if thinly attended, it keeps the fire on the altar of love ever burning, and I say the altar of love advisedly, for always there are those present who are there because they love the Lord's house and His worship."—Christian Intelligencer.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